

Phase Two Bridging Work: Sociology

Staff contact Details: Mrs Bridget Gray; bgray@chippingnortonschool.org

Introduction to the course	A level subject preparation tasks
<p>Course overview - this is a really exciting A Level. It is current, essential, political, eye opening and can be life changing, I outline the course in the attached pdf.</p> <p>Specification - Follow this link to the specification as well as examples of exam papers and further resources/course information AQA Sociology A Level</p> <p>Text books - We use the Ken Browne Sociology for AQA Volumes 1 and 2 for A Level. We provide copies of these text books.</p> <p>Books and Folders - We provide A4 exercise books for each topic and one for essays. However, some students keep a file and therefore need lined paper and dividers for each Topic.</p>	<p>Attached pdf - the pdf directs you to the appropriate tasks and reading for each week. The work should take about 2 - 3 hours per week. The pdf includes:</p> <ol style="list-style-type: none">1. Overview of the course with videos2. Worksheets and written tasks.3. Essential reading - I have scanned the Introductory Chapter for Ken Browne Year 1 Sociology. <p>Work to submit by July 12th - The 'essay' which is outlined in the pdf on week 4.</p> <p>Bridging Work 1 - please do still read one or more books from the list on <i>Bridging 1</i> and watch a film or two!</p>

Welcome to Sociology Bridging 2



[Welcome and introduction](#)

In this power point you will find:

- 1) A slide show with explanatory videos introducing you to the course.
- 2) Tasks for each week.
- 3) Suggestions for how to 'make notes'

Each week, as well as the set task/s, you need to complete 1 hour of reading from the Introductory chapter to Sociology AQA Year 1.



Week 1 tasks

Sociology Bridging work 2

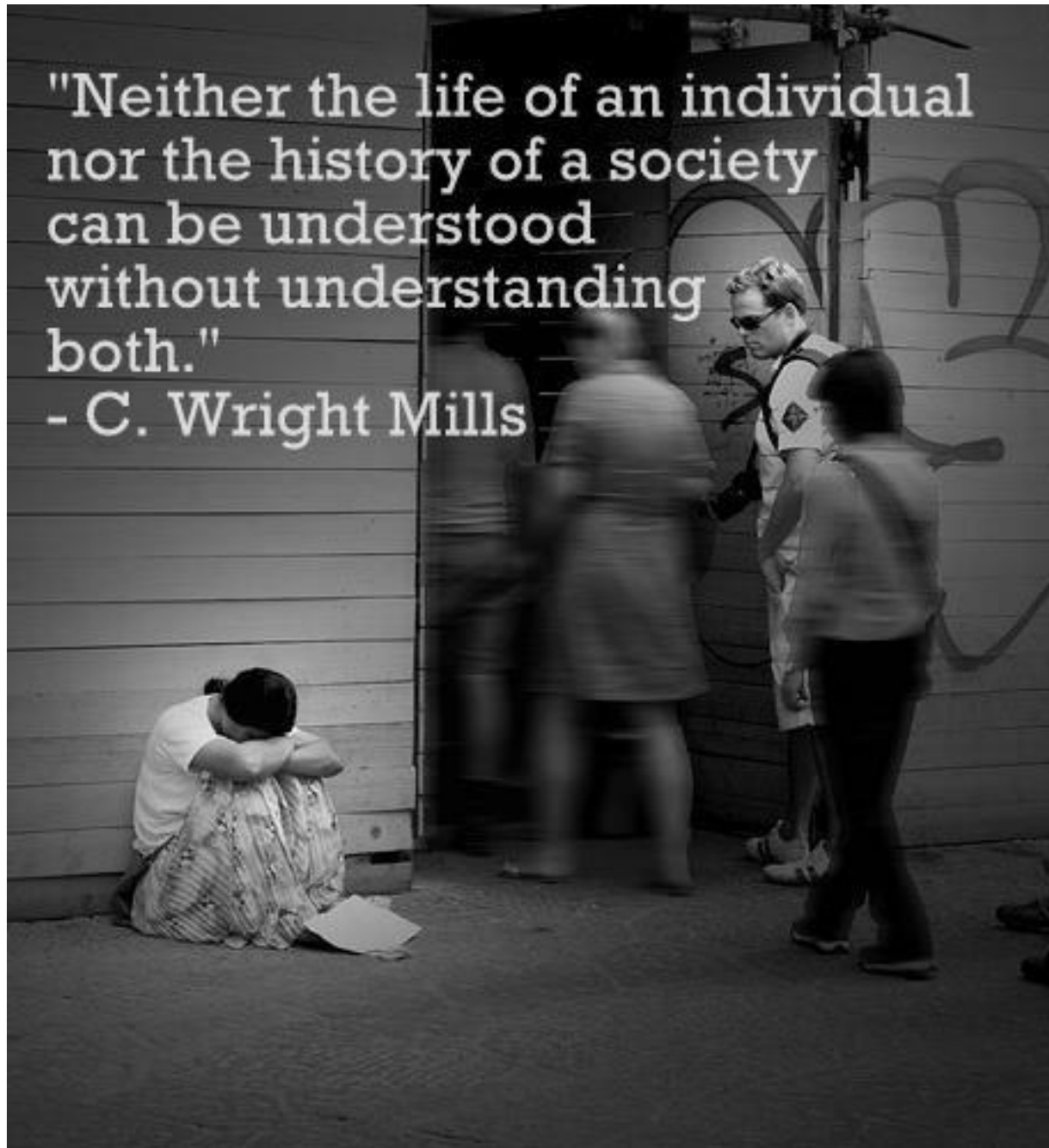
WEEK 1

What is Sociology?



"Neither the life of an individual
nor the history of a society
can be understood
without understanding
both."

- C. Wright Mills

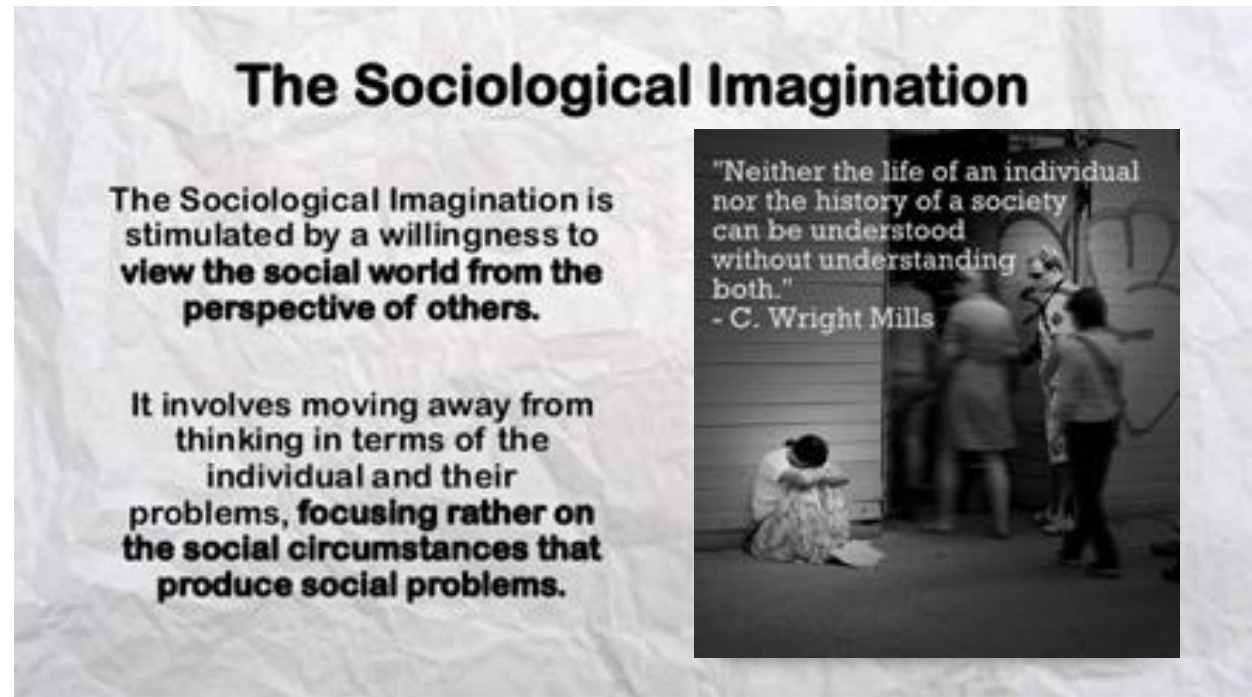


Week 1 task A)

- 1) read the next 4 slides.
- 2) In your own words explain what the sociological imagination is. You can use the example in the text, or try to think of your own.

(You only need to write a small paragraph.)

What is the Sociological Imagination?



Are you aware of how your personal situation is linked to the forces of history and the society you live in? The sociological imagination is a concept used by the American sociologist C. Wright Mills to describe the ability to “think yourself away from the familiar routines of everyday life” **and look at them from an entirely new perspective.** In order to develop such skills, you must be able to free yourself from one context and look at things from an alternative point of view.

Private troubles, public issues

One of the simplest and most common definitions of sociology is 'the study of people in social groups.' Although this is a limited definition, it nevertheless identifies the main concern of the subject. People are social beings, not just individuals with their own separate lives. Their lives are shared with others and shaped by the society in which they live. How different would your life be if you have been born a hundred years ago or been born into an aristocratic family? How would this have affected your education, your family life, your political views or your job opportunities?

Describing sociology, the American social scientist C Wright Mills makes the distinction between private troubles experienced by the individual and public issues of society as a whole. Mills argues that 'personal troubles' are events which happen to an individual and which affect only that individual and those immediately around them. 'Public issues' are the broader issues which are to do with large scale social institutions, social groups and whole societies. Mills illustrates this distinction using the example of unemployment.

'In these terms consider unemployment. When in a city of 100,000 only one person is unemployed, that is their personal trouble, and for its solution we properly look to the character of the individual, their skills, and their immediate opportunities. But, when in a nation of 50 million employees, 15 million people are unemployed, that is an issue, and we may not hope to find its solution within the range of opportunities open to any one individual. The very structure of opportunities has collapsed. Both the correct statement of the problem and the range of possible solutions require us to consider the economic and political institutions of the society and not merely the personal situation and character of a scatter of individuals' (Mills, 1970)

Mills argues that to understand individual experiences we have to look beyond the personal circumstances in which they occur. We have to examine the structure of society by looking at those social institutions which reach down into these personal circumstances and which shape individual 'troubles'. It is not that sociologists are unconcerned about 'personal troubles'. Instead they argue that many 'personal troubles' can only be fully understood by an examination of broader 'public issues'. Mills concludes that this requires an awareness of social structure and the ability to trace the links between the wider society and the lives of individuals. 'To be able to do that is to possess the sociological imagination.' (Mills 1970)

The Sociological consciousness

Sociologists study the social behaviour of people. But what kinds of questions do they ask? Peter Berger suggests that sociology is based on a critical awareness of social life. Nothing is taken for granted and everything is open to question. This awareness challenges everyday explanations and understanding, asking why people think and behave in the way that they do and digging deep to find hidden motives, causes and consequences. In Berger's words:

'It can be said that the first wisdom of sociology is this – things are not what they seem. Social reality has many layers of meaning. The discovery of each new layer changes the perception of the whole.

Sociology is a distinctive way of thinking, a particular awareness of the nature of social life, an unwillingness to accept the superficial and the apparently obvious. In short there is such a thing as the 'sociological consciousness'. What appears on the surface to be true may not, after sociological examination, actually be the full story. For example, the law in our society exists to protect us all. But the sociologist is only too aware that other, alternative interpretations exist. Who makes the law? In whose interests are laws made? Are all laws equally enforced? Questions such as these probe the apparent reality and reveal all kinds of cross currents below the surface. Sociologists know there are important questions to be asked of every aspect of society and of social life, taking nothing for granted and seeking understanding of the meanings behind our social life.

To ask sociological questions then, presupposes that one is interested in looking some distance beyond the commonly accepted or officially defined goals of human action. It presupposes a certain awareness that human events have different levels of meaning, some of which are hidden from the consciousness of everyday life. It may even presuppose a measure of suspicion about the way in which human events are officially interrupted by the authorities, be they political, juridical or religious in character. The sociological perspective can then be understood in terms of such phrases as "seeing through" or "looking behind".

People who like to avoid shocking discoveries, who prefer to believe that society is just what they were taught at school, who like the safety of rules should stay away from sociology. People who feel no temptation before closed doors, who have no curiosity about human beings, who are content to admire scenery without wondering about the people who live in those houses on the other side of that river, should probably also stay away from sociology.' (Adapted from Berger, 1966)

Week 1 Task B)

Read the next 8 slides and watch the videos to learn more about Sociology A Level.

Year 1

Families and Households

Education with Methods
in Context

Research Methods

Year 2

Global Development

Crime & Deviance

Theory & Methods



[course outline](#)

A Level exams at the end of the 2nd year:

3 x 2 hour written exams

(combination of short answers and longer essays)



Theory



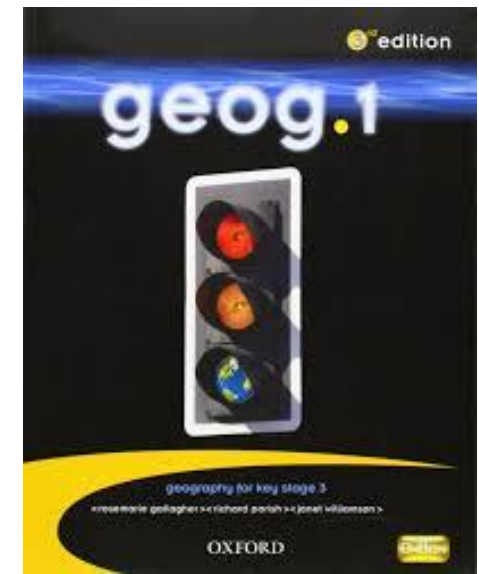


Families and Households





Education with methods in context

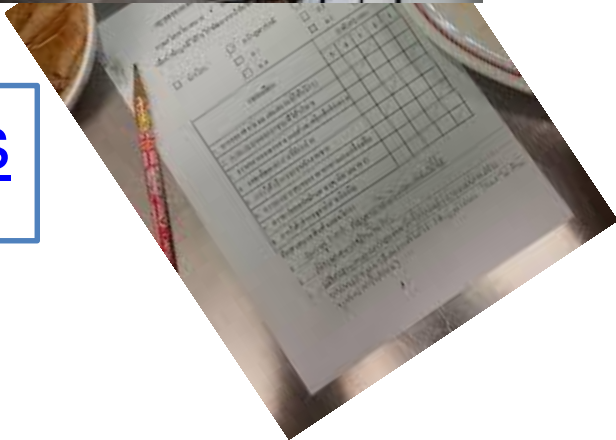




Office for
National Statistics



Research Methods

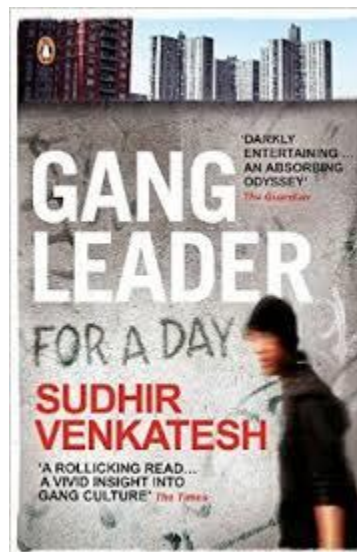


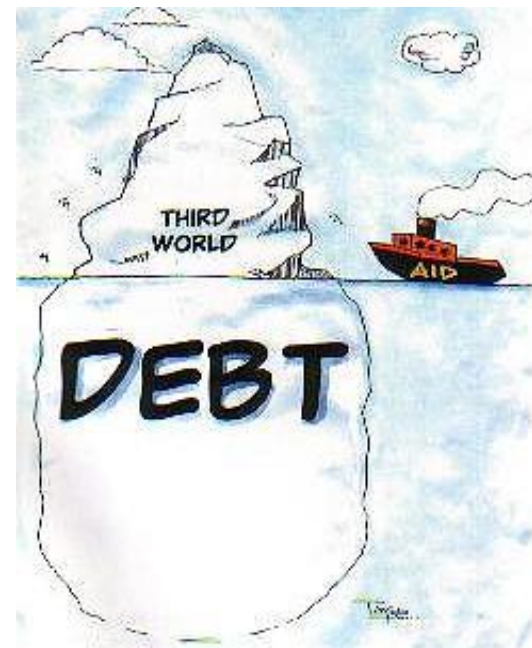


Volkswagen

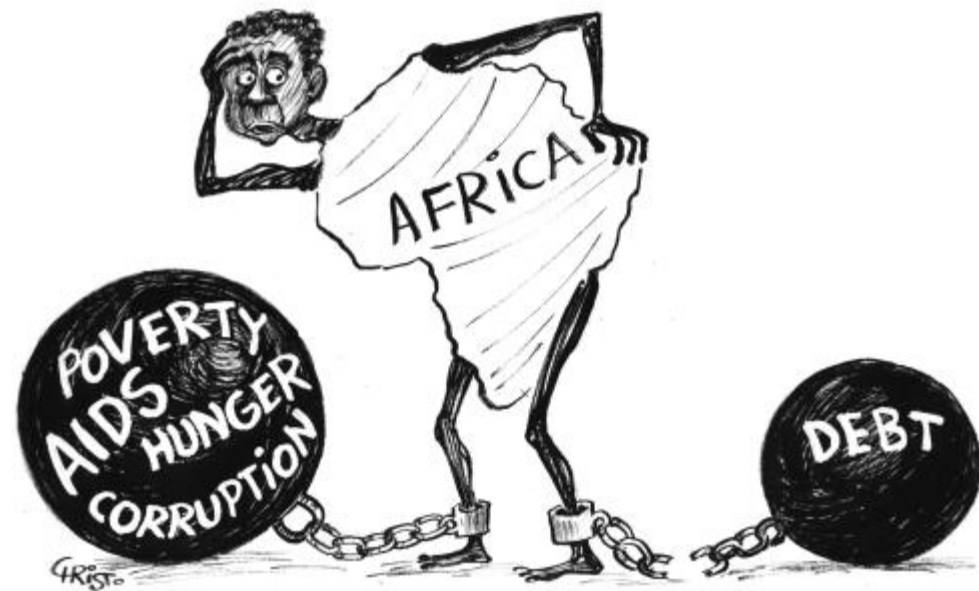


Crime and Deviance





Global Development



Sociology...

- Researches social problems and provides solutions
- Seeks social justice
- Influences how we live
- Advises governments
- Involves debate and discussion
- Inspires passion for the world
- Can be life changing - personally and for others

Sociology Bridging 2

WEEK 2

Week 2 Task A) :

Look at the following 4 pictures and answer the questions.

(Each week, as well as the set task/s, you need to complete 1 hour of reading from the Introductory chapter to Sociology AQA Year 1.)

THINKING LIKE A SOCIOLOGIST



- 1) Why do you think stop and search powers are controversial?
- 2) People get a lot of their ideas about crime from the media – Explain whether you think TV shows etc. can cause crime or not.
- 3) Explain what you think the purpose of punishment should be.

THINKING LIKE A SOCIOLOGIST



1) Which pupils do you think are most affected by school closures and why?

2) Why do you think sociologists might be concerned about teacher predicted grades?

3) Other than an academic education, Can you think of at least 3 other functions that schools provide their pupils?

THINKING LIKE A SOCIOLOGIST



1) What do you think has caused this family to live here?

2) Find out what UNHCR stands for

3) Consider what impact being a refugee can have on a family. Can you think of 3 – 5 short and long term impacts.

4) Explain whether you think the international community (other countries and charities) has a role to play in offering aid to people in other countries.

THINKING LIKE A SOCIOLOGIST



1) What different roles within the family do you think the husband and wife have in this family?

3) Other than raising children what other roles do you think the Family has in society?

4) Explain whether you think the Family is an important institution within society today.

Week 2 Task B :

On the following 2 slides we will explore issues of disability, employment, poverty, austerity and identity.

Viewing warning: the second video has distressing elements and hard to watch in places.

(Each week, as well as the set task/s, you need to complete 1 hour of reading from the Introductory chapter to Sociology AQA Year 1.)

Disability and employment

[Watch this video](#)

Then, answer these questions:

1. The medical model of disability is used by doctors to describe people with differences from the norm, what do they literally mean by the term disabled?
2. By the use of the term disabled what sorts of activities are seen as being down to 'bad luck'?
3. In this model who has the responsibility for overcoming barriers in life?
4. The social model of disability comes from sociology and questions what the term disability actually means, how is it qualitatively (meaningfully) different from the model applied by doctors?
5. Why don't disabled people, in work for example, reach their full potential according to the social model?
6. What barriers do nearly all 'disabled people' face?
7. The disability discrimination act was introduced by Labour in 2005 – what must all employers and buildings with public access do since then? (It's in the video.)

Disability, Austerity and Identity

[Watch video here](#)

Then, answer these questions:

1. Alex lives in inaccessible housing – how does this exacerbate her disability?
2. Alex needs four or five medicines a day, what effect has austerity had on her ability to acquire them?
3. Austerity has meant that Alex no longer gets the sanitary wear that she needs, how do you think this effects her self concept?
4. What could the government do for Alex that could improve her life in the long term?
5. Outline the skills Alex has got that any employer could make use of.
6. By using the social model of disability explain why Alex is having a very difficult life and is living in poverty

Sociology Bridging 2

WEEK 3

Week 3 Task

Perspectives challenge!

Pick a current controversial issue that you are interested in... for example:

- Lockdown rules and Dominic Cummings,
- foxhunting,
- private schools,
- legalising cannabis,
- capital punishment etc...

You need to find at least three different perspectives, (points of view), on your chosen issue.

Present the different perspectives as a collage, Venn Diagram, cartoon debate, mind map (any other way you like)

- Outline each perspective - explain their view. Can you find out why this person/group hold this particular view? What has led them to think this way? (e.g. religion, media, personal experience, family influence...)
- Show how they disagree/agree with each other and why.
- Draw conclusions on which perspective you most agree with and why

Sociology Bridging 2

WEEK 4

Week 4 Task

The Essay! This is something I can't wait to read!

Choose one of these:

- 1) 'The coronavirus will change UK society for the better.'
- 2) 'Globalisation is only ever a good thing.'
- 3) 'The individual person is more important than the group.'
- 4) 'Society can never be rid of racism'
- 5) 'The current teenage generation is the most open minded generation there has ever been.'
- 6) 'Protesting is not the right way to achieve change in society.'

Write approximately 1 – 2 sides of A4 discussing your statement. You should try to present a balanced view on the statement and try to develop a discussion between the views. You might be able to use examples or statistics to support your points. You should try to come to a conclusion where you make a firm view agreeing or not with the statement.

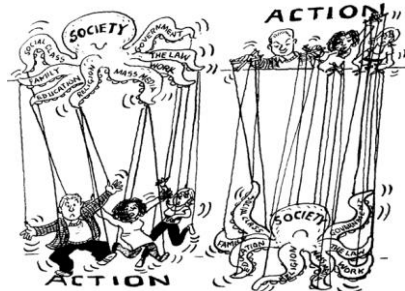
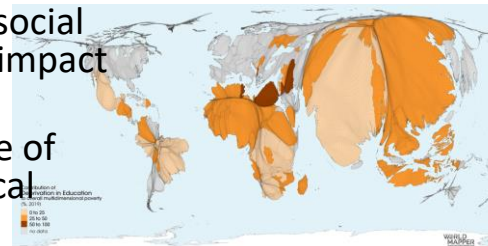
Sociology Bridging 2

WEEK 5

Week 5 Task -

Creative week! This week choose one (or more) of the creative tasks

1. **Timeline of Education** – Draw a history timeline of changes in educational policies.
2. **Flipbook/Comic** – Draw how school has changed in each decade in the UK (BBC2 iPlayer 'Back to school' series will help with this).
3. **Local crime diary** – Use police.uk website to look at local crime in your area, keep a log of which crime is most common and in which areas.
4. **'Cereal Packet' Family** – Take a cereal box, and turn it inside out. Draw or use magazine cuttings to create a traditional 'cereal packet' family. (You'll need to find out what we mean by cereal packet family first!)
5. **Family tree** – Make a family tree of a celebrity or your own family, (BBC1 iPlayer 'Who do you think you are' has some good examples). Can you find out and label the types of family you draw? (e.g. nuclear, beanpole, single parent etc)
6. **Sociology Timeline** – Create a historical timeline of all the sociological approaches.
7. **Sociology octopus** – Create an octopus from a cardboard tube, then with string attach to each 'tentacle' a different institution or group.
8. **Make a puppet** to illustrate structural or social action views (see p. 18)
9. **Collage of the coronavirus** – use newspaper cuttings, photos, screenshots from social media to present the main stories and events from the last few months and the impact on society.
10. **Whole World** – research world maps (e.g. worldmapper.org) and present a range of different views of our world eg by wealth, health, education and other sociological topics



Appendix – note making

How do I make notes from the Introductory chapter?

Things to copy:

- Headings
- Definitions

Things to summarise and turn into bullet points:

- The main text - see next slide

Copy the definitions – create a glossary or flash cards for key terms and their meanings

SOCIALIZATION, CULTURE AND IDENTITY

Socialization is the lifelong process by which people learn the **culture** of the society in which they live. Socialization is carried out by agencies of socialization, such as the family, the education system, religious institutions or the media. Culture is socially transmitted (passed on through socialization) from one generation to the next.

Socialization plays a crucial part in forming our identities. **Identity** is about how we see and define ourselves and how other people see and define us.

For example, we might define ourselves as gay, black, a Muslim, Welsh, English, a woman, a student or a mother. Many aspects of our individual identities will be formed through the socialization process, with the family, friends, school, the media, the workplace and other agencies of socialization helping to form our individual identities. Many chapters in this book refer to aspects of this socialization process and the formation of our identities.

However, while lifelong socialization plays a very important part in forming our identities, individuals also have the free will to enable them to 'carve out' their own personal identities and influence how others see them, rather than simply being influenced by them. Individuals are not simply the passive victims of the socialization process. While individual identities are formed by various forces of socialization, the choices individuals and groups make and how they react to these forces can also have an influence. For example, while the media might influence our lifestyles, attitudes and values, and how we see ourselves and how others see us, individuals may also react to what they read, see or hear in the media in different ways.

A woman from a minority ethnic background may define herself as black or Asian, but she may also see herself mainly as a woman, a mother, a teacher or a Muslim. Similarly, we have some choices in the consumption goods we buy, the clothes we wear, and the leisure activities we choose to pursue. Through these choices, we can influence how others see us, and the image of ourselves we project to them. Individuals may also have multiple identities, presenting different aspects of themselves in different ways to different groups of people. People may therefore not adopt the same identity all the time, and different people will see them in different ways.

Socialization is the lifelong process of learning the culture of any society.

The term **culture** refers to the language, beliefs, values and norms, customs, dress, diet, roles, knowledge and skills which make up the 'way of life' of any society.

Identity is concerned with how individuals see and define themselves and how other people see and define them.

Para 1 as notes:
Socialisation -carried out by agencies e.g. family, education, religion, media.

Para 3 as notes:
These agencies influence our identity

Para 4 as notes:
Whilst we are socialised, we also have free will, we are not passive victims of socialisation

I have copied the key terms and their definition therefore I do not need to define and explain them again when I use them in my notes.

Note taking – Cornell notes

Another method is the Cornell note method (you can look this up on youtube)

In a nutshell it is this:

Divide your page up with a large area in the middle for the notes.

A summary space at the bottom

On the left space for key names/dates/key words

This method ensures you don't copy out the text book and it helps you revise from your notes. It's a win-win model!

[illegible]

	DATE
KEYWORDS	<ul style="list-style-type: none">• quick notes• Abbreviations• <u>Key thoughts</u> and <u>takeaways</u> from lecture
QUESTIONS	
	SUMMARY

The end!

I hope you have enjoyed this bridging work and
look forward to meeting you soon!

Mrs Gray

Introducing Sociology

This is an important chapter that introduces sociology and some of the key terms, ideas and sociological approaches that are referred to throughout this book. It is therefore worth spending some time on learning the main points covered.

Newcomers to sociology often have only quite a vague idea of what the subject is about, though they often have an interest in people. This interest is a good start, because the focus of sociology is on the influences from society which shape the behaviour of people, their experiences and their interpretations of the world around them. To learn sociology is to learn about how human societies are constructed and where our beliefs and daily routines come from; it is to re-examine in a new light many of the taken-for-granted assumptions which we all hold, and which influence the way we think about ourselves and others. Sociology is above all about developing a critical understanding of society. In developing this understanding, sociology can itself contribute to changes in society, for example by highlighting and explaining social problems like divorce, ill-health and poverty. The study of sociology can provide the essential tools for a better understanding of the world we live in, and therefore the means for improving it.

What is sociology?

Sociology is the systematic (or planned and organized) study of human groups and social life in modern societies. It is concerned with the study of **social institutions**.

These are the various organized social arrangements which are found in all societies. For example, the family is an institution which is concerned with arrangements for marriage, such as at what age people can marry, whom they can marry and how many partners they can have, and the upbringing of children. The education system establishes ways of passing on attitudes, knowledge and skills from one generation to the next. Work and the economic system organize the way the production of goods will be carried out, religious institutions are concerned with people's relations with the supernatural, and the law is concerned with controlling and regulating the behaviour of people in society. These social institutions make up a society's **social structure** – the building blocks of society.

Sociology tries to understand how these various social institutions operate, and how they relate to one another, for example the way in which the family might influence how well children perform in the education system. Sociology is also concerned with describing and explaining the patterns of inequality, deprivation and conflict which are a feature of nearly all societies.

Social institutions

are the various organized social arrangements which are found in all societies.

Social structure

refers to the social institutions and social relationships that form the 'building blocks' of society.

Sociology and common sense

Sociology is concerned with studying many things which most people already know something about. Everyone will have some knowledge and understanding of family life, the education system, work, the media and religion simply by living as a member of society. This leads many people to assume that the topics studied by sociologists and the explanations sociologists produce are really just common sense: what 'everyone knows'.

This is a very mistaken assumption. Sociological research has shown many widely held 'common-sense' ideas and explanations to be false. Ideas such as that there is no real poverty left in modern Britain, that the poor and unemployed are inadequate and lazy, that everyone has equal chances in life, that the rich are rich because they work harder, that men are 'naturally' superior to women, and that sickness and disease strike people at random have all been questioned by sociological research. The re-examination of such common-sense views is very much the concern of sociology.

A further problem with common-sense explanations is that they are very much bound up with the beliefs of a particular society at particular periods of time. Different societies have differing common-sense ideas. The Hopi Indians' common-sense view of why it rains is very different from our own – they do a rain dance to encourage the rain gods. Common-sense ideas also change over time in any society. In Britain, we no longer burn witches when the crops fail, or see mental illness as evidence of satanic possession, but seek scientific, medical or psychiatric explanations for such events.

Not all the findings of sociologists undermine common sense, and the work of sociologists has made important contributions to the common-sense understandings of members of society. For example, the knowledge most people have about the changing family in Britain, with rising rates of divorce and growing numbers of lone parents, is largely due to the work of sociologists. However, sociology differs from common sense in three important ways:

- Sociologists use a sociological imagination. This means that, while they study the familiar routines of daily life, sociologists look at them in unfamiliar ways or from a different angle. They ask if things really are as common sense says they are. Sociologists re-examine existing assumptions, by studying how things were in the past, how they've changed, how they differ between societies and how they might change in the future.
- Sociologists look at evidence on issues before making up their minds. The explanations and conclusions of sociologists are based on precise evidence which has been collected through painstaking research using established research procedures.
- Sociologists strive to maintain **objectivity** and **value freedom** in their work. These involve keeping an open mind, considering all the evidence, allowing others to scrutinize research findings, and keeping personal beliefs out of the research process.

Sociology and naturalistic explanations

Naturalistic explanations are those which assume that various kinds of human behaviour are natural or based on innate (inborn) biological characteristics. If this were the case, then one would expect human behaviour to be the same in all societies. In fact, by comparing different societies, sociologists have discovered that there are very wide differences between them in terms of customs, values, beliefs and social behaviour. For example, there are wide differences between societies in the roles of men and women and what is considered appropriate 'masculine' and 'feminine' behaviour. This can only be because people learn to behave in different ways in different societies. Sociological explanations recognize that most human behaviour is learnt by individuals as members of society, rather than something with which they are born. Individuals learn how to behave from a wide range of social institutions right through their lives. Sociologists call this process of learning 'socialization'.

Objectivity means sociologists should approach their research with an open mind – willingness to consider all the evidence, and to have their work available for scrutiny and criticism by other researchers.

Value freedom means sociologists should try not to let their prejudices and beliefs influence the way they carry out their research and interpret evidence.

Some key introductory ideas

SOCIALIZATION, CULTURE AND IDENTITY

Socialization is

the lifelong process of learning the culture of any society.

The term culture

refers to the language, beliefs, values and norms, customs, dress, diet, roles, knowledge and skills which make up the 'way of life' of any society.

Identity is

concerned with how individuals see and define themselves and how other people see and define them.

Socialization is the lifelong process by which people learn the **culture** of the society in which they live. Socialization is carried out by agencies of socialization, such as the family, the education system, religious institutions or the media. Culture is socially transmitted (passed on through socialization) from one generation to the next.

Socialization plays a crucial part in forming our identities. **Identity** is about how we see and define ourselves and how other people see and define us.

For example, we might define ourselves as gay, black, a Muslim, Welsh, English, a woman, a student or a mother. Many aspects of our individual identities will be formed through the socialization process, with the family, friends, school, the media, the workplace and other agencies of socialization helping to form our individual identities. Many chapters in this book refer to aspects of this socialization process and the formation of our identities.

However, while lifelong socialization plays a very important part in forming our identities, individuals also have the free will to enable them to 'carve out' their own personal identities and influence how others see them, rather than simply being influenced by them. Individuals are not simply the passive victims of the socialization process. While individual identities are formed by various forces of socialization, the choices individuals and groups make and how they react to these forces can also have an influence. For example, while the media might influence our lifestyles, attitudes and values, and how we see ourselves and how others see us, individuals may also react to what they read, see or hear in the media in different ways.

A woman from a minority ethnic background may define herself as black or Asian, but she may also see herself mainly as a woman, a mother, a teacher or a Muslim. Similarly, we have some choices in the consumption goods we buy, the clothes we wear, and the leisure activities we choose to pursue. Through these choices, we can influence how others see us, and the image of ourselves we project to them. Individuals may also have multiple identities, presenting different aspects of themselves in different ways to different groups of people. People may therefore not adopt the same identity all the time, and different people will see them in different ways.

Activity

- 1 Suggest three ways, with examples, in which individuals learn the culture of society in contemporary Britain.
- 2 Describe three factors, apart from the examples given, that others might use to define your identity, such as your dress or taste in music. Explain your answer with examples.
- 3 Suggest three ways that individuals' choices in consumer goods may influence how other people define them.
- 4 Suggest reasons why people may have difficulty in getting other people to accept whatever identity they wish to project to others.

ROLES, ROLE MODELS AND ROLE CONFLICT

Roles are very like the roles actors play in a theatre or television series. People in society play many different roles in their lifetimes, such as those of a man or a woman, a child and an adult, a student, a parent, a friend, and work roles like factory worker, police officer or teacher. People in these roles are expected by society to behave in particular ways. For example, police officers who steal or take bribes, the teacher who is drunk in the classroom and the parent who neglects his or her children are clearly not conforming to the ways society expects them to behave, and these examples show how important such expectations of others are.

Roles are the

patterns of behaviour which are expected from individuals in society.

Roles are often learnt by copying or imitating the behaviour and attitudes of others. Children, for example, will often learn how to behave by copying the behaviour of their parents, teachers or friends. Those whose behaviour we consciously or unconsciously copy are known as **role models**.

One person plays many roles at the same time. For example, a woman may play the roles of woman, mother, student, worker, sister and wife at the same time. This may lead to **role conflict**, where the successful performance of two or more roles at the same time may come into conflict with one another.

A woman who tries to balance, and is often torn apart by, the competing demands of being a night-class student, having a full-time job, looking after children and taking care of dependent elderly parents illustrates this idea of role conflict.

VALUES AND NORMS

Values provide general guidelines for behaviour. In Britain, values include beliefs about respect for human life, privacy and private property, about the importance of marriage and the importance of money and success. While not everyone will always share the same values, there are often strong pressures on people to conform to some of the most important values in any society, which are often written down as **laws**. These are official legal rules which often deal with matters that many people think are very important. Laws against murder and theft, for example, enforce the values attached to human life and private property in our society. Laws are formally enforced by the police, courts and prisons, and involve legal punishment if they are broken.

Norms are social rules which define the correct and acceptable behaviour in a society or social group to which people are expected to conform. Norms are much more precise than values: they put values (general guidelines) into practice in particular situations. The norm that someone should not generally enter rooms without knocking reflects the value of privacy, and rules about not drinking and driving reflect the values of respect for human life and consideration for the safety of others. Norms exist in all areas of social life. In Britain, those who are late for work, jump queues in supermarkets, laugh during funerals, walk through the streets naked or never say 'hello' to friends when they are greeted by them are likely to be seen as unreliable, annoying, rude or odd because they are not following the norms of expected behaviour. Norms are mainly informally enforced – by the disapproval of other people, embarrassment or a telling off from parents or others.

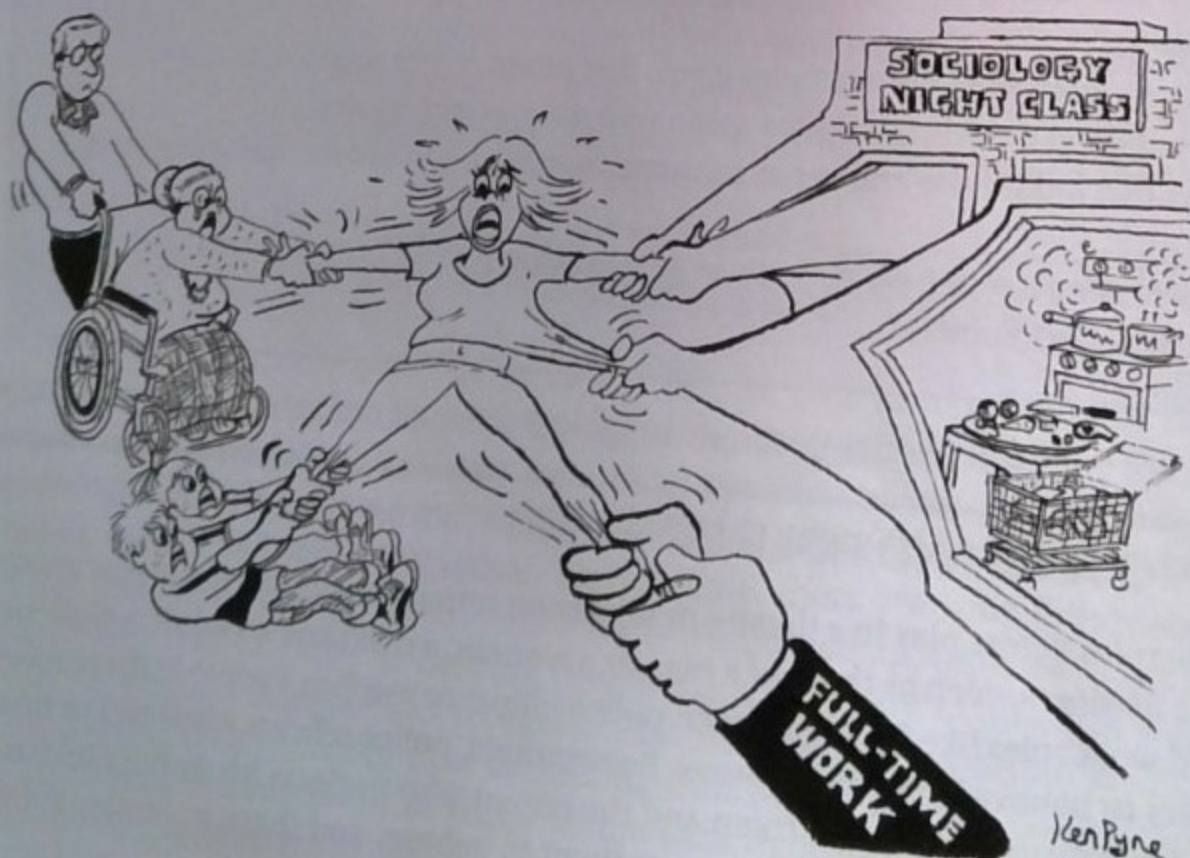
Role models are people's patterns of behaviour which other copy and model their own behaviour on.

Role conflict is the conflict between the successful performance of two or more roles at the same time, such as those of worker, mother and student.

Values are general beliefs about what is right or wrong, and about the important standards which are worth maintaining and achieving in any society or social group.

Laws are official legal rules, formally enforced by the police, courts and prison, involving legal punishment if the rules are broken.

Norms are social rules which define the correct and acceptable behaviour in a society or social group to which people are expected to conform.



Role conflict for working women

Norms control behaviour in nearly all aspects of our lives, with positive and negative sanctions to enforce them. Try jumping queues to see the sanctions that follow



Customs are norms which have lasted for a long time and have become a part of society's traditions.

Customs are norms which have lasted for a long time and have become a part of society's traditions – kissing under the mistletoe at Christmas, buying and giving Easter eggs or lighting candles at Divali are typical customs found in Britain.

Values and norms are part of the culture of a society, and are learnt and passed on through socialization. They differ between societies – the values and norms of an African tribe are very different from those of people in modern Britain. They may also change over time and vary

Activity

Values and norms, and related customs and traditions, are embedded deeply within a society's culture. They include a large number of unwritten rules, some of which are tiny, and even trivial, but they are nonetheless important aspects making up the familiar and taken-for-granted characteristics of a society's culture. These are learnt by most people through socialization, but behaviour which passes for normal in one's own culture may be considered unacceptable in others.

- 1 Go to the following links to four videos on YouTube which illustrate some cultural differences, or do a search in YouTube for 'HSBC ads', or 'cultural differences'. You may come across similar videos in the same location, which you may also wish to view.

<http://youtu.be/WcEfzHB08QE>

http://youtu.be/JK_NinOmFWw

<http://youtu.be/8jrBu0lCWjk>

<http://youtu.be/v1wLQd53Ps>

After viewing these videos:

- 2 Identify four differences in social norms, customs and traditions either between the different countries of the UK (England, Scotland, Northern Ireland and Wales) or between the UK and other cultures.
- 3 Suggest four social norms that you think people raised in another culture might find odd if they visited or came to live in the UK.
- 4 Explain how the videos you have watched show the importance of socialization in helping people to live together in society.

between social groups even in the same society. In Britain, living together without being married – a cohabiting relationship – is much more accepted today than it was in the past, and wearing turbans – which is seen as normal dress among Sikh men – would be seen as a bit odd among white teenagers.

SOCIAL CONTROL

Social control is the term given to the various methods used to persuade or force individuals to conform to the dominant social norms and values of a society, and to prevent **deviance** – a failure to conform to social norms.

Processes of social control may be formal, through institutions like the law or school rules, or they may be informal, through peer-group pressure, personal embarrassment at doing something wrong, or the pressure of public opinion.

Sanctions are the rewards and punishments by which social control is achieved and conformity to norms and values enforced. These may be either **positive sanctions**, rewards of various kinds, or **negative sanctions**, various types of punishment. The type of sanction will depend on the seriousness of the norm: positive sanctions may range from gifts of sweets or money from parents to children, to merits and prizes at school, to knighthoods and medals; negative sanctions may range from a feeling of embarrassment, to being ridiculed or gossiped about or regarded as a bit eccentric or 'a bit odd', to being fined or imprisoned.

Activity

- 1 Identify three important values in Britain today and three norms relating to these values. Suggest ways in which these norms and values are enforced.
- 2 Identify at least four roles that you play, and describe the norms of behaviour to which you are expected to conform in each case.
- 3 Describe the sanctions you might face if you failed to conform to the norms you have identified.
- 4 Identify how the successful performance of one role might conflict with the successful performance of another.

SOCIAL CLASS, SOCIAL MOBILITY AND STATUS

Social class is a term you will read a lot about in sociology, including in this book. Social class is generally associated with inequality in industrial societies. It is often used in a very broad and imprecise way, but generally refers to a group of people sharing a similar economic situation, such as occupation, **income** and ownership of **wealth**.

Often, occupation, income and ownership of wealth are closely related to each other and to other aspects of individuals' lives, such as how much power and influence they have in society, their level of education, their social status (or position in society – see below), their type of housing, car ownership, leisure activities and other aspects of their lifestyle.

An individual's social class has a major influence on his or her **life chances**. Life chances include the chances of obtaining things like good-quality housing, a long and healthy life, holidays, job security and educational success, and avoiding things like unemployment, ill-health and premature death. **Social mobility** refers to the movement of groups or individuals up or down the social hierarchy, from one social class to another.

To help you to understand the different social classes in modern Britain, the following simplified classification will suffice for the purposes of this book:

- The **upper class** is a small class, and refers to those who are the main owners of society's wealth, including wealthy industrialists, landowners and the traditional aristocracy. Often these people do not work for others, as their assets are so large that work is not necessary for them to survive.

Social control is the term given to the various methods used to persuade or force individuals to conform to the dominant social norms and values of a society.

Deviance is the failure to conform to social norms.

Sanctions are the rewards and punishments by which social control is achieved and conformity to norms and values enforced.

Positive sanctions are rewards of various kinds.

Negative sanctions are various types of punishment.

A **social class** is a group of people who share a similar economic situation, such as a similar occupational level, income and ownership of wealth.

Income is a flow of money which people obtain from work, from their investments, or from the state.

Wealth is property in the form of assets which can, in general, be sold and turned into cash for the benefit of the owner.

Life chances are the chances of obtaining those things defined as desirable and of avoiding those things defined as undesirable in any society.

Social mobility refers to the movement of groups or individuals up or down the social hierarchy, from one social class to another.

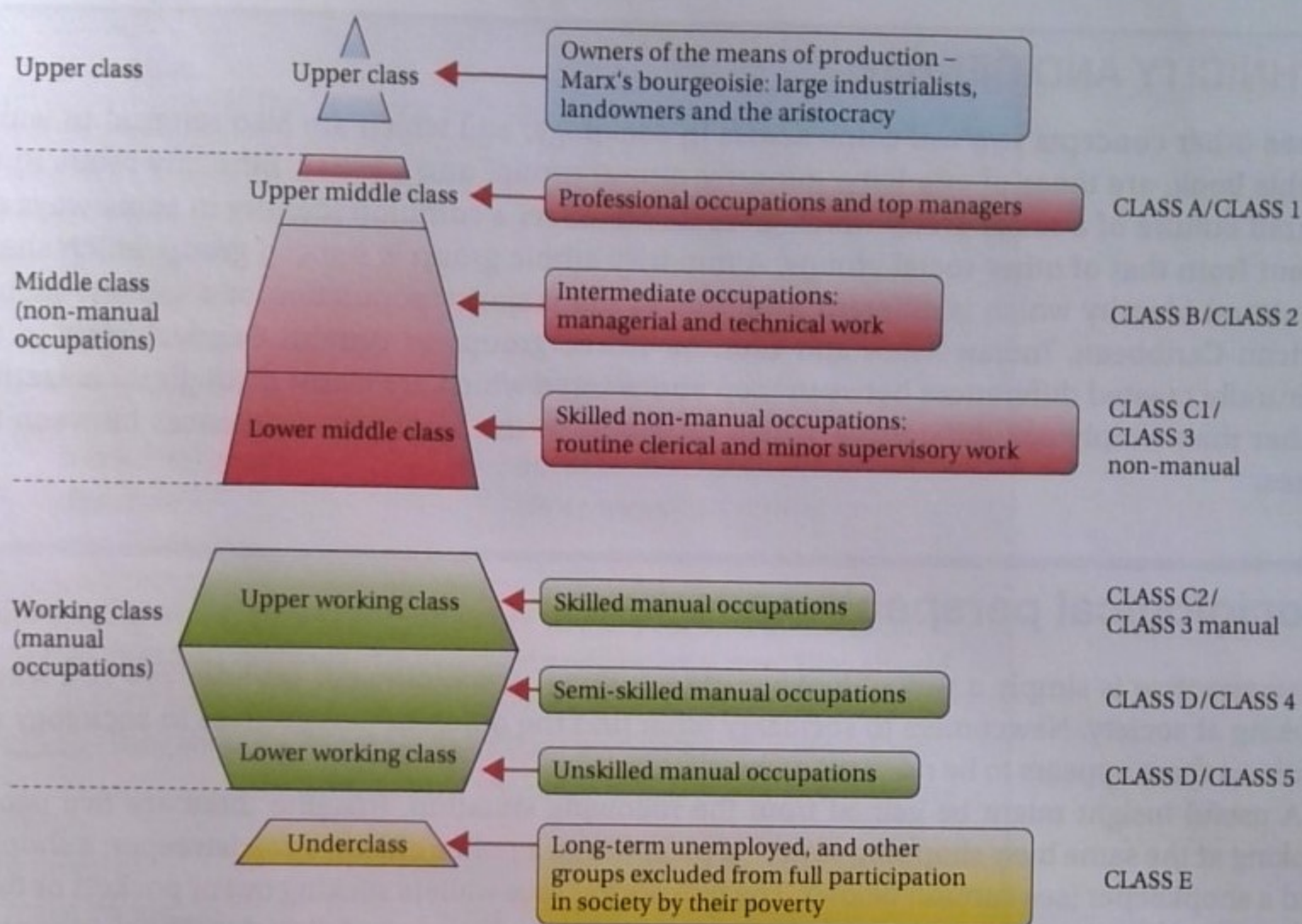


Figure 1.1 The class structure

- The **middle class** is a large class, and refers to those in non-manual work – jobs which don't involve heavy physical effort, and which are usually performed in offices and involve paperwork or ICT (information and communication technology) of various kinds. Some argue that those in the lowest levels of non-manual work, such as supermarket check-out operators and those in routine office work, should really be included in the working class, as their pay and working conditions are more like those of manual workers than like those of many sections of the middle class.
- The **working class** is one of the largest social classes, referring to those working in manual jobs – jobs involving physical work and, literally, work with their hands, like factory or labouring work.
- The **underclass** is a small class, and refers to a group of people who are right at the bottom of the class structure, and whose poverty often excludes them from full participation in society. The term 'underclass' is used in different ways, and is a controversial concept. It is discussed more fully in chapter 7 on work, poverty and welfare.

Figure 1.1 illustrates the class structure of modern Britain, and is a guide to the use of the concept of social class in this book.

Status

The term **status** is used in sociology in two main ways. It is often used to refer to the role someone occupies in society, like a father, worker or consumer. It is also sometimes used to refer to the ranking of individuals in society according to the differing amounts of prestige or respect given to different positions by other members of that group or society – people's social standing in the eyes of others. **Ascribed status** is status given by birth or family background, which, in general, cannot be changed by individuals. Examples of such status include a person's age, ethnic group, sex, or place or family of birth. **Achieved status** refers to any social position or position of prestige that has been achieved by an individual's own efforts, such as through education, skill and talent, promotion at work and career success.

The **upper class** consists of those who are the main owners of society's wealth.

The **middle class** consists of those in non-manual work – jobs that are usually performed in offices and involve paperwork or computer work.

The **working class** consists of those working in manual jobs, such as factory or labouring work.

The **underclass** is the social group right at the bottom of the social class hierarchy, consisting of those who are in some ways cut off, or excluded, from the rest of society.

Status sometimes refers to the role position someone occupies in society, but more commonly refers to the amount of prestige or social importance a person has in the eyes of other members of a group or society.

Ascribed status is status given by birth or family background, which, in general, cannot be changed by individuals.

Achieved status is status that is achieved by an individual's own efforts or talents.

ETHNICITY AND GENDER

Three other concepts you will come across in sociology, and which are also referred to widely in this book, are those of **ethnicity**, **minority ethnic group**, and **gender**. Ethnicity refers to the shared culture of a social group which gives its members a common identity in some ways different from that of other social groups. A minority ethnic group is a social group which shares a cultural identity which is different from that of the majority population of a society, such as African-Caribbean, Indian Asian and Chinese ethnic groups in Britain. Gender refers to the culturally created differences between men and women which are learnt through socialization, rather than simply **sex** differences, which refer only to the biological differences between the sexes.

Sociological perspectives

A **perspective** is simply a way of looking at something. A **sociological perspective** is a way of looking at society. Newcomers to sociology often find the different perspectives in sociology difficult, as there appears to be no 'right answer'.

A useful insight might be gained from the following situation. Imagine there are five people looking at the same busy shopping street – a pickpocket, a police officer, a roadsweeper, a shopper and a shopkeeper (see cartoon below). The pickpocket sees wallets sticking out of pockets or bags, and an opportunity to steal. The police officer sees potential crime and disorder. The roadsweeper sees litter and garbage left by everyone else. The shopper might see windows full of desirable consumer goods to buy, and the shopkeeper sees only potential customers, and possibly shoplifters. All are viewing the same street, but are looking at different aspects of that street. What they see will depend on their 'perspective' – what they're looking for. They might all be seeing different things, but you can't really say any of their views is more correct than another – though you might think some views provide a more truthful, more rounded and fuller description of the street than others do.

Sociological perspectives are basically similar, in that they are the different viewpoints from which sociologists examine society. Different sociological perspectives simply emphasize and explain

Ethnicity refers to the shared culture of a social group which gives its members a common identity in some ways different from that of other social groups.

A **minority ethnic group** is a social group which shares a cultural identity which is different from that of the majority population of a society.

Gender refers to the culturally created differences between men and women which are learnt through socialization.

Sex refers to the biological differences between men and women, as opposed to culturally-created gender differences.

A **perspective** is a way of looking at something.

A **sociological perspective** involves a set of theories which influences what is looked at when studying society.



People may view the same scene from different perspectives

Activity

Using the word list below, fill in the blanks in the following passage. Each dash represents one word.

identity	social structure	values
social control	norms	social mobility
status	working class	role conflict
value freedom	ascribed status	status
social class	positive	upper class
achieved status	socialization	objectivity
ethnicity	roles	underclass
minority ethnic group	social institutions	negative sanctions
social classes	deviance	life chances
gender	social classes	

Sociology involves studying the social world, but as sociologists are themselves part of this social world, they need to take care that they look at things in a detached and impartial way. They should approach research in an open-minded way, considering all the evidence before making up their minds. This is known as _____. They should also try not to let their own beliefs and prejudices influence their research. This _____ is important if sociology is to be seen as something more than newspaper journalism.

Society is constructed of a range of _____, like the family, religion, the education system and the law. These make up the _____ – the 'building blocks' of society. Sociologists generally believe that people learn the culture of their society, and this learning process is known as _____. For example, males and females often learn to behave in different ways. This difference is known as _____. The learning process influences the formation of the individual's _____ – how they see and define themselves and how others see and define them. _____ refers to the shared culture of a social group which gives its members a common identity in some ways different from that of other social groups. If a group has a cultural identity different from the majority population of a society, such as black and Asian groups in Britain, it is known as a _____.

Everyone in society is expected to behave in particular ways in particular situations, and these patterns of expected behaviour are known as _____, but sometimes these come into conflict with each other, causing _____.

Every society has sets of guidelines for behaviour. _____ establish the important standards about what is important in a society and what is right or wrong. _____ provide rules about how to behave in particular situations.

People are encouraged to conform to these rules by _____, which is carried out by a range of rewards and punishments known as _____ and _____. Non-conformity to social rules is known as _____.

A _____ is a group of people who share a similar economic situation, and this can have an important influence on their chances of obtaining the desirable, and avoiding the undesirable, things in life – their _____. The two largest _____ are the _____ and the middle class. The main owners of society's wealth are known as the _____, while the very poorest group, which is excluded from full participation in society by poverty, is known as the _____. Sometimes people can move up or down between _____, and this is known as _____. Some people and some positions in society are ranked by others in terms of different amounts of prestige or respect, and this is known as _____. If this is given by birth or family background, it is known as _____. However, some people can achieve their _____ through their own individual efforts and talents. This is known as _____.

The solution to this activity can be found on the teachers' pages of www.politybooks.com/browne.

different aspects of society. Often, debates between and criticisms of these different perspectives help us to understand social issues much more clearly.

What follows is an introduction to some of these sociological perspectives. These perspectives are often best understood by looking at particular areas, and this book will explore them further in various chapters, building on and illustrating what is said below.

Sociological perspectives centre on the themes of how much freedom or control the individual has to influence society. To what extent is the individual's identity moulded by social forces outside her or his control? How much control does the individual have over these social forces, and how free are individuals to form their own identities?

There are two main approaches here:

- the sociology of system, often referred to as **structuralism**.
- the sociology of action – social action or interpretivist theories.

STRUCTURALISM

Structuralism is concerned with the overall structure of society, and the way social institutions, like the family, the education system, the media and work, act as a constraint on, or limit and control, individual behaviour. Structuralist approaches have the following features:

- The behaviour of individual human beings, the way they act (their social action) and the formation of their identities are seen as being a result of social forces which are external to the individual – the individual is moulded, shaped and constrained by society through socialization, positive and negative sanctions, and material resources like income and jobs. For example, institutions like the family, the education system, the media, the law and the workplace mould us into our identities. According to the structuralist approach, the individual is like a puppet, whose strings are pulled by society. We might see people almost like jelly, poured into a 'social mould' to set.
- The main purpose of sociology is to study the overall structure of society, the social institutions which make up this structure, and the relationships between these social institutions (or the various parts of society) such as the links between the workplace and the economy, the economy and the political system, the family and the education system, and so on. The focus of sociology is on the study of social institutions and the social structure as a whole, not on the individual. This is sometimes referred to as a **macro approach**.

Structuralism is illustrated in the cartoon on the right.

Activity

- 1 How much is our behaviour moulded by social forces beyond our control? Try to think of all the factors which have contributed to the way you are now, and which prevent you from behaving in any way you like. You might consider factors like the influences of your parents and family background, the media, experiences at school, your friendship groups, income and so on.
- 2 Imagine you were creating an ideal society from scratch. Plan how you would organize it, with particular reference to the following issues:
 - the care and socialization of children.
 - the passing on of society's knowledge and skills from one generation to the next.
 - the production of food and other goods necessary for survival.
 - how you would allocate food and other goods to members of society.
 - the establishment and enforcement of rules of behaviour.
 - how you would deal with people who didn't conform to social rules.
 - how you would coordinate things and resolve disputes between members of society.
- 3 Consider how your ideal society is similar to, or different from, the organization of contemporary Britain. How would you explain these differences?

Structuralism is a perspective which is concerned with the overall structure of society, and sees individual behaviour moulded by social institutions like the family, the education system, the mass media and work.

A **macro approach** focuses on the large-scale structure of society as a whole, rather than on individuals.



Structural approaches see individuals formed by the wider social forces making up the social structure of society

Functionalism is a sociological perspective which sees society as made up of parts which work together to maintain society as an integrated whole.

Functional prerequisites are the basic needs that must be met if society is to survive.

Value consensus is a general agreement around the main values and norms of any society.

Marxism is a structural theory of society which sees society divided by conflict between two main opposing social classes, due to private ownership of the means of production.

The **means of production** are the key resources necessary for producing society's goods.

The **relations of production** are the forms of relationship between those people involved in production, such as cooperation or private ownership and control.

Ideology is a set of ideas, values and beliefs that represents the outlook, and justifies the interests, of a social group.

There are two main varieties of structuralism: functionalism (consensus structuralism) and Marxism (conflict structuralism).

Functionalism (consensus structuralism)

Functionalism is most closely associated with the work of the French sociologist Émile Durkheim (1858–1917) and the American Talcott Parsons (1902–79), who are referred to in various parts of this book. Functionalism sees society built up and working like the human body, made up of interrelated parts which function for, or contribute to, the maintenance of society as a whole. For example, in order to understand the importance of the heart, lungs and brain in the human body, we need to understand what function or purpose each carries out and how they work together in providing and maintaining the basic needs of human life. Similarly, functionalists argue that any society has certain **functional prerequisites** (certain basic needs or requirements) that must be met if society is to survive. These include the production of food, the care of the young and the socialization of new generations into the culture of society. Social institutions like the family or education exist to meet these basic needs, in the same way as we have to have a heart and lungs to refresh our blood and pump it around our bodies.

Just as the various parts of the human body function in relation to one another and contribute to the maintenance of the body as a whole, so, according to functionalist sociology, social institutions meet functional prerequisites, maintaining the social system and order and stability in society. In this view, social institutions like the family, education and work are connected and function in relation to one another for the benefit of society as a whole. Stability in society is based on socialization into norms and values on which most people agree. These shared norms and values are known as a **value consensus**. It is this value consensus which functionalists believe maintains what they see as a peaceful, harmonious society without much conflict between people and groups.

Activity

Try to think of all the connections or links you can between the following institutions – for example, how what happens in the family may influence what happens at school and educational achievement:

- the family and the education system
- the family and the workplace
- education and the workplace

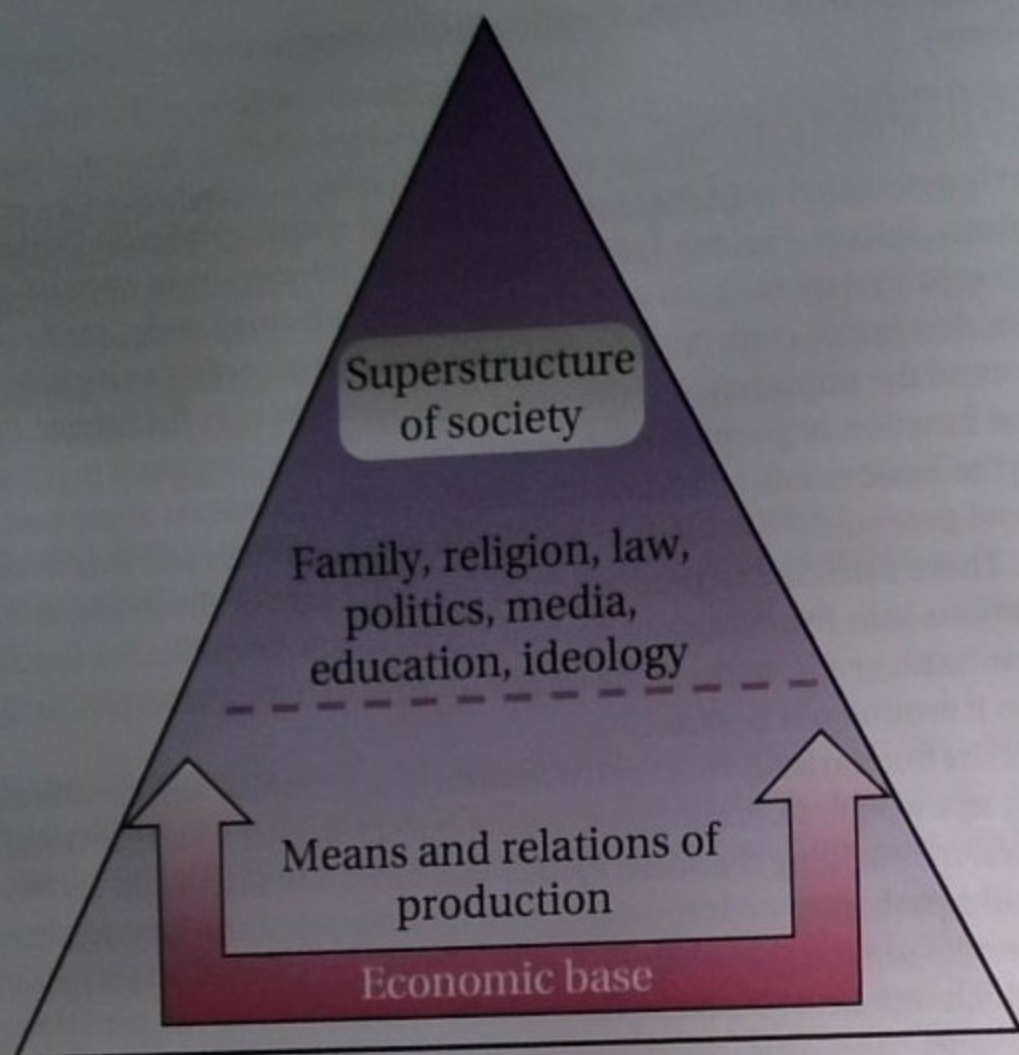
Marxism (conflict structuralism)

The term **Marxism** comes from the work of Karl Marx, who lived from 1818 to 1883.

Base and superstructure Marx believed that the economy was the driving force in society, and it was this that determined (or influenced) the nature of social institutions, and people's values and beliefs. Marxism sees the structure of society divided into two main parts, illustrated in figure 1.2.

- 1 The economic base, or *infrastructure*, which underpins and determines everything else in society; this consists of:
 - the **means of production**, like the land, factories, raw materials, technology and labour necessary to produce society's goods.
 - the **relations of production**: the relations, such as shared ownership or private ownership, between those involved in production; who controls production; and the relationship between owners and non-owners, e.g. whether people are forced to work, like slaves, or paid for their work.
- 2 The *superstructure*, which includes society's social institutions, such as the family, education, the media, religion and the political system, and beliefs and values (**ideology**), which Marx saw as primarily determined (or influenced) by the economic system.

Figure 1.2 The base and superstructure in Marxist theory



Surplus value and exploitation In a capitalist society, the means of production are privately owned, and most people depend on the owners for employment. Marx argued that workers produce more than is needed for employers to pay them their wages – this ‘extra’ produced by workers is what Marx called **surplus value**, and provides profit for the employer. For example, in a burger chain, it is the workers who make, cook, package and serve the burgers, but only half the burgers they sell are necessary to cover production costs and pay their wages. The rest of the sales provide profit for the owners of the burger chain. This means that the workers who produce the burgers do not get the full value of their work, and they are therefore being exploited.

Activity

Do you think those who produce the wealth should get the full share of what they produce? Do you think most goods today are produced because people need them, or because they can be persuaded to buy them by advertising? See what other people think about this.

Capitalists and workers Marx argued that there were two basic social classes in capitalist industrial society: a small wealthy and powerful class of owners of the means of production (which he called the **bourgeoisie** or **capitalists** – the owning class) and a much larger, poorer class of non-owners (which he called the **proletariat** or working class). The proletariat, because they owned no means of production of their own, had no means of living other than to sell their labour, or **labour power** as Marx called it, to the bourgeoisie in exchange for a wage or salary. The capitalists exploited the working class by making profits out of them by keeping wages as low as possible instead of giving the workers the full payment for the goods they’d produced.

Class conflict Marx asserted that this exploitation created major differences in interest between the two classes, and this created conflict. For example, the workers’ interests lay in higher wages to achieve a better lifestyle, but these would be at the expense of the bosses’ profits. The bosses wanted higher profits to expand their businesses and wealth, but this could only be achieved by keeping wages as low as possible and/or by making the workers produce more by working harder.

Surplus value

is the extra value added by workers to the products they produce, after allowing for the payment of their wages, and which goes to the employer in the form of profit.

The bourgeoisie

(or **capitalists**) is the class of owners of the means of production in industrial societies, whose primary purpose is to make profits.

The **proletariat** is the social class of workers who have to work for wages as they do not own the means of production.

Labour power

refers to people’s capacity to work. People sell their labour power to the employer in return for a wage, and the employer buys only their labour power, and not the whole person.

Class conflict is the conflict that arises between different social classes. It is generally used to describe the conflict between the bourgeoisie and proletariat in Marxist views of society.

The **ruling class** is the social class of owners of the means of production, whose control over the economy gives them power over all aspects of society, enabling them to rule over society.

The **dominant ideology** (or **ruling class ideology**) is the set of ideas and beliefs of the most powerful groups in society, which influences the ideas of the rest of society. **False consciousness** is a failure by members of a social class to recognize their real interests.

Class consciousness is an awareness in members of a social class of their real interests. **Communism** refers to an equal society, without social classes or class conflict, in which the means of production are the common property of all.

The interests of these two classes are therefore totally opposed, and this generates conflict between the two social classes (**class conflict**). Marx believed this class conflict would affect all areas of life.

The ruling class Marx argued that the owning class was also a **ruling class**. For example, because they owned the means of production, the bourgeoisie could decide where factories should be located, and whether they should be opened or closed down, and they could control the workforce through hiring or firing. Democratically elected governments could not afford to ignore this power of the bourgeoisie, otherwise they might face rising unemployment or other social problems if the bourgeoisie decided not to invest its money.

Dominant ideology Marx believed the ruling or dominant ideas in any society, what he called the **dominant ideology**, were those of the owning class (hence it is sometimes also called **ruling class ideology**) and the major institutions in society reflected those ideas.

For example, the law protected the interests of the owning class more than it did those of the workers; religion acted as the 'opium of the people', persuading the working class to accept their position as just and natural (rather than rebelling against it), by 'drugging' them and inducing hallucinations of future rewards in heaven for putting up with their present suffering; the bourgeoisie's ownership of the media meant only their ideas were put forward. In this way, the workers were almost brainwashed into accepting their position. They failed to recognize they were being exploited and therefore did not rebel against the bourgeoisie. Marx called this lack of awareness by the working class of their own interests **false consciousness**.

Revolution and communism However, Marx thought that one day the circumstances would arise in which the workers did become aware of their exploitation. They would develop **class consciousness** (an awareness of their real interests and their exploitation) and would join together to act against the bourgeoisie through strikes, demonstrations and other forms of protest. This would eventually lead to a revolution against and overthrow of the bourgeoisie. The means of production would then be put in the hands of the state and run in the interests of everyone, not just of the bourgeoisie. Marx foresaw this leading to a new form of society which he called **communism**. This new communist society would be an equal society, in which the means of production would be the common property of all, and would be without exploitation, without classes and without class conflict.

Marx therefore saw society based on the exploitation of one large class by a small group of owners, creating social classes with opposing interests, and inequalities of wealth and power in society. Rather than seeing society functioning harmoniously as the functionalists do, Marxists see society based on conflict between rival social classes (class conflict) with social institutions serving

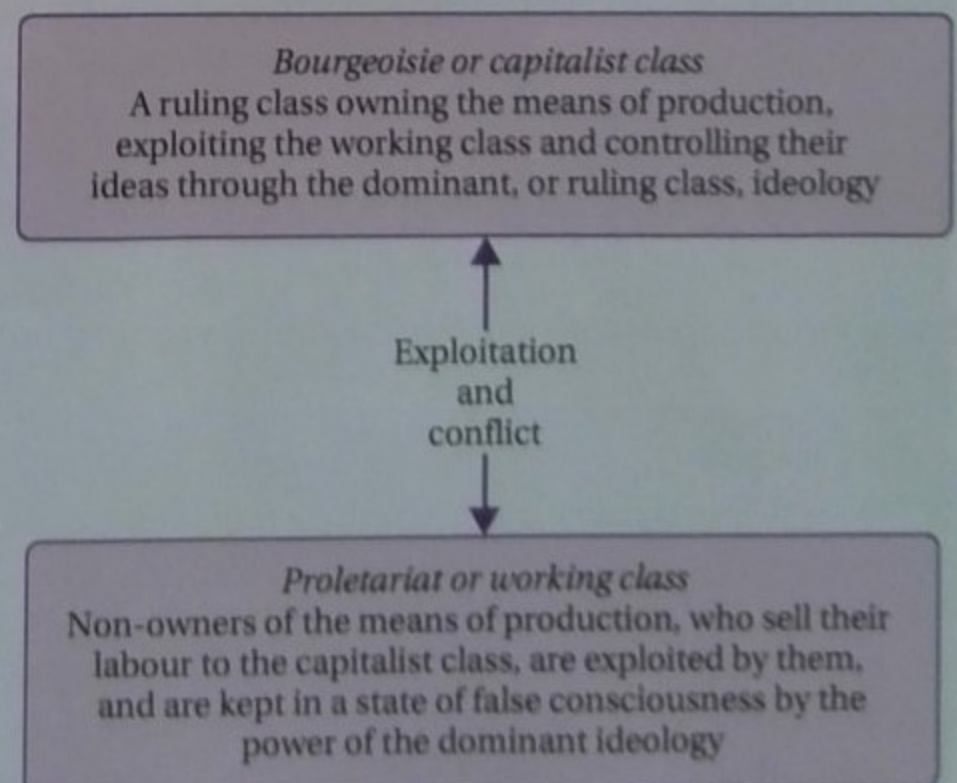


Figure 1.3 A summary of the Marxist view of society

to maintain the interests of a ruling class. However, like functionalists, Marxists see the behaviour of individuals as still largely determined or moulded by social institutions.

Activity

Comparing the views of functionalists and Marxists, which view of society do you think provides the most accurate and useful insights into the way British society is currently organized? Is it mainly based on consensus or conflict? Give reasons for your answer, with examples to illustrate the points you make.

SOCIAL ACTION OR INTERPRETIVIST THEORIES

Individual behaviour in everyday social situations is the main focus of **social action** or **interpretivist** approaches. These theories are concerned with discovering and thereby understanding the processes by which interactions between individuals or small groups take place, how people come to interpret and see things as they do, how they define their identities, and how the reactions of others can affect their view of things and their sense of their own identity.

Social action or interpretivist theories include the following features:

- Society and social structures/institutions are seen as the creation of individuals. An emphasis is placed on the free will of people to do things, in how they act and form their identities, rather than on the **determinism** of structuralism. Determinism means that the activities and identities of individuals are moulded by forces beyond their control, and they have little control or choice in how they behave. It almost suggests people are programmed to behave the way they do by society.
- An emphasis is placed on the individual and everyday behaviour rather than the overall structure of society. The focus of sociology is on the individual or small groups of individuals, not on the social structure as a whole. Rather than studying general trends and the wider causes of crime, for example, interpretivists are more likely to study a juvenile gang, to see how they came to be seen and labelled as deviant, and how they themselves see the world. This is sometimes referred to as a **micro approach**.
- People's behaviour is viewed as being driven by the meanings they give to situations: their definitions of a situation, or the way they see things and therefore behave, become very important. For example, a parent might interpret a baby crying as a sign of tiredness, hunger, fear or illness. The action the parent takes – putting the baby to bed, feeding her, comforting her or taking her to the doctor – will depend on how the parent defines the situation, and to understand the parent's behaviour we have to understand the meaning he or she gives to the baby's crying. In turn, how the parent acts in response to the meaning given to the baby's behaviour is likely to affect the baby's behaviour – whether it stops crying because it is no longer tired, hungry, afraid or ill.
- The main purpose of sociology is to study, uncover and interpret the meanings and definitions individuals give to their behaviour.

Social action approaches are illustrated in the cartoon on the right.

Activity

- 1 How do the attitudes and interpretations of other people affect your view of yourself? Give examples to illustrate the points you make.
- 2 Imagine you wanted to study the family and the education system. Suggest three things for each institution you might be interested in if you adopted a structuralist approach, and three things for each institution if you adopted an interpretivist approach.

Social action theories or interpretivist approaches

are perspectives which emphasize the creative action which people can take, rather than seeing them as simply passive victims of social forces outside them.

Determinism

is the idea that people's behaviour is moulded by their social surroundings, and that they have little free will, control or choice over how they behave.

A micro approach

focuses on small groups or individuals, rather than on the structure of society as a whole.



Social action or interpretivist theories emphasize the free will and choice of individuals, and their role in creating the social structure

Symbolic interactionism is a sociological perspective which is concerned with understanding human behaviour in face-to-face situations, and how individuals and situations come to be defined in particular ways through their encounters with other people.

Labelling refers to defining a person or group in a certain way – as a particular 'type' of person or group.

Symbolic interactionism (Interactionism)

Symbolic interactionism, commonly referred to as simply 'interactionism' is a social action perspective particularly concerned with understanding human behaviour in face-to-face situations, and how individuals and situations come to be defined or classified in particular ways. This is known as **labelling**. It is also concerned with the consequences for individual behaviour of such definitions, since people will behave according to the way they see situations. For example, the sociologist's task is to understand the point of view and experience of, say, the disillusioned and hostile student who hates school, as well as of the teachers and others who label him or her as 'deviant'. Sociologists should try to understand how and why teachers classify some students as deviant, and what happens to the behaviour of those students once they have been classified in that way.

STRUCTURATION: A MIDDLE WAY BETWEEN STRUCTURE AND ACTION

In real life, society is probably best understood using a mixture of both structural and action approaches. In other words, constraints from social institutions, like the family, work (and the income it does or doesn't produce), the law and education, limit and control the behaviour of individuals or groups, and have important influences on the formation of individual and group identities. However, individuals can, within limits, make choices within those structures and act accordingly. For example, the school is part of the education system – a social structure. Young people are constrained (forced) by law to go to school, and that school continues to exist even after generations of young people have come and gone. It therefore has an existence separate from the individuals who attend that school at any one time. That structure continues only so long as people support the law and agree to attend school – if everyone stopped sending their children to school, the system would either have to be changed or it would collapse. This shows human beings create and reinforce, or can change or destroy, these structures.

If we take a particular school or group of schools, while they are constrained by the demands of the national curriculum, the laws on education and the income they have, what happens within each individual school is controlled to some degree by the people closely connected to it – governors, students, teachers and parents. If attendance is poor, behaviour dreadful, teaching quality inadequate, exam results a catastrophe, and the school has a weak or incompetent headteacher, we may see this as a failing school. It might be inspected by Ofsted (the Office for Standards in Education, Children's Services and Skills), and officially classified as a school requiring 'special



What consequences might follow for someone who has been labelled a deviant?



Structuralism

Social action or
interpretivist theories

Structuration

measures' to put it right. If parents opt to send their children to another school, it may face declining income, making things worse. As a result, it might face closure.

However, the school might be dramatically improved by teachers and others in the school community working harder to try and turn the school around. We might then eventually see it as a 'good' school. The school might be held up as a showpiece of improvement by the government, and used as a model or 'beacon school' for all other schools to follow. This change shows that, within social structures like education, human action – human activity – can make differences by changing those structures.

This means that, while people operate within the constraints of the social structure, they can also act, make choices, and sometimes change that social structure. It has to be supported by people, and constantly recreated: parents have to send their children to school because it is against the law not to do so, and most parents don't question this. But they do have to agree to this, and there are lots of cases where parents refuse to send their children to school because they believe there is something wrong with the school. If they refuse, especially a lot of them, then there would undoubtedly be a change in the schooling system.

This third or middle way, between structuralism and action theories, recognizes the importance both of the constraints of social structure and of choice: the actions people can take to accept or change those structures. This is Anthony Giddens's highly influential theory of **structuration**.

The three approaches, of structuralism, social action theory and structuration, are illustrated in the cartoon above.

Activity

Some argue that living in society is like living in a goldfish bowl – you are constrained by the bowl, even though you can't see the glass walls. In the light of what you have read in this chapter, discuss in a group to what extent you think this is an accurate view of society. Give reasons for your answers.

FEMINIST PERSPECTIVES

Feminism examines society particularly from the point of view and interests of women. Feminists argue that a lot of mainstream sociology has been focused on the concerns of men – 'malestream

Structuration is an approach between structuralism and social action theory. It suggests that, while people are constrained by social institutions, they also have choice and can at the same time take action to support or change those institutions.

Feminism is a view that examines the world from the point of view of women, who are seen as disadvantaged, with their interests ignored or devalued in society.

Marxist feminism

emphasizes the way in which women are doubly exploited – both as workers and as women.

Radical feminism

focuses on the problem of men and male domination under **patriarchy** – the system whereby males dominate in every area of society.

Liberal feminism

focuses on measures to ensure that women have equal opportunities with men within the present system.

sociology' – and has failed to deal with the concerns and interests of women and the unequal position they have traditionally occupied in society. There are a number of strands within feminist approaches, but three of the main ones are **Marxist feminism**, **radical feminism** and **liberal feminism**. Marxist feminism takes a Marxist approach to the study of women and women's interests, and emphasizes the way in which women are doubly exploited – both as workers and as women. Radical feminism tends to focus more on the problem of **patriarchy** – the system whereby males dominate in every area of society, such as the family, the workplace and politics. For radical feminists, the main focus is on the problem of men and male-dominated society. Liberal feminism emphasizes the rights of women as individuals, and believes in removing all forms of discrimination to establish equality of opportunity for women with men. They want to ensure that women have equal opportunities with men within the present system, through steps such as changes to the law to stop sex discrimination, establishing equal pay, removing obstacles to women's full participation in society, and better childcare measures so that women can play their full part in paid employment. Marxist feminism and radical feminism fundamentally challenge the way society is presently organized and seek major social change, while liberal feminism basically accepts the system as it is but seeks to ensure women have equal opportunities with men within that system.

NEW RIGHT PERSPECTIVES

The **New Right** is more a political philosophy than a sociological perspective, and is associated mainly with the years of the Conservative government in Britain between 1979 and 1997 though some New Right ideas resurfaced during the 2010-15 Conservative–Liberal Democrat coalition government. This approach is, however, found in the work of some sociologists, and is referred to in various parts of this book. This approach has four main features:

- *An emphasis on individual freedom and self-interest*, and the need to reduce the power of the state to the minimum, reducing control of the individual by unnecessary state interference. Self-interest is given priority over the needs and welfare of others.
- *Reduced spending by the state*, by making individuals more self-reliant. An example is cutting welfare benefits and encouraging people into work to make them 'stand on their own two feet', and not expecting them to be dependent on the state for support if they are physically and mentally capable of supporting themselves. Lower taxes are seen as a means of increasing incentives for individuals and businesses to succeed.
- *A defence of the free market*. This means that free competition between individuals, companies, schools and other institutions is encouraged, to give individuals maximum choice between competing products, for instance in healthcare and education. An example might be giving parents a free choice of schools as consumers of education, and the right to reject some schools in favour of others, just as people choose between competing products in a supermarket. Support for private healthcare and the selling-off to private companies of state-owned industries like gas, electricity, water, British Airways and British Telecom were seen as ways of introducing competition in these areas, on the assumption that private companies with more competition would lead to lower prices and better-quality services or products.
- *A stress on the importance of traditional institutions and values*, such as traditional family life and traditional education, and a condemnation of anything that challenges these values. For example, lone parent families have been viciously attacked by the New Right, and blamed for a whole range of social problems, such as poor discipline and underachievement at school, immorality, crime, a culture of laziness, welfare dependency and the lack of a work ethic, and the existence of poverty.

The New Right

approach stresses individual freedom and self-help and self-reliance, reduction of the power and spending of the state, the free market and free competition between private companies, schools and other institutions, and the importance of traditional institutions and values.

POSTMODERNISM

Postmodernism is an approach in sociology, as well as in other subjects, which stresses that society is changing so rapidly and constantly that it is marked by chaos, uncertainty and risk. Social structures like the family or social class are breaking down, and are being replaced by a whole range of different and constantly changing social relationships. Postmodernists argue that it is nonsense to talk of an institution called the family, for example, as people now live in such a wide range of ever-changing personal relationships. Gay and lesbian couples, cohabiting heterosexual couples who do not marry, multiple partners, divorce and remarriage, lone parents, stepparents and step-children, dual-income families with both partners working, people living alone, people living in shared households with friends, couples who have differing arrangements for organizing household tasks: all mean that any notion of the 'typical family' or 'the family as an institution' is absurd.

Postmodernists suggest society and social structures have ceased to exist, and have been replaced by a mass of individuals making individual choices about their lifestyles and identities, free from traditional constraints like social class, gender or ethnicity. Society is fragmenting into a mass of individuals and groups with such a wide diversity of interests and lifestyles, and is so constantly and rapidly changing, that it is essentially chaotic. This means that societies can no longer be understood through the application of 'big' theories or grand stories (called **metanarratives** – master narratives) like Marxism or functionalism, which seek to explain society as a whole. In any case, for postmodernists there is no single 'true' theory – no explanation is any better than any other, and different theories are just a variety of different points of view of equal value.

Postmodernists believe there are few of the social constraints on people that structuralist approaches identify. In postmodern societies, the emphasis is on individuals as consumers, making their own choices in education, health, their personal relationships and lifestyle. People can now form their own identities – how they see and define themselves and how others see and define them – and they can be whatever they want to be. People are free to make choices about their lifestyles, and the image they want to project to other people. Postmodern society involves a media-

Postmodernism

is an approach that stresses that society is changing so rapidly and constantly that it is marked by chaos, uncertainty and risk, and is fragmented into many different groups, interests and lifestyles.

A **metanarrative** is a broad all-embracing 'big theory' (literally, a 'big story') or explanation for how societies operate.

Activity

Go through the following statements, and classify them as one of the following:

- Functionalist ● Marxist feminist ● liberal feminist ● postmodernist
- New Right ● Marxist ● radical feminist ● interpretivist

- (a) We will challenge all aspects of society not relevant to women, bring about a complete female takeover, eliminate the male sex and begin to create a female world.
- (b) The family is one of the main building blocks in creating the shared values which are such an important part of a stable society.
- (c) There are conflicts between the rich and the poor in our society. This is hardly surprising, given that the richest 10 per cent of the population own over half the country's wealth.
- (d) To make sure women have equal opportunities with men, there must be more free childcare provided.
- (e) Women are exploited both as women and as workers – they get exploited in paid employment, and they get exploited at home, where they do most of the housework and childcare and get nothing for it.
- (f) The ruling ideas in society are those of the ruling class.
- (g) Truth is whatever you choose to believe.
- (h) Some people may see an amber traffic light as a warning to speed up before it turns red. Others may see it as a sign to slow down before stopping. In order to understand such behaviour, you need to understand the meaning people give to events.
- (i) The education system is of major importance in preparing a well-trained and qualified labour force so the economy can develop and grow.
- (j) The education system prepares an obedient workforce which won't rock the boat and complain about being exploited at work.

- (k) A person's identity is purely a matter of her or his personal choice, regardless of social factors like their class, gender or ethnicity.
- (l) If you think people are out to get you, even if they're not, then this is likely to affect the way you behave. To understand behaviour, we have to understand people's point of view.
- (m) Women will never achieve equality as long as men hold all the positions of power in society.
- (n) It is in everyone's interests to pull together at work for the benefit of society as a whole.
- (o) Although girls now do better than boys in education, they could do better still. We must make sure that any obstacles to girls' progress in school are removed.
- (p) We must make sure women get equal pay for equal work.
- (q) Some students are almost bound to fail, because teachers give them the impression that they're thick, and this undermines the self-confidence of the students, who then think it isn't worth bothering.
- (r) The welfare state has produced an underclass of people who are idle and don't want to work, and are content to scrounge off overgenerous welfare state benefits rather than get a job to support themselves.

The solution to this activity can be found on the teachers' pages of www.politybooks.com/browne.

saturated consumer culture in which individuals are free to pick 'n' mix identities and lifestyles, chosen from a limitless range of constantly changing consumer goods and leisure activities, which are available from across the globe.

Sociological problems, social problems and social policy

A **social problem** is something that is seen as being harmful to society in some way, and needs something doing to sort it out.

A **sociological problem** is any social issue that needs explaining.

Social problems are matters that are seen as being harmful to society in some way, and as needing some action to sort them out. A social problem is nearly always a **sociological problem** – a social issue that needs explaining – but not all sociological problems are social problems.

Very often sociologists have been able to show by research that many social problems are not simply a result of the behaviour of individuals, but are created by wider social factors. A useful example is that of accidents.

ACCIDENTS AS A SOCIAL AND A SOCIOLOGICAL PROBLEM

Accidents are a social problem, and the accident statistics show a clear social pattern in terms of age, class and gender. For example, young people and old people, the poor and males are more likely to die or be seriously injured because of an accident. Accidents may happen to us individually, and sometimes randomly, but the causes are often socially influenced, by factors such as poor-quality housing, inadequate home care for the elderly, low income, dangerous working conditions and a dangerous environment, with busy roads and no safe play areas for children. Accidents provide an often dramatic and tragic, but nevertheless excellent, example of how seemingly random or individual experiences and events are in fact socially patterned and socially influenced.

The study of accidents shows how clear-sighted C. Wright Mills (1970) was when he wrote about the distinction between 'the personal troubles of milieu' (immediate social surroundings) and 'the public issues of social structure'. Every single accident is a personal experience but the social pattern of these experiences in Britain every year is for all of us a social problem – not least because of the harm they cause and the billions of pounds spent treating them by the National Health Service. This social problem is also a sociological problem – something which needs explaining by sociologists. The pattern of accident statistics illustrates well Mills's distinction between 'personal troubles' and 'public issues' to which we referred above. To paraphrase Mills, when, in a nation of 60 million, only 1 person has an accident, then that is his or her personal trouble, and for its solution we look at the circumstances of that person. But when, in a nation of 60 million, 8 million have accidents, with a clear social pattern, that is a public issue and a social problem, and we cannot hope to find a solution within the personal situations and characteristics of individuals.



Eat well Move more Live longer

The Change4Life campaign is one example of a social policy which seeks to address social problems (in this case, obesity and unhealthy lifestyles)

Sociological research has often made major contributions to the **social policy** solutions needed to tackle social problems like accidents, ill-health, crime, poverty or educational failure. Social policy refers to the packages of plans and actions taken to solve social problems or achieve other goals that are seen as important. These are usually adopted by national and local government or various voluntary agencies. Examples are measures taken to solve social problems like obesity and alcohol abuse and to achieve the goal of a healthier nation, such as the Change4Life campaign (www.nhs.uk/Change4Life), or to improve the educational performance of boys compared to girls. However, sociologists also try to explain social issues that aren't social problems, like the improved performance of females in the educational system, or why the birth rate is declining and why people are having smaller families.

It is this ability of sociology to explain social events and to contribute to the understanding and solution of social problems, and to the social policy solutions adopted, which makes it such a worthwhile, useful and exciting subject.

Social policy refers to the packages of plans and actions adopted by national and local government or various voluntary agencies to solve social problems or achieve other goals that are seen as important.

CHAPTER SUMMARY AND REVISION CHECKLIST

After studying this chapter, you should be able to:

- explain what is meant by a 'social institution' and 'social structure'.
- explain how sociology is different from common-sense and naturalistic explanations.
- define the meaning of socialization, culture, identity, roles, role models, role conflict, values, laws, norms, social control, deviance, and positive and negative sanctions, and explain their importance in understanding human behaviour in human society.
- explain what is meant by 'social class' and identify the main social classes in the contemporary United Kingdom.
- explain what is meant by a sociological perspective, and identify the main features of the structuralist approaches of functionalism and Marxism, and the social action or interpretivist approaches, including symbolic interactionism.
- explain what is meant by structuration, and how it provides a middle way between structural and action perspectives.
- explain the variety of feminist perspectives, and the features of the New Right approach in sociology.
- outline some of the features of postmodernism.
- explain what is meant by, and the differences between, a sociological problem and a social problem, and the contribution of sociology to social policy.