

Chapter 1 : An Introduction to Sociology

Origin & Development of Sociology as a Separate Science Sociology is one of the oldest of the sciences. Since the dawn of civilization, society has been as a subject for speculation and inquiry along with other phenomena which have agitated the restless and inquisitive mind of man.

Meaning, Scope, Importance and Origin Article shared by: Read this article to learn about the meaning, definition, nature, characteristics, scope, importance and development of rural sociology. Meaning of Rural Sociology: India is basically a land of villages. Rural sociology is the sociology of the village or village society. It is a branch of sociology which studies rural society. Rural sociology studies the relations of the people who live in the villages. It is just like a mirror of the rural social life. It provides a detailed study of knowledge about different aspects of rural life, its problems, its culture, its religion, its economic and political life. The Indian society has a euphoria for village life. The village society is considered as the backbone of Indian society. Millions of money has been spent on the development of villages. The basic aim of the study of rural sociology is to make the village people self sufficient and also link them with the wider society at regional and national levels. Due to historical reasons, the existing Indian rural society has become a veritable mosaic of various types of rural societies and hence reveals a diversified cultural pattern. To reconstruct our rural society, it is urgently necessary to study not only the economic forces but also the social, the ideological and oilier forces operating in our society. It is a very complex and colossal task. Such a science is, however, the basic premise for the renovation of the Indian rural society, so indispensable for the renovation of the Indian society as a whole. Desai Definition of Rural Sociology: Many Western and Indian sociologists have given their definitions regarding rural sociology in their own point of view. Among the sociologists, T. Desai, Dwight-Sanderson, Chapin etc. Smith The above definitions have given a clear cut Idea about rural sociology. The definitions no doubt, include the theoretical as well as applied aspect of rural sociology. Rural sociology clarifies the laws of rural social life and points out the necessary conditions of its progress. Nature of Rural Sociology: In India, rural sociology is treated as a part of sociology. Like sociology it is also considered as a social science. It is precisely a specialized field of sociology. Its nature is scientific. Actually to say, by nature rural sociology is a science. Science in simple words refers to a systematic body of knowledge. In case of rural sociology the rural problems are systematically and logically studied. As a result of which the study becomes universally applicable. Rural sociology fulfills the different criteria of science. But the whole controversy centres round some problems which denies the rural sociology the status of a science. Characteristics of Rural Sociology: Rural sociology is of recent origin and a very new discipline. Here sociological principles are applied for studying rural society. Rural sociology is multi-dimensional in character. Rural sociology is scientific and systematic in character. It has acquired an inter-disciplinary status over a period of time. It emphasises on micro studies. It employs comparative method. The development of rural sociology in India has not attained a scientific level. It is to be hoped that there will be a development in this direction in the future. Scope of Rural Sociology: The scope of rural sociology refers to the boundary or subject matter of this discipline. Regarding the subject matter, A. Desai is of the opinion that it is a developing science, a young science at the stage of infancy and its subject matter is yet to be determined. Nelson says about the scope of rural sociology that rural sociology is the description and analysis of progress of various groups as they exist in rural environment. Smith also says that the field of rural sociology is the study of pattern of association, groupings and group behaviour of the people who mainly live on agriculture and agriculture is their means of livelihood. It is concluded from the above opinion that the scope of rural sociology is the study of rural societies and complexities of rural social life. Indian rural community is a veritable mosaic of different communities. In case of every social science, controversies have taken place. In connection to scope, there are four main controversies. Rural sociology is a science or an art. Whether rural sociology is a scientific subject matter or special subject matter or it is a synthesis of different social sciences. Whether rural sociology deals with only village community or includes urban communities. Whether rural sociology Includes only the formulation of different laws or includes Follow-up action. Rural sociology is the scientific, systematic,

comprehensive study III rural social organisations, its structure, functions and objective tendencies of development. It deals with the systematic study of social relationship and various problems concerning the rural society mid rural life. Rural sociology is concerned with the characteristics, features, nature and human ecology of village community. It is also the study of activities of rural people. Through these activities we know the institutional objects of the community. Rural sociology studies the various components of rural social structure. For example, village community, caste, class, dominant caste, jajmani system, caste and politics, backward class etc. Rural sociology studies the structure, characteristics and functions of rural social institutions. It studies the institutions like family, marriage, kinship, religion, caste etc. In rural sociology rural social organisations are unavoidably studied. It includes the study of rural family pattern, marriage, rural social stratification, educational system, religion, cultural institutions etc. The subject matter of rural sociology includes the problems of rural life such as social, economic, political and cultural problems. Rural social problems are increasing day-by-day. It is essential that these should be solved in a planned way. It requires separate analysis because the cause and consequences of these problems are different from the problems in general. These, problems include poverty, illiteracy, religious superstitions, traditionalism, inadequate housing, rural unemployment etc. In rural society religion and culture of rural people are given more emphasis. Because these are the indispensable part of their lives. Religion plays an important role in rural society. Rural society is basically religion oriented society. It acts as an informal means of social control. The rural people follow all the rules and regulations related to religion and culture. Culture includes old customs, traditions, folkways, norms, values, etc. Rural sociology studies the complexity of rural culture, cultural patterns etc. Social process indicates the fundamental ways through which these people can interact with other groups. IL includes associative and dissociative processes. Co-operation as an associative social process can be observed more than any other processes. Competition and conflict can also be seen in rural society. These processes take place in peculiar way in rural society and studied separately from a particular angle. Rural sociology is also a study of rural social control. Social control is the control over the society. It starts from the family level. Rural sociology significantly studies the infernal means of social control like customs, traditions, folkways, mores, norms, religion etc. Social controls are more social than legal. The fear of boycott from the social function is more powerful control than any other legal punishment. Social control may be conducted in various ways. It varies from society to society. Social change is the change in the social relationships; the changing aspect of any system of the society. Due to the impact of modern education, means of transport and communication, modernisation, urbanisation, industrialisation, the rural society is now undergoing tremendous changes. Only through change, the way of progress and change can be possible.

Chapter 2 : Sociology - Origin And Development Of The State

Origin and Development of Sociology European Forerunners/Pioneers of Sociology Claude-Henry de Rouvroy His idea was that the world could be saved if the scientists would form an international council and take over the direction of the society.

Ancient times[edit] The sociological reasoning may be traced back at least as far as the ancient Greeks cf. Proto-sociological observations are to be found in the founding texts of Western philosophy Herodotus , Thucydides , Plato , Polybius and so on , as well as in the non-European thought of figures such as Confucius. Because there was rarely any extensive or highly centralized political organization within states this allowed the tribal spirit of localism and provincialism to have free play. This tribal spirit of localism and provincialism pervaded most of the Greek thinking upon social phenomena. Some consider Ibn Khaldun , a 14th-century Tunisian, Arab , Islamic scholar from North Africa, to have been the first sociologist and father of sociology; his Muqaddimah was perhaps the first work to advance social-scientific reasoning on social cohesion and social conflict. He is thus considered by some to be the forerunner of sociology. He developed the dichotomy of sedentary life versus nomadic life as well as the concept of a "generation", and the inevitable loss of power that occurs when desert warriors conquer a city. Topics dealt with in this work include politics, urban life, economics, and knowledge. This social cohesion arises spontaneously in tribes and other small kinship groups; it can be intensified and enlarged by a religious ideology. The Enlightenment and positivism[edit] The Positivist temple in Porto Alegre Henri de Saint-Simon[edit] Saint-Simon published *Physiologie sociale* in and devoted much of his time to the prospect that human society could be steered toward progress if scientists would form an international assembly to influence its course. He argued that scientists could distract groups from war and strife, by focusing their attention to generally improving their societies living conditions. In turn, this would bring multiple cultures and societies together and prevent conflict. Saint-Simon took the idea that everyone had encouraged from the Enlightenment, which was the belief in science, and spun it to be more practical and hands-on for the society. He saw that people had been seeing progress as an approach for science, but he wanted them to see it as an approach to all aspects of life. Society was making a crucial change at the time since it was growing out of a declining feudalism. This new path could provide the basis for solving all the old problems society had previously encountered. He was more concerned with the participation of man in the workforce instead of which workforce man choose. His own sociological scheme was typical of the 19th-century humanists; he believed all human life passed through distinct historical stages and that, if one could grasp this progress, one could prescribe the remedies for social ills. Auguste Comte was so impressed with his theory of positivism that he referred to it as "the great discovery of the year This law states any kind of knowledge always begins in theological form. Here the knowledge can be explained by a superior supernatural power such as animism, spirits, or gods. It then passes to the metaphysical form where the knowledge is explained by abstract philosophical speculation. Finally, the knowledge becomes positive after being explained scientifically through observation, experiment, and comparison. The order of the laws was created in order of increasing difficulty. They both were influenced by various Utopian-socialist thinkers of the day and agreed that some form of communism would be the climax of societal development. In this new "religion" he referred to society as the "Great Being. Karl Marx rejected the positivist sociology of Comte but was of central influence in founding structural social science. Industrial revolution and the Darwinian revolution[edit] Historical materialism[edit] Both Comte and Marx intended to develop a new scientific ideology in the wake of European secularization. Marx, in the tradition of Hegelianism , rejected the positivist method and was in turn rejected by the self-proclaimed sociologists of his day. However, in attempting to develop a comprehensive science of society Marx nevertheless became recognized as a founder of sociology by the mid 20th century. Isaiah Berlin described Marx as the "true father" of modern sociology, "in so far as anyone can claim the title. The sociological treatment of historical and moral problems, which Comte and after him, Spencer and Taine , had discussed and mapped, became a precise and concrete study only when the attack of militant Marxism made its conclusions a burning issue, and so made the search for evidence more

zealous and the attention to method more intense. Although, at first sympathetic with the groups strategy of attacking Christianity to undermine the Prussian establishment, he later formed divergent ideas and broke with the Young Hegelians, attacking their views in works such as *The German Ideology*. This "stood Hegel on his head" as he theorized that, at its core, the engine of history and the structure of society was fundamentally material rather than ideal. He theorized that both the realm of cultural production and political power created ideologies that perpetuated the oppression of the working class and the concentration of wealth within the capitalist class: Marx predicted that the capitalist class would feel compelled to reduce wages or replace laborers with technology, which would ultimately increase wealth among the capitalists. However, as the workers were also the primary consumers of the goods produced, reducing their wages would result in an inevitable collapse in capitalism as a mode of economic production. The early sociology of Spencer came about broadly as a reaction to Comte and Marx; writing before and after the Darwinian revolution in biology, Spencer attempted to reformulate the discipline in what we might now describe as socially Darwinistic terms. In fact, his early writings show a coherent theory of general evolution several years before Darwin published anything on the subject. Youmans , [23] [24] Spencer published *The Study of Sociology* in , which was the first book with the term "sociology" in the title. In the edition of the journal *International Monthly* , [22] Franklin H. Giddings " , the first professor of sociology at Columbia University, described it as the book that "first awakened in England, America, France, Italy and Russia a wide interest general interest" [23] in the then fledgling discipline of sociology. In the United States, Charles Horton Cooley , stated in a article that *The Study of Sociology* "probably did more to arouse interest in the subject than any other publication before or since. Whilst many intellectuals of his day were proponents of socialism as a scientifically informed manner of steering society, Spencer was a critic of socialism and an advocate for a laissez-faire style of government. His ideas were highly observed by conservative political circles, especially in the United States and England. Also in , at the age of 65 he was appointed to professor of sociology at Brown University. He also held the first professorship of sociology at Yale College , and in , Sumner became the first to teach a course entitled "sociology" in the English-speaking world. His course focused predominantly on the work of Auguste Comte and Herbert Spencer. He was ideologically opposed to the sociology of Ward as he felt that society could not be steered by scientific intervention, and famously stated the alternative to "survival of the fittest" was the "survival of the unfittest. During the Progressive Era in the United States, social Darwinism became a contentious topic and Sumner and his course at Yale College was criticized for including Spencerian ideas. Other precursors[edit] Many other philosophers and academics were influential in the development of sociology, not least the Enlightenment theorists of social contract , and historians such as Adam Ferguson " Both books were published in , in the context of the debate over slavery in the antebellum US. Various other early social historians and economists have gained recognition as classical sociologists, including Robert Michels " , Alexis de Tocqueville " , Vilfredo Pareto " and Thorstein Veblen " The classical sociological texts broadly differ from political philosophy in the attempt to remain scientific, systematic, structural, or dialectical , rather than purely moral, normative or subjective. The new class relations associated with the development of Capitalism are also key, further distinguishing sociological texts from the political philosophy of the Renaissance and Enlightenment eras. Foundation of the academic discipline[edit] Formal institutionalization of sociology as an academic discipline began when Emile Durkheim founded the first French department of sociology at the University of Bordeaux in A course entitled "sociology" was taught for the first time in the United States in by William Graham Sumner , drawing upon the thought of Comte and Herbert Spencer rather than the work of Durkheim. The Department of History and Sociology at the University of Kansas was established in [33] [34] and the first full-fledged independent university department of sociology was established in at the University of Chicago by Albion W. Small " , who in founded the *American Journal of Sociology*. George Herbert Mead and Charles H. Cooley were influential in the development of symbolic interactionism and social psychology at the University of Chicago, while Lester Ward emphasized the central importance of the scientific method with the publication of *Dynamic Sociology* in The University of Chicago developed the major sociologists at the time. It brought them together, and even gave them a hub and a network to link all the leading sociologists. In , a third of all sociology graduate

students attended the University of Chicago. Chicago was very good at not isolating their students from other schools. They encouraged them to blend with other sociologists, and to not spend more time in the class room than studying the society around them. This would teach them real life application of the classroom teachings. The first teachings at the University of Chicago were focused on the social problems that the world had been dealt. At this time, academia was not concerned with theory; especially not to the point that academia is today. Many people were still hesitant of sociology at this time, especially with the recent controversial theories of Weber and Marx. The University of Chicago decided to go into an entirely different direction and their sociology department directed their attention to the individual and promoted equal rights. The program combined with other departments to offer students well-rounded studies requiring courses in hegemony, economics, psychology, multiple social sciences and political science. Albion Small was the head of the sociology program at the University of Chicago. He played a key role in bringing German sociological advancements directly into American academic sociology. Small also created the American Journal of Sociology. This made the findings more standardized, concise and easier to comprehend. Many remarkable sociologists such as George Herbert Mead, W. Thomas was an early graduate from the Sociology Department of the University of Chicago. He built upon his education and his work changed sociology in many ways. In , William I. This publication combined sociological theory with in depth experiential research and thus launching methodical sociological research as a whole. This publication also gave sociologists a new way to found their research and prove it on a new level. All their research would be more solid, and harder for society to not pay attention to it. In , Znaniecki developed a sociology department in Poland to expand research and teachings there. This was a major factor in the downfall of the Chicago school. In a sociology department was established in Germany at the Ludwig Maximilians University of Munich by Max Weber, who had established a new antipositivist sociology. The "Institute for Social Research" at the University of Frankfurt later to become the "Frankfurt School" of critical theory was founded in Most of this men would soon be forced out of Germany by the Nazis and arrive in America, influencing social research there. Their goal in creating the institute was to produce a place that people could discover and be informed of social life as a whole. Weil, Horkheimer, and Gerlach wanted to focus on interactions between economics, politics, legal matters, as well as scholarly interactions in the community and society. The main research that got the institute known was its revival of scientific Marxism. Many benefactors contributed money, supplies, and buildings to keep this area of research going. When Gerlach, became ill and had to step down as director, Max Horkheimer took his place. He encouraged the students of the institute to question everything they studied. If the students studied a theory, he not only wanted them to discover its truth themselves, but also to discover how, and why it is true and the theories relation to society. The regime also forced many students and staff from the entire Frankfurt University, and most fled to America. Many people forced from the institute also left the war path, but unlike the university, the institute lost too many people and was forced to close. In , the institute was reopened as a private establishment. From this point on the Institute of Social Research would have a close connection to sociology studies in the United States.

Chapter 3 : Rural Sociology: Meaning, Scope, Importance and Origin

Origin and development of Educational Sociology The development of Educational sociology is divided into three significant stages. a social spirit of co-operation and mutual aid should be elicited. Hazrat Muhammad calendrierdelascience.com third stage. that is actually on the work of John Dewey () and Emile Durkheim () 2. calendrierdelascience.com second stage.

What Do Sociologists Study? Sociologists study all things human, from the interactions between two people to the complex relationships between nations or multinational corporations. While sociology assumes that human actions are patterned, individuals still have room for choices. Becoming aware of the social processes that influence the way humans think, feel, and behave plus having the will to act can help individuals to shape the social forces they face. The Origins of Sociology Sociologists believe that our social surroundings influence thought and action. For example, the rise of the social sciences developed in response to social changes. In the sixteenth and seventeenth centuries, Europeans were exploring the world and voyagers returned from Asia, the Americas , Africa, and the South Seas with amazing stories of other societies and civilizations. Widely different social practices challenged the view that European life reflected the natural order of God. In the eighteenth and nineteenth centuries, Western Europe was rocked by technical, economic, and social changes that forever changed the social order. Science and technology were developing rapidly. James Watt invented the steam engine in , and in Joseph Lister discovered that an antiseptic barrier could be placed between a wound and germs in the atmosphere to inhibit infection. These and other scientific developments spurred social changes and offered hope that scientific methods might help explain the social as well as the natural world. This trend was part of a more general growth in rationalism. The industrial revolution began in Britain in the late eighteenth century. Mechanical industry was growing, and thousands of people were migrating to cities to work in the new factories. People once rooted in the land and social communities where they farmed found themselves crowded into cities. The traditional authority of the church, the village, and the family were being undermined by impersonal factory and city life. Capitalism also grew in Western Europe in the nineteenth century. This meant that relatively few people owned the means of production—such as factories—while many others had to sell their labor to those owners. At the same time, relatively impersonal financial markets began to expand. The modern epoch was also marked by the development of administrative state power, which involved increasing concentrations of information and armed power Giddens, Finally, there was enormous population growth worldwide in this period, due to longer life expectancy and major decreases in child death rates. These massive social changes lent new urgency to the development of the social sciences, as early sociological thinkers struggled with the vast implications of economic, social and political revolutions. The Institutionalization of Sociology Sociology was taught by that name for the first time at the University of Kansas in by Frank Blackmar, under the course title Elements of Sociology, where it remains the oldest continuing sociology course in the United States. The first academic department of sociology was established in at the University of Chicago by Albion W. Small, who in founded the American Journal of Sociology. Sociology Today Sociology is now taught and studied in all continents of the world. Examples from 48 countries in the world have been collected at.

Chapter 4 : Sociology - Wikipedia

The third impetus for the development of sociology was the success of the natural sciences. People moved to question fundamental aspects of their social world.

This article provides information about the emergence and development of sociology! Sociology is one of the newer of the academic disciplines, tracing its origins no further back than the middle of the nineteenth century. It has a short history. Sociology, the science of society, is the youngest and it came to be established only in the nineteenth century. The French philosopher, August Comte gave sociology and a programme for its development. For thousands of years, society has been a subject for speculation and enquiry. Yet sociology is a modern science which originated only within last hundred fifty years or so. The study of society, however, can be traced to the Greek philosophers, Plato and Aristotle. The philosophical basis of Plato and Aristotle characterised the observations of man for a very long period of time. The literature concerning society and its problems found place in the Republic of Plato. Plato was the first Western philosopher who attempted a systematic study of society. In the Ethics and Politics of Aristotle we find the first major attempts of systematic dealing of law, the society and State. In his book Cicero, the Roman thinker, brought the great Greek ideas in philosophy, politics and law in the West. In the sixteenth century, a precise distinction was made between State and society. Thomas Hobbes and Machiavelli were the outstanding contributors of the realistic approach to social problems. Hobbes in his Leviathan and Machiavelli in his Prince analyses the system of statecraft and also put forward conditions for success of State. Notable among those who made contribution towards the specific investigation of social phenomena are the Italian writer Vico and French writer Baron de Montesquieu. Montesquieu explained in his The Spirit of Laws that many external factors, particularly climate, play significant role in the life of society. These writings were still in the philosophical tradition, but they contained sufficient analysis to lay foundation for a separate social science. Various social sciences gradually evolved in response to the varied needs of human living. The writings in philosophical tradition laid foundation for development of social sciences. With the passage of time various social sciences developed one after another and began to pursue separate and independent path of their own. Political philosophers inquired into the evolution of State, the growth and nature of State authority and various other problems of political nature. Similarly, economics as separate and independent science inquired into the problems concerning production and distribution of commodities as well as the larger question of economic growth. Thus, study carried on by man about different aspects of society gave rise to different social sciences like History, Political Science, Economics, Anthropology and Psychology etc. August Comte created the new science of society and coined the name sociology. Sociology has a long past, but only a short history. The study of human society in scientific way is said to have begun with August Comte. The emergence of sociology as a discipline of academic interest is of recent origin. Its emergence as a discipline can be attributed to the vast changes that took place in the nineteenth century. Various strains and tendencies, some intellectual and some social, combined to form the science of sociology. The chief intellectual antecedents of sociology are summed up by Ginsberg in the following words: Broadly it may be said that sociology has had a fourfold origin in political philosophy, the philosophy of history, biological theories of evolution and the movements for social and political reform which found it necessary to undertake survey of social conditions. Over the time, there had grown the intellectual tradition described as the historical tradition or the philosophy of history, which believed the general idea of progress. To combat the influence of theology on history, the thinkers of the Enlightenment introduced the idea of causality into history of philosophy, elaborated the theory of progress. But philosophy of history as a distinct branch of speculation is a creation eighteenth century. They were concerned with discussions of the nature of society, classification of societies into types, population, family, Government, morality and law etc. In the early part of the nineteenth century the philosophy of history became an important intellectual influence through the writings of Hegel and Saint-Simon. The features of writings of philosophical historian reappeared in the nineteenth century, in the works of Comte and Spencer. The first was the growing conviction of the applicability of the methods of

natural sciences to the study of human affairs. The second was the movement for social and political reforms which made it necessary to undertake surveys of social problems like poverty which arose in the industrial societies of Western Europe. The social survey came to occupy an important place in the new science of society and it was one of the principal methods of sociological enquiry. These intellectual movements, the philosophy of history, and the social survey were themselves the product of social settings of the eighteenth and nineteenth-century Western Europe. The Philosophy of history was not merely a child of thought. Similarly, the social survey emerged from a new conception of evils of industrial society. All intellectual fields are profoundly shaped by their social setting. This is particularly true of sociology, which is not only derived from that setting but takes the social setting as its basic subject matter. We will focus briefly on few of the most important social conditions of nineteenth and early twentieth century that were of type utmost significant in the development of sociology. The long series of revolutions ushered in by French Revolution in and carrying over through the nineteenth century, and the Industrial Revolution were the important factors in the development of sociology. The upheaval of French revolution was a turning point in the history of thinking about society. It was also largely responsible for the development of Sociology. The impact of these revolutions on many societies was enormous and many changes were resulted which were positive in nature. But these revolutions have also brought about social changes which had negative effects. The negative effects of social change brought by French Revolution manifested in forms of chaos and disorder. Similarly, Industrial Revolution brought many social problems and evils such as labour-capital dispute, the problem of housing, increasing concentrations of people in urban areas etc. The chaos and disorder resulted by political revolutions in France and the problems unleashed by tremendous changes brought by the industrialisation led to the study of social problems and to find new bases of order in societies. The interest in the issue of social order was one of the major concern of August Comte who created sociology as a separate science. He felt a need for a social science which is concerned with society as a whole or with total social structure because all other social sciences deal with particular aspect of the society. He was the first man to create a new science of society and to distinguish the subject-matter of sociology from all other social sciences. Comte developed -the first complete approach to the scientific study of society. Other social sciences may give a snapshot view of society from various angles but never a view of society in its comprehensive totality. Comte decided to study the whole series of theoretical sciences which he identified with positive philosophy. From the result of such study Comte sought to formulate a system of laws governing society so that he could postulate a cure for society on the basis of these laws. In when he with Saint -Simon conceived the necessity of the new science, he intended to name the new science social physics. Thus, the programme of a new science latter to be renamed sociology was clearly stated. Soon after the publication of their work, Comte and Saint -Simon dissolved their partnership and began bitterly to attack each other. Very reluctantly Comte changed the name of the new science from social physics to sociology. In the latter part of his Positive Philosophy he explained that he had invented a new name because the old one had been usurped by Belgian scientist who chose it as the title for a work. In Positive Politics, Comte attempted to give more flesh and blood to rather formal definition of sociology implied in Positive Philosophy. Between the years and , he wrote a treaties entitled System of Positive Politics in which he applied the findings of theoretical sociology to the solution of social problems of his time. Thus, accomplished his initial goal, the improvement of society. Sociology as a science of society originated with August Comte in the nineteenth century. He worked out a general approach to the study of society. Sociology as a separate discipline originated with Comte in the middle of nineteenth century. Since then a galaxy of thinkers and scholars have contributed for the development of sociology. There are four men, however, whom everyone in sociology regardless of his special emphasis, bias, or bent will probably accept as the central figures in the development of modern sociology. Together, they span the whole of the nineteenth and early twentieth century, during which modern sociology was formed. They represent the main national centres France, England and Germany in which sociology first flourished and in which the modern tradition began. Each exerted a profound personal influence on the conception of sociology as an intellectual discipline. The theory of scientific evolution was brought into sociology by Herbert Spencer in his book Principles of Sociology The nineteenth century sociology was evolutionary because it attempted to identify

and account for the principal stages in the social evolution. At the same time that evolutionism blossomed, a new analytical approach to sociology emerged. In the last quarter of the nineteenth century, four men made outstanding contributions to this trend. Durkheim was one among them. Each of them has contributed significantly to modern sociological theory. Tonnies inaugurated the study of basic types of social groups and suggested a system for their classification. Simmel initiated the study of types of social processes. Comte was the first to provide what, according to many thinkers, is a sound basis for a theory of social and cultural change. Efforts of these pioneers prepared the way for systematic sociological theory based on empirical investigation. The writings of Herbert Spencer had a remarkable impact on the psychologists who had displaced his biological interpretation of social phenomenon to psychological interpretation. His theory was fairly systematic and has been highly suggestive for his successor in France and elsewhere. Durkheim was aware that most of the earlier social theorists had neglected the problems of the appropriate method to be used in analysing social phenomena. Further, sociology was enriched by the contribution of Max Weber. Weber gave a new start with his work on important subjects such as bureaucracy, sociology of law and religion. It is a fact that the European classical scientists, particularly Marx, Max Weber and Durkheim sought to establish the scope and methods of sociology to show its value by investigation and explanation of major social phenomena. Karl Marx sought to discover the objective laws of history and society and attempted to show that the development of society is natural historical process in which various social systems succeed each other. But Marx introduced an entirely new attitude and orientation in the study of society. It is this attitude and orientation that has made significant contribution to the development of sociology, for it has compelled thinkers to give their attention on social including economic relationships than the social thought. In the early twentieth century, important contributions have been made by the giants-Cooley, Thomas and Pareto.

Chapter 5 : Origin and Development of Sociology by elmer labrada on Prezi

Development of Sociology. Sociology is the youngest of the recognized social sciences. Comte in France coined the word 'sociology' in his Positive Philosophy published in 1839. He believed that a science of sociology should be based on systematic observation and classification not on authority and speculation.

Innovative thinking about a global world Monday, April 20, History of sociology Sociology is a discipline with a short history and a very dense and complex tree of topics and methods. So writing its history -- even limited to the past century and a half -- is extremely challenging. And the idea that the discipline has worked itself out as the methodical development of ideas advanced by the "founders" -- e. Marx, Durkheim, Tarde, Weber, and Simmel -- is really a non-starter. Each of these thinkers brought important ideas into the mix; but sociology is more than simply an elaboration of their nineteenth-century and early twentieth-century ideas. Rather, sociologists have taken a meandering path as they have reacted to new social problems, innovations in theory and method, and shifting priorities in universities and funding sources. The strength of this kind of sole-author approach is also its weakness. A talented thinker like Vandenberghe can provide a degree of synthetic organization to the history to give the reader an integrated understanding of the main development of the discipline. But this very synthetic strength is also a drawback, in that it depends crucially on the sensibilities of the author. A more sociological approach is to consider the discipline in terms of the institutions and organizations through which it is exercised. An Institutional Analysis of American Sociology. So statistical studies and survey research received extensive funding. Stephen Turner must be counted as a critic of the intellectual content of contemporary sociology. The best of sociology is in its past. The history of sociology is a continuous reproach to the sociology of the present. The past is an embarrassment precisely because it is better: The formal discipline that was created with such effort over the last century has been a fiasco. The people who have responsibility for its present form have good reason to be afraid of its historians. But they resent the conservators of the past when they should examine their own failings. Another approach to attempting to sort out the history of sociology that emphasizes the content of the various domains of sociology is for an editor to curate contributions around a supposedly standard set of topics. This approach too depends upon the theoretical judgments of the editor about which topics are most important. Consider several recent handbooks designed to give students an overview of the discipline of sociology.

Chapter 6 : The Emergence and Development of Sociology (Words)

Sociology as a scholarly discipline emerged primarily out of the Enlightenment thought, shortly after the French Revolution, as a positivist science of calendrierdelascience.com genesis owed to various key movements in the philosophy of science and the philosophy of knowledge.

You will find various relation learner and teacher, peer group, boys and girls, different social background etc , values religion and culture in in educational institutions. So we must know the pattern,concerns of this society for effective educational outcome. The relation between sociology and education has always been a subject of debate. The sociologist who favours second theory says that education is a social effort hence it runs the way society wants. And society moves in the direction the dominant group of society wants. According to them the second theory is a propagated myth by the promoter of first theory. The first theory is said positive and second is leveled as negative thought. If education is said to directs society it is true only because there is a social force favouring this. Both the theory has a role to play in defining the relation between sociology and education. This relation plays a great role in learning outcome. So it is a matter of great interest for the people like you; who is directly linked to educational institutions. The same way, according to social reproduction theory the society has also a reproduction system. Society wants to reproduce itself as it is. Society has its institutions through which it reproduce itself Family,Economy,Government,Religion,Education. All institutions are meant to socialize its member. This means these institutions trains socialize the members Education is one of the most powerful social institution as it has access to the children. Right from the beginning in their life education institutions has great control. Education institutions decides the future perspective of the children. This is based on the view of Durkheim according to which society tends to maintain equilibrium through moral values. The prime function of educational institutions is to maintain the status-quo of the society. It is the general moral values consensus which keeps the society intact. And according to social structuralism all social institutions particularly educational institutions plays important role to maintain the state of equilibrium in society. Other social institutions like govrnment,,religion and economy also helps in maintaining this equilibrium and keeps the society healty. Society is called healthy when every member of the society accept the general moral values and obey them. Structural functionist believe that role of educational institutions is to incorporate common consensus among the new member children of the society. According to Durkheim in educational institutions the behaviour is regulated to accept the general moral values through curriculum and hidden curriculum. Educational institutions also sort out learners for future market. It plays the role of grading learners out come to fit them to different future jobs. High achievers will be trained for higher jobs and low achievers will be fitted in less important jobs. The behaviour of member of society is regulated in such a way that they accept their roles in society according to their social status. Thus structural functionalism opposes social mobility. The weakness of this perspective lies in inability to answer the question why would the working class wish to stay working class? And this debate has given birth to another perspective theory that is conflict theory. We will study conflict theory in next sub section. Relations in society, in this view, are mainly based on exploitation,dominition,subordination and conflict. This is the opposite view of society than the previous idea structural functionalism that most people accept continuing inequality. Some conflict theorists believe education is controlled by the nation which is controlled by the powerful social group, and its purpose is to reproduce existing inequalities, as well as legitimise acceptable common ideas which actually as reinforcement to the privileged positions of the dominant group. Education is one of the most powerful social institution as it has access to the children. But the question arises that what is the dominant force behind Educational institution. Who decides the way educational institutions should run. As we read society has many social groups with different social aims and aspirations, different status and life chances. As the aspiration of different group are varied and may be conflicting. So there is conflict for becoming the dominant force of Educational instutions. And obviously the dominant group will be the force behing educational institutions. And educational institutions follows the directions of dominant group to maintain the status -quo of society ie the lower, middle and upper class

children become lower, middle and upper class adults respectively. This is a cyclic process as the dominant group roots the values, and aims favouring themselves in educational institutions. Dominant group also promotes the myth through other institution like government, economy that education is for all and provide a means of achieving wealth and status. Anyone who fails to achieve this goal, according to the myth, has to blame himself; not the social inequality and unfavourable educational. Conflict theorists believe this social reproduction is a cyclic process because the whole education system is flooded with ideologies provided by the dominant group. According to this theory people always tries to go up in level of society. Thus this theory promotes social mobility. Cultural capital denotes the accumulation of knowledge, experience, skills one has had through the course of their life that enables him to succeed more so than someone from a less experienced background. Pierre Bourdieu a sociologist has further elaborated the social reproduction theory and developed the relation between the structure educational institutions and the learners. Bourdieu has built his theoretical framework around the important concepts of cultural capital. Bourdieu used the idea of cultural capital to explore the differences in outcomes for students from different classes. He explored the conflict between the orthodox reproduction and the innovative production of knowledge and experience. He found that this conflict is intensified by considerations of which particular cultural capital is to be conserved and reproduced in schools. Bourdieu argues that it is the culture of the dominant groups, and therefore their cultural capital, which is embodied in schools, and that this leads to social reproduction. The cultural capital of the dominant group, in the form of practices and relation to culture, is assumed by the school to be the natural and only proper type of cultural capital and is therefore legitimated. Students who possess this legitimate cultural capital gain educational capital in the form of qualifications. Learner having cultural capital different from accepted cultural capital are therefore disadvantaged. To gain qualifications they must acquire legitimate cultural capital, by exchanging their own lower-class cultural capital. This exchange is not straight forward and easy. They have to act also against their instincts and expectations. Their expectations and instinct influenced by the cultural capital found in the school, also helps in social reproduction by encouraging less-privileged students to eliminate themselves from the system as drop outs. That is why still, only a small number of less-privileged students achieve success. And majority of these students who get success at education had to incorporate the values of the dominant classes and use them as their own. The process of social reproduction is not perfect and very few learners gets success to overcome the barrier of cultural capital; but most of them fails to do so. This also allows for an individual to overcome these barriers. Both functionalism and conflict theories have meaning and place in Education. Structural function opposes social mobility. Conflict theory favours social mobility. Rich cultural capital helps in better educational outcome. Most disadvantaged social group decides the common values of Educational institutions. It is a miniature form of society. You can find various group like group of learners boys and girls, group of teacher male and female, group of non teaching staff. Various roles are played in educational institutions like Evaluation peer evaluation, tutor evaluation, evaluation of teacher by learner etc. Teacher play role of Judge evaluation, helper help learner in achieving objective, detective find out the law breaker, Idol promoting values. The environment of educational institution is a complex one and various issues like gender, Social background, language technology, ideology interplay in a complex social milieu at micro within institution and macro broad perspective level. Let us go through these issues in brief. We know that learning is a process resulting from the communication interaction between learner and teacher. So you can understand what importance language have in education. In a single language society where one language is used there is no concern of language of education at local level. But in a bigger social sphere global again language issue comes. But in a multilingual society the issue of language selection comes at both local and global level. We can see hues and cry over the language issue in schools. In India we opt to put our children in English medium schools though our mother tongue is not English. Non English speaking student need extra effort to get the better results. Gender differs from sex. Sex is a biological state that defines being male or female. Gender is the social difference a person face due to his sex. Did you notice the gender issue; I have used his not her. Our is a male dominated society and this reflects in educational institutions also. We have some of the indexes which indicates the social biases in all sphere of education like language and literature of texts, male female

ratio of learners,teachers. You can find the status of gender issue in your institution by calculating these indexes. As well you can decide these indexes by including these issues at policy making stage. The term ideology of education is a complex one. This can be defined as the set of common agreed ideas and beliefs based on which the formal arrangement for education is made. Ideology is deciding factor at every level of educational activities.

Chapter 7 : Short essay on origin and development of Rural Sociology

It was first founded as the Department of Anthropology and Sociology in and later restructured as the Department of Sociology and Social Welfare in the 's. and community/extension services through its various programs for almost one hundred years. research.

Short essay on origin and development of Rural Sociology Swastik Advertisements: Rural Sociology, relatively a new branch of Sociology, originated in the U. A nearly in From that period a good deal of literature had been produced about the new knowledge or Rural Sociology. But, actually a deep scientific study about Rural Society was started in the middle of the nineteenth century. Due to the deep influence of modernisation, a radical change took place in the different aspects of Rural Society. Giddings of Columbia University, Themas Ninon Carver of Harvard University and so on have made their original contribution regarding the study and development of Rural Society. But as a separate discipline of study Rural Sociology had not achieved its target till the beginning of the twentieth century. It was the landmark in the history of Rural Sociology. The President was influenced in his decision to set up the Commission by Sir Horace Plunkett, who had observed the deterioration of rural life in Ireland. The main aim of the Country Life Commission was to study rural social problems and make recommendation for the development of rural life. Gillatee published his first book on Rural Society in The first research studies on the rural community were probably certain Doctoral Dissertations at Columbia University under Professor Franklin Giddings. Galpin of the University of Wisconsin was appointed as its head. Its name later on was changed to Rural Population and Rural Life, Rural Sociological research develop still further with the encouragement of grants form the United States Department of Agriculture after , when Galpin was appointed as the chief of the Division of From Population and Rural life. A systematic source book on Rural Sociology was published in which opened the new face of the subject. A quarterly magazine titled Rural Sociology was published in In , the Rural Sociological society was formed in America. But the outbreak of Second World War and its devastative nature and adversely affected the human society to great extent. For the protection of human civilisation and reconstruction of social life a wife effort had been made on world basis which resulted in the popularity or Rural Sociology in the whole world. A European Society of Rural Sociology was formed in In under-developed countries, the main role of the Rural Sociologists was and in primarily in the applied field of more effective planning the operation of rural community development programme. Since India is a country of villages, therefore, the study of Rural Sociology is very indispensable in our country. After independence, it was felt that the development of country, to some extent, depends on the progress of rural life. Therefore, certain governmental and non-Governmental efforts have been made for the all round development of Rural Society Different sociologists have made their original contribution in the field or Rural Sociology in India. Srinivas are the pioneers among them. Now a days Rural Sociology is a compulsory subject at the undergraduate level for B. Home Economics or Home Science , B. Veterinary Science and B. Agriculture students in all agricultural colleges and universities and it is occupied as a major field of specialisation of Post-Graduate level in some of the universities in India. Though, the Development of Rural Sociology of India. Though, the Development of Rural Sociology of India has not yet attained a scientific level. It is to be hoped that there will be development in this direction in the future.

Chapter 8 : Sociology | Define Sociology at calendrierdelascience.com

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It is the expression of political life. Its purpose is the protection and preservation of the group, and, incidentally, of the individual. Primarily, the state represents a group of individuals, each having an organic relation to the whole, and the whole group to other groups and individuals, and having for its purpose the regulation of relationships affecting vitally the welfare of the group. Concern for the preservation of the group is the most general motive inspiring that regulation of individual and group life which is the beginning of government. These regulations differ both as to stringency and as to scope in societies at different stages of development. Sometimes it may seem best to the governing authorities to exercise closer regulation of individual and group action than at others, for example, in times of war, or of such a crisis as famine or plague. In certain stages of social evolution regulation by the governing authorities will extend to affairs which at other times are left to the regulation of the mores or to the individual interest. Writers differ as to the essential characteristics of the state. Thus, Bluntschli names seven characteristics: Willoughby, on the other hand, says that the essential elements of a state are: Whether the government is communistic, patriarchal, monarchical, or democratic, it is always a mere form of demonstrating the power of the state. As Giddings, following Burgess, has pointed out, there is a state behind the constitution and a state revealed in the constitution. The two are quite distinct. The former is composed of the people in a given geographic area speaking a common language and having common ideas as to the fundamental principles of rights and wrongs. The latter is the people expressing themselves in certain ways and defining and delegating certain powers which they wish to have exercised.. The latter may be called the government. It is the subject of political science. The former is society in the general sense and is the subject-matter of sociology. Doubtlessly for the origin of the state behind the constitution we must go back to primitive social institutions. Its development cannot always be traced to a definite succession of forms, but it is rather a psychological tendency working through all forms. This expression of group cooperation and control began with the primitive family, then when families came together in hordes relations became more complex both within and between families.. For wherever there is concerted action for the common good, however faint, there are the beginnings of that condition of the social mind which is one of the conditions for the development of this form of the state. As will be explained later, the state in the sense of that term which involves sovereignty did not develop as a matter of history until war, migration, and conquest had given a conqueror the right to impose his will upon the people of a certain geographical area. Wilson says, " Government must have had substantially the same early history among all progressive races. It must have begun in clearly defined family discipline. The original bond of union and the original sanction for magisterial authority were one and the same thing, namely, real or feigned blood-relationship. He says, " The state is the coercive institution of society. It is not an ideal entity, superimposed upon society, but is an accumulated series of compromises between social classes, each seeking to secure for themselves control over the institution of private property. Ethnic Basis of the State. Naturally out of these simple relationships grew the first attempt at group control. In that homogeneous social group we must place the beginnings of control which eventually expressed itself in political government. When the society was metronymic, the mother and her kindred regulated the group. Among tribes in which the patriarchal system prevailed, there was a much stronger organization, the family was more closely integrated, the governed and governing were more clearly separated, and control was much stricter. In the establishment and maintenance of social order the family frequently performed in a primitive way all the essential duties of the state. As the family multiplied in numbers through adoption and natural increase until it became a great tribe under the direction of the patriarch and chief, it became necessary to establish more elaborate methods of control. It became necessary for him to make certain rulings on new conditions that arose, as well as to carry out the practices and customs of the fathers, and then he became lawgiver. It was his custom also to pass judgment in order to settle the differences between members of the tribal family and thus he became the chief

judge of the social group. Moreover, to the help of the patriarch as governor of the group, there was now added the force of the economic motive ; he was not only the representative of the gods, but was actually the owner of the women and children and held in trust for the group its common possessions? While later his authority became delegated to other officers, just as the power to legislate eventually passed from the head of the tribe or nation to a body of people selected for that purpose, in this early state of affairs the judicial, legislative, and executive powers of government were all vested in one man, the patriarch of the family. In him, therefore, rested whatever authority existed; and in him we find one historical origin of political control. Once families or clans were well established and population increased, there began a struggle for existence. Tribal warfare brought about the extinction of some clans and the union of others. The union of the conquerors and the conquered occurred on the basis of the slavery of the latter. Sometimes, perhaps, assimilation of one group with another may have been attained by peaceful methods. Much more frequently, if not always, it was conquest that brought about the state. A conquered tribe was reduced to slavery, or at least to an inferior position in the conquering tribe. Then occurred the imposition of the will of the conqueror enforcing obedience by one method or another and later a compromise as to rights, duties, and privileges, and the regulation of the political status of the members of the united groups. Many of these tribes passed through successive stages of union with others, each stage being followed by a period of integration. During these successive unions and amalgamations of racial stocks, the duty of the individual to the whole mass became more clearly defined. The growth of the state has been along the line of complete union of discordant racial elements, and full recognition of all classes. Transition from Ethnic to Civil Society. We know how the civil state, the organization of civil society, came into existence among the ancient Greeks. Giddings has shown how various efforts to break down the gentile organization in order to meet the needs of society of that day were tried, but without success until in the time of Cleisthenes the simple expedient was adopted of enrolling all those who lived within the boundaries of a clan or tribe as members. At first the conquering race imposes its will upon the conquered by force. This method of securing obedience yields to others as the relation of sovereignty and obedience continues. Other forms of sovereignty are class sovereignty, which inspires obedience by the power of the mentally and morally superior aided by religion and tradition or exacts obedience through control of wealth ; mass sovereignty, or the ability of an emotionally and fanatically unified majority to compel obedience ; and general sovereignty, or the power of an enlightened and deliberative community by an appeal to reason and conscience to evoke obedience. The Gentes as Political Units. The gens was composed of families of the same blood organized on the clan basis. Members of the gens had a common religious belief, a common god, and, consequently, a common religious ceremony. They had a common burying ground and held public property in common. There were many customs and a few laws which controlled the gens. For instance, it was well established that the individual should not marry within the gens, but that he must go outside to obtain a wife, and that she should renounce the laws and customs of her own gens and adopt those of the one into which she came. Women who went out of the gens to marry took their property with them, hence, an exception to the rule was made in the case of an heiress, who was permitted to marry within the gens so as to retain her property. In the development of government marriage was at first a custom, then became an institution. During the process of change from custom to law the heads of the gentes became the advisers of the leader of the tribe, who himself eventually became king. This council of the chief of the tribe finally became the senate, that is, the old men who were capable of advice. Hence, in law or government the heads of the gentes were the most conspicuous of all the individuals of the family group. The settlements of the gentes in some cases became the political units of the new civil state. Moreover, they represented the points of transition from the family life to the state government. The Purposes of the Phratry. The Greek phratry, or brotherhood, was organized for social purposes, especially for religious and political affiliations. It was composed of a group of nearly related gentes who dwelt in proximity to one another ; hence, in part, it represented the territorial idea of government. From this phase of government, which was represented in the Roman curia, arose the modern local government, as represented in the wards of cities. While the members of the gens might dwell apart from one another, those of the phratry had to be localized. Members of the phratry had a common religious worship and a common political leadership. In one sense it

represented local government, and though it was still an ethnic group, its territorial organization was the beginning of the departure from ethnic or family government, for it laid the foundation of territorial representation in all of the ancient nations. The phratry was strongly marked in the Greek social polity. It is observable also in the Iroquois and other Indian tribes. Thus, in the federation of the Iroquois tribes, usually known as the Six Nations, each tribe had two phratries in the perfected government. For instance, the Cayuga tribe had two phratries, the first having five gentes, namely, bear, wolf, turtle, snipe, and eel, while the second phratry had three gentes, namely, deer, beaver, and hawk. These various relationships were clearly marked by political and social duties and privileges. Beyond this the phratry was not important in the formation of the state, as it was entirely overshadowed by the gens and the tribe. Military leadership was its chief purpose of organization. A chief or leader was chosen from among the heads of the gentes. In war he led all the clans as commander in chief, in peace he presided over the heads of the gentes as a sort of patriarchal president. Subsequently, as the organization became more perfect, he was called king. But always and in every way he had large executive, judicial, and legislative power. Even the religious service of the tribe was under his direction and control. Political and religious integration was secured thus in the tribe and universal tribal practices were observed. There was a generalization of political and religious practice, for the tribe could engage only in the most general phases of government and make only the most general laws. The Polis or City-State. While its management grew out of the ancient family organization, it also developed the community idea of government. It represents the formal beginning of politics. Perhaps the best illustration of this was the city of Athens, which originally was composed of a group of village communities located over an extended territory. It became first a center for the assembling of the various ethnic groups for the control and administration of local affairs. The ancient city originally contained the temples of the gods and represented a seat of family worship. There was the market place and center of trade of the rural district, and there were festivals, courts, councils, and sacrifices connected with these commercial and religious centers. It was at the city that people mustered in time of war; there, dwelt the tribal chief and with him a few councillors, immediate followers and slaves ; but the people dwelt elsewhere in clans, following the life of the ethnic group and living under its control. This ancient city represented only the beginning of the breaking up of the old family life.

Chapter 9 : History of sociology - Wikipedia

Lecture 1: Origin of Sociology as a Discipline Sociology is the study of human social life. Because human social life is so expansive, to the development of.

Indeed, the ubiquity of the historical development of sociology. Though sociology draws on the Western tradition of rational inquiry established by the ancient Greeks, it is specifically the offspring of 18th- and 19th-century philosophy and has been viewed, along with economics and political science, as a reaction against speculative philosophy and folklore. Consequently, sociology separated from moral philosophy to become a specialized discipline. While he is not credited with the founding of the discipline of sociology, French philosopher Auguste Comte is recognized for having coined the term sociology. The founders of sociology spent decades searching for the proper direction of the new discipline. They tried several highly divergent pathways, some driven by methods and contents borrowed from other sciences, others invented by the scholars themselves. To better view the various turns the discipline has taken, the development of sociology may be divided into four periods: Founding the discipline Some of the earliest sociologists developed an approach based on Darwinian evolutionary theory. In their attempts to establish a scientifically based academic discipline, a line of creative thinkers, including Herbert Spencer, Benjamin Kidd, Lewis H. Tylor, and L. Hobhouse, developed analogies between human society and the biological organism. They introduced into sociological theory such biological concepts as variance, natural selection, and inheritance, asserting that these evolutionary factors resulted in the progress of societies from stages of savagery and barbarism to civilization by virtue of the survival of the fittest. Some writers believed that these stages of society could be seen in the developmental stages of each individual. Although the popularity of social Darwinism waned in the 20th century, the ideas on competition and analogies from biological ecology were appropriated by the Chicago School of sociology a University of Chicago program focusing on urban studies, founded by Albion Small in to form the theory of human ecology that endures as a viable study approach. Replacing Darwinist determinism Since the initial interest in evolutionary theory, sociologists have considered four deterministic theories to replace social Darwinism. This search for new approaches began prior to World War I as emphasis shifted from economic theory to geographic, psychological, and cultural theory, roughly in that order. Economic determinism The first theory, economic determinism, reflects the interest many sociologists had in the thought of Karl Marx, such as the idea that social differentiation and class conflict resulted from economic factors. This approach had its greatest popularity in Europe, where it remained a strong influence on some sociologists until the s. It did not gain a significant foothold in the United States, because American society was thought to be socially mobile, classless, and oriented to the individual. This neglect of Marxism by American sociologists, however, was not due to scholarly ignorance. Sociologists of all periods had read Marx as well as Charles A. Instead, in the s, neo-Marxism, an amalgam of theories of stratification by Marx and Max Weber, gained strong support among a minority of sociologists. Their enthusiasm lasted about 30 years, ebbing with the breakup of the Soviet system and the introduction of postindustrial doctrines that linked class systems to a bygone industrial era. The persistence of social and economic inequality is now explained as a complex outcome of factors, including gender, race, and region, as well as global trade and national politics. Human ecology Representing the second theoretical area, human geographers, Ellsworth Huntington, Ellen Semple, Friedrich Ratzel, Paul Vidal de La Blache, Jean Brunhes, and others emphasized the impact of climate and geography on the evolution of those societies that flourished in temperate zones. Their theories found no place in mainstream sociological thought, however, except for a brief period in the s when human ecology sought to explain social change by linking environmental conditions with demographic, organizational, and technological factors. Human ecology remains a small but vital part of sociology today. Social psychology Psychological theories emphasized instincts, drives, motives, temperament, intelligence, and human sociability in social behaviour and societal evolution. Social psychology modifies these concepts to explain the broader phenomena of social interaction or small group behaviour. Although American sociology even today retains an individualistic and therefore psychological bias, by the s sociologists had concluded that psychological factors alone could not

explain the behaviour of larger groups and societies. Cultural theory Finally, cultural theories of the s emphasized human ability to innovate, accumulate, and diffuse culture. Heavily influenced by social and cultural anthropology , many sociologists concluded that culture was the most important factor in accounting for its own evolution and that of society. By cultural and social explanations of societal growth and change were accepted, with economic, geographic, and biopsychological factors playing subsidiary roles. Early schools of thought Early functionalism Scholars who established sociology as a legitimate social science were careful to distinguish it from biology and psychology, fields that had also begun to generalize about human behaviour. They did this by developing specific methods for the study of society. To Durkheim the interrelations between the parts of society contributed to social unityâ€”an integrated system with life characteristics of its own, exterior to individuals yet driving their behaviour. By positing a causal direction of social influence from group to individual rather than the reverse, the model accepted by most biologists and psychologists of the time , Durkheim gave a much-needed framework to the new science of sociology. Durkheim pointed out that groups can be held together on two contrasting bases: Radcliffe-Brown , developed a doctrine of functionalism that emphasized the interrelatedness of all parts of society. They theorized that a change in any single element would produce a general disturbance in the whole society. This doctrine eventually gained such a following among social anthropologists that some advocated a policy of complete noninterference, even with objectionable practices in preliterate societies such as cannibalism or head-hunting , for fear that eliminating the practice might produce far-reaching social disorganization. The functionalist-conflict debate American sociology began undergoing significant development in the s. The monumental growth of university enrollment and research after World War II was fueled by generous federal and private funding of research. Sociologists sought to enhance their status as scientists by pursuing empirical research and by conducting qualitative analysis of significant social problems. Many universities developed large research organizations that spurred important advances in survey research application, measurement, and social statistics. At the forefront were Columbia University focusing on cultural surveys and the University of Chicago specializing in quantitative analysis of social conditions and detailed studies of urban problems. The struggle over the meaningful use of statistics and theory in research began at this time and remained a continuing debate in the discipline. The gap between empirical research and theory persisted, in part because functionalist theory seemed divorced from the empirical research programs that defined midth-century sociology. Along with Robert K. Merton and others, Parsons classified such structures on the basis of their functions. This approach, called structural-functional analysis and also known as systems theory , was applied so broadly that Marion Levy and Kingsley Davis suggested it was synonymous with the scientific study of social organization. It also ignored the potential of the individual within society. Their interpretation of class conflict seemed consistent with the principal tenet of general conflict theory: Rising segmentation of the discipline The early schools of thought each presented a systematic formulation of sociology that implied possession of exclusive truth and that involved a conviction of the need to destroy rival systems. By the era of growth, optimism, and surface consensus in sociology had come to an end. The functionalist-conflict debate signaled further and permanent divisions in the discipline, and virtually all textbooks presented it as the main theoretical divide, despite Lewis A. Conflict is not necessarily negative, argued Coser in *The Functions of Social Conflict* , because it can ultimately foster social cohesiveness by identifying social problems to be overcome. In the late s, however, attention to other, everyday social processes such as those elaborated by the Chicago School competition, accommodation, and assimilation ceased appearing in textbooks. In its extreme form, conflict theory helped revive the critical theory of the Frankfurt School that wholly rejected all sociological theories of the time as proponents of the status quo. These theoretical divisions themselves became institutionalized in the study and practice of sociology, which suggested that debates on approach would likely remain unresolved. Major modern developments One of the consequences of the functionalist-conflict divide, recognized by the s as unbridgeable, was a decline in general theory building. Others were growing specialization and controversy over methodology and approach. Communication between the specialties also diminished, even as ideological disputes and other disagreements persisted within the specialty areas. New academic journals were introduced to meet the needs of the emerging specializations,

but this further obscured the core of the discipline by causing scholars to focus on microsociological issues. Interestingly, theory building grew within the specialties—fractured as they were—especially as international comparative research increased contact with other social sciences. Social stratification Since social stratification is the most binding and central concern of sociology, changes in the study of social stratification reflect trends in the entire discipline. The founders of sociology—including Weber—thought that the United States, unlike Europe, was a classless society with a high degree of upward mobility. During the Great Depression, however, Robert and Helen Lynd, in their famous Middletown studies, documented the deep divide between the working and the business classes in all areas of community life. Lloyd Warner and colleagues at Harvard University applied anthropological methods to study the Social Life of a Modern Community and found six social classes with distinct subcultures: From the s to the s, research in social stratification was influenced by the attainment model of stratification, initiated at the University of Wisconsin by William H. Attempting to build a general theory, Gerhard Lenski shifted attention to whole societies and proposed an evolutionary theory in *Power and Privilege* demonstrating that the dominant forms of production hunting and gathering, horticulture, agriculture, and industry were consistently associated with particular systems of stratification. This theory was enthusiastically accepted, but only by a minority of sociologists. Addressing the contemporary world, Marion Levy theorized in *Modernization and the Structures of Societies* that underdeveloped nations would inevitably develop institutions that paralleled those of the more economically advanced nations, which ultimately would lead to a global convergence of societies. Wallerstein averred that advanced industrial nations would develop most rapidly and thereby widen global inequality by holding the developing nations in a permanent state of dependency. Having been challenged as a male-dominated approach, traditional stratification theory was massively reconstructed in the s to address the institutional gender inequalities found in all societies. Rae Lesser Blumberg, drawing on the work of Lenski and economist Esther Boserup, theorized the basis of persistent inequality in *Stratification, Socioeconomic, and Sexual Inequality*. Janet Saltzman Chafetz took economic, psychological, and sociological factors into account in *Gender Equity: An Integrated Theory of Stability and Change*. Traditional theories of racial inequality were challenged and revised by William Julius Wilson in *The Truly Disadvantaged*. His book uncovered mechanisms that maintained segregation and disorganization in African American communities. Disciplinary specialization, especially in the areas of gender, race, and Marxism, came to dominate sociological inquiry. For example, Eric Olin Wright, in *Classes*, introduced a class scheme of occupational stratification based on ownership, supervisory control of work, and monopolistic knowledge. The nuanced differences between social groups were further investigated in *Divided We Stand* by William Form, whose analysis of labour markets revealed deep permanent fissures within working classes previously thought to be uniform. Some investigative specializations, however, were short-lived. Despite their earlier popularity, ethnographic studies of communities, such as those by Hunter, Warner, and the Lynds, were increasingly abandoned in the s and virtually forgotten by the s. Like economists, sociologists have increasingly turned to large-scale surveys and government data banks as sources for their research. Social stratification theory and research continue to undergo change and have seen substantive reappraisal ever since the breakup of the Soviet system. Interdisciplinary influences The significant growth of sociological inquiry after World War II prompted interest in historical and political sociology. Theoretical, Comparative and Historical Studies, and Arthur Stinchcombe in *Constructing Social Theories* made comparative studies of revolutions and proposed structural theories to explain the origins and spread of revolution. Sociologists who brought international and historical perspectives to their study of institutions such as education, welfare, religion, the family, and the military were forced to reconsider long-held theories and methodologies. As was the case in almost all areas of specialization, new journals were founded. Sociological specialties were enriched by contact with other social sciences, especially political science and economics. Political sociology, for example, studied the social basis of party voting and partisan politics, spurring comparison of decision-making processes in city, state, and national governments. Still, sociologists split along ideological lines, much as they had in the functionalist-conflict divide, with some reporting that decisions were made pluralistically and democratically and others insisting that decisions were made by economic and political elites. Eventually, voting and

community power studies were abandoned by sociologists, and those areas were left largely to political scientists. From its inception, the study of social movements looked closely at interpersonal relations formed in the mobilization phase of collective action. Beginning in the s, scholars focused more deeply on the long-term consequences of social movements, especially on evaluating the ways such movements have propelled societal change. In short, countering the general trend, social movement research became better integrated into other specialties, especially in political and organizational sociology. Stratification studies and organizational sociology were broadened to include economic phenomena such as labour markets and the behaviour of businesses. Econometric methods were also introduced from economics.