

WEEK 1: THE SOCIOLOGICAL IMAGINATION

Sociological imagination	<p>It challenges assumptions and develops concepts which allows us to go beyond individual experience so that we understand the underlying structure of social relations and how it affects our relationships with others</p> <ul style="list-style-type: none"> - establishes the relationship between what happens to individuals and the larger process of social change that may happen as a result of these happenings - there is something above us, institutions that affect our social interactions - when you look at celebrities it tells us a lot about the window/world we live in - the relationship between power and inequality <p>power is a distinctive feature about how sociologists think about things</p> <p>Giddens sociological imagination is composed of three senses of sensibility</p> <ul style="list-style-type: none"> - <i>historical sensibility appreciation of how the world we live in is a product of historical evolution and change</i> - <i>anthropological insight how we see the world and the cultural aspects of everyday life, and the significant variability amongst individuals</i> - <i>critical thought the questioning and assumptions based on everyday life</i>
Social construction	<p>Essentially everything has to pass through the filter of human knowledge and is subject to human perspective. Social factors therefore affect the definition of social issues, objects, events etc. The world is not seen as natural or God given, but rather an emphasis is placed on levels of social change, human influence and perspective</p> <ul style="list-style-type: none"> - anti 'reification' (reification= turning processes and relationships into solid things) - trying to engage with how we turn things that are processes into actual things e.g labelling theories
Social Structure	<ul style="list-style-type: none"> - things have a structure that have adverse affects but aren't an actual physical structure - any sense that you are in control of your life is fundamentally incorrect: you're educated by school, moulding by the mass media etc and the discipline of sociology focuses on investigating that
Culture	<p>An alternative to our biological and physical composure. It has a great deal with how societies changed and what maintains them.</p> <ul style="list-style-type: none"> - refers to human artefacts or creations - morals, beliefs, knowledge, law, values, customs and habits acquired - distinguishes human behaviour from that of other primates
Agency	<ul style="list-style-type: none"> - the ideology that people are not merely mechanical dolls that comply with pre existing expectations and norms but rather they interpret their current situation and negotiate with others based on the opportunity they have been given - people are created by and are the creators of society - we locate ourselves in society and thus recognise our own position as we hang from its subtle strings but we acknowledge these strings and we can stop our movements by perceiving the machinery by which we have been moved (the first step towards freedom)
Socialisation	<ul style="list-style-type: none"> - 'entry into society' - we are not born social beings, we become that - the transmission or reproduction of culture from one generation to the next - it captures the way in which human beings learn to develop patterns of behaviour relevant to their culture - sociologists focus on the broader level of agencies and structures, institutions and even the media

	<ul style="list-style-type: none"> - it captures the way in which human beings learn to develop patterns of behaviour relevant to their culture - sociologists focus on the broader level of agencies and structures, institutions and even the media - without socialisation human beings lose most of the qualities we associate with our species
Identity	<ul style="list-style-type: none"> - the type of person we become is dependent on the situations in which we are born and grow/develop - identity is the 'constellation of characteristics that people regard as a part of themselves' - our identities are derived from a combination of our physical and psychological development as well as the inherited genetics we are composed of
Modernity	<ul style="list-style-type: none"> - modernisation process, constant dynamic between the way the world used to be and how it is now - the complex range of phenomena associated with the historical process which saw western cultures change from an agricultural to an industrial based society and a mass migration from rural areas to cities (Industrial Revolution and urbanisation) - transition from feudalism to capitalism <p>features of modernity</p> <ul style="list-style-type: none"> - an economic structure is both industrial and organised around mass production and capitalist based on the never ending accumulation of profit - (state formation) the nation state becomes the principle form of political organisation - an increasing adherence to the principles of rationality rather than those of tradition or emotion - a belief in progress, believed to be evolving into a more perfect society and state with reduced and/or eliminated poverty - a growing recognition of personal choice and freedom - the export of all these characteristics beyond Western Europe through colonialism - Secularisation people spend less and less time in churches, the lack of religious based rational understanding - Individualism a shift that doesn't stop between structures and own our identity
Colonialism	<ul style="list-style-type: none"> - the spread of the Empire and thus the spread of the elements of modernity - maximise the resources - roughly from 1500s -1990s - 'bad relationship' the exploitation of a majority population by a minority ruling class and overlapping conflicts of who had a right to ownership - always exists because there is always a segmentation amongst the population with a ruling class
Settler-colonialism	<ul style="list-style-type: none"> - the situations where Europeans take up a more permanent presence in the non-European land and make it more absolutely their 'own' - the society we live in is essentially a post colonial one
Post-colonialism	<ul style="list-style-type: none"> - what happened since the 1960s when the major European Empires became non existent due to the independence granted to those nations
Globalisation	the process by which people's daily lives are increasingly influenced by technology and cultural integration of global communities - mass culture, the change of national sovereignty, growth of multinational corporations etc. - the idea that everyone is connected essentially in a global village
De-globalisation	the ways in which the process of globalisation essentially reverse during times when countries become less integrated