

Chapter 1 : Alternative Perspectives Of A Good Society (Perspectives From Social Economics)

As a collection of alternative views on societies, methodologies, policies and assessment of the current elements of the society, Alternative Perspectives on a Good Society brings together different.

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Chapter 2 : Three Major Perspectives in Sociology

As a collection of alternative views on societies, methodologies, policies, and assessment of the current elements of the society, Alternative Perspectives of a Good Society brings together different authors to answer different questions all within the context of visions of a good society.

Social Movements Three Major Perspectives in Sociology Sociologists analyze social phenomena at different levels and from different perspectives. The pioneering European sociologists, however, also offered a broad conceptualization of the fundamentals of society and its workings. Sociologists today employ three primary theoretical perspectives: These perspectives offer sociologists theoretical paradigms for explaining how society influences people, and vice versa. Each perspective uniquely conceptualizes society, social forces, and human behavior see Table 1. The symbolic interactionist perspective The symbolic interactionist perspective, also known as symbolic interactionism, directs sociologists to consider the symbols and details of everyday life, what these symbols mean, and how people interact with each other. Mead introduced this perspective to American sociology in the s. According to the symbolic interactionist perspective, people attach meanings to symbols, and then they act according to their subjective interpretation of these symbols. Verbal conversations, in which spoken words serve as the predominant symbols, make this subjective interpretation especially evident. Conversation is an interaction of symbols between individuals who constantly interpret the world around them. Of course, anything can serve as a symbol as long as it refers to something beyond itself. Written music serves as an example. The black dots and lines become more than mere marks on the page; they refer to notes organized in such a way as to make musical sense. Thus, symbolic interactionists give serious thought to how people act, and then seek to determine what meanings individuals assign to their own actions and symbols, as well as to those of others. Consider applying symbolic interactionism to the American institution of marriage. American society attaches general meanings to these symbols, but individuals also maintain their own perceptions of what these and other symbols mean. Much faulty communication can result from differences in the perception of the same events and symbols. The perspective also receives criticism for slighting the influence of social forces and institutions on individual interactions. The government, or state, provides education for the children of the family, which in turn pays taxes on which the state depends to keep itself running. That is, the family is dependent upon the school to help children grow up to have good jobs so that they can raise and support their own families. If all goes well, the parts of society produce order, stability, and productivity. If all does not go well, the parts of society then must adapt to recapture a new order, stability, and productivity. For example, during a financial recession with its high rates of unemployment and inflation, social programs are trimmed or cut. Schools offer fewer programs. Families tighten their budgets. And a new social order, stability, and productivity occur. Functionalists believe that society is held together by social consensus, or cohesion, in which members of the society agree upon, and work together to achieve, what is best for society as a whole. Emile Durkheim suggested that social consensus takes one of two forms: Mechanical solidarity is a form of social cohesion that arises when people in a society maintain similar values and beliefs and engage in similar types of work. Mechanical solidarity most commonly occurs in traditional, simple societies such as those in which everyone herds cattle or farms. Amish society exemplifies mechanical solidarity. In contrast, organic solidarity is a form of social cohesion that arises when the people in a society are interdependent, but hold to varying values and beliefs and engage in varying types of work. Organic solidarity most commonly occurs in industrialized, complex societies such those in large American cities like New York in the s. The functionalist perspective achieved its greatest popularity among American sociologists in the s and s. While European functionalists originally focused on explaining the inner workings of social order, American functionalists focused on discovering the functions of human behavior. Among these American functionalist sociologists is Robert Merton b. The manifest function of attending a church or synagogue, for instance, is to worship as part of a religious community, but its latent function may be to help members learn to discern personal from institutional values. With common sense, manifest functions become easily apparent. Yet this is not necessarily the case for latent functions, which often demand a sociological

approach to be revealed. A sociological approach in functionalism is the consideration of the relationship between the functions of smaller parts and the functions of the whole. Functionalism has received criticism for neglecting the negative functions of an event such as divorce. Functionalism does not encourage people to take an active role in changing their social environment, even when such change may benefit them. Instead, functionalism sees active social change as undesirable because the various parts of society will compensate naturally for any problems that may arise. Unlike functionalists who defend the status quo, avoid social change, and believe people cooperate to effect social order, conflict theorists challenge the status quo, encourage social change even when this means social revolution, and believe rich and powerful people force social order on the poor and the weak. Whereas American sociologists in the 1950s and 1960s generally ignored the conflict perspective in favor of the functionalist, the tumultuous 1970s saw American sociologists gain considerable interest in conflict theory. Today, conflict theorists find social conflict between any groups in which the potential for inequality exists: Conflict theorists note that unequal groups usually have conflicting values and agendas, causing them to compete against one another. Critics of the conflict perspective point to its overly negative view of society. The theory ultimately attributes humanitarian efforts, altruism, democracy, civil rights, and other positive aspects of society to capitalistic designs to control the masses, not to inherent interests in preserving society and social order.