

Chapter 1 : The Social System of Islam

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The early chiefdoms were not states, obviously; still, they were established on a similar basis—an inversely proportional relationship between security and resources, on the one hand, and liberty, on the other. These structures make for opportunities and advances that humans could not create for themselves, including the development of agriculture, technology, philosophy, science, and art; however, these structures take tolls elsewhere, meaning that these structures are both productive and detrimental. In our early history, hunter-gather groups used organizational power to acquire more resources and produce more food, but at the same time, this power was also used to dominate, kill, and enslave other groups in order to expand territory and supplies. These include identifiable institutions, relationships, force fields, and ideologies, including discriminatory laws, gender inequality, and racism. The whole social order is effected by social power, but these other groups have much more indirect effects on them, with the acts generally being less violent. A third of the 2 Billion people in the developing countries are starving or suffering from malnutrition. But not doing so costs us five million lives a year. These are classic examples of structural violence. The violence in structural violence is attributed to the specific organizations of society that injure or harm individuals or masses of individuals. In explaining his point of view on how structural violence affects the health of subaltern or marginalized people, medical anthropologist Paul Farmer writes: Their sickness is a result of structural violence: Structural violence is visited upon all those whose social status denies them access to the fruits of scientific and social progress. Theorists argue that structural violence is embedded in the current world system; this form of violence, which is centered on apparently inequitable social arrangements, is not inevitable. Ending the global problem of structural violence will require actions that may seem unfeasible in the short term. Others, such as futurist Wendell Bell, see a need for long-term vision to guide projects for social justice. Many structural violences, such as racism and sexism, have become such a common occurrence in society that they appear almost invisible. Despite this fact, sexism and racism have been the focus of intense cultural and political resistance for many decades. Significant reform has been accomplished, though the project remains incomplete. The weight of suffering is also impossible to comprehend. There is simply no way that many individuals are able to comprehend what suffering is like. Lastly, the dynamics and distribution of suffering are still poorly understood. Since structurally violent situations are viewed primarily as biological consequences, it neglects environmentally stimulated problems, such as negative social behaviours or inequality prominence. If biosocial understandings are forsaken when considering communicable diseases such as HIV, for example, prevention methods and treatment practices become inadequate and unsustainable for populations. However, the challenge is obvious: Medical professionals have to ignore the social determinants that alter access to care, and as a result, medical interventions are significantly less effective in low-income countries. A study by Moore et al. Paul Farmer claims that "structural interventions" are one possible solution. Countries such as Haiti and Rwanda have implemented these interventions with positive outcomes. Examples include prohibiting the commodification of the citizen needs, such as health care, ensuring equitable access to effective therapies, and developing social safety nets. However, for these structural interventions to be successful, medical professionals need to be capable of executing such tasks. Unfortunately, many of these professionals are not trained to perform structural interventions. Therefore, the onus falls more on political and other experts to implement such structural changes. As noted, structural forces account for most if not all epidemic diseases e. Medical professionals still continue to operate under the downstream phenomenon, with a focus is on individual lifestyle factors rather than general socio-economic, cultural, and environmental conditions. This paradigm obscures the structural impediments to changes because it tends to avoid the root causes that should be focused on. One response is to incorporate medical professionals and to acknowledge that such active structural interventions are necessary to address real public

health issues. Although health disparities resulting from social inequalities are possible to reduce, as long as health care is exchanged as a commodity, those without the power to purchase it will have less access to it. Biosocial research should be the main focus. Although the interventions have enormous influence on economical and political aspects of international bodies, more interventions are needed to improve access. Online-only consultation may be inappropriate for people with a lived experience of mental illness. Structural violence is also apparent when consumers in developed countries die from preventable diseases 15–25 years earlier than do people without a lived experience of mental health. Connection with poverty[edit] You can help by adding to it.

Chapter 2 : Egyptian Social Structure [www.nxgvision.com]

Social Sciences Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.

This was the period to This was an extensive period of prosperity, peace, refined responsiveness and great national self-possession for England. But even this era could not survive itself from the social class system. Victorian England social hierarchy demonstrates the social class system and the social divisions of England people on certain terms and conditions in a pre-defined specific ladder of pattern. But there were some changes in social class system during this era as compared to the traditional social class system of England. For an example the aristocrat class got changed to upper class. Some of the increasingly powerful upper middle class categories secured their places in this upper class. The Victorian England social hierarchy is described below in a descending order pattern means starting with the uppermost power holder social class and going on further describing all the classes in brief. The people under this class did not work manually. Their income normally came from the investments made by them or from the inherited lands. Their routine work was fulfilled by the lower class people. This class further got sub divided in three parts as below

- â€” Royal Class â€” This include people from royal family and the spiritual lords of that time.
- â€” Middle Upper Class â€” This class include great officers of the England, the baronets along with temporal lords.
- â€” Lower Upper Class â€” This class include country wealthy gentleman and large scale business men who had made their way with the immense wealth they possessed.

The Middle Class These were the people who used to work meaning they had jobs to do. They made their living from the salaries they got according to the job done. This class included the following sub-classes.

- â€” Higher Level Middle Class â€” These were high in terms of salaries and social status as compared to lower middle class.
- â€” Lower Level Middle Class â€” These were the people who worked on the orders of the higher level middle class people.
- â€” The Working Class These were the group of labors which further got sub divided into two divisions.
- â€” Skilled Class â€” They had unskilled labors working under their supervision.
- â€” Unskilled Class â€” They were lowest category labor people. These were sort of helpless people who depended on others.
- â€” The Poor â€” These were poor people and orphans who relied on the charity of others.
- â€” The Prostitutes â€” These women were at the bottom of the society and an enormous debate took place over them during the Victorian era.

Chapter 3 : Native Americans for Kids: Social Structure

Peace and Social Structure by Johan Galtung, , available at Book Depository with free delivery worldwide.

Social System of Islam by Abul Ala Maududi The foundations of the social system of Islam, rest on the belief that all human beings are equal and constitute one single fraternity. This is a new and revised translation of a talk given by the author on Radio Pakistan, Lahore, on 10th February, Equality of Mankind Allah created a human couple to herald the beginning of the life of mankind on earth, and everybody living in the world today originates from this couple. The progeny of this couple were initially a single group with one religion and the same language. But as their numbers gradually increased, they spread all over the earth and, as a natural result of their diversification and growth, were divided into various tribes and nationalities. They came to speak different languages; their models of dress varied; and their ways of living also differed widely. All these differences exist in the world of reality and Islam does not seek to ignore them. But it disapproves of the prejudices which have arisen among mankind because of these differences in race, color, language and nationality. Islam makes clear to all men that they have come from the same parents and are therefore brothers and equal as human beings. Allah created a human couple to herald the beginning of the life of mankind on earth, and everybody living in the world today originates from this couple. Islam says that if there is any real difference between man and man it cannot be one of race, color, country or language, but of ideas, beliefs and principles. Two children of the same mother, though they may be equal from the point of view of a common ancestry, will have to go their different ways in life if their beliefs and moral conduct differ. On the contrary, two people, one in the East and the other in the West, even though geographically and outwardly separated by vast distances, will tread the same path in life if they share the same code of moral behavior. On the basis of this fundamental tenet, Islam seeks to build a principled and ideological society very different from the racial, nationalistic and parochial societies existing in the world today. Anyone, if he believes in Allah as his Master and Lord and accepts the guidance of the Prophets as the law of his life, can join this community, whether he is a resident of America or Africa, whether he belongs to the Semitic race or the Aryan, whether he is black or fair-skinned, whether he speaks a European language or Arabic. All those who join this community will have the same rights and social status. They will not be subjected to any racial, national or class distinctions. No one will be regarded as high or low. There will be no untouchability. There will be no special restrictions upon them in making marriages, eating and drinking and social contracts. No one will be looked down upon because of his birth or work. No one will claim any distinctive rights by virtue of his caste, community or ancestry. Such social order, transcending as it does geographical boundaries and the barriers of race, color and language, is appropriate for all parts of the world; on its foundations can be raised the universal brotherhood of man. In societies based on race or nationality only those people can join who belong to a particular race or nation, but in Islam anyone who accepts its creed and moral standards can become a member, possessing equal rights with everyone else. Those who do not accept this creed, while obviously not being received into the community, are treated with tolerance and humanity and guaranteed all the basic human rights. It is clear that if two children of the same mother differ in their ideas, their ways of life will be different; but this does not mean that they cease to be brothers. In the same way, if two nations or two groups of people living in the same country differ in their fundamental beliefs, principles and ideology, their societies will also certainly differ; yet they will continue to share the common ties of humanity. Hence, the Islamic society offers to non-Muslims societies and groups the maximum social and cultural rights that can possibly be accorded. Institution of the Family The foremost and fundamental institution of human society is the family unit. A family is established by the coming together of a man and a woman, and their contact brings into existence a new generation. This then produces ties of kinship and community, which, in turn, gradually develop further ties. The family is an instrument of continuity which prepares the succeeding generation to serve human civilization and to discharge its social obligations with devotion, sincerity and enthusiasm. This institution does not merely recruit cadets for the maintenance of human culture, but positively desires that those who are to come will be better members of society. In this respect the family can be truly called the source of the progress,

development, prosperity and strength of human civilization. Islam therefore devotes much attention to the issues relating to the family and strives to establish it on the healthiest and strongest possible foundations. According to Islam the correct relationship between man and woman is marriage, a relationship in which social responsibilities are fully accepted and which results in the emergence of a family. Sexual permissiveness and other similar types of irresponsible behavior are not dismissed by Islam as mere innocent pastimes or ordinary transgressions. Rather, they are acts which strike at the very roots of society. Severe punishments are prescribed to deter would-be offenders. Veil, which regulates the free association of men and women, restriction on erotic music and obscene pictures and the discouragement of the spread of all forms of pornography, are other weapons used in the fight to protect and strengthen the institution of the family. Nor does Islam regard asceticism and lifelong celibacy merely as being of no benefit; it sees them as departures from the nature of man and as acts of revolt against the Divine scheme of things. It also strongly disapproves of those rites, ceremonies or restrictions which tend to make marriage a difficult affair. Islam tries to make marriage the easiest and fornication the most difficult thing in society, and not vice versa as it is in most societies today. Hence, after debarring certain blood relatives from entering into matrimony with one another, it has legalized marriage with all other near and distant kith and kin. It has removed all distinctions of caste and community, and permitted matrimony of any Muslim with any other Muslim. It has urged that the mehr dower should be fixed at a figure which can be easily borne by both sides. In an Islamic society marriage is a plain and simple ceremony which can be performed anywhere before two witnesses, though it is essential that the proceedings should not be kept secret. Society must know that the couple are now going to live as husband and wife. Within the family itself Islam has assigned to the man a position of authority so that he can maintain order and discipline as the head of the household. Islam expects the wife to obey her husband and look after his well-being; and it expects the children to behave accordingly to their parents. Islam does not favor a loose and disjointed family system devoid of proper authority, control and discipline. Discipline can only be maintained through a central authority and, in the view of Islam, the position of father in the family is such that it makes him the fittest person to have this responsibility. But this does not mean that man has been made a house-hold tyrant and woman has been handed over to him as a helpless chattel. According to Islam the real spirit of material life is love, understanding and mutual respect. If woman has been asked to obey her husband, the latter has been called on make the welfare of his family his top priority. Although Islam places great emphasis on the marital bond, it only wants it to remain intact as long as it is founded on the sweetness of love or there exists at least the possibility of lasting companionship. If neither of these two conditions obtain, it gives man the right of divorce and woman the right of separation; and under certain conditions, where married life has become a source of misery, the Islamic courts of justice have the authority to annul the marriage.

Chapter 4 : structural violence | Structural Violence

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And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. And he would not allow anyone to carry anything through the temple. But you have made it a den of robbers. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. Strangers shall stand and tend your flocks; foreigners shall be your plowmen and vinedressers; Honor widows who are truly widows. But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God. She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day, Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many. So the poor have hope, and injustice shuts her mouth. You shall not be partial in judgment. You shall hear the small and the great alike. And the case that is too hard for you, you shall bring to me, and I will hear it. He made it known by sending his angel to his servant John, Romans He laid aside his outer garments, and taking a towel, tied it around his waist. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God. Who told this long ago? Who declared it of old? Was it not I, the Lord? And there is no other god besides me, a righteous God and a Savior; there is none besides me. Is it not this, that your passions are at war within you? You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. Suggest a Verse Enter a Verse Reference e. Unless otherwise indicated, all content is licensed under a Creative Commons Attribution License.

Chapter 5 : Social Structure of the Iroquois Confederacy by Nicole Trebell on Prezi

Each social contract is a specific peace within a particular conflict helix; each may have within it lower-level conflict (for example, a state within a region of international peace may suffer internal guerrilla war and terrorism); each peace may exist within an ongoing, antagonistic conflict (as internally peaceful states engage in war).

All were established in when the UN was founded. Each year, in September, the full UN membership meets in the General Assembly Hall in New York for the annual General Assembly session, and general debate , which many heads of state attend and address. Decisions on important questions, such as those on peace and security, admission of new members and budgetary matters, require a two-thirds majority of the General Assembly. Decisions on other questions are by simple majority. Security Council The Security Council has primary responsibility, under the UN Charter, for the maintenance of international peace and security. It has 15 Members 5 permanent and 10 non-permanent members. Each Member has one vote. Under the Charter, all Member States are obligated to comply with Council decisions. The Security Council takes the lead in determining the existence of a threat to the peace or act of aggression. It calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement. In some cases, the Security Council can resort to imposing sanctions or even authorize the use of force to maintain or restore international peace and security. The Security Council has a Presidency , which rotates, and changes, every month. Subsidiary organs of the Security Council Economic and Social Council The Economic and Social Council is the principal body for coordination, policy review, policy dialogue and recommendations on economic, social and environmental issues, as well as implementation of internationally agreed development goals. It serves as the central mechanism for activities of the UN system and its specialized agencies in the economic, social and environmental fields, supervising subsidiary and expert bodies. It has 54 Members , elected by the General Assembly for overlapping three-year terms. Trusteeship Council The Trusteeship Council was established in by the UN Charter, under Chapter XIII , to provide international supervision for 11 Trust Territories that had been placed under the administration of seven Member States, and ensure that adequate steps were taken to prepare the Territories for self-government and independence. By , all Trust Territories had attained self-government or independence. The Trusteeship Council suspended operation on 1 November By a resolution adopted on 25 May , the Council amended its rules of procedure to drop the obligation to meet annually and agreed to meet as occasion required -- by its decision or the decision of its President, or at the request of a majority of its members or the General Assembly or the Security Council. Its seat is at the Peace Palace in the Hague Netherlands. The Secretary-General is chief administrative officer of the Organization, appointed by the General Assembly on the recommendation of the Security Council for a five-year, renewable term. UN staff members are recruited internationally and locally, and work in duty stations and on peacekeeping missions all around the world. But serving the cause of peace in a violent world is a dangerous occupation. Since the founding of the United Nations, hundreds of brave men and women have given their lives in its service.

Chapter 6 : About the UN | United Nations

Social order, and thus peace, is a phase in the process of social adjustment between individual psychological worlds. Obviously. All this is but a charcoal sketch of conflict and war.

Egyptian Social Structure Egyptian society was structured like a pyramid. At the top were the gods, such as Ra, Osiris, and Isis. Egyptians believed that the gods controlled the universe. Therefore, it was important to keep them happy. They could make the Nile overflow, cause famine, or even bring death. In the social pyramid of ancient Egypt the pharaoh and those associated with divinity were at the top, and servants and slaves made up the bottom. The Egyptians also elevated some human beings to gods. Their leaders, called pharaohs, were believed to be gods in human form. They had absolute power over their subjects. After pharaohs died, huge stone pyramids were built as their tombs. Pharaohs were buried in chambers within the pyramids. Because the people of Egypt believed that their pharaohs were gods, they entrusted their rulers with many responsibilities. Protection was at the top of the list. The pharaoh directed the army in case of a foreign threat or an internal conflict. All laws were enacted at the discretion of the pharaoh. This grain was used to feed the people in the event of a famine. The Chain of Command Ancient Egyptian royalty, nobility, and clergy enjoyed lives of wealth and comfort while farmers and slaves struggled to subsist. No single person could manage all these duties without assistance. The pharaoh appointed a chief minister called a vizier as a supervisor. The vizier ensured that taxes were collected. Working with the vizier were scribes who kept government records. These high-level employees had mastered a rare skill in ancient Egypt – they could read and write. Noble Aims Right below the pharaoh in status were powerful nobles and priests. Only nobles could hold government posts; in these positions they profited from tributes paid to the pharaoh. Priests were responsible for pleasing the gods. Religion was a central theme in ancient Egyptian culture and each town had its own deity. Initially, these deities were animals; later, they took on human appearances and behaviors. Seated here is Thoth, the god of learning and wisdom, carrying a scepter symbolizing magical power. Nobles enjoyed great status and also grew wealthy from donations to the gods. All Egyptians – from pharaohs to farmers – gave gifts to the gods. Soldier On Soldiers fought in wars or quelled domestic uprisings. During long periods of peace, soldiers also supervised the peasants, farmers, and slaves who were involved in building such structures as pyramids and palaces. Skilled workers such as physicians and craftsmen made up the middle class. Craftsmen made and sold jewelry, pottery, papyrus products, tools, and other useful things. Naturally, there were people needed to buy goods from artisans and traders. These were the merchants and storekeepers who sold these goods to the public. The Bottom of the Heap At the bottom of the social structure were slaves and farmers. Slavery became the fate of those captured as prisoners of war. In addition to being forced to work on building projects, slaves toiled at the discretion of the pharaoh or nobles. Farmers tended the fields, raised animals, kept canals and reservoirs in good order, worked in the stone quarries, and built the royal monuments. Social mobility was not impossible. A small number of peasants and farmers moved up the economic ladder. Families saved money to send their sons to village schools to learn trades. These schools were run by priests or by artisans. Boys who learned to read and write could become scribes, then go on to gain employment in the government. It was possible for a boy born on a farm to work his way up into the higher ranks of the government. The Social Pyramid The pharaoh was at the very top of ancient Egyptian society, and servants and slaves were at the bottom. Who was in the middle? Click on this interactive pyramid to find out how merchants, artists, farmers, and others stacked up. Links at the bottom of the page lead to other facts about ancient Egypt. This page comes from Odyssey Online, a website for kids produced by Emory University.

Chapter 7 : What Does the Bible Say About Social Justice?

2 (3) Parish social ministry must include both efforts to provide direct service or outreach to people in need and efforts to work for justice and peace by shaping the policies, programs, and.

At the beginning of the seventeenth century, the country was unified under the Tokugawa family after years of civil unrest. The following years were ones of unprecedented peace and prosperity, prompting an increase in artistic, cultural and social development. Although Japan remained a basically agrarian society, towns and cities grew and craft production flourished. Improved transport and communication networks meant that for the first time even the most remote areas had access to goods produced in other parts of the country. Social structure in the Edo period Japan was ruled by the Tokugawa family, with each successive head assuming the rank of Shogun. This was bestowed by the Emperor who, during the Edo period, was merely a figurehead and exercised no political authority. Below the shogun were the military lords of each province. Both shogun and lords were served by retainers called samurai who acted as soldiers and officials. The samurai followed a code of conduct called Bushido The Way of the Warrior , which stressed the mastery of martial arts, frugality, loyalty, courage and honour unto death. Tempered by Confucianism and Zen Buddhism, the samurai was expected to be educated, refined, honest and wise. Japan, - Next in social standing were peasants, the main producers of the rice crop that was taxed to support the needs of the ruling class. Below the farmers in status were the artisans and craftworkers who produced non-agricultural goods. In the lowest social group were merchants who were not directly involved with production. Though this social division was based on the Confucian concept of the natural order of society, it became increasingly inconsistent with social realities. Instead they often channelled their money into social ritual, the pursuit of pleasure and the acquisition of beautiful and often expensive objects. A period of isolation Tankard of lacquer on wood with inlaid mother-of-pearl. The greatest growth was in Edo modern Tokyo , the city established by the first Tokugawa shogun as his new capital. By Edo had more than a million inhabitants. Between and the Tokugawa shogunate, dismayed by the bitter rivalry among the few Europeans in Japan and the zealous work of Catholic missionaries, made an attempt to reduce foreign influence by expelling foreigners and forbidding all contact with the outside world. Exceptions were made for trade with the Chinese and Koreans, which was strictly controlled, and with the Dutch East India Company, which was permitted to operate only from the port of Nagasaki. The Japanese people were forbidden to travel abroad or to build ocean-going ships. Despite these limitations large quantities of ceramics and lacquer were exported to Holland and from there sold to the rest of Europe. Such wares were made specifically for the western market and were immensely popular in European aristocratic circles in the seventeenth and eighteenth centuries. The US demanded that it be allowed to trade with Japan, with the result that ports were slowly re-opened to foreigners. In external pressure combined with growing internal unrest and led to the overthrow of the Tokugawa shogun and the restoration of the Meiji Emperor. The new government realized that the only way in which Japan would be able to compete with the military and industrial might of the West was to transform itself along western lines. Japan modernized rapidly during the Meiji period and this affected all aspects of life. In terms of arts, craft and design, western production methods were adopted and large numbers of goods were produced to respond to the growing western taste for Japanese objects. Chronology The main periods of Japanese history are named after the places where successive capital cities were established. After , the periods were named after the emperor, and this continues today.

Chapter 8 : The Edo Period in Japanese History - Victoria and Albert Museum

THEORIES OF PEACE A Synthetic Approach to Peace Thinking rector of the Department of Social Science in the UNESCO, *The structure of peace thinking* 25

Bring fact-checked results to the top of your browser search. Structure and social organization The term structure has been applied to human societies since the 19th century. Before that time, its use was more common in other fields such as construction or biology. The biological connotations of the term structure are evident in the work of British philosopher Herbert Spencer. He and other social theorists of the 19th and early 20th centuries conceived of society as an organism comprising interdependent parts that form a structure similar to the anatomy of a living body. Although social scientists since Spencer and Marx have disagreed on the concept of social structure, their definitions share common elements. In the most general way, social structure is identified by those features of a social entity a society or a group within a society that persist over time, are interrelated, and influence both the functioning of the entity as a whole and the activities of its individual members. In other words, Durkheim believed that individual human behaviour is shaped by external forces. Similarly, American anthropologist George P. Murdock , in his book *Social Structure* , examined kinship systems in preliterate societies and used social structure as a taxonomic device for classifying, comparing, and correlating various aspects of kinship systems. Several ideas are implicit in the notion of social structure. First, human beings form social relations that are not arbitrary and coincidental but exhibit some regularity and continuity. Second, social life is not chaotic and formless but is, in fact, differentiated into certain groups, positions, and institutions that are interdependent or functionally interrelated. Third, individual choices are shaped and circumscribed by the social environment , because social groups, although constituted by the social activities of individuals, are not a direct result of the wishes and intentions of the individual members. The notion of social structure implies, in other words, that human beings are not completely free and autonomous in their choices and actions but are instead constrained by the social world they inhabit and the social relations they form with one another. Within the broad framework of these and other general features of human society, there is an enormous variety of social forms between and within societies. Some social scientists use the concept of social structure as a device for creating an order for the various aspects of social life. In other studies, the concept is of greater theoretical importance; it is regarded as an explanatory concept, a key to the understanding of human social life. Several theories have been developed to account for both the similarities and the varieties. In these theories, certain aspects of social life are regarded as basic and, therefore, central components of the social structure. Some of the more prominent of these theories are reviewed here. Radcliffe-Brown , a British social anthropologist, gave the concept of social structure a central place in his approach and connected it to the concept of function. In his view, the components of the social structure have indispensable functions for one anotherâ€”the continued existence of the one component is dependent on that of the othersâ€”and for the society as a whole, which is seen as an integrated , organic entity. His comparative studies of preliterate societies demonstrated that the interdependence of institutions regulated much of social and individual life. American sociologist Talcott Parsons elaborated on the work of Durkheim and Radcliffe-Brown by using their insights on social structure to formulate a theory that was valid for large and complex societies. These norms vary according to the positions of the individual actors: Moreover, these norms vary among different spheres of life and lead to the creation of social institutionsâ€”for example, property and marriage. Norms, roles, and institutions are all components of the social structure on different levels of complexity. Contemporary sociologists criticize later definitions of social structure by scholars such as Spencer and Parsons because they believe the work 1 made improper use of analogy , 2 through its association with functionalism defended the status quo, 3 was notoriously abstract, 4 could not explain conflict and change, and 5 lacked a methodology for empirical confirmation.

Structural violence is a term commonly ascribed to Johan Galtung, which he introduced in the article "Violence, Peace, and Peace Research" (). It refers to a form of violence wherein some social structure or social institution may harm people by preventing them from meeting their basic needs.

These rights and obligations form the two types of status quo expectations. Note especially that expectations about property--who owns what--are part of the status quo. Obviously, the division between status quo and non-status quo expectations is not clear-cut. The criterion of discrimination is salience to fundamental values, and thus intensity of feeling and commitment. For example, agreements over property such as territory will usually involve strong emotion and commitment, while agreed upon rules or practices, advantages or benefits are less vital and violations more tolerable. However, we are dealing here with a great complexity of social contracts and the subjectivity of underlying interests, meanings, and values. In some situations a rule, payment, or service may be a life-or-death matter or a question of fundamental principle to the parties involved and thus, for this case, a matter of the status quo. Therefore, the classification of expectations under status quo or non-status quo divisions in Table 2. One type of non-status quo expectations is distributional, establishing which party can anticipate what from whom, such as benefits, advantages, and services. The two remaining types guide or prescribe behavior between the parties. The social contract often includes rules, customs, or practices that provide standards or define customary or repeated actions. Such may be commands, authoritative standards, or principles of right actions. They may be binding, acting to control or regulate behavior. Such prescriptive expectations in social contracts are mores long-term, morally binding customs, norms, the law-norms of groups, 23 or the customary or positive law of societies or states. Even the "rules of morality constitute a tacit social contract" Hazlitt, Regardless of whether the focus is the rights or obligations, the distributions, or the guides or prescriptions between parties structured by their social contract, these expectations share one characteristic: With a social contract, each party can reliably foresee and plan on the outcome of its behavior regarding the other, as over, for example, claims, privileges, duties, or services. What responses to anticipate, the prospect of reciprocity, the likelihood of particular sanctions, are clear. Social contracts are thus our social organs of peace, extending into the future mutual paths of social certainty and thus confidence. They may be subconscious, as when co-workers unconsciously avoid sensitive topics over which they might fight. Or, of course, the social contract may be conscious. These three dimensions--in formal versus formal, implicit versus explicit, and subconscious versus conscious--concern the actuality of social contracts, whether they are a latent agreement underlying social behavior or a manifest compact of some kind. A direct social contract is a specific agreement between particular parties. It gives or implies names, dates, places, and definite expectations. Contracts are usually thought of as this kind, such as a construction contract between two firms or a trade treaty among three states. However, direct contracts may overlap or be interconnected through the different parties, and thus form a system of contracts. And these systems themselves may overlap and be interdependent. Out of these diverse, interconnected, and related direct contracts and systems of contracts will develop more general expectations, such as abstract rules, norms, or privileges at the level of the social system itself. No one will have agreed to these expectations per se, nor are they connected to any particular interest, but they nonetheless comprise a social contract albeit an indirect one covering the social system. The prices of goods in a free market comprise such an indirect social contract evolving from the diverse direct contracts between buyers and sellers. One such dimension concerns whether a contract is unique or common. A unique social contract is a one-time-only agreement within a unique situation and concerning nonrepetitive events or interaction between the parties. Such is the implicit agreement wrought in an alley by a thug, whose knife coerces you to hand over your money; another example is a two-hour ceasefire agreement to enable combatants to clear the battlefield of wounded, or a neutral state granting American relief planes a once-only flyover to rush food and medicine to earthquake victims in a neighboring state. By contrast, a common social contract involves repeated events or patterns of interaction. Treaties, legal contracts, constitutions, and charters are usually of this type. Clearly, the unique-common dimension is a

continuum, since between the unique two-minute holdup and the common, overriding political constitution of a state are a variety of social contracts combining in different ways unique and common expectations. Turning to the second generality dimension shown in Table 2. The latter covers a society, community, or a group. While this may seem clear enough, there is an intellectual trap to avoid here--that of always viewing collective social contracts as necessarily constructed, designed, or the explicit and conscious outcome of a rational process of negotiation. The integrated system of abstract rules, norms, mores, and customs spanning a society form an indirect, collective social contract. It is implicit and informal; its expectations are partly conscious, partly unconscious. The system of informal rules of the road is such a collective agreement governing, along with coextensive formal traffic laws, a community of drivers. While no group of people may have formally or consciously agreed to a collective social contract--while such may emerge from various, lower-level social contracts, many of which are conscious agreements--it is still based on a particular balance of powers, now involving all members of the collective. Of course, not all norms, customs, or customary laws are changed, no more than a new bilateral or multilateral contract will discard all previous expectations. New social contracts build on the old. However, a new social contract, collective or otherwise, will be meaningfully different; associated interaction between the parties will change significantly. A narrow contract concerns only a few interests, events, or behaviors, such as a contract to paint a car, a trade treaty increasing the quota on imported sugar, or the price of a Sony television set. Between the narrow and overarching are a variety of middlerange social contracts covering or involving a large amount of behavior, but not the whole society. The third type of dimension shown in Table 2. In the dimension of coerciveness, the parties to social contract may voluntarily accept it, or one or more parties may be coerced into it, either by other parties to the contract or by a third party, such as in a shotgun wedding or governmentally imposed, union-management contract. Between freely determined and coerced contracts are those which one or more parties agree to out of necessity. That is, circumstances, the environment, or events leave virtually no realistic or practical choice. In a one-company mining town where a person has his roots, he may have little, socially meaningful choice but to contract for work with the company. A second polarity-type dimension concerns whether a social contract is solidary, neutral, or antagonistic. Such expectations are common among close friends or relations, lovers, or close-knit communal or religious groups. Antagonistic expectations, however, derive from mutually competitive, divergent, or opposing behavior. A labor-management contract achieved after a long, violent strike is such an antagonistic contract; or a truce between traditional enemies, such as Pakistan and India, North and South Korea, or Israel and Syria. Between solidary and antagonistic contracts lie neutral contracts, 30 those which are strictly a matter of business, a question of the parties coolly and objectively satisfying rather specific interests. Examples are agreements for a bank loan, renting an apartment, importing cotton, or increasing the postage on international mail. Finally, there is the evaluative dimension. One of these concerns whether a social contract is good or bad. Fundamental philosophical controversy centers on the idea of good. For the moment, I mean "good" simply in the sense that one might say a treaty is a good one because it has characteristics that one desires or believes rationally commendable or divinely inspired. This, however, is a confusion of categories, and leads to such strange but consistent by definition expressions as "a positive, negative peace. A second evaluative dimension defines one kind of good social contract: It is this dimension of social contracts that is the major focus of this book. Understanding that a social contract defines a particular peace, my question is: What is a just peace? My answer, developed in Part II is that justice is the freedom of people to form their own communities or to leave undesirable ones. For large-scale societies, just peace is promoted through a minimum government. There is no need to describe each in detail here. Suffice to say that each is a structure of expectations based on a definite balance of interests, capabilities, and wills. Each is a social island of peace. Two types of social orders are of concern here. One is that of groups; the other of societies. Behavior is guided and prescribed by sanction-based law-norms. All this may be codified in organizing documents, such as a charter, constitution, or bylaws; or these may be informal, implicit, or even subconscious understandings and norms evolving from the spontaneous interaction and conflicts of group members, as in a family or clan. Group goals may be diffused or superordinate; the basis of authoritative roles may be legitimacy or threats. These diverse characteristics shape the five groups shown in Table 2. An

organization is structured by an explicit, formal social contract aimed at achieving some superordinate goal profit for a business, military victory for an army, segregating criminals for a prison, education for a university. Expectations are wrapped around this goal: An organization is then an antifield. By contrast, voluntary groups and associations are less organized, not as strongly directed toward some superordinate goal. Goals may even be absent, diffuse, or unarticulated. Coercion or authority play minor roles. Within these groups and associations field forces and processes have considerable freedom and scope, as in a family, friendship group, or neighborhood association. These different groups define different structures of peace, different patterns of our interests and capabilities, of our powers. The second kind of social order shown in Table 2. The three pure types listed have been discussed at length in Vol.