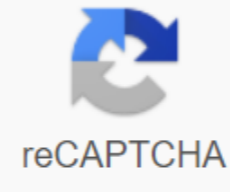




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## What are examples of ascribed status

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Ascribed Status is a term used in sociology that refers to the social status a person is assigned to at birth or adopted involuntarily later in life. It is a position that is neither earned nor selected but assigned. These positions are occupied regardless of efforts or desire. [1] [2] These rigid social designators remain firm throughout an individual's life and are inseparable from the positive or negative stereotypes associated with one's attributed status. The practice of assigning such statuses to individuals exists cross-culturally across all societies and is based on gender, race, family pruning and ethnic background. For example, a person born into a wealthy family has a high attributed status based solely on social networks and economic benefits that one gains from being born into a family with more resources than others. However, a achieved status is a social position a person assumes voluntarily that reflects both personal ability and merit. [citation needed] An individual's profession tends to fall under the category of a status achieved; for example, a teacher or a firefighter. Individuals have control over their achieved status to the extent that there are no limitations associated with their attributed status that could potentially hinder their social growth. Attributed status plays an important role in societies because it can give members a defined and unified identity. No where an individual's attributed status can place him or her in the social hierarchy, most have a set of roles and expectations that are directly linked to each attributed status and thus, provide a social personality. Factors The various factors that determine attributed status are age (such as age stratification), kinship, gender, appearance, race, social group and caste. In addition to ascription, at birth there is also: Delayed Ascription (when social status is given at a later stage of life) Fluid Ascription (when attributed status leads to an achieved status) Reversible and irrevocable anthropologist, Ralph Linton, developed definitions for attributed status and achieved status. [3] According to Linton, attributed the status to an individual is assigned without reference to their innate differences or abilities. Achieved status is determined by an individual's performance or effort. Linton noted that although the definitions of the two concepts are clear and distinct, it is not always easy to identify whether an individual's status is attributed to or achieved. His perspective offers a deviation from the perception attributed to statuses are always fixed. Religion is generally perceived as an attributed status, but for those individuals who choose a religion as an adult, or convert to another religion, their religion becomes an attainable status, based on Linton's definition. It is widely perceived that attributed statuses are irrevocable while achieved statuses are reversible. Linton uses Leo Schnore's research to illustrate how attributed statuses can be both irreversible and reversible. An example of an attributed reversible status is citizenship status. An example of attributed irrevocable status is age. His conclusion is based on the fact that an attributed status within a social structure is a sign of the behavior that can be exhibited, but that does not explain the act itself. Attributed status is an arbitrary system for classifying individuals who are not stuck in the way that most people think. Status is a social phenomenon rather than a biological one. The meaning stems from the collection of expectations of how an individual should behave and what the expected treatment of that individual is. If an individual lies about a biological fact or social achievement and this lie remains undiscovered by others and is accepted by them, then in this social system, his status will be based on the lie. His status would not be based on a biological fact or social achievement. Behavior towards the individual will be in accordance with the accepted lie. Consequently, the behavior expected of that individual will also be in accordance with the accepted lie rather than the attributed status that would be associated with him if the truth were known. If the structure succeeds, expectations will remain constant, even if they are illegitimately acquired, given the truth is never discovered. This further highlights the arbitrariness of attributed status because there is no biological basis or universal truth to assign these societal rankings to individuals. [4] Low self-esteem There is a positive relationship between an individual's self-esteem and their attributed status; for this purpose, self-esteem is defined as a liking and respect for oneself that is rooted in reality. Individuals with a low social status generally have a lower self-esteem. A negative image of oneself among individuals with lower attributed statuses is the result of the internalization of the expectations that others have of them and the treatment they receive based on these statuses. The compilation of their own value system against the perception of the larger society often leaves individuals with a lower status with low self-esteem without regard to the individual's actual ability. A negative self-image can stifle an individual's efforts to acquire a certain achieved status; this illustrates how a low attributed status can result in a low achieved status. [5] Minorities and status inconsistency Attributed statuses are determined by the dominant groups in society and as a result, minorities are often assigned lower statuses. Minority groups are forced to try to reconcile the conflicts arising from the social expectations associated with their assigned status in society and their perceived view of themselves. Faced with the knowledge that individuals occupy more than one attributed role at a time, it becomes clear that there may be certain statuses in society's multidimensional structure that do not comfortably coexist. [citation needed] Consistency is defined as the degree to which an individual's social rank positions that exist within important status hierarchies are at a comparable level. The greater mobility of class systems results in less status consistency. In Canada, for example, most university professors with advanced academic degrees enjoy high social prestige but earn only average salaries. Low status consistency means that classes are much harder to define than castes. [6] The root of the problem of status inconsistency is the inability of individuals to reconcile the conflicting expectations. A woman from a racial minority group may not experience status inconsistency because, as a woman and as a member of a minority group, she may be considered to be of lower attributed status. However, if this woman rejects the assigned roles associated with her status, she experiences status inconsistency. To offer another example, a woman born into a wealthy family occupies both a high and a low attributed status within the social structure: her inherited resources and social networks are beneficial but her role as a woman can be considered inferior. When a person has a high rank on a status dimension low rank on another, the expectations of the two are often at odds with each other. The two general consequences that arise from the tension that exists between the different expectations are frustration and uncertainty about how to act, given how others feel they should behave, and their own perceived notions of their ability and the approach they should take to achieve their goals. [7] Religion Wealth is not the only social property that defines an individual's attributed status. Religion is also a factor. If a person's family identifies with a particular religion, be it Christianity, Hinduism, Islam, etc., in general that person can be presumed to adopt the same religion as their biological or adopted parents. An individual's religion or lack of religion becomes part of his or her attributed status. The social norms of a particular religion may have different attributed status than those given by the larger society because followers are attributed to status based on the religious doctrines that govern their faith. Attributed status can also be closely linked to master status, as they both involve what a person is born in. The main status is a broader term that covers more topics than attributed status. Kastssystem Kast is an example of a stratification structure based on attributed status. [8] Although each caste system works differently, generally everyone is born to a specific caste and the caste of parents generally determines the status of their children, regardless of ability or merit. The ranks of a caste system may include: priests and scientists rulers, warriors and those concerned by defense and administration traders, merchants, and people involved in agricultural production workers, servants of those involved in animal slaughter or sewer disposal See also Achieved status Master status Social status Sex mission References ^ Linton, Ralph (1936). The study of the man: An introduction. New York: Appleton-Century-Crofts, Inc. P. P. 115. ^ Shepard Jon; Robert W. Greene (2003). Sociology and You. Ohio: Glencoe McGraw-Hill. Pp. A-22. ISBN 0-07-828576-3. Archived from the original on 2010-03-08. ^ Linton, Ralph (1936). The study of the man: An introduction. New York: Appleton-Century-Crofts, Inc. ^ Folate Irving S. (1969). A clarification of Attributed status and Achieved status. The sociological quarterly. 10 (1): 53–61. doi:10.1111/j.1533-8525.1969.tb02061.x. JSTOR 4105001. ^ Jacques J. M.; Chason, K. J. (1977). 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