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Social institutions norms values folkways and mores pdf

Social norms folkways.

Definition of Social Institutions

What is Social Institution?

" Social institution are those ways of inter relationship in society which are eternal and acknowledge by the society." (C.L.Wood)

" Social institution is the name of inter co-ordination of social relationships." (Young and Mac)

" Social institution is an organization of several folkways, mores and norms which undertake different functions for the betterment of Society." (A.W.Green)

" Social institution represent the social structure and machinery through which human society organizes, directs and executes the multifarious activities, required to satisfy human needs." (H.L. Barnes)

Social norms folkways examples. Folkways norms and mores. Norms values folkways and mores.

By the end of this section, you should be able to: Differentiate values, beliefs, and norms Explain the significance of symbols and language to a culture Explain the Sapir-Whorf hypothesis Discuss the role of social control within culture The first, and perhaps most crucial, elements of culture we will discuss are values and beliefs. Value does not mean monetary worth in sociology, but rather ideals, or principles and standards members of a culture hold in high regard. Most cultures in any society hold "knowledge" (education) in high regard. Values are deeply embedded and are critical for learning a culture's beliefs, which are the tenets or convictions that people hold to be true. Individual cultures in a society have personal beliefs, but they also shared collective values. To illustrate the difference, U.S. citizens may believe in the American Dream—that anyone who works hard enough will be successful and wealthy. Underlying this belief is the American value that wealth is important. In other cultures, success may be tied less to wealth and more to having many healthy children. Values shape a society by suggesting what is good and bad, beautiful and ugly, sought or avoided. Consider the value that the U.S. places upon youth. Children represent innocence and purity, while a youthful adult appearance signifies sexuality. Shaped by this value, individuals spend millions of dollars each year on cosmetic products and surgeries to look young and beautiful. The U.S. also has an individualistic culture, meaning people place a high value on individuality and independence. In contrast, many other cultures are collectivist, meaning the welfare of the group takes priority over that of the individual. Fulfilling a society's values can be difficult. Marital monogamy is valued, but many spouses engage in infidelity. Cultural diversity and equal opportunities for all people are valued in the U.S., yet the country's highest political offices have been dominated by white men. Values often suggest how people should behave, but they don't accurately reflect how people do behave. Values portray an ideal culture, the standards society would like to embrace and live up to.



But ideal culture differs from real culture. In an ideal culture, there would be no traffic accidents, murders, poverty, or racial tension. But in real culture, police officers, lawmakers, educators, and social workers constantly strive to prevent or address these issues. American teenagers are encouraged to value celibacy. However, the number of unplanned pregnancies among teens reveals that the ideal alone is not enough to spare teenagers the potential consequences of having sex. One of the ways societies strive to maintain its values is through rewards and punishments. When people observe the norms of society and uphold its values, they are often rewarded. A boy who helps an elderly woman board a bus may receive a smile and a "thank you." A business manager who raises profit margins may receive a quarterly bonus. People sanction unwanted or inappropriate behaviors by withholding support, approval, or permission, or by implementing sanctions. We may think of 'sanction' as a negative term, but sanctions are forms of social control, ways to encourage conformity to cultural norms or rules. Sometimes people conform to norms in anticipation or expectation of positive sanctions. Receiving good grades, for instance, may mean praise from parents and teachers. Sanctions can also be negative. A boy who shoves an elderly woman aside to board the bus first may receive frowns or even a scolding from other passengers. A business manager who drives away customers will likely be fired. Breaking norms and rejecting values can lead to cultural sanctions such as earning a negative label like 'lazy' or to legal sanctions, such as traffic tickets, fines, or imprisonment. Utilizing social control encourages most people to conform regardless of whether authority figures (such as law enforcement) are present. Values are not static. They change across time and between groups as people evaluate, debate, and change collective social beliefs. Values also vary from culture to culture. For example, cultures differ in their values about what kinds of physical closeness are appropriate in public. It's rare to see two male friends or coworkers holding hands in the U.S. where that behavior often symbolizes romantic feelings. But in many nations, masculine physical intimacy is considered natural in public. This difference in cultural values came to light when people reacted to photos of former president G.W. Bush holding hands with the Crown Prince of Saudi Arabia in 2005. Simple gestures, such as hand-holding, carry great symbolic differences across cultures. Figure 3.5 In many parts of Africa and the Middle East, it is considered normal for men to hold hands in friendship. How would US citizens react to these two soldiers? (Credit: Geordie Mott/Wikimedia Commons) So far, many of the examples in this chapter have described how people are expected to behave in certain situations—for example, buying food or boarding a bus.

SOCIAL NORMS

....RULES AND EXPECTATIONS BY WHICH A SOCIETY GUIDES THE BEHAVIOR OF ITS MEMBERS.

- **TYPES OF NORMS:**
 - **PROSCRIPTIVE** (WHAT NOT TO DO!)
 - **PRESCRIPTIVE** (WHAT TO DO!)
- **OTHER WAYS TO BREAK DOWN NORMS:**
 - **MORES** (OF GREAT MORAL SIGNIFICANCE)
 - **FOLKWAYS** (OF LITTLE MORAL SIGNIFICANCE)
 - **TABOOS** (VIOLATIONS WHICH ARE HORRIFIC)

These examples describe the visible and invisible rules of conduct through which societies are structured, or what sociologists call norms. Norms are behaviors that reflect compliance with what cultures and societies have defined as good, right, and important.

JKSSB Medical Social Worker

SOCIAL INSTITUTIONS

Social Norms, Values, Folkways & Mores

Sociology UGC NET

Most members adhere to them. Formal norms are established, written rules existing in all societies.

3 Types of Norms: Folkways, Mores (more-ays), Taboo		
Folkways	Mores	Taboo
Norms that are <u>not</u> strictly enforced	Norms that we take seriously and are part of core values	Norms that are very strongly ingrained in us and almost unimaginable to violate
Husband and wife live in the same home	Being faithful to husband/ wife	-Open marriages -Multiple wives/husbands

They support many social institutions, such as the military, criminal justice and healthcare systems, and public schools. Functionalists may question what purpose these norms serve, conflict theorists might be interested in who creates, benefits, and suffers under these formal norms, and symbolic interactionists wonder about how a group that benefits interacts. Laws are formal norms, but so are employee manuals, college entrance exam requirements, and “no swimming” signs at swimming pools. Formal norms are the most specific and clearly stated of the various types of norms, and they are the most strictly enforced. But they are enforced to varying degrees. For example, private property is highly valued in the U.S. Thieves can be fined, imprisoned, or both. People safeguard valuable possessions by locking their doors, buying a safe, and installing alarm systems on homes and cars. A less strictly enforced social norm is driving while intoxicated. While it’s against the law to drive drunk, drinking is for the most part an acceptable social behavior. And though there are laws to punish drunk driving, there are few systems in place to prevent the crime. There are plenty of formal norms, but the list of informal norms—casual behaviors that are generally and widely conformed to—is longer. People learn informal norms by observation, imitation, and general socialization. Some informal norms are taught directly—“Kiss your Aunt Edna” or “Use your napkin”—while others are learned by observation, including understanding consequences when someone else violates a norm. Informal norms dictate appropriate behaviors without the need of written rules and so may be difficult to learn when you are new to or not familiar with the culture. Although informal norms define personal interactions, they extend into other systems as well. In the U.S., there are informal norms regarding behavior at fast food restaurants. Customers line up to order their food and leave when they are done. They don’t sit down at a table with strangers, sing loudly as they prepare their condiments, or nap in a booth. Most people don’t commit even harmless breaches of informal norms. Sociologist Harold Garfinkel (1917-2011) studied people’s customs in order to find out how societal rules and norms not only influence behavior but also shape social order. He believed that members of society together create a social order (Weber, 2011). His resulting book, *Studies in Ethno-methodology* (1967) discusses people’s assumptions about the social makeup of their communities. In those cases, the bystanders are pressured to respond, and their discomfort illustrates how much we depend on social norms. Breaching experiments uncover and explore the many unwritten social rules we live by. Norms may be further classified as either mores or folkways. Mores (mor-ays) are norms that embody the moral views and principles of a group. They often have a religious foundation. Violating them can have serious consequences. The strongest mores are protected with laws and other formal sanctions. As physical objects, they belong to material culture, but because they function as symbols, they also convey nonmaterial cultural meanings. Some symbols are valuable only in what they represent. Trophies, blue ribbons, or gold medals, for example, represent accomplishments. But many objects have both material and nonmaterial symbolic value. Figure 3.6 Some road signs are universal. But how would you interpret the signage on the right? (Credit: (a) Andrew Bain/flickr; (b) HonzaSoukup/flickr) Symbols often get noticed when they are out of context. Used unconventionally, they convey strong messages. A stop sign placed on the door of a college building makes a political statement, as does a camouflage military jacket worn in an antiwar protest. Together, the semaphore signals for “N” and “D” represent nuclear disarmament—and form the well-known peace sign (Westcott, 2008). Some college students wear pajamas and bedroom slippers to class, clothing that was formerly associated only with privacy and bedtime. By wearing the outfit, students are defying traditional cultural norms. Some symbols represent only one side of the story and elicit strong emotions, which can lead to social unrest. Their presence is a reminder of a nation’s worst times and not something to celebrate. Many of these symbols are targets of vandalism as the destruction of these representations is symbolic. Effigies representing public figures are burned to demonstrate anger at certain leaders. In 1989, crowds tore down the Berlin Wall, a decades-old symbol of the division between East and West Germany, communism, and capitalism. In the U.S. beginning in 2019, statues associated with slavery and the Civil War were removed from state capitols, college campuses, and public parks. In Germany, any display of Hitler or Nazi memorabilia or to deny the Holocaust is illegal. While different cultures have varying systems of symbols, one system is common to all: language. Whatever its form, people learn social and cultural norms through it. Language is a system that uses symbols with which people communicate and through which culture is transmitted. Letters (which make up words), pictographs, and hand gestures are all symbols that create a language used for communication. Sign language, for example, requires an intimate knowledge not only of an alphabet but also of signs that represent entire words and the meaning indicated by certain facial expressions or postures. Its grammar differs from the spoken language. As spoken language is different across regions, nations and cultures, and can even differ by the age of the person, so too does sign language. All language systems contain the same basic elements that are effective in communicating ideas - object, subject, action. A written language system consists of symbols that refer to spoken sound. Taken together, these

symbols convey specific meanings. The English language uses a combination of twenty-six letters to create words (OED Online, 2011). We can compare letters known to Mandarin Chinese. It contains over 8,000 characters, but the same character may symbolize different concepts depending on the tone used.

English today contains an English and French version for the same concept. For example, in the English version, one eats, but in French version, one dines. In the English version, we meet someone. In the French version, we encounter someone. Readers of American English may be surprised by the inclusion of a ‘u’ in some spellings of words like ‘behaviour’ or ‘flavour.’ Americans have dropped that ‘u’ that writers of British English include. Billions of people speak English, and there are almost as many pronunciations of it. Rules for speaking and writing vary even within cultures, most notably by region. Do you eat a grinder, a sub, or a hero/gyro? Do you refer to a can of carbonated liquid as “soda” or “pop”? Is a household entertainment room a “family room,” “rec room,” or “den”?

When leaving a restaurant, do you ask your server for a “check,” the “ticket,” or your “bill”? Language is constantly evolving and adding new words as societies create new ideas. In this age of technology, many cultures have adapted almost instantly to new nouns such as “e-mail” and “Internet,” and verbs such as “downloading,” “texting,” and “blogging.” These would have considered nonsense words just the world twenty-five years ago. Even while it constantly evolves, language shapes our perception of reality and our behavior. In the 1920s, linguists Edward Sapir and Benjamin Whorf advanced this idea which became known as Sapir-Whorf hypothesis or linguistic relativity. It is based on the idea that people experience their world through their language, and therefore understand their world through the cultural meanings embedded in their language. The hypothesis suggests that language shapes thought and thus behavior (Swoyer, 2003). For example, words have attached meanings beyond their definition that can influence thought and behavior. In the U.S. where the number thirteen is associated with bad luck, many high-rise buildings do not have a 13th floor. In Japan, however, the number four is considered unlucky, since it is pronounced similarly to the Japanese word for “death.” Many sociologists believe that language can have a broad and lasting impact on perception. In 2002, Lera Boroditsky and her colleagues conducted experiments on native German and Spanish speakers in English. Unlike English, these languages assign genders to nouns. In German, for example, the word for sun, die Sonne, is feminine, but the word for moon, der Mond, is masculine.

The team chose a set of nouns with opposite genders in German and Spanish and asked participants to provide adjectives to describe them. They found that German speakers used more masculine adjectives than Spanish speakers when describing a noun that was grammatically masculine in German but feminine in Spanish. For example, the word for key is masculine in German and feminine in Spanish. German speakers described keys as hard, heavy, jagged, metal, serrated, and useful, while Spanish speakers used the adjectives, golden, intricate, little, lovely, shiny, and tiny. The team concluded that gender perceptions acquired in a person’s native language carry forward to how they see the world even when they switch to a language without grammatical genders (Boroditsky, Schmidt, and Phillips, 2002). Some sociologists also believe the structure of language can have consequences on both individual and group behavior. For example, a series of studies have found that Finland has a significantly higher rate of workplace accidents than Sweden despite the fact that the languages have similar workplace regulations (Salminen & Johansson, 2000). John A. Lucy explained this discrepancy through differences in the structure of these languages. Swedish places a greater emphasis on the timing of movement in three-dimensional space.

Consequently, Lucy argued, the Swedish factories are physically arranged in a manner that supports the smooth running of the product process. Finnish factors experience frequent disruptions, so that workers must rush and have more accidents (Lucy, 1997). The Sapir-Whorf hypothesis has been interpreted to suggest that if a word does not exist in a language then users of that language cannot have the experience. Studies have shown, for instance, that unless people have access to the word “ambivalent,” they don’t recognize having conflicting positive and negative feelings about an issue as ‘ambivalence.’ However, the hypothesis should not suggest that people do not have conflicting feelings but rather that they interpret the feelings differently. In addition to using spoken language, people communicate without words. Nonverbal communication is symbolic, and, as in the case of language, is learned through one’s culture. Some gestures are nearly universal; some are not. Smiles often indicate positive reinforcement in the U.S., whereas in some cultures it is rude as you do not know the person. A thumbs-up in Russia and Australia is an offensive curse (Passero, 2002). Other gestures vary in meaning depending on the situation and the person. A wave of the hand can mean many things, depending on how it’s done and for whom.

It may mean “hello,” “goodbye,” “no thank you,” or “I’m royalty.” Winks convey a variety of messages, including “We have a secret,” “I’m only kidding,” or “I’m attracted to you.” From a distance, a person may “read” the emotional situation of people just by watching their body language and facial expressions. However, many cultures communicate with lots of physicality, which people outside that culture may interpret as an argument. So, for example, you might believe two people are arguing when, in fact, they are simply having a regular conversation. When she was six, Lucy and her family immigrated to the United States and attended a school that allowed for the use of both English and Spanish. Lucy’s teacher and many staff were bilingual (fluent in English and Spanish), and the district offered books in both languages. While she was being driven to learn English, the dual-language option helped to ensure that she did not become lost and get behind in her learning of all subjects.

Having math, science, and computing taught in both languages helped her understand those concepts and skills. Within two years of enrolling in the school, Lucy was getting nearly all of her instruction in English, and rarely used the Spanish-language books or resources. While she still had trouble with some intricacies of English, her math progress was above grade level and she did well in other subjects as well. Some people might believe that Lucy would have learned faster had she been instructed only in English. But research indicates that is not the case.

Johns Hopkins University researchers conducted a series of studies on the effects of bilingual education across multiple subjects (Slavin et al. 2008). They found that students taught in both their native tongue and English make better progress than those taught only in English. Legally, the U.S. has no official language. But many believe English to be the rightful language of the U.S., and over thirty states have passed laws specifying English as their official tongue.

Proponents of English-only laws suggest that a national ruling will save money on translation, printing, and human resource costs, including funding for bilingual teachers. They argue that setting English as the official language will encourage non-English speakers to learn English faster and adapt to the culture of the U.S. more easily (Mount 2010). Groups such as the American Civil Liberties Union (ACLU) oppose making English the official language and claim that it violates the rights of non-English speakers. English-only laws, they believe, deny the reality of our nation’s diversity and unfairly target non-English speakers. They point to the fact that much of the debate on this topic has risen since 1970, a period during which the U.S. has experienced new waves of immigration from Asia and Mexico. Today, a lot of product information gets written in multiple languages. Enter a store like Home Depot and you’ll find signs in both English and Spanish. Buy a children’s product and the safety warnings could be presented in multiple languages. While marketers are financially motivated to reach the largest number of consumers possible, this trend also may help people become accustomed to a culture of bilingualism. Studies show that most US immigrants eventually abandon their native tongues and become fluent in English. Bilingual education helps with that transition. Today, Lucy is an ambitious and high-achieving college student. Fluent in both English and Spanish, Lucy is studying law enforcement—a field that seeks bilingual employees. The same bilingualism that contributed to her success in grade school will help her thrive professionally as a law officer serving her community. Figure 3.7 Many signs—on streets and in stores—include both English and Spanish. What effect does this have on members of society? What effect does it have on our culture? (Credit: istolethetv/flickr) Shanell Sanchez Assignment: We rely on informal social control to influence people’s behavior, such as giving the stink eye, cold shoulder, or correcting someone’s behavior in order to ensure people conform. Think about a time when a parent, guardian, coach, employer, or teacher (agents of social control) used informal social control to respond to your behavior. What did the agent of informal social control do? Provide an example of when informal social control was applied to another person. What were they doing and how was their behavior controlled through informal social control? Example: Talking on the phone with a work-related matter and kids start bickering over the slime. I am unable to put the phone down, so I relied on hand motions to show them it was unacceptable. There was no need to hang up or say anything at all. The eye actions indicated they were acting inappropriate and their behavior changed. Norms can be internalized, which would make an individual conform without external rewards or punishments. There are four types of social norms that can help inform people about behavior that is considered acceptable: folkways, mores, taboos, and law. Further, social norms can vary across time, cultures, places, and even sub-group. Think back to your first experiences in school and surely you can identify some folkways and mores learned.

Folkways are behaviors that are learned and shared by a social group that we often refer to as “customs” in a group that are not morally significant, but they can be important for social acceptance. Each group can develop different customs, but there can be customs that are embraced at a larger, societal level. Imagine sitting in the college classroom with lots of physicality, which people outside that culture may interpret as an argument. So, for example, you might believe two people are arguing when, in fact, they are simply having a regular conversation. When she was six, Lucy and her family immigrated to the United States and attended a school that allowed for the use of both English and Spanish. Lucy’s teacher and many staff were bilingual (fluent in English and Spanish), and the district offered books in both languages. While she was being driven to learn English, the dual-language option helped to ensure that she did not become lost and get behind in her learning of all subjects.

These would be folkway violations. Remember, this may not be disrespectful in all cultures, and it is very subjective. Perhaps stricter than folkways are more because they can lead to a violation of what we view as moral and ethical behavior. Mores are norms of morality, or right and wrong, and if you break one it is often considered offensive to most people of a culture. Sometimes a more violation can also be illegal, but other times it can just be offensive. If more is not written down in legislation, it cannot get sanctioned by the criminal justice system. Other times it can be both illegal and morally wrong. If one attended a funeral for a family member, no one would expect to see someone in bright pink clothes or a bikini. Most people are encouraged to wear black clothing out of respect. Although there may not be specific rules or laws that state the expected attire to wear to a funeral, it would be against what most of American society views as right and wrong to attend a funeral in a bikini or be in hot pink leotards. It would be disrespectful to the individual people are mourning. Both mores and folkways are taught through socialization with various sources: family, friends, peers, schools, and more. A taboo goes a step further and is a very negative norm that should not get violated because people will be upset. Additionally, one may get excluded from the group or society. The nature and the degree of the taboo are in the mores.

A student once gave the example of a man in their neighborhood in Colorado that had multiple wives and also had ten different children from the women. In most of American culture, it is seen as unacceptable to have more than one spouse/partner.

However, there are instances where having children with multiple people would not be seen as taboo. Specifically, if a man or woman remarries and then has another child with their new partner. However, again, this is more acceptable today than in the past because of the greater societal acceptance of divorce and remarriage. If one is religious think of something taboo in that specific religion? How about a sports team in college? Band? Any ideas? Lastly, and most important to the study of crime and criminal justice, our laws.

Remember, a social norm is an obligation to society that can lead to sanctions if one violates them.

Therefore, laws are social norms that have become formally inscribed at the state or federal level, and can laws can result in formal punishment for violations, such as fines, incarceration, or even death. Laws are a form of social control that outlines rules, habits, and customs a society uses to enforce conformity to its norms. Let us go back to our example of having multiple wives for a moment. It is illegal, a violation of law, to have multiple wives in American culture. It has not always been this way, and it is not true in every country, but in the United States, it was viewed as so taboo, morally and ethically wrong, that there are laws that can punish people for marrying more than one person at a time. However, there may be some people that do not think it is wrong or some groups, but regardless, it is still illegal. The following link is for Oregon statue ORS 163.515 Bigamy Remember our previous discussion on being the new person to Oregon and trying to figure out if it is allowed to be nude at an ultimate frisbee practice, but they do not feel morally or ethically wrong. The first thing one may do is go home and look up some rules and see if they are violating ultimate frisbee rules. Next, one may check out Oregon laws governing clothing to see if they are violating laws by being nude. In the end, one finds out that it is not ‘illegal,’ so you cannot call the cops, but you certainly did find a case in Eugene, Oregon that determined not wearing clothes can be a violation of rules on the college campus. However, this is a recreational league, and it does not appear to have any formal rules established. No one has to make a decision that is hard: Does one want to be part of a subculture that endorses nudity? Does this go against one’s morals and ethics? Alternatively, is one willing to be part of the team and encourage acceptance of a new norm? The criminal justice system cannot act for merely to violate norms, but at times, what feels like a norm can lead to criminal justice involvement. For example, walk a town or city, and many may be found jaywalking because it may be safer, faster, or more accessible.

A person can get a ticket for it in most communities because it is technically violating a law. That is the thing with the line between deviance, rule violations, and criminality—it does not allow mean we agree. There are many examples of laws that are not deviant and things that are deviant some subcultures may wish to be illegal. Most, but not all crimes are deviant, and not all deviant acts are criminal. The question then becomes: well, how then do we as a society decide who does and does not have the opportunity to make law?

Jaywalking