

	Conflict Theory	Functionalism	Symbolic Interactionalism
<p>Social Imagination - Charles Wright Mills</p> <p>Auguste Comte coined the term <i>Sociology</i>.</p> <ul style="list-style-type: none"> - Philosopher proponent of <i>Positivism</i> - he advocated for the <i>scientific method</i>: objective, logical, and systematic. - he proposed the study of social statistics (existing structural elements) and social dynamics (changes in those elements) <p>Harriet Matineau</p> <ul style="list-style-type: none"> - born in England and later travelled to the US. - an early feminist - inspired by Auguste Comte's positivism - translated and condensed Comte's Positive Philosophy - an advocate for anti-slavery campaigns - wanted to improve the status that women had in society - was one of the first sociologists that examined the role that women played in society, and she coined the term '<i>domestic state</i>' <p>Herbert Spencer</p> <ul style="list-style-type: none"> - Societies evolve from simple to complex in which "the individual parts, while becoming more 	<p>Macro-orientated</p> <ol style="list-style-type: none"> 1. Life chances 2. Scarcity of resources 3. Power relations 4. Distributions of wealth <ul style="list-style-type: none"> - focuses on inequalities in society - Claims that wealthy elites have move power and money and want to keep it - accordingly, elites determine social norms, rules, and laws. <p>Overall – examines why some groups have less than others. (race, class, gender, environment)</p> <p>Karl Marx – Father of Conflict Theory</p> <ul style="list-style-type: none"> - believes that capitalism corrupted human nature - states that in a capitalist system the members of the <i>bourgeoisie</i> (capitalist class) are the owners of the wealth, thus, they benefit from the exploitation of the <i>proletariat</i> (members of the working class); this creates conflict. - believes in <i>Social</i> revolution (his ideas are the basis of Socialism and Communism) - was interested in the changes caused by the Industrial Revolution - believes that "people must first be able to supply themselves with food 	<p>Macro-orientated</p> <ol style="list-style-type: none"> 1. Society – Organic analogy 2. Solidarity <ul style="list-style-type: none"> - Durkeim - holds society together, people see themselves unified by a <i>collective consciousness</i> - Mechanical solidarity Community bonding though shared beliefs, values, goals, etc - Organic solidarity Within a society there is a diverse division of labour, which forces people to depend on one-another. e.g. farmers, truck drivers, and grocers are all part of the complex division of labour that enables people in the West to eat. 3. Social Institutions <ul style="list-style-type: none"> - formal organisations that address public needs such as education, health care, government, and welfare. 4. Value consensus <ul style="list-style-type: none"> - They believe that value consensus forms the basic integrating principle in society. And if members of society have shared values they therefore also have similar identities, this helps cooperation and avoids conflict. Value consensus also ensures that people have shared: – Goals, Roles and Norms. 6. Social norms can be described as specific guidelines 	<p>Micro-orientated</p> <ol style="list-style-type: none"> 1. Construction of meaning/symbols 2. construction of self 3. agency 4. negation of roles <ul style="list-style-type: none"> - focuses on how communication influences the way people's interactions with each other create the social world in which they are immersed <p>Symbolic interactionists aske these questions</p> <p>How does social interaction influence, create, and sustain human relationships?</p> <p>Do people change behaviour from one setting to another, and if so, why?</p> <p>George Herbert Mead – considered the founder of Interactionalism</p> <p>His book "<i>Mind, Self and Society</i>" introduced the Symbolic Interactionist Theory</p> <ul style="list-style-type: none"> - believes that the root of society is the symbols that teach us how to apprehend the world. These symbols help us to develop a sense of self, the <i>self</i> is an individual's identity - suggests that we learn to interpret symbols through our daily interactions. - maintains that may symbols enter our minds, their meaning is

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<p>autonomous and specialised, nevertheless come increasingly to depend on each other”/</p> <ul style="list-style-type: none"> - coined the term “Survival of the fittest” : Social Darwinism <p>Michel Foucault – Post Structuralist Theory</p> <ul style="list-style-type: none"> - focused on issues that are of much interest to sociologists – - madness, medicine, knowledge, punishment, institutions and sexuality - much of his work focused on issues of power, yet this develops in opposition to Marxist conflict theory. - power isn’t about class and economic relations, but rather ‘localised and fragmented’ and so an emphasis on everyday practices is needed if power relationships are to be transformed. - power and knowledge must be considered together - prisons function as ‘criminal factories’ <p>Raewyn (formerly R.W) Connell</p> <p>Recognised as being one of the most important contributors to sociological in Australia.</p> <ul style="list-style-type: none"> - analysis of class relations in Australia - book “<i>Ruling Class, Ruling Culture</i>” (1977) 	<p>and drink, and clothing and habitation”.</p> <ul style="list-style-type: none"> - adds that ‘any analysis of history must first begin by studying the production of the means to satisfy these needs’. <p>Marx sees <i>religion</i> as the “sigh of the oppressed creature, the sentiments of a heartless world and the soul of soulless conditions. It is the opium of the people” (in Bottomore & Bubel, 1963)</p> <p>Questions</p> <p>How are wealth and power distributed?</p> <p>How do people with wealth and power keep them?</p> <p>How are society’s resources distributed</p> <p>Marx and Social Class</p> <ul style="list-style-type: none"> - capitalism creates inequality - the wealthy elites oppressed the masses - Developed the term – ‘<i>mode of production</i>’ to refer to the way in which a society produces wealth. - includes the means of production, technological knowledge, and social relations between groups - He believed that powerful elites produced and acquire wealth through exploitation - claims that inequality is the result of a surplus of wealth which goes far beyond what the members need 	<p>of appropriate behaviour; for example, queuing when buying things.</p> <ul style="list-style-type: none"> * Studies the impact that social structures have on society and how they affect society’s function <p>Society is seen as a system of interrelated parts. These parts work together to make a society function harmoniously</p> <p>Functionalists claim that changes in one area of society will be reflected in different areas.</p> <p>Society, thus, benefits from a state of equilibrium.</p> <p>Emile Durkheim (a French sociologist, and taught at the Uni of Bordeaux. He shared some of Comte’s views.</p> <ul style="list-style-type: none"> – <i>social facts</i> <p>Which refer to society’s values, cultural norms, laws, conventions, social structures, etc that are <i>external to the individuals</i> and influence our lives, The individual is thus conditioned by society.</p> <ul style="list-style-type: none"> - critiques an individualistic understanding of social life. - claims that the power that can overcome egoism is the strength of a group. <p>Durkheim describes <i>religion</i> as “a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – belief</p>	<p>interpreted, and we are told how to react. This process is constant and fluid, it never ends.</p> <ul style="list-style-type: none"> - saw the <i>self</i> developing through a number of stages, through the process of role taking <p>Herbert Blumer</p> <ul style="list-style-type: none"> - <i>a disciple of Mead</i> <p>-established three premises that define the interactionist paradigm</p> <ol style="list-style-type: none"> 1. Human behaviour is not the product of either biology or external social constraints, but of <i>the meaning that people attach to the world around them</i>. 2. The meanings the people attach to things do not pre-exist prior to the process of interaction, but emerge with it. People do not just act out of a pre-existed script, they write and re-write the script for their role as they go along. 3. This process of <i>meaning creation</i> depends on a variety of approaches to interpretation of the social world utilised by people. <p>People take a <i>role of the ‘other’ and imagine how they are perceived, modifying their conduct accordingly.</i> (Van Keirken et a. 2010)</p> <p>Erving Goffman</p> <ul style="list-style-type: none"> - developed the concept of Dramaturgy – an interactionist theory. - people are always ‘acting’ – because we are constantly trying to have

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<ul style="list-style-type: none"> - deemed necessary to look in detail at ruling class <i>activity</i>. - <i>which involves</i> - the exercise of power and control that is “embodied in profit making, corporate growth and ruling class mobilisation and resistance to working class politics” - the media plays a significant role in the cultural domination because it produces ‘a set of middle-class cultural categories which imply a definite interpretation of the way the world operates’. <p>(Western and Western, 1990)</p> <p>Max Weber (some scholars see him as a symbolic interactionist)</p> <ul style="list-style-type: none"> - argued that Marxist’s approach to social class was simplistic Status groups – not defined by Capital alone - communities determined by lifestyles Wrote – The Protestant Ethic and The Spirit of the Capitalism: - Capitalism was born in a Protestant ethic, and its system of values. - does not believe it is crucial for 	<p>to supply their basic needs and assure their survival</p> <ul style="list-style-type: none"> - inequality leads to class conflict. -- free will is restrained by an individual’s circumstances because the existent arrangements of society restrain an individual from becoming socially mobile <p>Melvin Thumin</p> <p><i>Social Inequality</i> –</p> <ul style="list-style-type: none"> Parents to children - powerful groups have control - exploitation of disadvantaged groups. 	<p>and practices which unite into one single moral community called a Church, all those who adhere to them”</p> <p><i>Anomie – a concept used by Durkeim</i></p> <ul style="list-style-type: none"> - refers to a normless state - result of social instability and a loss of values. - individuals lose their sense of direction - chaos reigns - results in an erosion of moral standards and social values. - laws and social norms are consistently broken and there is no moral guidance. <p>D. affirms that in order to overcome anomie people have to develop a strong sense of community.</p> <p>Durkeim looked at suicide as a social problem.</p> <ul style="list-style-type: none"> - no connection between insanity and suicide rate. <p>4 types of Suicide - Dukeim</p> <p>1. <i>Egoistic suicide</i></p> <ul style="list-style-type: none"> - occurs because of an absence of solidatiry - few social connections - the individual is under-integrated <p>2. <i>Altruistic suicide</i></p> <ul style="list-style-type: none"> - Occurs when an individual is deeply connected to a group: - the level of Solidarity is 	<p>control over how others perceive us.</p> <ul style="list-style-type: none"> - believes that the individual sees life as a never-ending play. - A given situation determines the roles we play and the rules we follow: Effects our ‘performances’ - location, people, ideas, aims <p>Goffman also suggests that when people are on stage they need certain things for their need for their performances:</p> <p>Location: workplace, a party with friends, a chess club, the theatre, etc.</p> <p>Costume - e.g. uniform</p> <p>Props – objects</p> <p>Howard Becker</p> <ul style="list-style-type: none"> - peoples us labels to categorise people - “social groups create deviance, and by applying those rules to a particular people and labelling them as outsiders....The deviant is one to who the label has been successfully applied.” (1963) Not all labels are negative e.g. ‘good girl’. <p><i>Religion and Symbolic Interactionism</i></p> <p>Through reflection, people create symbols that give meaning to their lives. Religion is thus, a system of shared symbols</p> <p>“Humans seek that they perceived to be rewards and avoid that they perceive to be costs” (Startk and Bainbridge 1985)</p>

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<p>the working class to develop a class identity.</p> <p>Class – related by similar possession of wealth or the lack of it</p> <p>Social stratification refers to patterns of inequality which preserve status and class differences within society <i>Takes into account</i> Status – refer to a symbolic 'place' occupied by an individual in a hierarchical system - relates to prestige, lifestyle, culture, ethnicity, family background, education, manners or behaviour, occupation, source of wealth (business, luck, or inheritance) etc.</p> <p>Power – the political dimensions of one's role in society - based on the notion of status groups, prestige, - recognised that an individual may occupy different positions on each of these dimensions of stratification – for example, a self-employed painter may have high wealth, but low status and power, whereas a religious minister may have low wealth but high status and power</p>		<p>exceptionally high - the individual, therefore, sees his/her suicide as beneficial for the group.</p> <p>3. Fatalistic suicide - relates to the level of an individual's social control - if not optimistic about his/her future and sees no way out of a specific situation – or many, - Then the person resorts to fatalistic suicide</p> <p>4. Anomic Suicide - <i>Anomie</i> (social instability caused by a weakening of social standards) Durkeim – modernisation and industrialisation increased anomic suicides because society's views of what was considered appropriate behaviour were changing. As a consequence, certain social institutions that once regulated behaviour lose their power. Individuals can't handle what they perceive as 'chaos' and terminate their lives.</p> <p>Durkeim on Social Class, labour, and Solidarity - Collective Conscious – common beliefs and values held by the members of Society - Solidarity – Mechanical and Organic (see above)</p>	<p>The "reality" or a particular religion is interpreted by their members. There is no absolute "truth". Religion is therefore social constructed. Myth and ritual are symbolic and help define and reinforce the identities of the members of the group. Groups see religion as a way to explain enigmas that otherwise cannot be answered.</p> <p>Criticism of Symbolic Interactionism - overemphasises the power that an individual has to change the world - ignore the roles of social structures, and institutions and how they influence our behaviours - Critics observe that many social factors influence the kind of person we turn out to be. It is not just role playing.</p>

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<p>Wealth = money, property</p> <p>Weber's model of social class & market position</p> <ul style="list-style-type: none"> - the bourgeoisie : owners of productive property - the petty bourgeoisie: self-employed people, owners of small business - salaried non-manual workers: Professionals, managers, white collar workers who have credentials - manual workers – their source of wealth is their labour. Blue Collar. Credentials are required for the higher level of manual workers. <p>Classes in Australia</p> <ol style="list-style-type: none"> upper ruling elite classes <ul style="list-style-type: none"> - 1 % of the population, very powerful, very wealthy (i.e. Andrew Forrest (WA Mining Magnate), Gina Rinehart, James Packer) Middle Class: 60% population; well educated professionals (not super wealthy) Working class: shrinking class; 30% of population; lower education, hourly wages' "working poor" – exist from pay check to pay check Underclass: chronic unemployment, elderly, disabled, sick, very poor 		<p>Talcott Parsons (1902 – 1979)</p> <ul style="list-style-type: none"> - argued that for society to operate, four basic conditions – what he called functional imperatives – must be met <ol style="list-style-type: none"> adaption to the environment <ul style="list-style-type: none"> - any society must meet the physical needs of its members if it is to survive <ol style="list-style-type: none"> Goal attainment – any society must have some common agreement between its members about their priorities and aims.... <p>Value consensus, what are the goals of the members of society? What are their priorities?</p> <ol style="list-style-type: none"> Pattern maintenance and tension management <ul style="list-style-type: none"> - sufficiently motivated [to carry out their social roles] ... and able to manage the emotion tensions....[of daily] social interaction <p>Social roles are important as they assure stability. People play different roles. Through Solidarity people avoid tensions, including class tensions. Society works for the greatest number of people.</p> <ol style="list-style-type: none"> Integration <ul style="list-style-type: none"> -in order to maintain its existence, any society has to ensure a measure of coordination and control between the internal elements of the various part of the social system. <p>If Society is not integrated it becomes dysfunctional.</p> <p>Robert Merton (1910 – 2003)</p> <ul style="list-style-type: none"> - studying society in parts to 	

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<p>Inter-relational unemployment</p> <p>Australia is therefore not an egalitarian society and that the world is not equal for all</p> <ul style="list-style-type: none"> - many of these inequalities stem from covert or overt prejudice and discrimination in society. 		<p>understand the whole</p> <ul style="list-style-type: none"> - social realities have both intended and unintended functions – social factors that affect people in a society. <p>2 types</p> <ul style="list-style-type: none"> - manifest functions – - social factors that lead to an expected consequence or outcome - latent functions – - factors that lead to an unforeseen or unexpected consequence. - suggested that when looking at any social event. Sociologists should ask the question – “<i>For whom is it functional?</i>” - there may be <i>functional alternatives</i> that may be able to perform the same task. 	