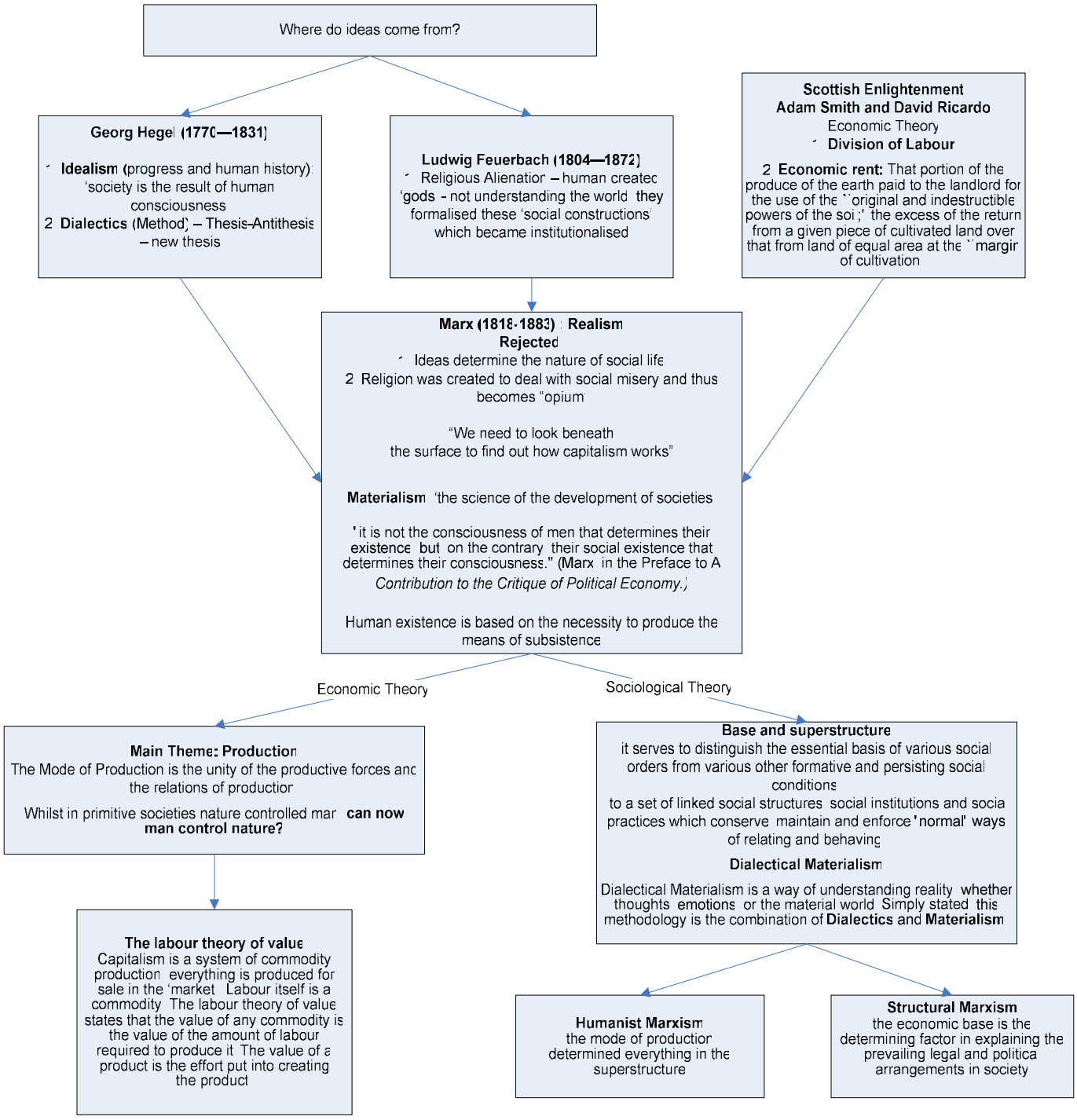
KARL MARX (1818-1883)



Definitions

Karl Marx

1. **Dialectics**

Hegel	**Marx**
Thesis	Bourgeoisie
Antithesis	Proletariat
Synthesis	Communist Society

Yet, Hegel's application to Marx's Theory cannot fully be applied. While according to Hegel, the dialectical interplay is a never ending process, according to Marx it stops when the final synthesis is the Communist Society.

2. **Mode of Production:** The "***mode of economic production***" is the ***stimulus of social change***… and "***innovations in technology*** are often (not always) the ***stimulus of change*** in the ***mode of economic production***. (Coser 1977:44-45)

3. *"...the social relations people enter into by participating in economic life…"* create an economic category/social phenomenon known as ***social class***.

4. **Marx's Concept of Alienation:**
   The concept of **alienation** was first introduced by Marx although the ideas behind the concept can be traced back much earlier. This term literally means **separated from**. Although the worker is legally free, but he is no longer in control of his own production. He is also alienated from his tools, which in the industrialised society became the property of the owners.

For Marx, **alienation** exists on four different levels:

- From the product.
- Worker starts to look at work as a means to an end and not an end in itself.
- Social estrangement.
- Alienation from species being.

5. **Development of Society**

Stage	**Oppressing Class**	**Oppressed Class**
Primitive Communism	No classes	
Slavery	Slave Owners	Slaves
Feudalism	Landowners	Serfs
Capitalism	Bourgeoisie	Proletariat
Socialism	State Managers	Workers
Communism	No Classes	

(Turner, Beeghley, and Powers 1998:116)

EMILE DURKHEIM (1857-1917)

Society is compared to biological organism
It views society as a system of interrelated parts, each institution playing a part to sustain society, and working together to ensure that 'survives'.

Method of Studying society

What is

The scientific nature:
Society is compared to an organism and can be studied like any organism. It is the collective that makes the organism as a whole.

Social Change?

Functionalist Method of explaining society:
1. Interrelatedness and interdependence of the system's parts
2. A state of equilibrium amongst the parts like an organism.
3. The parts of the system reorganize to bring things back to balance.

Division of Labour

Social Facts:
"What constitutes social facts are the beliefs, tendencies and practices of the group taken collectively. But the forms that these collective states may assume when they are 'refracted' through individuals are things of a different kind."

Mechanical Solidarity:

Organic Solidarity

Consensus
This equilibrium is achieved through ***shared values*** or generally accepted standards of desirability as a central concept. Value ***consensus*** means that individuals will be morally committed to their society.

Anomie
'without laws'
As the deregulation from social solidarity
E.g. Suicide

Society exists sui generis.
"collective conscious"

THUS SOCIETY HAS A CONSTRAINING FORCE ON EVERY INDIVIDUAL

Cohesion

Social Solidarity

Definitions -

1. **Difference between Conflict Theory and Functionalism:** Whereas *functionalism* emphasizes the ***unity of society*** and what its ***members share***, *conflict theorists* stress the ***divisions*** within a society and the ***struggles*** that arise out of people's pursuits of their different material interests. (Wallace and Wolf 1999:19).

2. **Social Facts:** "What constitutes social facts are the beliefs, tendencies and practices of the group taken collectively. But the forms that these collective states may assume when they are 'refracted' through individuals are things of a different kind."

3. **Types of Solidarity**
   a. **Mechanical Solidarity:**
      - Exists in very simple societies.
      - Small, self-sufficient groups;
      - Little specialisation
      - Low division of labour,
      - Individuals did not depend on each other for their existence.
      - Solidarity result of the likeness of the members.
      - Likely to hold similar value systems.
      - Moral consensus unites members of the society: **collective consciousness**
      - Religion reinforces this consensus.
      - Law is repressive.
   b. **Organic Solidarity:**
      - High and complex division of labour.
      - Societies are characterised by greater differences between the members.
      - Higher specialisationion and a complex division of labour.
      - Individuals rely on each other for their existence. They are functionally interdependent on each other.
      - The law in these societies is restitutive.

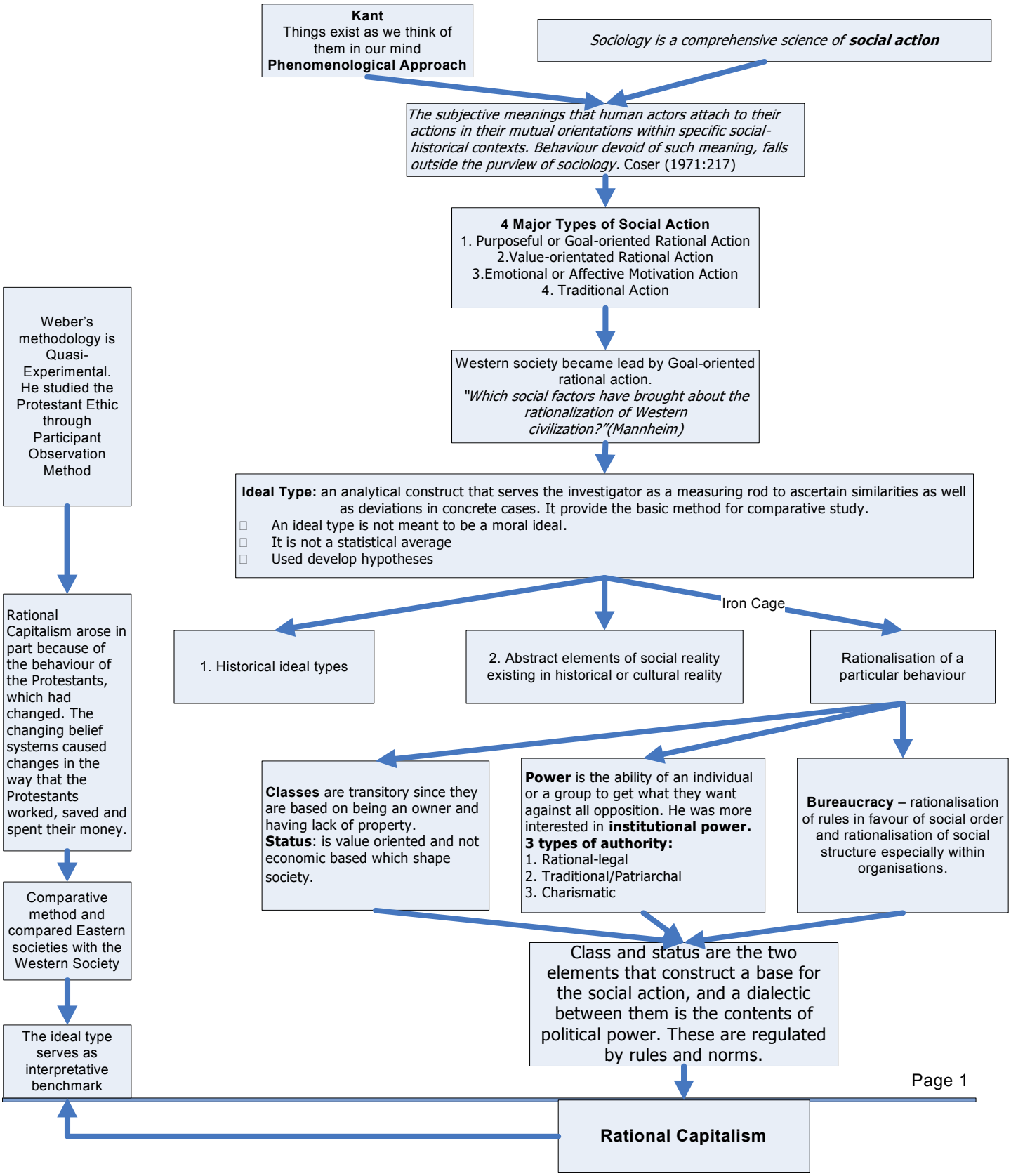
4. **Integration**: ***Suicide: A Study In Sociology***
   Durkheim's study does not simply describe the suicide rates in Europe in the nineteenth century. Instead he begins with the basic assumption that ***too much*** or ***too little*** integration or regulation (cohesion) is unhealthy for a society, and from this he derives specific hypotheses about suicide. (Wallace and Wolf 1999:23)

5. **Two Types of Integration**
   a. *Attachment*: to social groups and their goals. Such attachment involves the maintenance of interpersonal ties and the perception that one is a part of a larger collectively.
   b. *Regulation:* by the collective conscience (values, beliefs, and general norms) of social gatherings. Such regulation limits individual aspirations and needs, keeping them in check. (Turner, Beeghley, and Powers 1998:264)

6. **Collective Conscience:** People are born into the collective conscience, and it *regulates* their *perceptions* and *behaviour*.
   1. **Intensity**: Indicates the extent to which the collective conscience has power to guide a person's thoughts and actions
   2. **Determinateness**: Denotes the degree of clarity in the components of the collective conscience
   3. **Content**: Pertains to the ratio of religious to purely secular symbolism in the collective conscience. (taken from www.bolender.com)

7. **Anomie:** Durkheim used the concept of anomie in The Division of Labour in Society (1893) and defined it as a '**state where norms and expectations on behaviours are confused, unclear or not present'.** In Suicide (1897) he describes it as '**morally deregulated behaviour**'.

MAX WEBER (1864-1920)



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Definitions

1. **Social Action:** Four Major Types of Social Action
    a. *Purposeful or Goal-oriented Rational Action*: Both goal and means are rationally chosen. E.g. An engineer who builds a bridge by the most efficient technique of relating means to ends
    b. *Value-oriented Rational Action*: Striving for a substantive goal, which in itself may not be rational but which is nonetheless pursued. E.g. Attainment of salvation.
    c. *Emotional or Affective Motivation Action*: Anchored in the emotional state of the actor rather than in the rational weighing of means and ends. E.g. Participants in the religious services of a fundamentalist sect.
    d. *Traditional Action*: Guided by customary habits of thought, by reliance on "the eternal yesterday". E.g. The behaviour of members of an Orthodox Jewish congregation.
2. **Concept of Ideal type due to rationalization**: Rationality being the application of reason to achieve a desired end, leads to greater predictability, calculability, co-ordination and control in all spheres of social life. However this leads to individuals feeling trapped in an '**iron cage'** with no room for creativity.
3. "Ideal types in sociology are most closely associated with the name of Max Weber, although as a method of investigation and explanation they are more commonly found in economics, for example in the concept of the perfect market. For Weber, the construction of an ideal type was clearly a method of investigation. An ideal type is neither an average type nor a simple description of the most commonly found features of real-world phenomena. Thus one does not construct an ideal type of bureaucracy by finding the features that are shared by real bureaucracies. Nor is ideal used normatively in the sense of a desirable objective.
   "Ideal types are worked out with reference to the real world, but involve a selection of those elements that are most rational or which fit together in the most rational way. Thus the ideal type of bureaucracy embraces those aspects of real bureaucratic organisations that fit together in a coherent means-end chain." (Oxford Dictionary of Sociology, 1997).
4. **Natural Science, Social Science and Value Relevance: "**Weber rejected both the positivist contention that the cognitive aims of the natural and the social sciences were basically the same and the opposing German historicist doctrine that in the realm of *Kultur* and *Geist* (that is, in the domain of history) it is impossible to make legitimate generalizations because human actions are not subject to the regularities that govern the world of nature. Against the historicists Weber argued that the method of science, whether its subject matter be things or men, always proceeds by abstraction and generalization. Against the positivists, he took the stand that man, in contrast to things, could be understood not only in external manifestations, that is, in behaviour, but also in the underlying motivations. And against both these approaches Weber emphasized the value-bound problem choices of the investigator and the value-neutral methods of social research." (*www.bolender.com*)
5. **Bureaucracy: "**Although the concept is usually understood as one of Weber's ideal types concerned with rational and efficient organisation, comprising specific attributes for both positions and personnel, it is much more than this. Its full value can only be gleamed by seeing bureaucracy not just as an outcome of the broader process of rationalization and domination." (Oxford Dictionary of Sociology, 1997).
6. **Domination:** Rule by coercion or non-coercive compliance. Individuals or groups may exercise power over others—domination—either by brute force or because that power is accepted as legitimate by those who are subject to it. Max Weber identified three pure types of 'legitimate domination', otherwise termed types of authority, and classified these according to the grounds on which their claims to legitimacy were based. These types are:
    a. rational-legal (legitimacy claimed from a generally agreed set of rules and procedures);
    b. traditional (legitimacy based on continuity over time); and
    c. charismatic (legitimacy based on the extraordinary personal qualities of the leader). (Oxford Dictionary of Sociology, 1997).
7. **Rationalisation:** Just as it is impossible to understand Karl Marx's concerns without seeing the centrality of labour power and its alienation into capital, so also it would be equally difficult to grasp the

intellectual coherence of Max Weber's writings without understanding what Alvin Gouldner has termed the 'metaphysical pathos' associated with his vision of the rationalization of everyday life. This progressive disenchantment of the world, the eradication of mystery, emotion, tradition, and affectivity, and its replacement by rational calculation, informs much of his research and writing. (Oxford Dictionary of Sociology, 1997).

TALCOTT PARSONS (1902-1979)

Durkheim & Pareto
Concept of structure
Functional analysis

Comte & Spencer
Organicism
Equilibrium

Weber
Social Actions

Structural functionalism: social systems have needs which are to be satisfied by the social structures

Parsons
The Voluntaristic Theory of Social Action – 3 basic elements:
Actors are individual persons, goal seeking and possess alternative means to achieve goals

The Social Action

Social system | **Cultural system** | **Personality system** | **Behavioral organism**

AGIL – the foillowing 4 elements are paramount to the functioning of any system. If one part fails, the whole system fails

Structures related to	**Short interval functions** Means of action	**Long interval functions** Ends to Action
EXTERNAL NEEDS Relating to the facilities and resources that must be generated from the environment	*Adaptation:* Involves securing sufficient resources from the environment and then distributing these throughout the system. Thus, a system must cope with external situations. Met by: the Economy – structures of production distribution and exchange: - natural resources - commodity production MONEY	*Goal-attainment:* Refers to establishing priorities among system goals and mobilizing system resources for their attainment. a system must define and achieve its primary goals. Met by: the Polity – the political structures of decision-making - political offices - common goals POWER
INTERNAL NEEDS Relating to the integrity and cohesion of the social system.	*Latency:* Embraces two related problems: **Pattern Maintenance:** Ensuring that actors in the social system display the appropriate characteristics to accept and renew cultural patterns: ❑ Motives ❑ Needs ❑ Role-playing **Tension Management:** Concerns dealing with the internal tensions and strains of actors in the social system Met by: the basic social institutions - the family - the education system People are socialised in values and norms INFLUENCE	*Integration:* Denotes coordinating, regulating and maintaining viable interrelationships among system units (A, G, L). Met by: The societal community – this includes localised structure: - religious systems - kinship and neighbourhood - ethnic and national community. Social stratification becomes an important mechanism. COMMITMENT

Central concepts

Moving Equilibrium | Specialisation | Interpenetration | Status Roles | Social Institutions

Definitions:

1. Structural Functionalist Terms:

- Definition of **function**: contribution that a part of a system makes to the maintenance of the whole.
- Definition of **structure**: arrangement of roles in a system.
- Properties of a **social system**, such as family:
  - Specialized or differentiated roles.
  - Roles are organized around shared vales and norms which establish rights and responsibilities.
  - Systems maintain their boundaries.
  - Systems tend toward homeostasis or equilibrium.

2. Limitations of Functionalism

- Scientific
  - Research continues to demonstrate that there are not 'natural' institutional structures.
  - Research demonstrates that institutions regularly experience conflict rather than equilibrium
  - It is difficult to clearly distinguish between instrumental and expressive roles.
- Public policies/Political implications: functionalist theories supported existing structures.

3. Actors: the people who make choices (in choosing the ends/goals and the means to achieve the ends/goals).

4. Means: the (resources available to achieve these ends/goals). These means are not always available, so these choices are constrained by physical, social and cultural factors (environmental factors) which limit the opportunities available to the actors

5. The Structure of Social Action

- **Voluntaristic Theory of Action**
  - Involves these basic elements
    - **a.** Actors are individual persons
    - **b.** Actors are viewed as goal seeking
    - **c.** Actors also possess alternative means to achieve goals
    - **d.** Actors are confronted with a variety of situational conditions, such as their own biological makeup and heredity as well as various external ecological constraints, that influence the selection of goals and means
  - Actors are governed by values, norms, and other ideas such that these ideas influence what is considered a goal and what means are selected to achieve it
  - Action involves actors making subjective decisions about the means to achieve goals, all of which are constrained by ideas and situational conditions

6. Social Action:

Assumptions

- Systems are orderly and the parts are interdependent.
- Systems tend to act toward equilibrium.
- The nature of one part of a system influences the form of other parts of the system.
- Systems maintain boundaries with their environments.
- Systems tend toward self-maintenance of:
  - boundaries,
  - relationship of the parts of the system to the whole system,
  - control of environmental variations,
  - control of tendencies to try to change the system from within
- 4 Aspects of Social Action:
  - **Social system:**
    - Interactions between individuals promote social norms.
    - Emphasizes a passive socialization process.
  - **Cultural system:**
    - Patterned, ordered system of symbols used in personal behaviour regulation.
    - These symbols are both internalized and institutionalized.
    - Culture as a binding force of the social world.

- **Personality system**
  - The organized system of orientation and motivation for an individual.
  - Need dispositions: drives that are shaped by the social setting; the basic component of personality.
- **Behavioral organism:**
  - biological predispositions which provide influence the other situations.

7. AGIL: The four components within the AGIL relate to each other through the exchange of symbolic information.

8. Critique (adapted from www.bolender.com)

a. Parsons served as antagonist for both C. Wright Mills and Alvin Gouldner, among a multitude of others. Although there is some polemic among his critics, Parsons' theory does evidence serious problems.

b. Parsons' theory of society is plagued by an absence of clarity. His work abounds with ambiguities in both **semantics** and **syntax**.

c. As regards **semantics**, he was inconsistent or at least imprecise in the definitions of core terms. For example, *pattern maintenance is* variously defined as the primary function of the cultural subsystem of the general system of action, a subsystem of the social system, and a primary function of that same subsystem (1971: 6, 11).

d. As to **syntax**, the folklore of sociology is replete with tales of erstwhile professors of English trying to figure out the unique sequencing of Parsons' words.

e. Parsons' theory demonstrates an **absence of empirical referents**. Parsons split off positivism from functionalism and embraced the latter.

f. Parsons was infatuated with **the biological analogy**. As we have demonstrated, he did not distance his work from that of the earlier organicists and functionalists. Like his predecessors, conceptualized change as a form of society based natural selection. He held that modern societies (like modern species) exist because they represent the ability to adapt.

i. This has a serious tautological error in Parsons' reasoning. The existence of modern societies is explained in terms of their evolutionary adaptation, while the evidence for the adaptation is found in their existence.

ii. A second flaw is the selectivity of the historical support gathered to explain the evolution of society.

g. Parson's **definition of modern**: Quite aside from the ethnocentric (if not imperialist) use of the value-laden term *modern,* his theory remains ideologically rooted in a Western sense of civilization, the U.S. model of a nation-state, and the capitalist form of economic system. For example:

h. "...modern society requires a differentiation of individual statuses from diffuse background solidarities" (1971: 14). *(Translation:* Social class doesn't matter much any more in Western societies. A meritocracy has taken shape in which it's not who you know but what you know.)

i. "With no presumption that every individual or collective unit that participates will be equally productive, special rewards for the economically more productive units thus become necessary" (1971: 119).

ii. "By our definition, a citizen exercises power when he casts his vote because the aggregate of votes bindingly determines the electoral outcome" (1971: 17).

i. **Conclusion**: Those sensitive to the ideological infrastructure of theoretical systems further criticize Parsons' Depression-era *Structure of Social Action* (1937) as sin apology for capitalism at its darkest hour.

Parsons shortcoming, therefore, was not that he failed to engage problems of contemporary relevance but that he continued to view them from the standpoint of an American optimism. Because he saw them from this optimistic standpoint, he one-sidedly emphasized the adaptability of the status quo, considering the ways in which it was open to change rather than the manner in which its own characteristics were inducing the disorder and resisting adaptation to it. (Gouldner, 1970: 147)

ROBERT MERTON (1910-2003)

Weber
Parsons
Social Action

Durkheim
Anomie

Merton
Study of crime
Study of organisations

Strain Theory
(explains deviancy in our society)

Anomie
- Felt social values could be divided into two categories
  - Acceptable goals
  - Acceptable means of obtaining these goals
- Anomie was then a split between the goals and the means as a result of society's structure
  - Deviance then results when cultural goals and means are separated from each other
- Noted that certain goals are emphasized throughout society
- Certain means are also emphasized to reach these goals
- When goals are too strongly stressed the stage is set for anomie
- Anomic conditions can change as social conditions change

Robert K. Merton's Deviance Typology

Merton proposed 5 ways how people deal with non-equal access to legitimate means to accomplish goals
- Conforming
- Innovation
- Ritualism
- Retreatism
- Rebellion

Neofunctionalism
Niklas Luhmann

Social Systems consist of communication which is similar in autopoietic systems (a dialectic between structure and function The concept was used for human beings before being applied to sociology) They have the following characteristics
1 Closed systems in themselves towards self-organisation
2 Recreate themselves according to a specific method
3 Able to remain stable for long periods of time despite that matter and energy are continually flowing through them
4 Autonomous – every process within it directly helps maintaining the whole

Interaction—when individuals are co-present and perceive each other
Perception is a selection mechanism that sorts from a complex environment, creating a boundary and setting people off as a system
Symbolic communication is the mechanism by which interaction is elaborated
This system is limited and vulnerable because of the sequential nature of conversation and power asymmetries in interaction Therefore they remain simple

Organizational—coordinate individual action under certain conditions e g exchange of productive effort for wage
These systems reduce complexity of the environment by organizing people
In time—specifying entrance/exist rules and ordering present/future action
In space—constructing division of labor coordinated by authority
Via symbols—signifying appropriate conduct and specifying media guiding action (e g hourly wage)

3. Societal—"comprehensive system of all reciprocally accessible communication actions"
Such systems use highly generalized communication codes (e g money and power)

Definitions:

ROBERT MERTON
Major Theories
1. Deviance Typology: used the term anomie (from Durkheim) to mean "A discontinuity between cultural goals and the legitimate means available for reaching them."

- **Ritualism** is the acceptance of the means but the forfeit of the goals.
- **Retreatism:** is the rejection of both the means and the goals.
- **Rebellion** is a combination of rejection of societal goals and means and a substitution of other goals and means.
- **Innovation and Ritualism** are the pure cases of anomie as Merton defined it because in both cases there is a discontinuity between goals and means.

2. Sociology of Science
Developed the Merton Thesis which explains causes of the scientific revolution and the Mertonian norms of science, identified commonly by the acronym "CUDOS". CUDOS is a set of ideas that are, in Merton's view, the goals and methods of science, including:

- **Communalism -** common ownership of scientific discoveries, according to which scientists give up intellectual property rights in exchange for recognition and esteem.
- **Universalism** - according to which claims to truth are evaluated in terms of universal or impersonal criteria, and not on factors such as ethnicity, status, gender, or faith.
- **Disinterestedness -** according to which scientists are rewarded for acting in ways that outwardly appear to be selfless.
- **Organized Scepticism** - all ideas must be thoroughly tested and be made subject to community scrutiny.

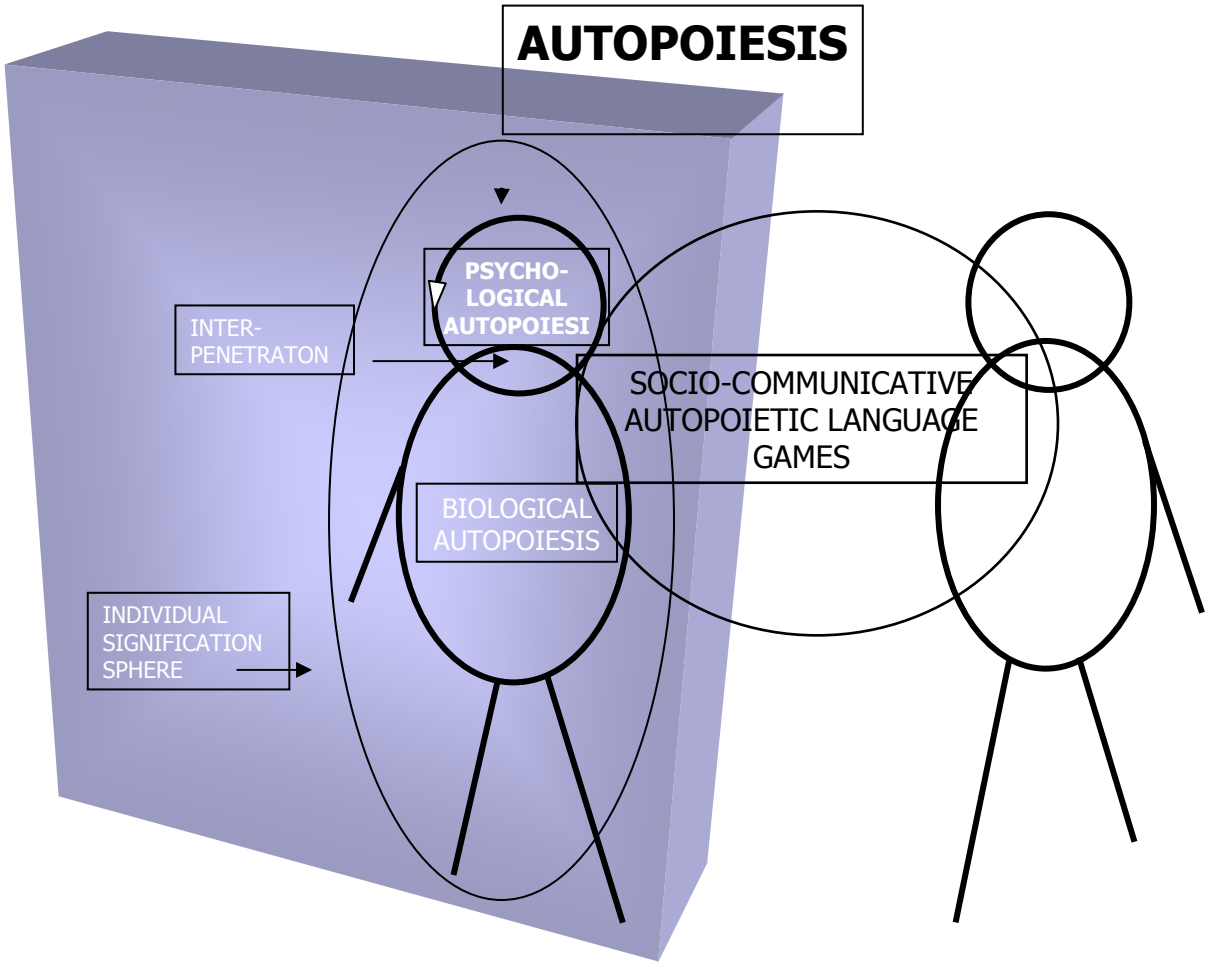
3. Manifest and Latent Functions (1957)

- there has often been confusion between conscious motivations for social behaviour and its objective consequences
- difference between motives and functions
  - **manifest functions:** those objective consequences for a specified unit (person, subgroup, social or cultural system) which contribute to its adjustment or adaptation and were so intended
  - **latent functions:** unintended and unrecognized consequences

NIKLAS LUHMANN
Luhmann's system theory: He distinguishes between biological, psychological and social autopoiesis.

Autopoiesis: the process whereby an organization produces itself. An autopoietic organization is an autonomous and self-maintaining unity which contains component-producing processes. The components, through their interaction, generate recursively the same network of processes which produced them. An autopoietic system is operationally closed and structurally state determined with no apparent inputs and outputs. A cell, an organism, and perhaps a corporation are examples of autopoietic systems. Literally, self-production. The property of systems whose components (1) participate recursively in the same network of productions that produced them, and (2) realize the network of productions as a unity in the space in which the components exist (after Varela) (*see* recursion). Autopoiesis is a process whereby a system produces its own organization and maintains and constitutes itself in a space. E.g., a biological cell, a living organism and to some extend a corporation and a society as a whole.

Autopoietic operational closure creates a 'meaning world' of its own that does not exclude outside influences, but selects them to have influence only according to the system's own inner world of meaning and survival. (see Diagram)



The psychic system: only has its own closed world of meaning, thoughts and feelings.
Dynamics of meaning: meaning is the field in which we make the significant differences, thus,

1. Distinguishing dynamics of meaning processing from dynamics of information processing.
2. Meaning often has an existential component and is connected to the life world of individuals, as well as cultures as a whole where myth, religions and political ideologies contribute to the possible frameworks of interpretation.
3. Codification of information which is a process of giving meaning to content, is not informational but the ability to produce meaning.

SOCIAL INTERACTIONISM

Social Interactionism:
Stress is on the importance of looking beyond action and structure to the way in which people create their identities and define the situations/reality in which they find themselves **They use symbols in order to create social interaction.**

G.H.Mead (1863-1931)

Basic Tenets
1 We should study the inner experience of activity which arises in the social process of interaction
2 that individual experience be dealt with "from the standpoint of society, at least from the standpoint of communication as essential to the social order " (Mead, 1934)
3 no self apart from society, no consciousness of self and no communication
4 Society emerges through the continuous communicative social acts
5. Gestures/symbols as social acts through which society is created.

- Significant (self-conscious) gestures
- Insignificant (unconscious) gestures

Mind
"it is the process rather than the end product.
"*social phenomenon--arising and developing within the social process, within the empirical matrix of social interactions*" (1934 133).

Self
The self also "arises in social experience," can be thought of as "an object to itself," and possesses a "social structure" (Mead 1934 140). *This suggests that individuals can conceive of their own being and convert that identity into a form of consciousness.*

The forming of the self
The symbols (especially **language**) are the actions that serve as means towards creating the "I" and "Me"

Infants a period of ***imitation*** without meaning → **Children *play-acting*** the world of adults → **Adult** the ***generalized other:*** the self expands, changes, becomes

- **"I"** an identity in *response* to the attitudes of others
- **"Me"** "organized set of attitudes of others"

Society is more than the "organized self", but through interactions it becomes the "generalized other" through "generalized social attitudes" They go beyond personal relationships, intimate groups, or communities The ideal society evolves in an interacting order where the individual "I" fuses with the social "Me.'

Erving Goffman (1922-1982)

Basic Tenets
1 Society is like a stage – takes the dramaturgical approach
2 Role performance and distance challenge overly deterministic notions of roles and social structures
3 Presentation management is how individuals engage in socialising
4 Any interaction is a performance shaped by the external environment and the audience of the action
5 Individuals try to create an impression on others and this impression is called **'the self'** The self is a reflection of other people's responses

The Theatre of Social Encounters

Social interaction is performance:
- **Behaviour** – communicates the behaviour of a situation
- **Embarrassment** – presentation of self contradicts the situation
- **impression management** —attempting to manage how others will define the situation
- **Stigma/Labelling**—the difference between what one ought to be and what one actually is

Because people can control how others see them then they allow others to have a shared understanding leading to

- Off/Back stage
- **On/Front Stage**
  1 "Props"
  2 Personal appearance
  3 Manner

Two types of Expression

- **Expressions 'Given off'** Automatic Spontaneous Exude Emanate "leakage" (nonverbal)
- **Expressions 'Given':** · Intentional · Planned · Strategic

Staging and the Self
The performer Impression management
The character Noble inner self
The show involves impression management of one's good character
The staged performance however is neither given nor fixed The performance reflects the setting the impression management of others and the structure of society
The staging of the self is *for real* and has *real* consequences for the actor and others

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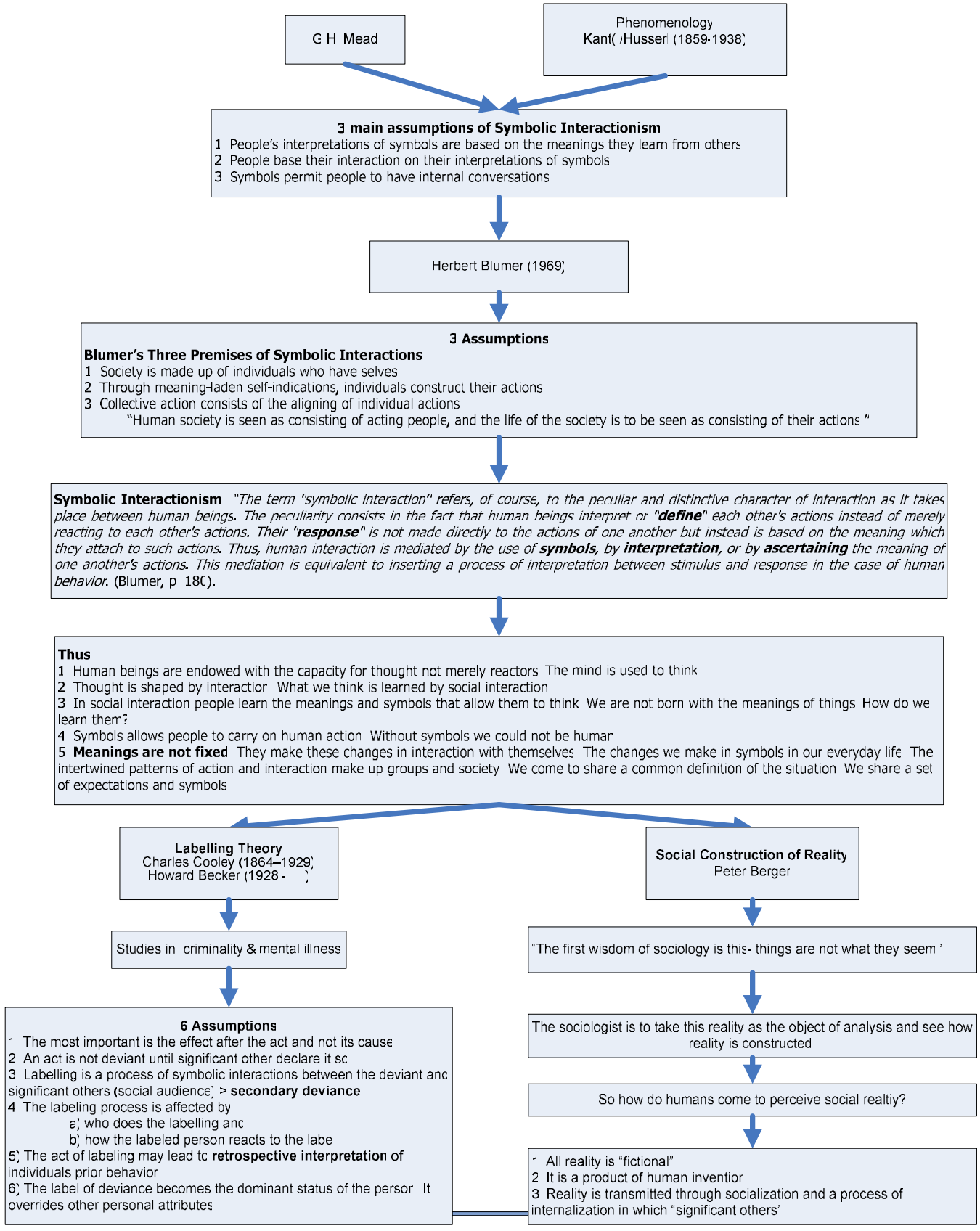
SYMBOLIC INTERACTIONISM



Definitions

Howard S. Becker –
1. Secret Deviants and Falsely Accused
Many deviant acts are never detected by the social audience (significant others).
"The deviant is one to whom that label has successfully been applied; deviant behaviour is behaviour that people so label" (Becker).

Adaptation of Becker's Typology of Deviant Behavior

	Conforming Behavior	Norm-Violating Behavior
Perceived as Deviant	Falsely Accused	Pure Deviant
Not Perceived as Deviant	Conformist	Secret Deviant

2. Concept of the moral entrepreneur: seeks to regulate norms
2 types of moral entrepreneurs:
1) rule creator (moral crusader)
2) rule enforcer

A successful strategy of the moral entrepreneur is: moral panic

ETHNOMETHODOLOGY

Goffmar
1. **What is real?** Reality is whatever the people interpret the situation (or reality) to be (e g war caste) Reality is negotiable
2 To start understanding reality we need to understand how and why people construct their reality as they dc

Harold Garfinkel (1917-
"What makes a social interaction possible?"

Ethnomethodology simply means the study of the ways in which people make sense of their social world

Assumptions
1 Social order is illusory that is it appears to be orderly
2 Social order is constructed in the minds of the social actors as society confronts the individual with a series of impressions and experiences
3 These are organised to create a coherent patterr
4 Information transmitted ignored whilst importance is given to the interaction
5 All meanings rely within the actors and not outside of therr

Method used
Experiment

How social order is created?
Through a psychological process called **"documentary method'**
1 Selection of certain facts from a social situation which seem to conform to a pattern
2 Then make sense of these facts through the pattern
3 Establishment of the pattern
4 Pattern to be used to interpret new facts

Conclusions

1. **Indexicality** people make sense of a remark sign or particular action by reference to the context in which it occurs that is they index it to particular circumstances e g the advice given during the experiment made sense within that context

2 We use the documentary method in our daily lives to create a **"taken-for-granted"** world which we feel we **"know"** and feel **"at home"** with

3 World is perceived through a series of patterns so that we make sense of and cope with everyday situations Sometimes we choose to jump to conclusions about a situation in order that we do not notice that it changes

4 The taker-for-granted world helps us to decrease confusior

5 Ethnomethodologists like to disrupt temporarily the world which people take for granted and see how they react The point of this is to expose background assumptions that have been accepted as reality for a long time

FROM MODERNISM TO POSTMODERNISM

Modernist Assumptions

1 There is an order to social life and social change
2 This order can be illuminated by rational understanding which provides a knowledge of societies that is superior to commonsense religion opinion and prejudice
3 Sociological knowledge once validated and acted upon can lead to improvements in society by for example informing social policies revealing inequalities or disarming prejudices

Fathers of Postmodernism

Jean-Francois Lyotard (1924-1998)
"incredulity toward meta-narratives" Old narratives are defunct He (p 3) viewed scientific knowledge as "a kind of discourse"

Jacques Derrida (1930 -)
Postmodernism is *deconstructionism* Text must be *deconstructed* to reveal its meanings Texts exist in a subjective context that favours one "truth" over another There is no absolute truth truth is relative to which person discipline or cultural perspective is writing or reviewing a text

Michel Foucault (1926-1984)
Written and spoken *discourse* metaphorically as the multifaceted dimensions of human activity
"The will to truth" is the greatest threat because experts begin separating "true" discourse from "false"
"The most superficial and obvious of the restrictive system [on discourse] is constituted by what we collectively refer to as ritual ritual defines the qualifications of the speaker…" (p 350)

Postmodern theory

1 Rejects the above assumptions
2 Posits a challenge to existing sociological research and theory
- the nature of contemporary societies
- the status of sociological knowledge
- the purpose of sociological research

Postmodernism

2 key arguments
1 We are living through another period of intense social change in which modern societies are being transformed into something different called postmodern societies
2 Many of sociology's most influential theories and concepts are now out of date and new form of sociological thinking is required to understand this new world

Postmodern society

1 **There is no absolute truth** - Postmodernists believe that the notion of truth is a contrived illusion misused by people and special interest groups to gain power over others

2 **Truth and error are synonymous** - Facts postmodernists claim are too limiting to determine anything Changing erratically what is fact today can be false tomorrow

3 **Self-conceptualization and rationalization** - Traditional logic and objectivity are spurned by postmodernists Preferring to rely on opinions rather than embrace facts postmodernist spurn the scientific method

4 **Traditional authority is false and corrupt** - Postmodernists speak out against the constraints of religious morals and secular authority They wage intellectual revolution to voice their concerns about traditional establishment

5. **Ownership** - They claim that collective ownership would most fairly administrate goods and services

6 **Disillusionment with modernism** - Postmodernists rue the unfulfilled promises of science technology government and religion

7 **Morality is personal** - Believing ethics to be relative postmodernists subject morality to personal opinion They define morality as each person's private code of ethics without the need to follow traditional values and rules

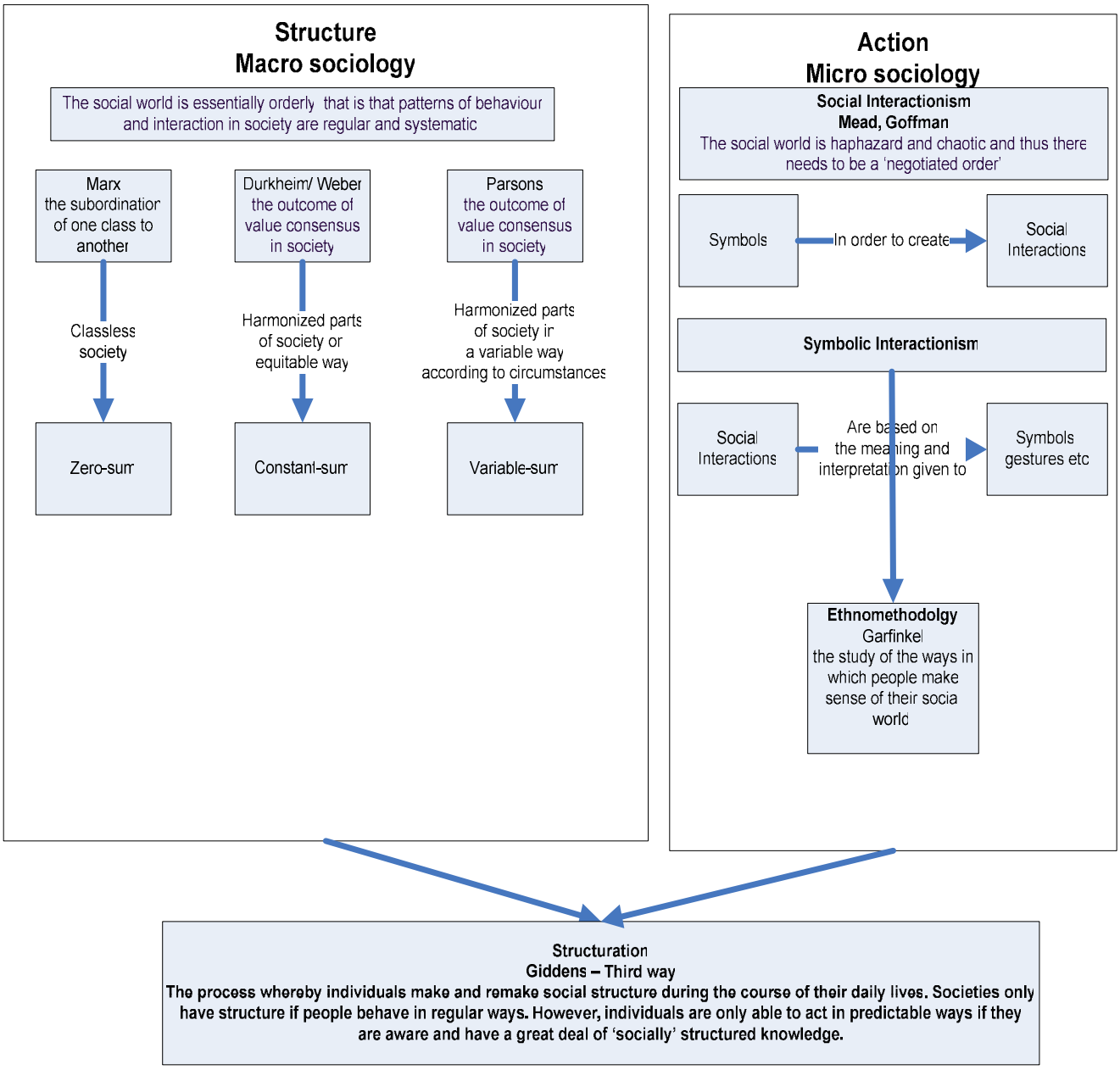
8 **Globalization** – Many postmodernists claim that national boundaries are a hindrance to human communication Nationalism they believe causes wars Therefore postmodernists often propose internationalism and uniting separate countries

9 **All religions are valid** - Valuing inclusive faiths postmodernists gravitate towards New Age religion They denounce the exclusive claims of Jesus Christ as being the only way to God

10 **Liberal ethics** - Postmodernists defend the cause of feminists and homosexuals

11 **Pro-environmentalism** - Defending "Mother Earth" postmodernists blame Western society for its destruction
(taken from http://www.allaboutphilosophy.org/)

COMPARISON OF THE VARIOUS THEORIES



Evolutionary Development of Society - Stage Theories – Types of Society			
	Micro Level in society	Micro/Macro Level in society	Macro Level Analysis of Society
COMTE	**The theological stage**: - dominated by priests. - ruled by military men. - Natural phenomena are explained as being due to the Divine will and action. - The family is a prototypical social unit. - Importance of the Supernatural aspect - Dominance of slavery	**The metaphysical/judicial stage:** - corresponds roughly to the Middle Ages and the Renaissance. - dominated by churchmen and lawyers. - natural phenomena are explained as being due to some force within the object itself. - The state rises into societal prominence. - Elaborate political and legal forms.	**The positive/industrial stage:** - governed by industrial administrators and scientific moral guides. - Human race becomes the main social unit. - Scientific method is used to describe and explain events of the phenomenal world. - Positive philosophy of science. - Industrial patterns.
TOENNIES	*Gemeinschaft:* - Community - Natural Will (Authority and Common Will) - Folk – blood relatives. - Common property. - Homogeneity in beliefs, values and customs creates understanding.		Gesellschaft - Society - Rational Choice and no common will and personal interest. - Urban – minimal blood relations. - No common property. - Heterogenity in beliefs, values and customs creates conflict.

DUREHEIM	*Mechanical Solidarity*
	- A small, isolated homogenous population.
	- Little or no specialisation
	- Division of labour based on cooperation
	- System where social links are based on custom, obligation and emotion.
	- Shared Values and Beliefs
	  - A system of social institutions in which religion is dominant
	  - Produced a system of social cohesion
	  - Legal system based on repressive sanctions, which serves to reaffirm traditional values
	  - As a result of the dominance of a few shared values, society can mobilise en masse.
	- Little individual freedom
	  - System in which individualism is undeveloped
	  - The status of the individual is determined
			Organic Solidarity
			- Larger population spread out over a larger geographical area.
			- Complex division of labour
			  - Individuals are dependent on others to perform economic functions that they themselves can not perform.
			  - Performs a key role in ensuring interdependence and development of social ties.
			  - Replaces interdependence based on kinship, religious ties or shared values
			- Much individual freedom
			  - Individual the object of legal rights and freedoms.
			  - Individual status determined by occupation rather than kinship ties.
			- Legal System
			  - Based on retributive sanctions.

	by kinship (Taken from http://www.revision-notes.co.uk/revision/975.html)		○ Redress social wrongs by restoring situation to previous state. (Taken from http://www.revision-notes.co.uk/revision/975.html
MARX	*1. Primitive/Prehistoric Communism*: people in a tribe shared means of production as well as what they produced. *2. Ancient Society*: based on master-slave relationship, with the master owning the means of production and slaves doing all the work; *3. Feudal Communism*: feudal landlords owned the land and landless peasants worked for the landlord.	*4. Capitalist society*: An important progress but unjust and untenable. In this society, "the capitalist class privately owns the means of production, distribution and exchange (e.g. factories, mines, shops and banks) while the working class live by exchanging their socialized labour with the capital class for wages." (Marx)	*5. Socialist/Communist Society*: everyone will contribute according to one's ability and will receive according to one's needs. In such a society, there will be no need for a state and so, the state shall wither away.
SPENCER	Simple no chief one chief no of chiefs	Political states Double compound	Modern Society Triple compound
PARSONS	1. Primitive 2. Advanced 3. Archaic	4. Intermediate	5. Seed Bad 6. Modern

Paradigms - Classifications - Perspectives - Theories - Assumptions - Philosophies

Comparison Table

Paradigm	Classification	Perspective / Theory	Theorists	Paradigm Elements	Assumptions	Ideal Types
Order	Positive Sociological Theories ". . . whose authors consider, or actually treat sociology as a natural science." (Wagner 1974:42)	Structure-Functionalism	Durkheim	Image of human nature	Reason, self-interest, personal inequality	Hobbes's state of nature
				Image of society	Cohesion, integration, consensus, self-correcting, social inequality	Plato's *Republic*
				Image of science	Systematic, positive, empirical, quantitative, predictive	Comte's positivism, Durkheim's functionalism
Pluralist	Interpretative Sociology ". . . whose authors consider, or actually treat, sociology as a social science in contradistinction to the natural sciences." (Wagner 1974:42)	Interpretative Sociology of Action and Interaction Symbolic-Interaction Theory	Weber Cooley	Image of human nature	Intentional, active, voluntary, rational	Kant's consciousness
				Image of society	Antagonistic, cooperative, state of mind, shared meanings, constructed from the inside out	Rousseau's social contract
				Image of science	Philosophical idealism, unpredictability of human action, "getting inside," qualitative	Weber's *verstehen* (interpretative understanding)
Conflict	Non-Scientific or Evaluative Social Theories ". . . whose authors neither consider or actually treat sociology as a positive or interpretative science." (Wagner 1974:42)	Conflict Theory	Marx	Image of human nature	Maker, coopeartive, rational, perfectable	Hegel's *Homo faber*
				Image of society Past and present Future	Interdependent structural whole, dynamic, changing Inequality, coercion, struggle Utopian, egalitarian	Proudhon's federation of communities
				Image of science	Philosophical materialism, historical, holistic, dialectic, applied	Marx's historical materialism

Based on the combination of the following sources:
Perdue, William D. 1986. *Sociological Theory: Explanation, Paradigm, and Ideology*. Palo Alto, CA: Mayfield Publishing.
Wagner, Helmut R. 1974. "Types of Sociological Theory." Pp. 41-52 in *Theories and Paradigms in Contemporary Sociology*, edited by R. Serge Denisoff, Orel Callahan, and Mark H. Levin. Itasca, IL: F. E. Peacock Publishers.

Paradigms - Classifications - Perspectives . . . Comparison Table (Continued)

Paradigm . . .	Society	Individuals	Cause of Social Problems?	Social Policy/Solutions	Criticisms
Order Positive Sociological Theories **Structure-Functionalism**	"Society is a set of interrelated parts; cultural consensus exists and leads to social order; natural state of society--balance and harmony." (1997:18) "Views society as a vast organism whose parts are interrelated; social problems are disruptions of this system. Also holds that problems of social institutions produce patterns of deviance or that institutions must address such patterns through strategic social change." (1998:8)	"Individuals are socialized by society's institutions; socialization is the process by which social control is exerted; people need society and its institutions." (1997:18)	"Rapid social change: social disorganization that disrupts the harmony and balance; inadequate socialization and/or weak institutions." (1997:18) "Social expectations fail, creating normlessness, cultural conflict, and breakdown. Social problems also result from the impersonal operations of existing institutions, both now and in the past." (1998:8)	"Repair weak institutions; assure proper socialization; cultivate a strong collective sense of right and wrong." (1997:18) "Engage in research and active intervention to improve social institutions." (1998:8)	"Called 'sunshine sociology'; supports the maintenance of the status quo; needs to ask 'functional for whom?' Does not deal with issues of power and conflict; incorrectly assumes a consensus." (1997:18)
Pluralist Interpretative Sociology Interpretative Sociology of Action and Interaction **Symbolic-Interaction Theory**	"Society is a network of interlocking roles; social order is constructed through interaction as individuals, through shared meaning, make sense out of their social world." (1997:18) "Holds that definitions of deviance or social problems are subjective; separates deviant and nondeviant people not by what they do but by how society reacts to what they do." (1998:8)	"Humans are interpretative and interactive; they are constantly changing as their 'social beings' emerge and are molded by changing circumstances." (1997:18)	"Different interpretations of roles; labeling of individuals, groups, or behaviors as deviant; definition of an objective condition as a social problem." (1997:18) "Society becomes aware that certain behaviors exist and labels them as social problems." (1998:8)	"Reduce impact of labeling and associated stigmatization; alter definitions of what is defined as a social problem." (1997:18) "Resocialize deviants by increasing their contacts with accepted patterns of behavior; make the social system less rigid. Change the definition of what is considered deviant." (1998:8)	"Concentrates on micro issues only; fails to link micro issues to macro-level concerns; too psychological in its approach; assumes label amplifies problem." (1997:18)
Conflict Non-Scientific or Evaluative Social Theories **Conflict Theory**	"Society is marked by power struggles over scarce resources; inequities result in conflict; social change is inevitable; natural state of society--imbalance." (1997:18) "Views society as marked by conflicts due to inequalities of class, race, ethnicity, gender, age, and other divisions that produce conflicting values. Defines social problems as conditions that do not conform to society's values." (1998:8)	"People are inherently good but are corrupted by society and its economic structure; institutions are controlled by groups with power; 'order' is part of the illusion." (1997:18)	"Inequality; the dominance of groups of people over other groups of people; oppression and exploitation; competition between groups." (1997:18) "Groups with different values and differing amounts of power meet and compete." (1998:8)	"Minimize competition; create an equitable system for the distribution of resources." (1997:18) "Build stronger social movements among groups with grievances. The conflicting groups may then engage in negotiations and reach mutual accommodations." (1998:8)	"Utopian model; Marxist states have failed; denies existence of cooperation and equitable exchange. Can't explain cohesion and harmony." (1997:18)

Based on the combination of the following sources:

Kornblum, William, Joseph Julian, and Carolyn D. Smith. 1998. *Social Problems*. 9th ed. Englewood Cliffs, NJ: Prentice Hall.
Mooney, Linda A., David Knox, and Caroline Schacht. 1997. *Understanding Social Problems*. New York: West Publishing.

(taken from www.bolender.com)