

## A sociological analysis of evolution of different social patterns

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### **Abstract:**

The major purpose of this paper is to initiate a discussion of social pattern, a phrase that is widely used in sociology but not specified or defined. The key question can be framed as follows: Is it feasible to turn the notion of social pattern from its current status in sociology as a proto-concept into a completely fleshed out concept? And if so, how can this be done? To give fodder for the debate we begin by discussing a few distinct sorts of patterns that are currently being employed (patterns in nature, cultural patterns, statistical patterns, and computer created patterns) (patterns in nature, cultural patterns, statistical patterns, and computationally generated patterns). This is followed by a suggestion for what a strictly sociological understanding of social pattern may look like. A relevant and theoretically robust idea of social pattern can in our view be built by basing it on Weber's concept of social action. This means that both the action of the actors and the meaning they infuse their behavior with must be taken into account. The paper finishes with a brief discussion of how to use the concept of social patterns in an efficient way and what may threaten such a use.

**Keywords:** *Computational social science, Cultural pattern, Pattern,*

### **Introduction:**

During their time together as husband and wife, a couple's ability to conceive a child is considered to be a significant life event. Fertility is regarded as both a necessary and desirable objective in every culture on the planet, to the point where it is considered to be the pinnacle of human achievement in this life. In the course of the development and evolution of societies, various aspects of reproduction have been generated. This is the reason why, despite the expansion and development of societies, economic growth, and technological advancements, inability in childbearing is still, in many places, a justifiable reason for the disruption of couples' and families' relationships with one another. The idea that people have had throughout history, that having children is one of the most important purposes of creation, has evolved into a societal expectation and is a critical component in determining how individuals fit into society and how their position is determined. A survey of the history of various societies and civilizations reveals that a significant portion of mythology, religion, rituals and traditions (cultural norms), literature and art, all of which are reflective of values and cultural norms in specific societies, are allotted to concepts and symbols of reproduction and childbearing. This is the case in all of the societies and civilizations studied. The significance and status of childbearing and reproduction as the everlasting human yearning for survival and

immortality are revealed via the enormous volume of works, the diverse spectrum of cultural ideas about fertility, and the fact that these are found in all regions of the world. The conception of a family, in the minds of most people, begins with the arrival of the first kid. After being married, people have instinctual, emotional, and social demands that push them to start a family. These needs push couples to have children. The idea of evolution and immortality is intertwined in the human mind and instinct with reproductive power and childbearing. As a result, an individual's biological, psychological, and social success in life is dependent on their ability to reproduce and their ability to meet the expectations of their society.

## Objective:

- [1] Study on social pattern, a phrase that is widely used in sociology but not specified or defend.
- [2] Study on reducing the rate of childbearing

## A definition of social pattern:

The time has come to discuss the issue of what an unadulterated sociological description of a social pattern might entail like at this point in time. If we had such a definition, it would be easier to turn the idea of social pattern from a proto-concept into a concept. This would help us go forward with our work. If we had a clear definition, it would be much simpler to apply the concept of social patterns as a useful analytical tool in the field of sociology. The conventional definition of patterns, in the sense that the term is used in the natural sciences, can be broken down into two pieces, as was indicated earlier. Forms are what make up patterns, and these forms are repeated (Ball, 2009, 1, 20).

This component is not taken into consideration when attempting to define patterns by those who work in the natural sciences because the customary scope of their research does not involve human consciousness or the capacity to generate or comprehend meaning. On the other hand, consciousness or meaning has to be a part of the method in which patterns of people's activities are understood and evaluated in the social sciences. This is because consciousness and meaning are fundamentally linked. This also means that a theory of social patterns must make it obvious that there is only a possibility that the next form will come into being. This is because there is only a likelihood that the next form will come into being. To summaries all that has been mentioned up until this point,

Our proposed definition of what it means for anything to be a social pattern includes the following four components: (1) a form, (2) which consists of social acts (behavior with meaning), (3) a repeat of the form in time, space, context, etc., and (4) some likelihood that it will occur again. a social action is an example of a form. When one establishes the definition of a social pattern on the basis of Max Weber's theory of social action, the theory is more securely established. 1 3 Theory and Society is connected to the sociological heritage and fundamental ideas such as social interaction, dominance, and the state

## Effective indices in reducing the rate of childbearing:

Up until around fifty years ago, having children was a natural part of a woman's life throughout the world, and families typically had around six offspring. But with the transition to modernity, as well as in light of individual, cultural, social, and even international policy concerns, this tendency altered and was swiftly

reversed, to the point where reproduction is now a social challenge for many countries in the years to come. The Family Protection Act of Iran, which was passed in 1974, also emphasizes the significance of having children in Iranian culture. According to Article 8 of the Act, infertility can be one of the reasons for getting a divorce, and the Act also states that if one of the spouses asks for a divorce, the divorce can legally be finalized. The population graph for Iran, like the population graphs for many other countries, has a declining slope. This decrease can be attributed to a variety of factors. The education level of women, the growth of metropolitan areas, the rise in the number of jobs available to women, and the implementation of government programmers to curb population growth are all factors that can be effective. The efforts of the government over the previous two decades to manage population growth led to a cultural notion that reduced fertility should be an acceptable norm. This belief has persisted. In point of fact, this trend is in accordance with the expectations of society as well as the values of couples, and it is not possible to modify it until a more powerful and reasonable culture at different levels of society replaces the older one. Alterations in the configuration of families are an additional element that contributes to the fertility rate continuing its downward trend. Alterations on the individual, social, and cultural levels are some examples of these.

### **Examples of individualism:**

The trend toward having fewer children and the rise in the quality of life enjoyed by spouses, independent of the family unit as an institution and children, are two of the most significant manifestations of individualism. The decline in the number of children and families is not merely a demographic phenomenon; rather, it represents a more significant and profound disruption in the traditional pattern of family life. Because of the many cultural repercussions that this institution has on all facets of family life, one form of cultural pattern that can be identified is the traditional nuclear family. According to findings from a survey conducted in Tehran in 2009 on the topic of the optimal number of children for the city's residents, having two children was seen as the most desirable scenario by 60% of respondents, while having three children was seen as the least desirable scenario by 15%. According to this research, three percent of the population would rather not have any children at all. This decision indicates the revolution in values as well as the cultural upheaval that has occurred in childbirth and fertility. Therefore, the trend toward having fewer children and a happier life is a modern assertion that has attracted many admirers in Iran over the course of the last few decades. According to the findings of the study, the tendency of families to have a small number of children in today's culture may be the result of a shift in cultural norms and gender stereotypes, particularly about the role that women play within the context of the family.

### **Community involvement:**

Participation in one's community is still another important aspect of having children, and the researchers focused on how this aspect's influence might alter the ways in which people live their lives. René Koenig, a German sociologist, identifies a concern with the diminishing roles that families play in society. According to him, the internal structure of the family has been destroyed as a result of the development of industry. As a result, the family's secondary functions, such as financial, educational, and medical functions, the care for the elderly, and even the family's leisure time, have been granted to institutions as well as governmental, social, and economic agencies. On the other hand, the decline in the size of families and the inability of family members to support for themselves economically becomes a barrier to the protection of ailing and

ageing family members. In contemporary civilizations, the members of the family devote a significant amount of time to their free time, and as a result, members are able to pick a separate career in addition to their traditional hereditary jobs on the basis of their talents and levels of knowledge. People now have the ease and comfort they need to actively participate in society and social activities as a result of the reduction in the importance of the function of childbearing brought about by friendly clubs and associations. Women's increased participation in the labor force and the structural shifts that result from their employment often result in a postponement of their parenthood within the context of modern social interactions. As a result, the participation of women in society is a significant role in the decrease in the number of children being born.

## **Social acceptance:**

Another crucial aspect in the equation that plays a role in the control of fertility is social acceptance. To explain the societal acceptance, a number of different hypotheses have been put forward. One can, for example, allude to the Fazio theory, the Fishbone theory, or the Jazzing theory. Fazio emphasizes controlled and automatic cognitive processes. According to his point of view, the connection between attitude and behavior is strengthened by cognitive processes that are under conscious control. As a result, knowledge and practical experience play extremely important roles in this context. The attitudes of people in society about the acceptability or non-acceptability (lack of social acceptance) of a social action (such as childbearing) are connected to the experience in some way, and those attitudes, in turn, can either decrease the motivation to participate in the social action or increase the motivation to participate in it. In the view of Fishbone and Jazzing, attitudes have an indirect impact on behavior, and their target is our intentions; as a result, our intentions shape our behavior rather than our attitudes. This is in contrast to the previous theory, which held that attitudes have a direct influence on the formation of behavior. In other words, according to this idea, behavior stems from intentions, and intentions stem from attitudes toward behavior. Attitudes toward activity, in turn, stem from prior experiences with the behavior.

## **A definition of social pattern:**

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## **Social Patterns of Anger:**

Gordon (1990), in an effort to carve out an agenda for the burgeoning sociology of emotions research area, proposed that an individual's social position determines the "type, frequency, and intensity of emotions that will be directed toward him or her or aroused in him or her." This was done in an effort to show that an individual's social position determines the "type, frequency, and intensity of emotions that will be directed toward him or her or aroused in him or her" (p. 161). This assumption has served as a starting point for sociological investigations into the manner in which the fundamental characteristics of social stratification have an effect on feelings such as rage.

### **1. Social patterns:**

The transition of families from extended types to nuclear ones, the rise in the rate of urbanization in recent years, and economic challenges that finally lead to unemployment and inflation are increasingly apparent among the societal shifts that have taken place. All of these variables contribute to a decrease in the rate of childbirth (33). In addition, families living on a fixed income have historically been more likely to experience economic instability than families living in communities with higher rates of inflation. Because of this, the existing status of urban culture in Iran, in addition to global influences, causes couples to be cautious in their decision for having children, which in turn leads to couples having only one kid or remaining childless.

### **2. Cultural patterns:**

Among them, one may point to aspects such as the tendency of women to work and engage in society, both of which reflect the shift in women's attitudes toward marriage, marital role, and motherhood. Among these elements, one can also include the changing attitudes of women. Women are no longer perceived to be of lower value just because they have jobs; this is because working women are able to firmly establish both their identity in the workplace and their identity outside of it (34). In addition, the rise of consumerism as a new trend in the contemporary era has resulted in significant changes to the way families live. The advent of consumerism led to an increase in the expense of living, which ultimately led to a reduction in the number of children being born.

In addition, in recent years, support for having fewer children has been fully authorized as part of a serious conversation addressing the rights of women. This dialogue has taken place in recent years. The typical instances of equality in women's rights in society include maintaining and strengthening the economic and social capital for women. When compared with women who have more than three children, a woman who has only one child is more likely to be successful and engaged in the societal duties that are placed on her. In the opinion of females, having a large number of children results in a diminished position for women in both public and professional settings. This is true for both the home and the workplace. As a result of this, the number of children being born in Iran, particularly in the country's major cities and among women, is on the decline.

### **3. Statistical patterns:**

In this article, we shall refer to patterns that are formed by utilizing statistical methods on quantitative (numerical) data from a population as statistical patterns. Statistical methods are discussed in more detail later in this article. In other words, statistical procedures have been designed with data in mind that are neither social nor sociological of the type proposed in this article. This article advocates for the use of social and sociological data (actions invested with meaning). Taking this into consideration, it is essential to have a conversation about when and how statistical approaches might be utilized to discover, define, and explain sociological trends. These are challenging questions to answer for a number of different reasons. In order to further illustrate some of the issues at hand, we are going to take a look at the approach that a prominent sociologist has taken in his work toward resolving these issues. This is John Oglethorpe, a prominent figure in the field of sociology who has made important contributions to the study of sociology in general as well as the subfield of stratification. For the sake of Oglethorpe's study, social patterns or regularities, to use the language that Oglethorpe prefers (even though he uses both terms), play an important role.

## **Computationally generated patterns**

It is not simply the application of statistical methods to a (nonsocial) population that can result in the formation of unique patterns; the application of computational methods, which may incorporate statistical methods but are not limited to them, can also have this effect. When using computational methods on social data, it is essential not just to take into consideration the behavior of the actors, but also the meaning that the actors have. This is the same principle that applies when working with statistics. The following editorial statement from the inaugural issue of *Patterns* from 2020 provides illustrative evidence for the contention that the concept of patterns plays an essential role in the field of computer science: Finding patterns in the data is the first and most crucial step that scientists take when analyzing data. Data scientists go a step farther than this by employing complex algorithms to pluck knowledge out of dirty, noisy, and difficult datasets. They do this in an effort to find patterns that can teach us something new about the way the structure of our world works. (Callaghan, 2020)

While computer scientists are generally interested in patterns, computational social scientists aim to develop social science by applying computational methods to digital data. This is in contrast to computer scientists, who are more focused on specific patterns. People with backgrounds in computer science, sociology, and a variety of other academic fields have been drawn to work in the field of computational social science, which can be characterized as an interdisciplinary effort. Quite a few years ago, an effort was undertaken to develop something that was going to be called computational sociology (e.g. Human & Farrago, 1995; Macy & Waller, 2002). The field of computational social science, on the other hand, now incorporates this method of social analysis.

## **Theoretical approaches to the concept of childbearing:**

The ideas of having children and being fertile are intricately intertwined with the moral standards, philosophical underpinnings, and, in a word, the culture of every given civilization (10). In point of fact, it is influenced by social, cultural, and political factors in each society, to the extent that even in times of war or peace, increases or decreases in birth rate are affected by the social and political philosophy of that particular society. This is true regardless of whether there is a baby boom or a baby bust (11). The

following section examines the proposed theoretical approaches, each of which focuses on a different deciding factor associated with fertility in the subsequent section.

## Conclusion:

The social practice of childbearing, as well as having a small number of children or being childless through no fault of one's own, is subject to the effect of institutional resources and the composition of society (Attitude and religious beliefs and Utilitarianism and exchange theory). On the other hand, the practice is determined by the people's perceptions of the forces and situations that exist inside the community. The institutional resources that are used to define the practice can be found locally or internationally, and such resources have linkages with people's perceptions of the practices and acts that they engage in. As a consequence of this, people rely on these resources and use their imagination as well as their awareness of the necessities to determine whether or not they should have children.

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