Chapter 1 : APSAC and NYSPCC Issue New York Statement on Corporal Punishment | My Social Good N

Social and religious leadersâ€"rabbis, priests, imams, and directors of youth homes and social service programsâ€"are often perceived as expressive leaders. There is a longstanding stereotype that men are more instrumental leaders and women are more expressive leaders.

Next page Movements and Exclusive Organizations Some of the most powerful social phenomena occur when people act in exclusive groups, defined by a purpose or identity, united in defining their own independent character. This happens with clubs, associations, institutions, religions, businesses, and nations. The label "exclusive groups" is intended to leave out those social organizations that people can enter and exit at will, without requirements. In exclusive groups, the group identity is defined by membership requirements: To grow, an organization must recruit new members. If there are membership requirements, then induction into the group is commonly marked with an initiation ritual or ceremony. Once a person is in the group, certain disciplines are expected, whether the group is a school, religion, corporation, university, fraternal order, army unit, or nation. People who break the rules are disciplined, and if they are judged to be dangerous to the group, they are excluded from it. Recruitment For a social organization to continue to exist, new members must be recruited. To enable this, benefits of membership must be publicized. Propaganda literally messages to be propagated must be generated and relayed through some medium, whether it is radio, TV, books, internet, or word of mouth. Social media are the newest and cheapest ways to recruit members to exclusive groups. How do organizations use propaganda? However, if the word is taken literally, propaganda surrounds us in the form of messages that people want propagated. That includes advertising and public relations messages from institutions of all kinds. Propaganda is a message the sender wants replicated, and often it is an attempt at persuasion and attitude change, aimed at bolstering an instiution. Religious movements use free books and pamphlets, radio and television, revival meetings, and in some cases volunteers go from door to door. College admissions departments mail brochures and posters to secondary schools, send traveling admissions teams to high schools, and run ads during sports broadcasts. Web sites are now almost a mandatory requirement for organizations to perform recruitment functions. They answer questions, provide a tour, show membership benefits, list requirements, and provide rules, frees, or forms for admission, all functions that were performed in person or by slow postal mail in the pre-internet era. As a system, an organization must maintain itself and grow or die. It must defend its identity against internal destabilization, socialize new members, maintain itself, grow, defend its identity, and all the other things that any dynamic system must do, to survive and thrive. To consider an organization as a system unto itself, with its own rules and tendencies and actions, the most relevant discipline is sociology, which studies social systems as such. What is the different emphasis of sociology and social psychology? Special rituals and requirements for new members of a group are called initiation rituals. Is the individual willing to sacrifice comfort or well-being for the sake of the group membership? To mortify is, literally, to threaten death, and mortification rituals often threaten death actually or symbolically. What are mortification rituals? As the candidate approaches the oath of secrecy, the sharp point of a sword is place against his left breast. Similarly, the Skull and Bones society at Yale puts a new member into a coffin. Members chant at him and he is "reborn" into the society. Hazing is one variety of initiation ritual. Now banned on many college campuses, hazing rituals can be painful, humiliating, or dangerous. In a typical hazing ritual, new members of a group are forced to endure pain or ridicule. First-year students at military schools may be given insulting names like grunts, rats, or pleebs. They may be required to perform humiliating services for older students. At one United States Air Force base, new pilots were welcomed into an exclusive group by having wing pins pounded into their flesh. How does dissonance theory explain the effectiveness of tough initiation rituals? When people have sacrificed something for a group, they feel more committed to it and are more likely to defend it. Painful or stressful initiation experiences have a long history in the human species. In many cultures, young men or women are forced to submit to painful

body alterations like circumcision or tattooing, as a symbol of entry into adulthood. Physical stress can also serve to make a new group member dependent and obedient, weary and incapable of thinking clearly, ready to do only what he or she is told to do. We were allowed only four or five hours of sleep a night. There were also three-hour-long lectures, during which we sat on the floor, and we played a lot of exhausting games in which we learned to function under a group leader. I got so tired that it was hard to think straight. How can physical stress make a new recruit more susceptible to group pressures? Similar procedures are used to harden a Marine. A new recruit at Parris Island undergoes quite a stress test. Orr Kelly, an associate editor of U. From the moment the apprehensive recruits step out of the buses At breakfast, long before dawn, they march through the chow line silently and at attention. Sixteen hours later, they lie at attention on their bunks and sing the Marine Hymn. Parris Island is a carefully designed pressure cooker in which 23, men and 2, women a year are stripped of their individuality and converted, in 10 weeks and two days, into Marines. Jones, a drill instructor. All they know is what we tell them. Kelly, Often newcomers to an organization are infantilized rendered babylike. They are given a shaven head, long flowing robes, or rules of conduct that forbid them from speaking unless spoken to. The significance of a shaven head has been understood since the Biblical story of Samson. It indicates the taming of the wild man and submission to control or discipline. At our university, first year football recruits once had their heads shaved before the first practice. That was, however, partly a fond reference to the legendary bald- headed coach who started our program. How are newcomers to an organization infantilized? Chappell and Lanza-Kaduce studied socialization of new police recruits. To be accepted into either a police department or the military, new recruits must endure an intense training and adult socialization process to prepare them for the realities of potentially dangerous jobs that incorporate the use of force. Indeed, police academies are characterized by many of the same rituals as boot camp in the military, such as stress, an emphasis on chain of command, and group punishments and discipline. Such socialization experiences are known to strip individuals of their personal characteristics so that they can embrace the "esprit de corps" of the organization When a new member is recruited to a "secret society" or similar organization, promises are shared, oaths recited, sacred responsibilities pronounced and accepted. Access is allowed to secret writings or places. Dignitaries hand out scrolls. Induction ceremonies with elements of mystery or surprise have been going on for literally thousands of years. A young person is surprised when he looks into a mirrored bowl. He expects to see his own face but instead sees a scary mask held up by a confederate of the elder who is doing the initiation. By day, they are barely visible. There was probably nothing else like it, and it might well have been used during an awe-inspiring climax of religious rituals. One function of intense experiences like boot camp and mortification rituals is to create a common bond among members of a group. Marine training may be tough, and a lot of people might "wash out," but the survivors share a pride felt by every Marine. What is the end effect of intense initiation experiences, for those who survive? Precisely because Marine training is tough, it is meaningful. Similarly, if every male in the village goes through the same public circumcision ceremony, there will be a common bond. Blood brothers those who have shared in some painful ritual are close because of their mutual understanding and sacrifice. Organizational Onboarding Socialization is called onboarding in studies of organizational culture. Most organizations are less military-like than police academies or marines, and the onboarding processes is more like winning over the new employee, rather than "hardening" that person. Gonzalez, Leidner, and Koch reviewed organizational socialization practices. They found that social media were increasingly used to make the process easier on new hires. The researchers identified key factors in successful onboarding. Four key socialization adjustment indicators are: For onboarding of new employees, self-efficacy means the new hire feels empowered to do the job. High self-efficacy results in a happier organization member less likely to leave for a competing organization. What are four key socialization factors for "onboarding"? A feeling of being liked and accepted will make a new member more likely to stay committed to an organization. Dealing with Deviants Every social group has correctional systems or ways of dealing with deviants. In certain religious groups, shunning refusing to talk to, or even acknowledge, a former member of the group is a form of punishment and correction used for severe

offenses. How do groups commonly deal with deviants? Consider the following correctional practices in different social organizations:

Chapter 2 : Young offender unit opens in Billerica - The Boston Globe

Punishment and Social Organization: A Study of Durkheim's Theory of Penal Evolution Created Date: Z.

Caroline Porter of Sage Publications was a pleasure to work with and unfailingly supportive. I would like to thank the editors and Sage Publications as publishers of this journal for allowing me this licence. University of Chicago Press. Canadian Journal of Criminology and Criminal Justice The Philosophical Foundations of Criminal Law. British Journal of Criminology Toward a New Modernity. Theory, Culture and Society Essays in the Economics of Crime and Punishment. The Works of Jeremy BenthamVol. The Power to Punish. Journal of Criminal Law and Criminology The Making of Consumer Culture. University of California Press. Women in the Drug Economy. University of New South Wales Press. Bookmaking, Anti-Gambling and the Law. Essays in Cultural Theory. A Study Across Three Areas. University of Toronto Press. In Parliament of NSW ed. Crime Prevention Through Social Support. The Futures of Criminology. Punishment and Social Order. On Liberty and Drugs. The Drug Policy Foundation. A History of Penal Strategies. Theory, Policy and Politics. Crime, Exclusion and the New Culture of Narcissism. The Critical Criminology Companion. Crime, Consumer Culture and the Urban Experience. British Journal of Sociology International Journal of the Sociology of Law A Review of Research

Chapter 3 : Organizational Theory and Behavior

PUNISHMENT AND SOCIAL ORGANIZATION: A STUDY OF DURKHEIM'S THEORY OF PENAL EVOLUTION* STEVEN SPITZER University of Pennsylvania For 2mile Durkheim, crime and punishment were integral features of organized social life.

An publication provided slaveholders with guidance on how to produce the "ideal slave": Create a sense of personal inferiority, so that slaves "know their place. Deprive access to education and recreation, to ensure that slaves remain uneducated, helpless, and dependent. Brutality[edit] According to historians David Brion Davis and Eugene Genovese , treatment of slaves was harsh and inhumane. During work and outside of it, slaves suffered physical abuse, since the government allowed it. Treatment was usually harsher on large plantations, which were often managed by overseers and owned by absentee slaveholders. Small slaveholders worked together with their slaves and sometimes treated them more humanely. Flogging was a term often used to describe the average lashing or whipping a slave would receive for misbehaving. Many times a slave would also simply be put through "wanton cruelties" or unprovoked violent beatings or punishments. Sella Martin countered that the apparent contentment was a psychological reaction to dehumanizing brutality, such as witnessing their spouses sold at auction or their daughters raped. During the midth century, some states prohibited the education of slaves. Historian Charles Johnson writes that such laws were not only motivated by compassion, but also by the desire to pacify slaves and prevent future revolts. Others conclude that medical care was poor. A majority of plantation owners and doctors balanced a plantation need to coerce as much labor as possible from a slave without causing death, infertility, and a reduction in productivity; the effort by planters and doctors to provide sufficient living resources that enabled their slaves to remain productive and bear many children; the impact of diseases and injury on the social stability of slave communities; the extent to which illness and mortality of sub-populations in slave society reflected their different environmental exposures and living circumstances rather than their alleged racial characteristics. An ill slave meant less work force for the plantation which coerced some plantation owners to regularly have medical doctors monitor their slaves in an attempt to keep them healthy. Other slave-owners wishing to save money would often rely on their own self-taught remedies combine with any helpful knowledge of their wives to help treat the sickly. Older slaves and oftentimes grandparents of slave communities would pass down useful medical skills and remedies as well. Byrd, a dual system of medical care provided poorer care for slaves throughout the South, and slaves were excluded from formal medical training. Some slaves possessed medical skills, such as knowledge of herbal remedies and midwifery and often treated both slaves and non-slaves. Slave-owners would sometimes also seek healing from such methods in times of ill health. One slave, Denmark Vesey , bought his freedom with a lottery prize. An Alabama court ruled that slaves "are rational beings, they are capable of committing crimes; and in reference to acts which are crimes, are regarded as persons. Because they are slaves, they are incapable of performing civil acts, and, in reference to all such, they are things, not persons. Punishment was often meted out in response to disobedience or perceived infractions, but sometimes abuse was performed to re-assert the dominance of the master or overseer over the slave. The whip was the most common instrument used against a slave; one said "The only punishment that I ever heard or knew of being administered slaves was whipping", although he knew several who were beaten to death for offenses such as "sassing" a white person, hitting another "negro", "fussing" or fighting in quarters. Punishment could be administered by the plantation owner or master, his wife, children or most often the overseer or driver. Slave overseers were authorized to whip and punish slaves. One overseer told a visitor, "Some Negroes are determined never to let a white man whip them and will resist you, when you attempt it; of course you must kill them in that case. After slaves were whipped, overseers might order their wounds be burst and rubbed with turpentine and red pepper. An overseer reportedly took a brick, ground it into a powder, mixed it with lard and rubbed it all over a slave. Such collars were thick and heavy; they often had protruding spikes which made

fieldwork difficult and prevented the slave from sleeping when lying down. Louis Cain, a former slave, describes seeing another slave punished: Then he put a bell on him, in a wooden frame what slip over the shoulders and under the arms. He made that nigger wear the bell a year and took it off on Christmas for a present to him. Myers and Massy describe the practices: A man named Harding describes an incident in which a woman assisted several men in a minor rebellion: Any punishment was permitted for runaway slaves, and many bore wounds from shotgun blasts or dog bites used by their captors. The anti-cruelty law prohibited cutting out the tongue, putting out the eye, castration, scalding, burning and amputating limbs, but permitted whipping, beating, putting in irons and imprisonment. They were freed if the slave owner was found guilty of cruelty or abuse, or neglect to feed, clothe, or shelter the slave, or if there were any sexual intercourse between the master and the slave. Slave codes authorized, indemnified or required violence, and were denounced by abolitionists for their brutality. Both slaves and free blacks were regulated by the Black Codes , and their movements were monitored by slave patrols conscripted from the white population. The patrols were authorized to use summary punishment against escapees; in the process, they sometimes maimed or killed the escapees. Slave codes The slave-owning colonies had laws governing the control and punishment of slaves which were known as slave codes. The South Carolina slave code was a model for other North American colonies. Any slave attempting to run away and leave the colony later, the state received the death penalty. Any slave who evaded capture for 20 days or more was to be publicly whipped for the first offense; branded with an "R" on the right cheek on the second offense; lose one ear if absent for thirty days on the third offense, and castrated on the fourth offense. Owners refusing to abide by the slave code were fined and forfeited their slaves. Slave homes were searched every two weeks for weapons or stolen goods. Punishment escalated from loss of an ear, branding and nose-slitting to death on the fourth offense. No slave could work for pay; plant corn, peas or rice; keep hogs, cattle, or horses; own or operate a boat; buy or sell, or wear clothes finer than "Negro cloth". The South Carolina slave code was revised in , with the following amendments: Freeing a slave was forbidden except by deed after , only by permission of the legislature; Georgia required legislative approval after The slave codes in the tobacco colonies Delaware, Maryland, North Carolina and Virginia were modeled on the Virginia code, established in Slaves were prohibited from attacking a white person, even in self-defense. A runaway slave, refusing to surrender, could be killed without penalty. Owners convicted of crimes[edit] In , Arthur William Hodge was the first slaveholder executed for the murder of a slave in the British West Indies. However, he was not as some have claimed the first white person to have been executed for killing a slave. On April 21, , the Virginia Gazette in Fredericksburg reported that a white man William Pitman was hanged for the murder of his own slave. Hancock, the defendant justified punishing his slave to a white jury; the slave was attending an unlawful meeting, discussed rebellion, refused to surrender and resisted the arresting officer by force. Slavery in the United States encompassed wide-ranging rape and sexual abuse. Slaves regularly suppressed anger before their masters to avoid showing weakness. Victims of abuse during slavery may have blamed themselves for the incidents, due to their isolation. Black men accused of rape during the colonial period were often punished with castration, and the penalty was increased to death during the antebellum period; [52] however, white men could rape female slaves without fear of punishment. Foster suggests that men and boys may have also been forced into unwanted sexual activity; one problem in documenting such abuse is that they, of course, did not bear mixed-race children. The result was a number of mixed-race mulatto offspring. Children, free women, indentured servants and men were not immune from abuse by masters and owners. Nell Irvin Painter also explains that the psychological outcome of such treatment often had the same results "soul murder". In , the southern colonies adopted into law the principle of partus sequitur ventrem , by which the children of slave women took the status of their mothers regardless of paternity. This was a departure from English common law, which held that children took the status of their father. Some fathers freed their children, but many did not. The law relieved men of responsibility to support their children, and restricted the open secret of miscegenation to the slave quarters. However, Europeans and other visitors to the south noted the number of mixed-race slaves. During the 19th century Mary Chesnut and

Fanny Kemble , whose husbands were planters, chronicled the disgrace of white men taking sexual advantage of slave women. Resisting reproduction[edit] Some women resisted reproduction in order to resist slavery. They found medicine or herbs to terminate pregnancies or practiced abstinence. For example, chewing on cotton root was one of the more popular methods to perform abortion and end a pregnancy. This method was often used as the plant was readily available, especially for the women who worked in cotton fields. It appears to inhibit the development of sperm or restrict the mobility of the sperm. Whether swallowing abortifacients such as calomel and turpentine or chewing on natural contraceptives like cotton roots or okra, slave women wove contraception and miscarriages through the dark fabric of slave oppositional culture. Deborah Gray White cites several cases of women who were considered by their masters to be infertile during slavery. These women went on to have several healthy children after they were freed. An ex-slave, Virginia Yarbrough, explained how one slave woman persuaded the man that her master told her to live with to practice abstinence. After three months, the master realized that the couple were not going to produce any children, so he let her live with the man of her choice, and they had children. Their prices rose steadily throughout the antebellum era, as did the return that slave owners could expect when slaves reproduced. Perrin writes, "In avoiding direct confrontation, slave women had the potential to resist in a way which pierced the very heart of slavery- by defying white slave owners the labour and profits that their children would one day provide. Enslaved women and their children could be separated at any time. Sometimes this caused miscarriage or difficulties in childbirth. Richard Follett explains that "heavy physical work undermines reproductive fitness, specifically ovarian function, and thus limits success in procreation. Peter Kolchin notes that some historians estimate a birthrate of 7 children per slave woman during the antebellum era, which was an era of large families among free women as well. A "normal" African family life was impossible; women were in the field most of the day and fathers were almost non-existent. Slave breeding in the United States Slave breeding was the attempt by a slave-owner to influence the reproduction of his slaves for profit. Fogel argued that since the family was the basic unit of social organization under slavery, it was in the economic interest of slaveholders to encourage the stability of slave families and most did so. Most slave sales were either of entire families, or of individuals at an age when it would have been normal for them to leave home. For instance, Frederick Douglass who grew up as a slave in Maryland reported the systematic separation of slave families and widespread rape of slave women to boost slave numbers. In addition, court cases such as those of Margaret Garner in Ohio or Celia, a slave in 19th-century Missouri , who killed her master when pregnant by him for the third time dealt[how? Under slavery, planters and other slaveholders owned, controlled and sold entire families of slaves. Slave women were at high risk for sexual abuse from slave owners and their sons, overseers, or other white men in power, as well as from male slaves. Slaves were at a continual risk of losing family members if their owners decided to sell them for profit, punishment or to pay debts. Slaveholders also made gifts of slaves to grown children or other family members as wedding settlements.

Human Relations Area Files, Inc. (HRAF) is an internationally recognized organization in the field of cultural anthropology. Founded in at Yale University, HRAF is a not-for-profit membership consortium of universities, colleges, and research institutions.

We organize ourselves into various kinds of social groupings, such as nomadic bands, villages, cities, and countries, in which we work, trade, play, reproduce, and interact in many other ways. Unlike other species, we combine socialization with deliberate changes in social behavior and organization over time. Consequently, the patterns of human society differ from place to place and era to era and across cultures, making the social world a very complex and dynamic environment. Insight into human behavior comes from many sources. The views presented here are based principally on scientific investigation, but it should also be recognized that literature, drama, history, philosophy, and other nonscientific disciplines contribute significantly to our understanding of ourselves. Social scientists study human behavior from a variety of cultural, political, economic, and psychological perspectives, using both qualitative and quantitative approaches. They look for consistent patterns of individual and social behavior and for scientific explanations of those patterns. In some cases, such patterns may seem obvious once they are pointed out, although they may not have been part of how most people consciously thought about the world. This chapter covers recommendations about human society in terms of individual and group behavior, social organizations, and the processes of social change. It is based on a particular approach to the subject: The chapter describes seven key aspects of human society: Although many of the ideas are relevant to all human societies, this chapter focuses chiefly on the social characteristics of the present-day United States. The ways in which people develop are shaped by social experience and circumstances within the context of their inherited genetic potential. The scientific question is just how experience and hereditary potential interact in producing human behavior. This setting includes home, school, neighborhood, and also, perhaps, local religious and law enforcement agencies. How individuals will respond to all these influences, or even which influence will be the most potent, tends not to be predictable. Furthermore, culturally induced behavior patterns, such as speech patterns, body language, and forms of humor, become so deeply imbedded in the human mind that they often operate without the individuals themselves being fully aware of them. Every culture includes a somewhat different web of patterns and meanings: Within a large society, there may be many groups, with distinctly different subcultures associated with region, ethnic origin, or social class. Some subcultures may arise among special social categories such as business executives and criminals , some of which may cross national boundaries such as musicians and scientists. Fair or unfair, desirable or undesirable, social distinctions are a salient part of almost every culture. The form of the distinctions varies with place and time, sometimes including rigid castes, sometimes tribal or clan hierarchies, sometimes a more flexible social class. Class distinctions are made chiefly on the basis of wealth, education, and occupation, but they are also likely to be associated with other subcultural differences, such as dress, dialect, and attitudes toward school and work. The class into which people are born affects what language, diet, tastes, and interests they will have as children, and therefore influences how they will perceive the social world. Still, many people live lives very different from the norm for their class. The ease with which someone can change social class varies greatly with time and place. Throughout most of human history, people have been almost certain to live and die in the class into which they were born. The times of greatest upward mobility have occurred when a society has been undertaking new enterprises for example, in territory or technology and thus has needed more people in higher-class occupations. In some parts of the world today, increasing numbers of people are escaping from poverty through economic or educational opportunity, while in other parts, increasing numbers are being impoverished. What is considered to be acceptable human behavior varies from culture to culture and from time period to time period. Every social group has generally accepted ranges of behavior for its members, with

perhaps some specific standards for subgroups, such as adults and children, females and males, artists and athletes. Unusual behaviors may be considered either merely amusing, or distasteful, or punishably criminal. Some normal behavior in one culture may be considered unacceptable in another. For example, aggressively competitive behavior is considered rude in highly cooperative cultures. Conversely, in some subcultures of a highly competitive society, such as that of the United States, a lack of interest in competition may be regarded as being out of step. Although the world has a wide diversity of cultural traditions, there are some kinds of behavior such as incest, violence against kin, theft, and rape that are considered unacceptable in almost all of them. The social consequences considered appropriate for unacceptable behavior also vary widely between, and even within, different societies. Punishment of criminals ranges from fines or humiliation to imprisonment or exile, from beatings or mutilation to execution. The form of appropriate punishment is affected by theories of its purpose to prevent or deter the individual from repeating the crime, or to deter others from committing the crime, or simply to cause suffering for its own sake in retribution. The success of punishment in deterring crime is difficult to study, in part because of ethical limitations on experiments assigning different punishments to similar criminals, and in part because of the difficulty of holding other factors constant. Technology has long played a major role in human behavior. The high value placed on new technological invention in many parts of the world has led to increasingly rapid and inexpensive communication and travel, which in turn has led to the rapid spread of fashions and ideas in clothing, food, music, and forms of recreation. Books, magazines, radio, and television describe ways to dress, raise children, make money, find happiness, get married, cook, and make love. They also implicitly promote values, aspirations, and priorities by the way they portray the behavior of people such as children, parents, teachers, politicians, and athletes, and the attitudes they display toward violence, sex, minorities, the roles of men and women, and lawfulness. Membership in these groups influences how people think of themselves and how others think of them. These groups impose expectations and rules that make the behavior of members more predictable and that enable each group to function smoothly and retain its identity. The rules may be informal and conveyed by example, such as how to behave at a social gathering, or they may be written rules that are strictly enforced. Formal groups often signal the kind of behavior they favor by means of rewards such as praise, prizes, or privileges and punishments such as threats, fines, or rejection. Affiliation with any social group, whether one joins it voluntarily or is born into it, brings some advantages of larger numbers: Such social prejudice may include blind respect for some categories of people, such as doctors or clergy, as well as blind disrespect for other categories of people who are, say, foreign-born or women. The behavior of groups cannot be understood solely as the aggregate behavior of individuals. It is not possible, for example, to understand modern warfare by summing up the aggressive tendencies of individuals. Several children together may vandalize a building, even though none of them would do it on his or her own. By the same token, an adult will often be more generous and responsive to the needs of others as a member of, say, a club or religious group than he or she would be inclined to be in private. The group situation provides the rewards of companionship and acceptance for going along with the shared action of the group and makes it difficult to assign blame or credit to any one person. Social organizations may serve many purposes beyond those for which they formally exist. Private clubs that exist ostensibly for recreation are frequently important places for engaging in business transactions; universities that formally exist to promote learning and scholarship may help to promote or to reduce class distinctions; and business and religious organizations often have political and social agendas that go beyond making a profit or ministering to people. The conditions of one generation limit and shape the range of possibilities open to the next. It also learns aspirations for how society can be maintained and improved. On the other hand, each new generation must address unresolved problems from the generation before: Slavery in the early history of the United States, for example, still has serious consequences for African-Americans and for the U. Grievances may be relieved just enough to make people tolerate them, or they may overflow into revolution against the structure of the society itself. Many societies continue to perpetuate centuries-old disputes with others over boundaries, religion, and deeply felt beliefs about past wrongs. Governments

generally attempt to engineer social change by means of policies, laws, incentives, or coercion. Sometimes these efforts work effectively and actually make it possible to avoid social conflict. At other times they may precipitate conflict. The outlook of the Soviet Union, for example, is strongly influenced by the devastating losses it suffered in both world wars. The societies of American Indians were ravaged and displaced by the diseases and warfare brought by colonists from Europe. Natural disasters such as storms or drought can cause failure of crops, bringing hardship and famine, and sometimes migration or revolution. Convenient communication and transportation also stimulate social change. Groups previously isolated geographically or politically become ever more aware of different ways of thinking, living, and behaving, and sometimes of the existence of vastly different standards of living. Migrations and mass media lead not only to cultural mixing but also to the extinction of some cultures and the rapid evolution of others. The size of the human population, its concentration in particular places, and its pattern of growth are influenced by the physical setting and by many aspects of culture: Some religious groups also take a strong stand on population issues. Leaders of the Roman Catholic church, for example, have long campaigned against birth control, whereas, in recent years, religious leaders of other major faiths have endorsed the use of birth control to restrict family size. Quite apart from government policy or religious doctrine, many people decide whether to have a child on the basis of practical matters such as the health risk to the mother, the value or cost of a child in economic or social terms, the amount of living space, or a personal feeling of suitability as parents. In the United States, the trend toward casual adolescent sexual relations has led to increasing numbers of unexpected and unwanted pregnancies. Great increase in the size of a population requires greater job specialization, new government responsibilities, new kinds of institutions, and the need to marshal a more complex distribution of resources. Population patterns, particularly when they are changing, are also influential in changing social priorities. The greater the variety of subcultures, the more diverse the provisions that have to be made for them. As the size of a social group increases, so may its influence on society. The influence may be through markets such as young people who, as a group, buy more athletic equipment , voting power for example, old people are less likely to vote for school bond legislation , or recognition of need by social planners for example, more mothers who work outside the home will require child-care programs. To gain something we want or need, it is usually necessary to give up something we already have, or at least give up an opportunity to have gained something else instead. For example, the more the public spends as a whole on government-funded projects such as highways and schools, the less it can spend on defense if it has already decided not to increase revenue or debt. Social trade-offs are not always economic or material. Sometimes they arise from choices between our private rights and the public good: Or choices may arise between esthetics and utility. For example, a proposed large-scale apartment complex may be welcomed by prospective tenants but opposed by people who already live in the neighborhood. Different people have different ideas of how trade-offs should be made, which can result in compromise or in continuing discord. How different interests are served often depends on the relative amounts of resources or power held by individuals or groups. Peaceful efforts at social change are most successful when the affected people are included in the planning, when information is available from all relevant experts, and when the values and power struggles are clearly understood and incorporated into the decision-making process. There is often a question of whether a current arrangement should be improved or whether an entirely new arrangement should be invented. On the one hand, repeatedly patching up a troublesome situation may make it just tolerable enough that the large-scale change of the underlying problem is never undertaken. On the other hand, rushing to replace every system that has problems may create more problems than it solves. It is difficult to compare the potential benefits of social alternatives. In a very large population, value comparisons are further complicated by the fact that a very small percentage of the population can be a large number of people. For example, in a total population of million, a rise in the unemployment rate of only one-hundredth of 1 percent which some people would consider trivially small would mean a loss of 10, jobs which other people would consider very serious. Judgments of consequences in social trade-offs tend to involve other issues as well. One is a distance effect:

A theory of criminal punishment that introduces the organization of knowledge production and of political and legal decision-making as central concepts (Savelsberg, a) is further developed. This article first explicates the general theoretical model.

Classical Organization Theory Classical organization theory evolved during the first half of this century. It represents the merger of scientific management, bureaucratic theory, and administrative theory. Frederick Taylor developed scientific management theory often called "Taylorism" at the beginning of this century. His theory had four basic principles: Initially, Taylor was very successful at improving production. His methods involved getting the best equipment and people, and then carefully scrutinizing each component of the production process. By analyzing each task individually, Taylor was able to find the right combinations of factors that yielded large increases in production. The philosophy of "production first, people second" has left a legacy of declining production and quality, dissatisfaction with work, loss of pride in workmanship, and a near complete loss of organizational pride. The focus was on establishing clear lines of authority and control. It recognized the importance of division of labor and specialization. A formal set of rules was bound into the hierarchy structure to insure stability and uniformity. Weber also put forth the notion that organizational behavior is a network of human interactions, where all behavior could be understood by looking at cause and effect. The emphasis was on establishing a universal set of management principles that could be applied to all organizations. Classical management theory was rigid and mechanistic. The shortcomings of classical organization theory quickly became apparent. Neoclassical Organization Theory The human relations movement evolved as a reaction to the tough, authoritarian structure of classical theory. It addressed many of the problems inherent in classical theory. The most serious objections to classical theory are that it created overconformity and rigidity, thus squelching creativity, individual growth, and motivation. Neoclassical theory displayed genuine concern for human needs. While manipulating conditions in the work environment e. The act of paying attention to employees in a friendly and nonthreatening way was sufficient by itself to increase output. Uris referred to this as the "wart" theory of productivity. Nearly any treatment can make a wart go away--nearly anything will improve productivity. The Hawthorne experiment is quite disturbing because it cast doubts on our ability to evaluate the efficacy of new management theories. An organization might continually involve itself in the latest management fads to produce a continuous string of Hawthorne effects. Pascale believes that the Hawthorne effect is often misinterpreted. Writing in , Barnard proposed one of the first modern theories of organization by defining organization as a system of consciously coordinated activities. He stressed in role of the executive in creating an atmosphere where there is coherence of values and purpose. Organizational success was linked to the ability of a leader to create a cohesive environment. Since there is no consensus among scholars, it might be most appropriate to think of Barnard as a transition theorist. Simon made an important contribution to the study of organizations when he proposed a model of "limited rationality" to explain the Hawthorne experiments. The theory stated that workers could respond unpredictably to managerial attention. Reductionism, quantification, and deductive logic were legitimized as the methods of studying organizations. Taylor, Weber, Barnard, Mayo, Roethlisberger, and Simon shared the belief that the goal of management was to maintain equilibrium. The emphasis was on being able to control and manipulate workers and their environment. Contingency Theory Classical and neoclassical theorists viewed conflict as something to be avoided because it interfered with equilibrium. Contingency theorists view conflict as inescapable, but manageable. Chandler studied four large United States corporations and proposed that an organization would naturally evolve to meet the needs of its strategy -- that form follows function. Lawrence and Lorsch also studied how organizations adjusted to fit their environment. In highly volatile industries, they noted the importance of giving managers at all levels the authority to make decisions over their domain. Managers would be free to make decisions contingent on the current situation. Systems Theory

Systems theory was originally proposed by Hungarian biologist Ludwig von Bertalanffy in , although it has not been applied to organizations until recently Kast and Rosenzweig, ; Scott, The foundation of systems theory is that all the components of an organization are interrelated, and that changing one variable might impact many others. Organizations are viewed as open systems, continually interacting with their environment. They are in a state of dynamic equilibrium as they adapt to environmental changes. Senge describes systems thinking as: If I believe that my current state was created by somebody else, or by forces outside my control, why should I hold a vision? The central premise behind holding a vision is that somehow I can shape my future, Systems thinking helps us see how our own actions have shaped our current reality, thereby giving us confidence that we can create a different reality in the future. Small changes in one variable can cause huge changes in another, and large changes in a variable might have only a nominal effect on another. The concept of nonlinearity adds enormous complexity to our understanding of organizations. In fact, one of the most salient argument against systems theory is that the complexity introduced by nonlinearity makes it difficult or impossible to fully understand the relationships between variables. The increased complexity of multinational organizations created the necessity of a new structure that Drucker called "federal decentralization". In federal decentralization, a company is organized so that there are a number of independent units operating simultaneously. The project management organizational structure has been used effectively in highly dynamic and technological environments French, Kast and Rosenzweig, The project manager becomes the focal point for information and activities related to a specific project. Impementing a project management approach often involves dramatic changes in the relationships of authority and responsibility. The matrix organizational structure evolved from the project management form Kolodny, It represents a compromise between the traditional bureaucratic approach and the autonomous project management approach. A matrix organization has permanently established departments that provide integration for project management. The matrix form is superimposed on the hierarchical structure, resulting in dual authority and responsibilities. Permanent functionality departments allocate resources to be shared among departments and managers. Systems theory views organizational structure as the "established pattern of relationships among the parts of the organization" French, Kast, and Rosenzweig, , p. Of particular importance are the patterns in relationships and duties. These include themes of 1 integration the way activities are coordinated , 2 differentiation the way tasks are divided , 3 the structure of the hierarchical relationships authority systems , and 4 the formalized policies, procedures, and controls that guide the organization administrative systems. The relationship between the environment and organizational structure is especially important. Organizations are open systems and depend on their environment for support. Generally, more complex environments lead to greater differentiation. The trend in organizations is currently away from stable mechanistic structures to more adaptive organic structures. The advantage is that organizations become more dynamic and flexible. The disadvantage is that integration and coordination of activities require more time and effort. The relationship between an organization and its environment is characterized by a two-way flow of information and energy. Most organizations attempt to influence their environment. Advertising campaigns and lobbying efforts are two examples. Some theorists believe that ". Organizations select their environments from ranges of alternatives, then they subjectively perceive the environments they inhabit" Starbuck, , p. Strategic decisions regarding product lines and distribution channels contribute to the selection of the organizational structure and the environment. It is a commonly held tenant that people are less satisfied with their work in highly structured organizations. Many research studies have been conducted to examine the relationship between organizational structure and employee behavior e. However, the results of these studies are contradictory Dalton, et al. Structural deficiencies can result in low motivation and morale, decisions lacking in timeliness or quality, lack of coordination and conflict, inefficient use of resources, and an inability to respond effectively to changes in the environment French, Kast, and Rosenzweig, One enduring and controversial debate about organizational structure is whether or not there is a maximum desirable size for an organization, after which there will be declining effectiveness. Does an organization become increasingly

dysfunctional as it exceeds its "ideal" size? Several researchers have hypothesized that organizational growth is beneficial only up to a point Hedberg, Nystrom, and Starbuck, ; Meyer, ; Perrow, Most researchers support a curvilinear growth theory. Pfeffer and Salancik found that profitability increases with size and then tapers off. Warwick reported that the growth in the U. State Department resulted in decreased flexibility and responsiveness, even though specific steps had been taken to abate these problems. There are several theories to explain these findings. The lack of variety creates a less motivating environment. Other theories have proposed that excessive size creates crippling coordination problems Filley and Aldag, ; Zald and Ash, Organizational Birth and Growth Clearly, one of the most dominant themes in the literature has been to define organizations from the perspective of their position on a growth curve. Cameron and Whetten reviewed thirty life-cycle models from the organizational development literature. They summarized the studies into an aggregate model containing four stages. The first stage is "entrepreneurial", characterized by early innovation, niche formation and high creativity. This is followed by a stage of "collectivity", where there is high cohesion and commitment among the members. The next stage is one of "formalization and control", where the goals are stability and institutionalization. The last stage is one of "elaboration", characterized by domain expansion and decentralization. The striking feature of these life-cycle models is that they did not include any notion of organizational decline. They covered birth, growth, and maturity, but none included decline or death.

Chapter 6 : Sociology: Criminology, Delinquency, Social Control from the University of Chicago Press.

Austin Sarat's The Social Organization of Law: Introductory Readings begins with a simple premiseâ€"law seeks to work in the world, to order, change, and give meaning to societyâ€"and describes legal processes as socially organized. This book connects legal studies to the study of society in two different senses.

Organizations[edit] In sociology, organization or organisation is understood as planned, coordinated and purposeful action of human beings to construct or compile a common tangible or intangible product. This action is usually framed by formal membership and form institutional rules. Sociology distinguishes the term organization into planned formal and unplanned informal i. Sociology analyzes organizations in the first line from an institutional perspective. In this sense, organization is a permanent arrangement of elements. These elements and their actions are determined by rules so that a certain task can be fulfilled through a system of coordinated division of labor. An organization is defined by the elements that are part of it who belongs to the organization and who does not? By coordinated and planned cooperation of the elements, the organization is able to solve tasks that lie beyond the abilities of the single elements. The price paid by the elements is the limitation of the degrees of freedom of the elements. Advantages of organizations are enhancement more of the same , addition combination of different features , and extension. Disadvantages can be inertness through co-ordination and loss of interaction. Pyramids or hierarchies[edit] A hierarchy exemplifies an arrangement with a leader who leads leaders. This arrangement is often associated with bureaucracy. Hierarchies were satirized in The Peter Principle , a book that introduced hierarchiology and the saying that "in a hierarchy every employee tends to rise to his level of incompetence". Committees or juries[edit] These consist of a group of peers who decide as a group, perhaps by voting. The difference between a jury and a committee is that the members of the committee are usually assigned to perform or lead further actions after the group comes to a decision, whereas members of a jury come to a decision. In common law countries legal juries render decisions of guilt, liability and quantify damages; juries are also used in athletic contests, book awards and similar activities. Sometimes a selection committee functions like a jury. In the Middle Ages juries in continental Europe were used to determine the law according to consensus amongst local notables. Committees are often the most reliable way to make decisions. Staff organization or cross-functional team[edit] A staff helps an expert get all his work done. To this end, a "chief of staff" decides whether an assignment is routine or not. The chief of staff schedules the routine problems, and checks that they are completed. If a problem is not routine, the chief of staff notices. He passes it to the expert, who solves the problem, and educates the staff â€" converting the problem into a routine problem. In a "cross functional team", like an executive committee, the boss has to be a non-expert, because so many kinds of expertise are required. Through various social and political constraints within society one must realize that organizational skills are paramount to success. Matrix organization[edit] This organizational type assigns each worker two bosses in two different hierarchies. One hierarchy is "functional" and assures that each type of expert in the organization is well-trained, and measured by a boss who is super-expert in the same field. The other direction is "executive" and tries to get projects completed using the experts. Projects might be organized by regions, customer types, or some other schema. Bad parts of the organization starve. Good ones get more work. Everybody is paid for what they actually do, and runs a tiny business that has to show a profit, or they are fired. Companies who utilize this organization type reflect a rather one-sided view of what goes on in ecology. It is also the case that a natural ecosystem has a natural border - ecoregions do not in general compete with one another in any way, but are very autonomous. The pharmaceutical company GlaxoSmithKline talks about functioning as this type of organization in this external article from The Guardian. Blending democracy, complex system, consensus decision making, co-operation and competition, the chaordic approach attempts to encourage organizations to evolve from the increasingly nonviable hierarchical, command-and-control models. Similarly, emergent organizations, and the principle of self-organization. See also group entity for an

anarchist perspective on human organizations. Organizations that are legal entities: Leadership in organizations[edit] Leadership in formal organizations[edit] An organization that is established as an instrument or means for achieving defined objectives has been referred to as a formal organization. Its design specifies how goals are subdivided and reflected in subdivisions of the organization. Divisions, departments, sections, positions, jobs, and tasks make up this work structure. Thus, the formal organization is expected to behave impersonally in regard to relationships with clients or with its members. Each employee receives a salary and enjoys a degree of tenure that safeguards him from the arbitrary influence of superiors or of powerful clients. The higher his position in the hierarchy, the greater his presumed expertise in adjudicating problems that may arise in the course of the work carried out at lower levels of the organization. It is this bureaucratic structure that forms the basis for the appointment of heads or chiefs of administrative subdivisions in the organization and endows them with the authority attached to their position. The informal organization expresses the personal objectives and goals of the individual membership. Their objectives and goals may or may not coincide with those of the formal organization. The informal organization represents an extension of the social structures that generally characterize human life â€" the spontaneous emergence of groups and organizations as ends in themselves. Now man spends a major portion of his waking hours working for organizations. His need to identify with a community that provides security, protection, maintenance, and a feeling of belonging continues unchanged from prehistoric times. This need is met by the informal organization and its emergent, or unofficial, leaders. Their personal qualities, the demands of the situation, or a combination of these and other factors attract followers who accept their leadership within one or several overlay structures. Instead of the authority of position held by an appointed head or chief, the emergent leader wields influence or power. Influence is the ability of a person to gain cooperation from others by means of persuasion or control over rewards. However, he must possess adequate personal attributes to match his authority, because authority is only potentially available to him. In the absence of sufficient personal competence, a manager may be confronted by an emergent leader who can challenge his role in the organization and reduce it to that of a figurehead. However, only authority of position has the backing of formal sanctions. It follows that whoever wields personal influence and power can legitimize this only by gaining a formal position in the hierarchy, with commensurate authority. As a result the hybrid organization becomes a mixture of both a part of government and a private corporation.

Chapter 7 : Chapter 7: Human Society

D) social system and conscience orientation Peter got mad and broke his mother's favorite vase. He knows she will be very upset, but he doesn't want to get into trouble for his actions.

Chapter 8 : Movements and Exclusive Organizations | in Chapter Social Psychology

A nationwide organization allied with the AFL-CIO and other partners working to ensure social and economic justice and full civil rights for all citizens, particularly focusing on retiree legislative and political issues.

Chapter 9 : David W. Garland - Wikipedia

Service organizations often use various types of penalties without fully understanding the effects on customers' evaluations. Because customers' responses to penalties are usually negative, it is important for service organizations to properly administer and manage penalties. However, little is.