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АНГЛИЙСКИЙ ЯЗЫК ДЛЯ СОЦИОЛОГОВ

ESP

for

SOCIOLOGISTS

МИНИСТЕРСТВО НАУКИ И ВЫСШЕГО ОБРАЗОВАНИЯ
РОССИЙСКОЙ ФЕДЕРАЦИИ

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ИНСТИТУТ ОБЩЕСТВЕННЫХ НАУК И МЕЖДУНАРОДНЫХ ОТНОШЕНИЙ

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АНГЛИЙСКИЙ ЯЗЫК ДЛЯ СОЦИОЛОГОВ

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Пособие включает в себя теоретический и практический материал по шести основным социологическим темам, тексты для чтения и перевода с заданиями, упражнения по грамматике и словообразованию. В конце каждой темы представлен лексический минимум, включающий наиболее употребительную социологическую терминологию. Также пособие содержит тесты, позволяющие оценить знание, понимание и правильность применения обучающимся социологической терминологии. Материалом для подготовки пособия послужили аутентичные учебники и научные работы по социологии. Пособие предназначено для студентов социологических вузов и колледжей, аспирантов и специалистов, занятых в социологической сфере.

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UNIT 1: INTRODUCTION TO SOCIOLOGY

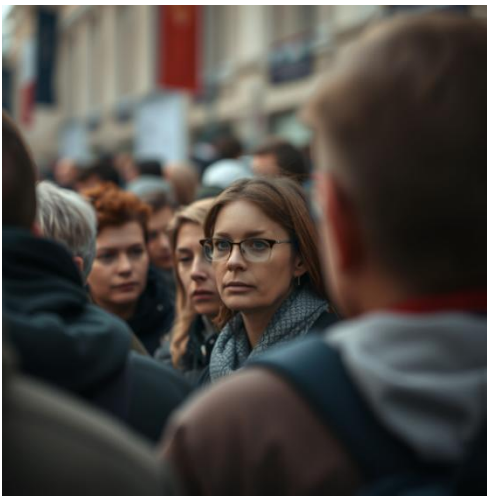
Read Text A. Basic concept of sociology (Part 1)



Sociology is a branch of social science that deals with society. Social relationships are the subject matter of sociology. Sociology is a new science developed only in the 19th century. Even though it is the youngest science, its scope is extremely wide. Man and society and their relationship are the specific areas of study. Sociology which had once been treated as social philosophy or the philosophy of history emerged as an independent social science in the 19th century in France. Auguste Comte, a French philosopher is popularly known as the founding father of Sociology. Comte is accredited with the coining of the term sociology in 1839.

Society

The term ‘society’ is the most fundamental one in Sociology. The term society is derived from the Latin word ‘Socius’ which means companionship or friendship. Companionship means sociability. In Sociology, the term society refers to a complex pattern of the norms of interaction that arise among the people. People are valuable only as agencies of social relationships. A society is intangible. George Simmel has pointed out that sociability is the essence of Society. It indicates that man always lives in the company of other people. Aristotle said “man is a social animal”. Man needs society for his living, working and enjoying life. Society has become an essential condition for human life to arise and to continue. Human life and society always go together.

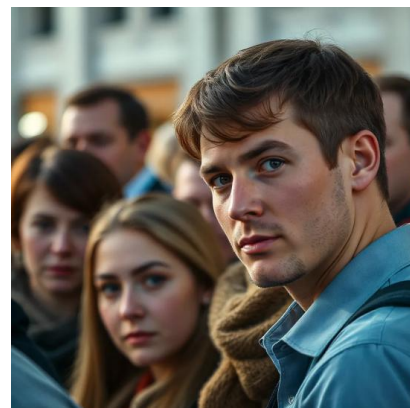


Community

Community is a small homogeneous territorial groups having fixed geographical territory with strong ‘we feeling’. It is human population living within a limited geographical area and carrying on a common interdependent life. It is a distinct cultural group that can embrace natural aspect of social life. It is a distinct cultural group having specific mother tongue, wearing patterns, indigenous skill, locality and distinct way of life.

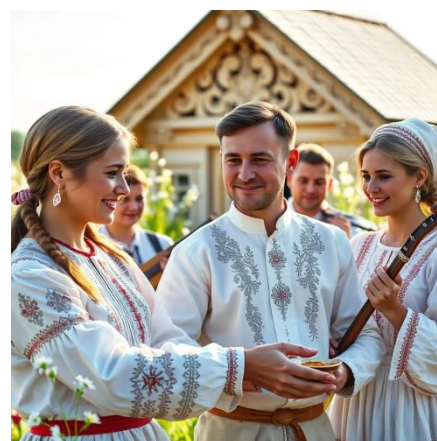
Social groups

A social group is a system of meaningful interaction among two or more than two people. Interaction and common interest are the basic requirements to form a group. Family, neighborhood, school, political party, Mother Group, church, sports club can be taken as examples of groups. Group is the product of collective works to fulfill common goal. There are two types of social group: primary and secondary.



Culture

The term culture is used in a specific sense and it gained popularity in Germany in the 18th century. It was first used in Anthropology by Edward Tylor, an English Scholar in 1871 and has come to be widely used in Sociological discourse in the 19th century. Both society and culture have been invariably employed and there is as yet no general agreement about its meaning. It is impossible to exist a society without culture and a culture without society. So culture is an unavoidable part of society. A culture refers to the distinctive way of life of a group of people, their complete design for living. Culture is a very broad term that includes in itself all our walks of life, our modes of behavior, our philosophies and ethics, our morals and manners, our customs and traditions, our religious, political, economic and other types of activities.



(2634 symbols)

Vocabulary list

scope – область, диапазон

society – общество

companionship – общительность

interaction – взаимодействие

essence – сущность

accredited – приписанный, признанный

coining – создание (нового термина)

social – социальный

intangible – нематериальный

homogeneous – однородный

interdependent – взаимозависимый

distinct – отчетливый, особый

essential – неотъемлемый

condition – условие

indigenous – коренной

primary – основной
 anthropology – антропология
 distinctive – отличительный
 design – проектирование
 behavior – поведение
 indigenous skill – местные навыки
 unavoidable – неизбежный
 ethics – этика
 morals – моральные ценности
 customs – обычаи

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Social relationships, scope of sociology, man and society, social philosophy, term sociology, norms of interaction, sociability, Aristotelian idea, human life, community, homogeneous groups, geographical territory, interdependence, cultural group, specific mother tongue, indigenous skill, territorial way of life, social groups, meaningful interaction, common interest, types of social groups, specific sense, sociological discourse, society and culture, distinctive way of life, design for living, customs and traditions, religious activities, political activities, economic activities.

Exercise II. Find the English equivalents for:

Социальные отношения, область социологии, человек и общество, социальная философия, социология терминов, нормы взаимодействия, общительность, аристотелевская идея, человеческая жизнь, сообщество, однородные группы, географическая территория, взаимозависимость, культурная группа, специфический родной язык, навыки коренных народов, территориальный образ жизни, социальные группы, значимое взаимодействие, общие интересы, типы социальных групп, специфический смысл, социологический дискурс, общество и культура, самобытный образ жизни, дизайн для жизни, обычаи и традиции, религиозная деятельность, политическая деятельность, экономическая деятельность.

Exercise III. Answer the following questions:

1. What is sociology primarily concerned with?
2. In which century did sociology emerge as an independent social science?
3. Who is known as the founding father of sociology?
4. What does the term 'society' derive from, and what does it mean?
5. According to George Simmel, what is the essence of society?
6. How is a community defined in the context of sociology?
7. What are the two types of social groups mentioned in the text?

8. Who first used the term 'culture' in anthropology, and in what year?
9. What is the relationship between society and culture as described in the text?
10. What elements are included in the broad definition of culture?

Exercise IV. Fill in the proper words.

Sociology

Sociology is a field of 1) _____ science that primarily focuses on society and social 2) _____. It is a relatively new science, only emerging in the 19th century, but it has a broad scope of study.

Man and 3) _____ their relationship are the specific areas of study in sociology. Auguste 4) _____, a French philosopher, is known as the founding father of sociology since he coined the term in 1839.

The term 'society' is of utmost importance in sociology, and it refers to a complex pattern of 5) _____ that govern interactions between people. Sociability and companionship are critical components of society, and people are valuable only as a part of social relationships. Aristotle famously said that "man is a social 6) _____," and society is fundamental to human life. Community, another key concept, refers to a limited geographic area with a common, interdependent 7) _____ and a distinct culture.

Social groups are an essential part of sociology, and they are systems of meaningful interaction among people with common interests. Examples of social groups include family, neighborhood, school, church, and political 8) _____. Groups are the product of collective works to fulfill a common goal, and there are two types – primary and secondary.

Culture is a term that has gained popularity in sociological discourse in the 19th century. It is a broad 9) _____ that refers to the distinctive way of life of a particular group of people, incorporating all aspects, such as philosophies, ethics, morals, manners, and customs. 10) _____ and society are inextricably linked, and it is impossible to exist one without the other.

<i>social</i>	<i>party</i>	<i>animal</i>
<i>culture</i>	<i>term</i>	<i>life</i>
<i>relationships</i>	<i>computer</i>	<i>society</i>
<i>norms</i>		

Exercise V. Render in English:

Социальные отношения

Социальные отношения охватывают широкий спектр взаимодействий, начиная от простых межличностных связей и заканчивая сложными структурными процессами в масштабах общества. Они являются динамичным процессом, который постоянно изменяется под влиянием различных факторов,

таких как культурные нормы, экономические условия, технологические достижения и политическая обстановка. Социология, как наука, стремится выявить закономерности этих изменений, чтобы лучше понять, как общество функционирует и развивается. Взаимодействие человека и общества строится на основе социальных ролей, статусов и ожиданий, которые задают рамки поведения индивида в различных социальных контекстах.

Одним из ключевых аспектов социальных отношений является их роль в формировании идентичности индивида. Через взаимодействие с группами человек усваивает нормы, ценности и обычаи, которые определяют его мировоззрение и поведение. Например, семья как первичная социальная группа играет важнейшую роль в социализации индивидов, закладывая основу для их дальнейшего участия в обществе. В то же время вторичные группы, такие как профессиональные сообщества или политические организации, способствуют формированию более сложных форм идентичности, связанных с профессиональной или гражданской деятельностью. Таким образом, социальные отношения выступают не только как средство взаимодействия, но и как механизм, обеспечивающий социальную интеграцию и устойчивость общества.

Read Text B. Basic concept of sociology (Part 2)

Several fundamental concepts within sociology that help us understand the complexities of social structures and interactions. We will start with the definition of institutions, which are often seen as organizations with specific purposes, and clarify their sociological significance.

Next, we will explore associations, i.e. temporary groups formed for a particular goal, emphasizing their voluntary nature and organizational framework. We will then discuss ethnicity, focusing on the characteristics of ethnic groups and their unique cultural identities. Moving forward, we will examine social values, which underpin societal norms and behaviors, guiding individuals in their daily interactions. Finally, we will analyze social status and social class, highlighting how these concepts relate to prestige, economic factors, and social stratification. Through this exploration, we aim to enhance your understanding of these essential sociological concepts and their role in shaping human behavior and society.

Institution

In ordinary speech or writing, people often use the term institution to mean an organization with some specific purpose, as a public or charitable institution. Sometimes it is used to denote any set of people in organized interaction as a family or club or government. For the purposes of Sociology, a more precise definition is required.

Association

Association is a group of people, formed to a particular goal. Such a group is not of a permanent type. Its membership is voluntary and it can be dissolved after the

attainment of the goal. An association is sort of a cooperative unit having its own organization, rules and regulations.

Ethnicity

That minority social group relating to races or a particular descent and who have the same costumes, religion, tradition, origin etc. is called ethnic group. Each ethnic group has indigenously own culture that is different from others. Ethnicity sometime is linked with nationality. Ethnicity is the egoism, owns, awareness, ethnic consciousness, identity, psychological inspiration of these groups arising out of their distinction and preservation of their language, geography, history and socio-political rights.



Social values

Social values are important part of the culture of the society. Values account for the stability of social order. They provide the general guidelines for social conduct. Values such as fundamental rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, equality, democracy etc. guide our behavior in many ways. Values may be defined as measure of goodness or desirability. Social values are important concepts of sociology. From them an individual can identify bad or good, right & wrong practice, objects & sentiment.

Social status

Status is a term used to designate the comparative amounts of prestige, difference or respect accorded to person who have been assigned different roles in a group or community. The status of a person is high if the role, he is playing is considered important by the group. If the role is regarded less high, its performance may be accorded lower status. Thus, the status of a person is based on social evaluations.



Social class

Social class has different contextual meanings. Classes can be identified in the basis of Income, wealth, power, occupation, education, race and ethnicity. In the economic sense upper (rich), middle (modest), and lower (poor) are the social classes. a social class refers those people who have same opportunity, access and social prestige. In each social class there is a sense of class consciousness. ‘Social class’ is a principal type of social stratification found especially in the modern civilized countries.

(3141 symbols)

Vocabulary list

institution – учреждение, организация

association – ассоциация, объединение

ethnicity – этническая группа, культурно-расовая принадлежность

social values – социальные ценности, общественные нормы и стандарты

social status – социальный статус, положение в обществе

social class – социальный класс, группа людей с общими возможностями, доступом и престижем в обществе

charitable – благотворительный

association – ассоциация, объединение

voluntary – добровольный

dissolved – распущен, развален

descent – происхождение, родословная

stratification – стратификация, разделение на слои или классы.

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Public or charitable institution, set of people in organized interaction, precise definition, membership is voluntary, dissolved after attainment of goal, cooperative unit, minority social group relating to races or a particular descent, indigenously own culture, provide general guidelines for social conduct, based on social evaluations, identified on the basis of income, wealth, power, occupation, education, race and ethnicity, upper (rich), middle (modest), and lower (poor) classes in the economic sense, refers to those people who have same opportunity, access and social prestige, sense of class consciousness in each social class, principal type of social stratification found especially in modern civilized countries.

Exercise II. Find the English equivalents for:

Общественная или благотворительная организация, группа людей в организованном взаимодействии, точное определение, членство является добровольным, распускается после достижения цели, кооперативное объединение, меньшинственная социальная группа, относящаяся к расам или определенному происхождению, имеющая собственную культуру, обеспечивать общие рекомендации для социального поведения, основано на социальных оценках, определяются на основе дохода, богатства, власти, профессии, образования, расы и этничности, верхний (богатый), средний (умеренный) и нижний (бедный) классы в экономическом смысле, относится к тем людям, которые имеют одинаковые возможности, доступ и социальный престиж, чувство классового сознания в каждом социальном классе, основной тип социальной стратификации, встречающийся особенно в современных цивилизованных странах.

Exercise III. Answer the following questions:

1. What is the meaning of the term institution in ordinary speech or writing?
2. How is the term institution sometimes used to refer to a set of people?
3. Why is a more precise definition of institution required for the purposes of Sociology?
4. What is an association and how is it different from an institution?
5. What is an ethnic group and what are some of the factors that define it?
6. How is ethnicity linked with nationality?
7. What are social values and why are they important to the culture of a society?
8. Can social values be defined as a measure of goodness or desirability? Explain your answer.
9. What is social status and how is it determined?
10. What is the relationship between social class and social prestige?

Exercise IV. Fill in the proper words.

Social Institutions

In everyday language, the word institution often refers to an 1) _____ with a specific purpose, such as a 2) _____ or charitable institution. However, it can also describe any group of people interacting in an organized manner, like a family or government. Sociology requires a more precise 3) _____ of the term. An association is a temporary 4) _____ of individuals formed to achieve a specific goal and can dissolve once that goal is met. An 5) _____ operates as a cooperative entity with its own internal rules. An ethnic group is a minority 6) _____ faction that shares customs, religion, and traditions. Occasionally, 7) _____ is linked to nationality, defined by the consciousness and identity of these groups. 8) _____ values are crucial for societal culture, providing guidelines for conduct and ensuring stability. Core 9) _____ like rights, democracy, and equality influence behavior significantly. 10) _____ compares the prestige or respect accorded to individuals based on their roles in a community. A person's status is high if their role is valued by the community, and social status is determined by one's 11) _____. Social class can be defined by income, wealth, and occupation, with upper, middle, and lower classes sharing similar opportunities. Class consciousness exists within each social class, making 'social class' a prevalent type of social 12) _____ in modern societies.

social

institution

school

group

ethnicity

values

organization

position

social status

cultural

definition

stratification

Exercise V. Render in English:

Социология: исследование общества, социальных отношений и культурных аспектов

Социология – это ветвь социальных наук, которая занимается изучением общества. Центральным объектом исследования социологии выступают социальные отношения. Возникнув как самостоятельная наука только в XIX веке, социология является одной из самых молодых научных дисциплин. Однако, несмотря на это, её область исследований чрезвычайно широка. Основное внимание уделяется взаимодействию человека и общества, а также их взаимосвязям. Социология, ранее рассматривавшаяся как социальная философия или философия истории, оформилась как независимая наука во Франции в XIX веке. Основателем социологии считается французский философ Огюст Конт, который в 1839 году ввёл сам термин «социология».

Общество является необходимым условием для существования человеческой жизни, её развития, труда и наслаждения жизнью. Таким образом, человеческая жизнь и общество неразрывно связаны.

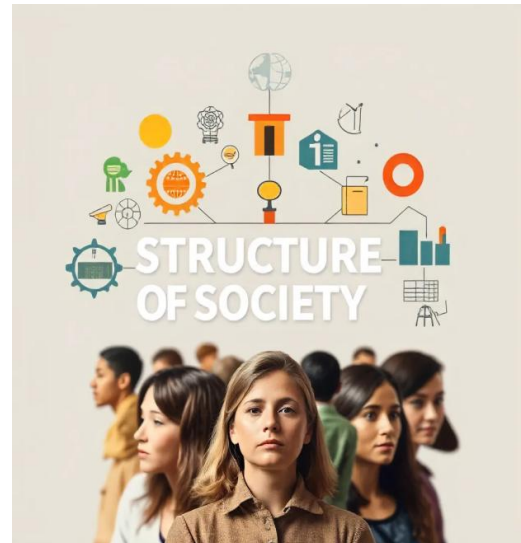
Социальные группы – ещё один значимый объект исследования социологии. Группа определяется как система значимых взаимодействий между двумя или более людьми, объединёнными общими интересами. Примерами таких групп могут быть семья, школа, политическая партия, церковь или спортивный клуб. Социальные группы делятся на два типа: первичные и вторичные. Первичные группы, такие как семья, формируют основу для социализации индивидов, тогда как вторичные группы способствуют достижению конкретных целей, например, профессиональных или политических.

Exercise VI. Make a presentation on one of the suggested presentations

1. The Concept of Socialization: How We Become Members of Society.
2. The Role of Deviance in Society: Understanding Social Norms and Control.
3. Sociological Research Methods: Techniques and Ethical Considerations.
4. Understanding Culture: Material vs. Non-material Culture.
5. The Influence of Mass Media on Public Perception and Behavior.
6. The Sociology of Gender: Roles, Expectations, and Inequalities.
7. Collective Behavior and Social Movements: From Protest to Change.
8. The Impact of Urbanization on Social Relationships and Community Life.
9. Environmental Sociology: Examining the Interaction Between Society and Nature.
10. Theoretical Approaches to Understanding Crime and Criminal Behavior.

Institutional or Cultural Vision

But the idea that the social structure consists of institutions, understood to be cultural phenomena and collective representations that regulate social action, is present above all in the functionalist theorization of the 1940s and 1950s. The clearest and most systematic expression of the relevance of cultural models for understanding the basic structure of social relations can be found in the work of Talcott Parsons.



What we wish to highlight is that the social institutions – namely, the shared norms that reflect the fundamental values of society, constitute the skeleton of the social system. As Hamilton observes, in Parsons’s theorization, social structures coincide with the systems of expectations – normative orientations – that regulate the relations between the actors, with the objective of satisfying the society’s functional needs. In this approach, society’s material structure itself derives from its cultural structure. This means that we can apprehend the basic structure of social relations (from kinship to stratification) from the contents of the culture that the members of the society share.

The most recent position of the neo-institutionalists, particularly in economics, political science, and the sociology of organizations, is much less ambitious and deterministic than the version of Parsons and his more orthodox followers. In other

words, there is no attempt to provide a general explanation of how society functions, nor is the idea that the cultural/value sphere constitutes the ultimate essence of social structure held.

(2442 symbols)

Vocabulary list

institutional – институциональный
 influential – влиятельный
 set – набор
 ideational – идеационный
 antecedents – предшественники
 currents – течения
 defend – защищать
 determinism – детерминизм
 internalize – усваивать
 infancy – младенчество
 skeleton – скелет
 coincide – совпадать
 satisfy – удовлетворять
 kinship – родство
 stratification – стратификация
 hiatus – перерыв
 renewed – возобновленный
 neo-institutionalism – неоинституционализм
 deterministic – детерминистический
 orthodox – ортодоксальный
 attempt – попытка
 ultimate – конечный

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Institutional or cultural vision of social structure, norms, beliefs, and values, sociological tradition, institutional structure, cultural determinism of human behavior, functionalist theorization, social system, value system, cultural norms, process of socialization, shared cultural models, social institutions, normative orientations, functional needs, material structure, contents of the culture, neo-institutionalism, economics, political science, and the sociology of organizations, general explanation of how society functions, cultural/value sphere, ultimate essence of social structure.

Exercise II. Find the English equivalents for:

Институциональное или культурное видение социальной структуры, норм, убеждений и ценностей, социологическая традиция, институциональная

структура, культурный детерминизм человеческого поведения, функционалистская теория, социальная система, система ценностей, культурные нормы, процесс социализации, общие культурные модели, социальные институты, нормативные ориентации, функциональный потребности, материальная структура, содержание культуры, неинституционализм, экономика, политология и социология организаций, общее объяснение того, как функционирует общество, культурная/ценностная сфера, высшая сущность социальной структуры.

Exercise III. Answer the following questions:

1. What is the institutional or cultural vision of social structure?
2. What are the basic elements of social structure according to this point of view?
3. How is social structure understood by complete, influential sociological tradition?
4. What is the idea of the social structure consisting of institutions present in?
5. Who was the person that expressed the relevance of cultural models for understanding the basic structure of social relations most systematically?
6. How is society ruled according to Talcott Parsons?
7. How do individuals internalize roles in infancy?
8. What are the shared norms that reflect the fundamental values of society called?
9. How does society's material structure derive from its cultural structure?
10. What is neo-institutionalism?

Exercise IV. Fill in the proper words.

The Evolution of Social Structure: From Cultural Models to Neo-Institutional Perspectives

Social 1) _____ has been one of the most studied concepts in social 2) _____. Institutional or cultural 3) _____ of social structure perceives 4) _____ structure as a set of norms, 5) _____, and values regulating _____ actions.

This sociological 6) _____ sees social structure as an institutional structure, a set of cultural models that define actors' 7) _____ expectations. Talcott Parsons's work illustrates the relevance of cultural models in understanding the structure of social relations. Parsons conceived a social system as a set of differentiated 8) _____ that maintain structured relations among themselves, and each role is defined in the value system shared by individuals who form the 9) _____.

Over time, these visions of social structure have reappeared and evolved.

The neo-institutionalists, particularly in 10) _____, political science, and sociology, have adopted a much less ambitious and deterministic view of social structure. Unlike Parsons and his followers, the newer 11) _____ does not try to provide a general explanation of how society 12) _____. Instead, the focus is on understanding social structure as a set of institutionalized and historically evolved

practices in specific domains. In these newer theories, the culture and the values sphere no longer constitute the ultimate essence of social structure.

In conclusion, understanding social structure as an 13) _____ or 14) _____ phenomenon has been studied by scholars for decades. Parsons's work highlighted the strong influence of cultural models on social relations. However, newer approaches, such as neo-institutionalism, perceive social structure as a historically evolved set of institutionalized 15) _____, unbound by strict cultural determinism. These developments demonstrate the continued evolution of our understanding of social structure and its components.

<i>approach</i>	<i>cultural</i>	<i>society</i>
<i>roles</i>	<i>structure</i>	<i>rules</i>
<i>perspectives</i>	<i>social</i>	<i>individual</i>
<i>behavioral</i>	<i>institutional</i>	<i>theories</i>
<i>sociology</i>	<i>sciences</i>	<i>practices</i>

Exercise V. Render in English:

Теории функционализма и институциональной структуры в социологии

Функционализм как основополагающая социологическая теория предлагает объяснение того, как общество функционирует как целостная система. Согласно этой теории, социальные институты, такие как семья, образование, религия и экономика, играют ключевую роль в поддержании стабильности и порядка. Каждый институт выполняет определённую функцию, способствующую гармоничному взаимодействию различных элементов общества. Например, образование обеспечивает передачу знаний и навыков, необходимых для успешной интеграции индивидов в общественную жизнь, а система правосудия регулирует поведение, защищая общественные нормы и ценности. Таким образом, функционализм подчёркивает взаимозависимость различных частей общества и их вклад в его устойчивость.



Культурный детерминизм представляет собой важный подход в социологии, который акцентирует внимание на влиянии культурных норм и ценностей на поведение человека. В соответствии с этой концепцией, наши действия, выборы и восприятие мира формируются под воздействием культурной среды, в которой мы живём. Культурные нормы задают рамки приемлемого поведения, а система ценностей определяет, что важно и значимо для членов общества. Например, в

обществах с коллективистской культурой большее значение придаётся групповой гармонии и взаимной поддержке, в то время как индивидуалистические культуры делают акцент на личной свободе и самореализации. Таким образом, культурный детерминизм помогает изучать, как культурные различия влияют на социальные процессы и взаимодействия.

Read Text B. Social inequality and the sociology of life style. Material and cultural aspects of social stratification

Many people have argued that the semantics of class has lost its earlier attractiveness. The rising importance of dimensions such as age, gender, nationality, race, political attitudes, and the multitude of choices in organizing one's life course has rendered the debate about the concept of class obsolete. Some argue that the semantics of class no longer seems appropriate for analyzing and interpreting society. This perception is closely connected to the emergence of entirely new topics such as individualization and the plurality of life styles. My main thesis is that the currently expanding discussion on life style is not necessarily a substitute but an important supplement to the tradition of social stratification research. What people "are" and what people "do" can no longer be conceptualized by a simple one-to-one-fit. The concept of life style can provide a link between social rank and social practice. The logic of how people organize their leisure time and how they spend their income is not a simple mirror of income level but must be regarded as being embedded in social behavior.



The debate about the relevance of the concept of class is unresolved at the end of the twentieth century. The past hundred years have witnessed the establishment of a capitalist society that has, on balance, revealed strong bond between creativity and destructiveness. This bond is a source of innovation and prosperity. Average living standards within the population continuously improved during the twentieth century. Economic growth triumphed while average weekly working hours were reduced. One question about class concerned the social distribution of economic wealth among different population segments.

The visibly increasing rise in disposable time which people won during this historical process and the rise in income which allowed them to develop new patterns of personal consumption and leisure activities, patterns of behavior which had already been revealed with a strange ambivalence by Riesman and colleagues during the middle of this century, are worth noting. From a historical perspective, we see production and consumption constantly changing. This is reflected in a rapidly changing succession of topics in the history of economic and social thought. Whereas Max Weber attributed the success of the industrial revolution to the Protestant ethic,

our contemporary understanding of that success is different. Economy and society are increasingly dependent on the levels of effective consumer demand.

A constant rise in the production of goods must find a market outlet. If ascetism served as a foundation for the development of a capitalist economic system in Max Weber's world, then the connection between production and demand, that is the cycle of production, sale and consumption, has in our understanding become the foundation for the modern economic society: no production without demand and vice versa.

(2481 symbols)

Vocabulary list

semantics – семантика

dimensions – измерения, размерности

render – сделать, привести к

obsolete – устаревший

plurality – множественность

supplement – дополнение

conceptualize – концептуализировать

social rank – социальный статус

leisure time – досуг, свободное время

income level – уровень дохода

relevance – значимость, актуальность

capitalist society – капиталистическое общество

bond – связь, соединение

destructiveness – разрушительная сила

prosperity – процветание

disposable time – свободное время

social distribution – социальное распределение

population segments – сегменты населения

personal consumption – личное потребление

ambivalence – двойственность

effective consumer demand – спрос на товары и услуги

cycle of production – цикл производства

market outlet – рыночный выход

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Semantics of class, dimensions such as age, gender, nationality, race, political attitudes, life course, social stratification research, one-to-one fit, social rank, social practice, leisure time, income level, disposable time, personal consumption, leisure activities, social behavior, relevance of the concept of class, capitalist society, bond between creativity and destructiveness, average living standards, economic growth,

social distribution, population segments, production and consumption, effective consumer demand, production of goods, market outlet, ascetism, Protestant ethic, cycle of production, sale and consumption.

Exercise II. Find the English equivalents for:

Семантика класса, такие аспекты, как возраст, пол, национальность, раса, политические взгляды, жизненный путь, исследование социальной стратификации, соответствие "один к одному", социальный ранг, социальная практика, свободное время, уровень дохода, располагаемое время, личное потребление, досуговые мероприятия, социальное поведение, актуальность концепции класс, капиталистическое общество, связь между творчеством и разрушительностью, средний уровень жизни, экономический рост, социальное распределение, слои населения, производство и потребление, платежеспособный потребительский спрос, производство товаров, выход на рынок, аскетизм, протестантская этика, цикл производства, продажи и потребления.

Exercise III. Answer the following questions:

1. What is the argument regarding the semantics of class according to many people?
2. What dimensions have become more important according to this argument?
3. Why do some argue that the semantics of class no longer seem appropriate?
4. What is the author's main thesis regarding the expanding discussion on lifestyle?
5. How can the concept of lifestyle provide a link between social rank and social practice?
6. How should we conceptualize what people "are" and what people "do" according to the author?
7. What is the unresolved debate about at the end of the 20th century regarding social stratification?
8. What bond between creativity and destructiveness has been revealed in a capitalist society?
9. What question about class concerned the social distribution of economic wealth among different population segments?
10. What historical process resulted in an increasing rise in disposable time and income?

Exercise IV. Fill in the proper words.

The Evolving Relevance of Class: Intersections of Social Stratification, Lifestyle, and Modern Economic Practices

The concept of class has been debated extensively in recent years, as many argue that it has lost its appeal. This is due to the increased 1) _____ of other dimensions, such as 2) _____, gender, 3) _____, political attitudes, and the

4) _____ of choices people make in their lives. Some argue that the concept of class is no longer suitable for analyzing and interpreting 5) _____, as it fails to capture the complexities of individual experiences and 6) _____. However, others argue that the discussion on lifestyle is not a substitute but an essential supplement to social 7) _____ research, as it can provide a link between social 8) _____ and 9) _____ practice.

At the end of the twentieth century, the debate on the relevance of class remains unresolved. The past hundred years have seen the establishment of a capitalist 10) _____ that has displayed both creativity and destructiveness, leading to innovation and prosperity. The 11) _____ of living standards and a reduction in average weekly working hours have been a hallmark of economic growth. With a 12) _____ in disposable income, people have developed new patterns of personal 13) _____ and 14) _____ activities. Production and consumption have constantly evolved, with the connection between the two being a vital 15) _____ for modern economic society.

Our contemporary understanding of economy differs from that of Max Weber, who attributed the success of the industrial revolution to the Protestant ethic. Today, the economy and society are increasingly dependent on effective consumer demand, and the cycle of production, sale, and consumption.

<i>importance</i>	<i>age</i>	<i>rise</i>
<i>variety</i>	<i>leisure</i>	<i>spending</i>
<i>identities</i>	<i>structure</i>	<i>every day</i>
<i>class</i>	<i>economy</i>	<i>race</i>
<i>society</i>	<i>improvement</i>	<i>link</i>

Exercise V. Render in English:

Социальная структура, неинституционализм и образ жизни: культурные и материальные аспекты общества

Социальная структура играет ключевую роль в понимании общества, объединяя культурные и нормативные модели, которые регулируют поведение людей. С точки зрения институционального подхода, основными элементами социальной структуры являются нормы, ценности и убеждения, определяющие ожидания и действия участников общества. Функционализм середины XX века, наиболее ярко представленный в работах Толкотта Парсонса, подчеркивал важность культурных моделей. Парсонс описывал общество как систему дифференцированных ролей, основанных на общих ценностях и передаваемых через процесс социализации. Эти роли задают основу для взаимодействия и обеспечивают устойчивость общественных институтов.

В функционалистской теории Парсонса социальные институты выступают "скелетом" социальной системы, отражая фундаментальные ценности общества. Социальные структуры, по его мнению, совпадают с системой ожиданий и нормативных ориентаций, которые регулируют взаимодействия между людьми. Культурная структура, в свою очередь, формирует материальную структуру общества, определяя содержание и характер социальных отношений, от родственных связей до социальной стратификации. Таким образом, культурные нормы и ценности становятся ключом к пониманию базовой структуры социальных взаимодействий.

Одновременно растёт интерес к изучению образа жизни и его связи с социальной стратификацией. Понятие класса, как утверждают многие, утратило свою былую значимость, уступив место таким аспектам, как возраст, гендер, национальность, раса и индивидуализация.

Экономическое развитие XX века, сопровождавшееся ростом доходов и сокращением рабочих часов, внесло значительные изменения в общественные структуры. С появлением новых моделей потребления и досуга общество стало всё больше зависеть от эффективного потребительского спроса.

Exercise VI. Make a report on one of the suggested presentations

1. The Components of Social Structure: Individuals, Groups, and Institutions.
2. The Role of Social Interactions in Shaping Society.
3. Collectivism and Individualism: Balancing Society's Dual Nature.
4. Social Bonds and Relationships: The Concept of Unity in Diversity.
5. How Social Groups Define the Identity and Functioning of Society.
6. The Unique Qualities of Social Communities: Beyond the Sum of Individuals.
7. Comparing Natural and Social Systems: Complexity of Human Society.
8. The Role of Culture and Social Connections in Defining Communities.
9. The Distinction Between Individual and Society: Interdependence and Influence.
10. Understanding Social Dynamics: Stability, Progress, and Decline in Societies.

Unit 3: SOCIAL GROUPS AND ORGANIZATIONS

Read Text A. Groups, organizations, families and movements: the sociology of social systems between interaction and society

In Niklas Luhmann's systems theory, few schemas have attained such prominence as the differentiation between the three system levels of interaction, organization and society. In his article 'Interaction, Organization, Society', published in the mid – 1970s in German and translated to English in 1982, Luhmann asserted that this differentiation allowed the emergence or development of an already 'highly complex conception of social reality'.



In his book *Social Systems*, which appeared in the mid – 1980s in German, he retained the differentiation between interaction, organization and society, despite revisions undertaken with the theory, and even 'ennobled'

it in one of the few visual graphics that he ever produced. Luhmann deployed this tripartite differentiation in the mid-1990s in *Theory of Society*,¹ even if the casual introduction of 'protest movement' suggests that he could very well have been considering a modification of this threefold schema.



But even if this threefold distinction between interaction, organization and society is repeated as a matter of course in works that convey introductions or overviews of systems theory, many have pointed out – including systems theoreticians as well – that many social phenomena cannot be fit neatly into the trinity of interaction, organization and society.

How can we, following an early query inspired by the sociology of groups, integrate cliques of friends, or groups of acquaintances, into this scheme? How can families be categorized meaningfully in the scheme if we

consider that they rely powerfully upon interaction yet do not presuppose the permanent presence of all family members in the interaction? What should we do with movements that, as is well known, differ from organizations in that they cannot make decisions regarding membership, which means that the behaviour of movement adherents cannot be conditioned by means of formulated membership conditions? From the perspective of systems theory, should we avoid conceiving of networks as a substitute for the concept of a system, preferring instead to view it as a special type of social system?

It is striking that these proposed expansions of the list of social systems have either (in the case of the group) not caught on in systems theory or (in the case of protest movements) have not led to a modification of the threefold distinction of interaction, organization and society. This seems all the more surprising, given that Niklas Luhmann – at least in his early works – was prepared to ‘fork out’ the concept of a system for a broad number of social phenomena. If we always observe the formation of social systems whenever the actions of multiple people are meaningfully related to one another, then we can understand why Luhmann felt that procedures, discussions, conflicts or contact systems fulfil the criteria of a social system.

(2541 symbols)

Vocabulary list

schemas – схемы
 attained – достигнутый
 prominence – значимость
 differentiation – дифференциация
 asserted – утверждено
 emergence – возникновение
 development – развитие
 highly complex – высоко сложный
 conception – понимание
 retained – сохранено
 revisions – пересмотр
 deployed – применен
 tripartite – трехчастный
 casual introduction – случайное введение
 distinction – различие
 matter of course – дело обычное
 convey – передавать
 trinity – троица
 cliques of friends – группы друзей
 groups of acquaintances – группы знакомых
 meaningfully – значимо
 rely powerfully – сильно зависят
 presuppose – предполагают
 permanent presence – постоянное присутствие
 differ – отличаются

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Differentiation between the three system levels of interaction, organization and society, highly complex conception of social reality, tripartite differentiation,

threefold distinction between interaction, organization and society, social phenomena, cliques of friends, groups of acquaintances, families be categorized meaningfully, movements that differ from organizations, formulated membership conditions, networks as a substitute for the concept of a system, nation-states, professions or religious communities as social systems, expansion of the list of social systems, formation of social systems, procedures, discussions, conflicts or contact systems

Exercise II. Find the English equivalents for:

Дифференциация между тремя системными уровнями взаимодействия, организацией и обществом, чрезвычайно сложная концепция социальной реальности, трехсторонняя дифференциация, тройственное различие между взаимодействием, организацией и обществом, социальные явления, клики друзей, группы знакомых, семьи должны быть осмысленно классифицированы, движения, которые отличаются от организаций, сформулированные условия членства, сети как замена концепции системы национальными государствами, профессиями или религиозными сообществами как социальными системами, расширение списка социальных систем, формирование социальных систем, процедур, дискуссий, конфликтов или систем контактов

Exercise III. Answer the following questions:

1. What are the three system levels distinguished in Niklas Luhmann's systems theory?
2. In which article and year did Luhmann first introduce the differentiation between interaction, organization, and society?
3. How did Luhmann describe this differentiation in terms of understanding social reality?
4. Despite revisions in his theory, how did Luhmann emphasize the importance of the threefold differentiation in his book *Social Systems*?
5. What potential modification to the threefold schema did Luhmann hint at in *Theory of Society* with the introduction of "protest movements"?
6. Why do some critics argue that many social phenomena cannot easily fit into Luhmann's threefold schema?
7. What challenges arise when trying to categorize families in Luhmann's system levels?
8. How do movements differ from organizations in terms of membership and behavior, according to the text?
9. What alternative concept does the text suggest for understanding networks, and how does it relate to systems theory?
10. Why is it surprising that Luhmann's early willingness to expand the concept of social systems did not result in modifications to the threefold distinction?

Exercise IV. Fill in the proper words.

Niklas Luhmann's Systems Theory: Rethinking the Differentiation of Social Systems

Niklas Luhmann's systems 1) _____ is widely known for its differentiation between the three system levels of interaction, organization, and 2) _____. According to Luhmann, this differentiation allowed for the emergence of a highly complex 3) _____ of social reality. Despite revisions undertaken with the theory, Luhmann retained this tripartite differentiation in his book Social 4) _____ and in Theory of Society, though the casual introduction of "protest movement" suggests that he may have been considering a modification of this threefold schema.

However, many systems 5) _____ have also pointed out that many social phenomena cannot be fit neatly into this trinity. For example, it is unclear how cliques of friends or groups of acquaintances can be integrated into the scheme, or how families can be categorized meaningfully since they rely powerfully upon interaction but do not presuppose the permanent presence of all family members. Additionally, movements cannot make decisions regarding membership, meaning the behavior of movement adherents cannot be conditioned by formulated membership conditions.

Despite these challenges, Luhmann's 6) _____ of a social system allows for the inclusion of a broad number of social phenomena, and he believed that procedures, discussions, conflicts, or contact systems fulfill the criteria of a social system whenever the 7) _____ of multiple people are meaningfully related to one another.

systems

society

actions

structure

concept

theorists

theory

Exercise V. Render in English:

Трёхуровневая структура систем Никласа Лумана и её ограничения

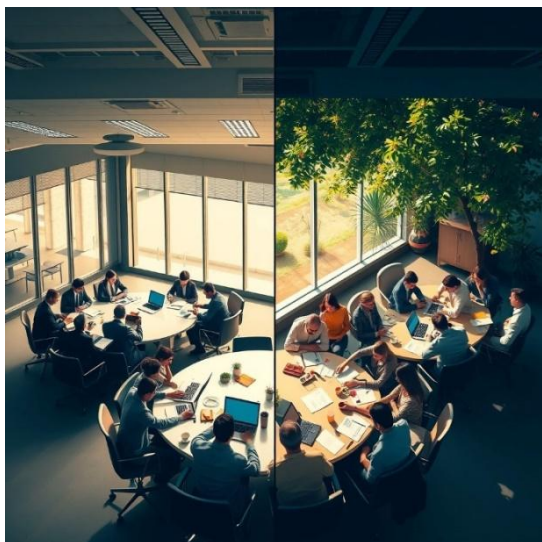
Никлас Луман в своей теории систем выделяет три ключевых уровня: взаимодействие, организация и общество. Эта схема впервые была представлена в его статье «Взаимодействие, организация, общество», опубликованной в середине 1970-х годов. Луман утверждал, что данное разделение позволяет глубже понять сложную социальную реальность. В своей книге «Социальные системы» (1980-е годы) он сохранил эту триаду, несмотря на пересмотр теории, и подчеркнул её значимость, включив в редкую для него визуальную графику. Позже, в 1990-х годах, в «Теории общества» он вновь использовал эту концепцию, хотя и намекал на возможные изменения, упоминая «протестные движения».

Несмотря на популярность трёхуровневой модели, многие исследователи, включая теоретиков систем, указывают на её ограничения. Некоторые социальные явления не укладываются в рамки взаимодействия, организации и общества. Например, трудно интегрировать в эту схему группы друзей или знакомых, которые опираются на взаимодействие, но не имеют чёткой структуры.

Удивительно, что сам Луман, который в ранних работах был готов применять концепцию системы к множеству социальных явлений, не пересмотрел свою трёхуровневую модель. Он считал, что социальные системы формируются всякий раз, когда действия нескольких людей соотносятся друг с другом осмысленно.

Read Text B. Difference between formal and informal organization

An organization is a collection of people who work together to attain specified objectives. There are two types of organization structure, that can be formal organization and informal organization. An organisation is said to be formal organisation when the two or more than two persons come together to accomplish a common objective, and they follow a formal relationship, rules, and policies are established for compliance, and there exists a system of authority.



On the other end, there is an informal organisation which is formed under the formal organisation as a system of social relationship, which comes into existence when people in an organisation, meet, interact and associate with each other. In this article excerpt, we are going

to discuss the major differences between formal and informal organisation.

By the term formal organisation, we mean a structure that comes into existence when two or more people come together for a common purpose, and there is a legal & formal relationship between them. The formation of such an organisation is deliberate by the top level management. The organisation has its own set of rules, regulations, and policies expressed in writing.

The basic objective of the establishment of an organisation is the attainment of the organisation's goal. For this purpose, work is assigned, and authorities are delegated to each member and the concept of division of labour and specialisation of workers are applied and so the work is assigned on the basis of their capabilities. The job of each is fixed, and roles, responsibilities, authority and accountability associated with the job is clearly defined.

In addition to this, there exists a hierarchical structure, which determines a logical authority relationship and follows a chain of command. The communication between two members is only through planned channels.

Types of formal organization structure

Line Organization

Line and Staff Organization

Functional Organization

Project Management Organization

Matrix Organization

An informal organisation is formed within the formal organisation; that is a system of interpersonal relationships between individuals working in an enterprise, that forms as a result of people meet, interact and associate with one another. The organisation is created by the members spontaneously, i.e. created out of socio-psychological needs and urge of people to talk. The organisation is featured by mutual aid, cooperation, and companionship among members.

In an informal organisation, there are no defined channels of communication, and so members can interact with other members freely. They work together in their individual capacities and not professional.

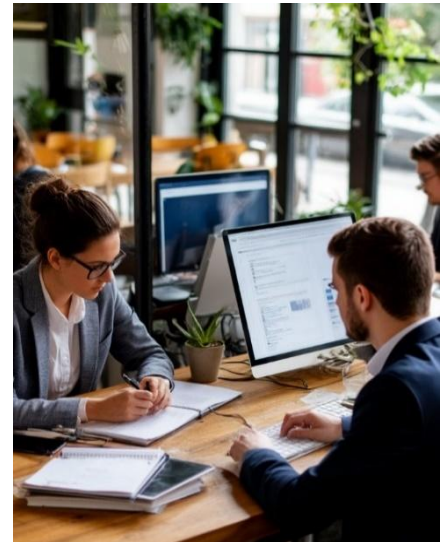
There is no defined set of rules and regulations that govern the relationship between members. Instead, it is a set of social norms, connections, and interaction. The organisation is personal i.e. no rules and regulations are imposed on them, their opinions, feelings, and views are given respect. However, it is temporary in nature, and it does not last long.

The difference between formal and informal organisation can be drawn clearly on the following grounds:

Formal Organization is an organisation in which job of each member is clearly defined, whose authority, responsibility and accountability are fixed. Informal Organization is formed within the formal organisation as a network of interpersonal relationship when people interact with each other. Formal organisation is created deliberately by top management. Conversely, informal organisation is formed spontaneously by members.

Formal organisation is aimed at fulfilling organisation's objectives. As opposed to an informal organisation is created to satisfy their social and psychological needs. Formal organisation is permanent in nature; it continues for a long time. On the other hand, informal organisation is temporary in nature.

The formal organisation follows official communication, i.e. the channels of communication are pre-defined. Unlike informal organisation, the



communication flows in any direction. In the formal organisation, the rules and regulations are supposed to be followed by every member. In contrast to informal communication, there are norms, values, and beliefs, that work as a control mechanism.

The size of a formal organisation keeps on increasing, whereas the size of the informal organisation is small. In a formal organisation, all the members are bound by the hierarchical structure, but all the members of an informal organisation are equal.

(3847 symbols)

Vocabulary list

formal organization – формальная организация

informal organization – неформальная организация

legal – законодательный/законный

compliance – соответствие требованиям

system of authority – система власти

hierarchical structure – иерархическая структура

division of labor – деление труда

accountability – ответственность

line and staff organization – организация с линейно-штабной структурой

matrix organization – матричная организация

interpersonal relationships – межличностные отношения

enterprise – предприятие/компания

spontaneously – спонтанно/естественно

mutual aid – взаимная помощь

cooperation – сотрудничество

companionship – товарищество

defined channels of communication – определенные каналы связи

defined set of rules and regulations – определенный набор правил и политик

accountability – ответственность

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Formal organization, informal organization, legal & formal relationship, top level management, rules, regulations, and policies, division of labour, hierarchy, chain of command, line organization, line and staff organization, functional organization, project management organization, matrix organization, interpersonal relationships, spontaneously, socio-psychological needs, social norms, official communication, control mechanism, focus on work performance, equal membership

Exercise II. Find the English equivalents for:

Формальная организация, неформальная организация, юридические и формальные отношения, управление на высшем уровне, правила, предписания и политика, разделение труда, иерархия, субординация, линейная организация, линейная организация и организация персонала, функциональная организация, организация управления проектами, матричная организация, межличностные отношения, спонтанность, социально-психологические потребности, социальные нормы, официальное общение, механизм контроля, ориентация на выполнение работы, равное членство

Exercise III. Answer the following questions:

1. What are the two types of organization structures discussed in the text?
2. What is a formal organization, and what are its characteristics?
3. What is an informal organization, and how is it different from formal organization?
4. What are the types of formal organization structures?
5. What is the difference between formal and informal organization in terms of their creation and purpose?
6. How do communication and control mechanisms differ between formal and informal organization?
7. What is the focus of formal and informal organization?
8. How do the sizes of formal and informal organizations differ?
9. How does the hierarchical structure differ between formal and informal organization?
10. What are the key differences between formal and informal organization?

Exercise IV. Fill in the proper words.

Navigating the Dual Structures of Formal and Informal Organizations

An organization is a collection of 1) _____ who cooperate to achieve specific 2) _____. There are two types of 3) _____ structures: formal and 4) _____ organizations.

A formal organization is established when two or more individuals 5) _____ to achieve a common objective, and they adhere to a 6) _____ relationship with policies and regulations established for compliance. In contrast, an informal 7) _____ is formed as a system of social relationships that emerges when people in a company meet, engage, and associate with one another. Typically, a formal organization is created by 8) _____ management with its own set of policies, rules, and regulations clarified in writing.

The organization's hierarchy system ensures that every member's job and 9) _____ are clearly defined with delegated authorities. The establishment of such an organization is aimed at achieving the organization's 10) _____, which is why work is assigned to every member, and the concept of division of labor is applied. 11) _____ work together with a specific role, responsibility, and accountability

that corresponds with their job description. Additionally, 12) _____ between two members occurs only through planned channels.

In contrast, an informal organization is created 13) _____ by its members as a result of their socio-psychological needs and the desire to associate and 14) _____ with each other. There are no designated communication channels in an informal organization. Members communicate freely with one another, and they may interact based on their individual capacities rather than 15) _____ associations. The organization is characterized by mutual aid, cooperation, and companionship among members. Norms, 16) _____, and beliefs act as regulatory mechanisms that regulate the social 17) _____ among members to achieve a mutual understanding.

In conclusion, formal and informal organizations have their unique structures and functions within a company or enterprise. A 18) _____ organization is established deliberately and governed by strict norms and regulations, while an informal organization is formed spontaneously and governed by personal or social norms, values, and beliefs. Both organizations exist side by side to ensure the smooth functioning of the company, achieve organizational goals, and meet the 19) _____ and 20) _____ needs of the members.

<i>members</i>	<i>individuals</i>	<i>organizational</i>	<i>objectives</i>
<i>goals</i>	<i>spontaneously</i>	<i>formal</i>	<i>communication</i>
<i>values</i>	<i>come together</i>	<i>informal</i>	<i>responsibilities</i>
<i>organization</i>	<i>top</i>	<i>structured</i>	<i>interact</i>
<i>formal</i>	<i>interactions</i>	<i>social</i>	<i>psychological</i>

Exercise V. Render in English:

Формальные и неформальные организации: различия и особенности

Никлас Луман в своей теории систем выделяет три уровня социальной структуры: взаимодействие, организация и общество. Эта концепция была впервые представлена в его статье «Взаимодействие, организация, общество» в 1970-х годах и позже развита в книге «Социальные системы». Луман утверждал, что данное разделение позволяет глубже понять сложную социальную реальность. Однако, несмотря на популярность этой модели, многие исследователи указывают на её ограничения, так как не все социальные явления можно легко вписать в эту триаду.

В рамках организаций можно выделить два типа: формальные и неформальные. Формальная организация создаётся для достижения конкретных целей, её структура определяется руководством, а отношения между членами регулируются правилами и политиками. В таких организациях существует

чёткое разделение труда, фиксированные роли и ответственность, а также иерархическая структура, которая определяет каналы коммуникации и подчинённость.

Неформальная организация, напротив, возникает спонтанно внутри формальной структуры. Она формируется на основе межличностных отношений, которые удовлетворяют социальные и психологические потребности людей. В таких организациях отсутствуют строгие правила и иерархия, а взаимодействие между членами происходит свободно. Неформальные организации временные по своей природе и часто основаны на взаимопомощи и личных связях.

Exercise VI. Make a report on one of the suggested presentations

1. The Dynamics of Social Groups: Formation, Maintenance, and Change.
2. Types of Social Organizations: Formal vs. Informal Structures.
3. The Role of Leadership in Shaping Social Groups.
4. Social Identity and Group Membership: Impacts on Individual Behavior.
5. The Influence of Culture on Organizational Behavior and Group Dynamics.
6. Conflict and Cooperation within Social Groups: A Dual Perspective.
7. The Impact of Technology on Communication in Social Organizations.
8. Social Capital: Building Networks and Relationships within Groups.
9. The Role of Nonprofit Organizations in Community Development.
10. Groupthink and Decision-Making: Understanding Risks in Organizations.

Unit 4: METHODOLOGY OF SOCIOLOGICAL RESEARCH

Read Text A. Quantitative and qualitative methods in sociology

Quantitative and qualitative methods are two primary research approaches used in sociology. The purpose of quantitative research is to understand patterns, correlations, and causality in social phenomena by gathering and analysing numerical data using statistical methods. Statistical analysis of large datasets and surveys are some examples of quantitative methods used in sociology.

The goal of qualitative research, however, is to gain an understanding of social phenomena through the collection and analysis of nonnumerical data, such as



interview transcripts, observations, and texts. Examples of qualitative methods used in sociology include ethnography, content analysis, and grounded theory. In order to choose a research method, it is important to consider the research question, the type of data required, and the approach to the research. Some researchers also use mixed methods to get the data according to the requirements.

➤ Surveys – This method involves the use of questionnaires to gather data from a large group of people. The surveys can be administered face-to-face, through email or online platforms.

➤ Experiments – Researchers manipulate the independent variable in controlled laboratory settings to observe the effect on the dependent variable.

➤ Observational Studies – This method involves observing and recording the behaviour of people in their natural environment. The researcher can use either structured or unstructured observations.

➤ Content Analysis – This method involves the analysis of text, audio, or visual media to identify themes, patterns, or trends in the data.

➤ Interviews – This method involves face-to-face conversations between the researcher and participants to gather data on their experiences, perceptions, and attitudes.

➤ Focus Groups – This method involves a group discussion with a moderator to gather data on a specific topic or issue.

➤ Ethnography – This method involves the immersion of the researcher in the culture or group being studied to understand their experiences, values, and beliefs.

➤ Case Studies – This method involves an in-depth analysis of a single individual, group, or event to understand their experiences, motivations, and behaviours.

Ethnography is a qualitative research method used to understand social phenomena within a particular culture or community. The method involves the observation of people's behaviour in their natural environment and the recording of their experiences. Clifford Geertz is known for his contribution to the development of ethnography as a research method in sociology. In his book, "The Interpretation of Cultures," Geertz emphasised the importance of understanding the symbolic meaning of social behaviour within a cultural context.



Data is collected from a large number of people using surveys in quantitative research methods. A questionnaire or interview is used to gather information about people's attitudes, beliefs, and behaviours. Surveys are often used in sociology to measure social phenomena such as social inequality, prejudice, and discrimination. Surveys can provide a representative sample of the population being studied and can be used to generalise findings to the larger population.

The historical method is a qualitative research method used to understand social phenomena within a historical context. The method involves the analysis of historical documents and other artefacts to reconstruct the social, political, and economic conditions of a particular time period. The historical method is often used in sociology to study social movements, political revolutions, and other significant events that have shaped society.

The comparative method is a quantitative research method used to compare social phenomena across different societies or cultures. The method involves the collection of data from multiple sources and the analysis of similarities and differences between the data. Herbert Spencer and Emile Durkheim are known for their contributions to the development of the comparative method in sociology. Spencer believed that social phenomena could be explained by the evolution of societies, while Durkheim emphasised the importance of studying social facts and their relationships to one another.

(3610 symbols)

Vocabulary list

quantitative – количественный

qualitative – качественный

causality – причинность

content analysis – анализ содержания

grounded theory – основанная на теории

surveys – опросы

comparative method – сравнительный метод

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Causality, correlations, numerical data, statistical methods, nonnumerical data, interview transcripts, ethnography, content analysis, grounded theory, mixed methods, independent variable, dependent variable, observational studies, structured observations, unstructured observations, focus groups, perceptions, attitudes, symbolic meaning, cultural context, social inequality, prejudice, discrimination, representative sample, generalise findings, historical method, artefacts, social movements, political revolutions, comparative method, social facts

Exercise II. Find the English equivalents for:

Причинно-следственная связь, корреляции, числовые данные, статистические методы, нечисловые данные, стенограммы интервью, этнография, контент-анализ, обоснованная теория, смешанные методы, независимая переменная, зависимая переменная, наблюдательные исследования, структурированные наблюдения, неструктурированные наблюдения, фокус-группы, восприятие, установки, символическое значение, культурный контекст, социальное неравенство, предрассудки, дискриминация, репрезентативная выборка, обобщение результатов, исторический метод, артефакты, общественные движения, политические революции, сравнительный метод, социальные факты

Exercise III. Answer the following questions:

1. What are the two primary research approaches used in sociology?
2. What is the purpose of quantitative research in sociology?
3. What are some examples of qualitative methods used in sociology?
4. How do researchers choose a research method?
5. What are some examples of primary research methods in sociology?
6. What is ethnography, and how is it used in sociology?
7. What is the survey method, and how is it used in sociology?
8. What is the historical method, and how is it used in sociology?
9. What is the comparative method, and how is it used in sociology?
10. Who are some sociologists that have contributed to the development of research methods in sociology, and what were their ideas?

Exercise IV. Fill in the proper words.

Exploring the Dual Approaches: Quantitative and Qualitative Research in Sociology

There are two primary research approaches used in sociology: 1) _____ and qualitative methods. Quantitative research aims to understand patterns, correlations, and causality in social 2) _____ through the collection and analysis of numerical 3) _____ using statistical methods. Examples of quantitative research methods used in sociology include surveys, experiments, and observational studies. On the other hand, 4) _____ research gathers 5) _____ data such as texts, transcripts, and observations to gain a better understanding of social phenomena. Examples of qualitative research methods in sociology include interviews, 6) _____ groups, and ethnography.

Ethnography is a type of qualitative research method commonly used in sociology. This method involves observing people's 7) _____ in their natural environment to understand social phenomena within a cultural or community context. Clifford Geertz is known to have contributed to the development of ethnography as a research method in sociology. In his book, "The Interpretation of Cultures," Geertz emphasizes the importance of understanding the symbolic meaning of social behavior within a cultural context.

The survey method is often used in quantitative research to collect data from a large group of people. A questionnaire or interview is used to gather information about people's attitudes, 8) _____, and behaviors. Surveys are commonly used in sociology to measure social phenomena such as social inequality, prejudice, and discrimination. They can also provide a representative sample of the population being studied and can be used to generalize findings to the larger 9) _____.

<i>phenomena</i>	<i>focus</i>	<i>Non-numerical</i>
<i>behavior</i>	<i>beliefs</i>	<i>quantitative</i>
<i>data</i>	<i>population</i>	<i>qualitative</i>

Exercise V. Render in English:

Количественные и качественные методы в социологии

Количественные и качественные методы являются двумя основными подходами к исследованию в социологии. Цель количественного исследования заключается в понимании закономерностей, корреляций и причинно-следственных связей в социальных явлениях путём сбора и анализа числовых данных с использованием статистических методов. К примерам количественных методов можно отнести статистический анализ больших наборов данных и опросы, которые позволяют получить представление о социальных процессах на основе количественных показателей.

В отличие от количественных методов, качественное исследование направлено на глубокое понимание социальных явлений через сбор и анализ нечисловых данных, таких как транскрипты интервью, наблюдения и тексты. К

качественным методам относятся этнография, контент-анализ и основанная теория. При выборе метода исследования важно учитывать исследовательский вопрос, тип необходимых данных и подход к исследованию. Некоторые исследователи также используют смешанные методы для более полного охвата исследуемого вопроса.

Read Text B. What is the difference between a longitudinal study and a cross-sectional study?

Longitudinal studies and cross-sectional studies are two different types of research design. In a cross-sectional study you collect data from a population at a specific point in time; in a longitudinal study you repeatedly collect data from the same sample over an extended period of time.

Longitudinal study Repeated observations	Cross-sectional study Observations at a single point in time
Observes the same group multiple times	Observes different groups (a “cross-section”) in the population
Follows changes in participants over time	Provides snapshot of society at a given point

Research Process

Three main components: Planning, Execution, Reporting

Structure and requirements:

Research Proposals	Research Designs
▪ Title ▪ Statement of the topic/problem ▪ Aims and significance ▪ Background ▪ Research plan and methods ▪ Budget ▪ Justification of the budget ▪ Timetable ▪ Expected outcomes or benefits ▪ Ethical issues ▪ Problems and limitations ▪ Communication of findings	▪ Title ▪ Statement of the topic/problem ▪ Motives and goals ▪ Research questions and objectives ▪ Review the literature ▪ Research strategies ▪ Concept, theories, hypotheses and models ▪ Data sources, types and forms ▪ Selection of data sources ▪ Data collection and timing ▪ Data reduction and analysis ▪ Problems and limitations

The Need for Design

- make the research design decisions explicit;
- ensure that the decisions are consistent with each other and with the ontological assumptions adopted; and allow for critical evaluation of the individual design elements, and the overall research design, before significant research work commences.

Without such an overall plan, social enquiry cannot be controlled and the possibility of a successful outcome is severely jeopardized.

Common Views and Classification of Research Designs

- The concept of 'research design' has a range of meanings, from narrow to broad.
- The narrow extreme: Experiment
- the design is supposed to be able to establish causation to answer a particular 'why' research question X–Y.
- this design should rule out the possibility that some other features of the experimental situation can confound the independent variable.
- these design decisions are about the selection of experimental and control groups, the administration of the observations or measurements, and the type of statistical analysis to be used.
- common in psychology.

Common Views and Classification of Research Designs (cont.)

A broader but very conventional view of research design, an example:

Research design is the plan, structure, and strategy of investigation conceived so as to obtain answer to research questions and to control variance. The plan is the overall scheme or program of the research. It includes an outline of what the investigator will do from writing the hypotheses and their operational implications to the final analysis of the data. The structure of the research is more specific. It is the outline, the scheme, the paradigm of the operation of the variables. When we draw diagrams that outline the variables and their relation and juxtaposition, we build structural schemes for accomplishing operational research purposes. Strategy, as used here, is also more specific than plan. It includes the methods to be used to gather and analyse the data. In other words, strategy implies how the research objectives will be reached and how the problems encountered in the research will be tackled.

(2889 symbols)

Vocabulary list

longitudinal study – продольное исследование

cross-sectional study – поперечное исследование

research design – дизайн исследования

snapshot – снимок

outcomes – результаты

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Longitudinal studies, cross-sectional studies, data collection from a population at a specific point in time, repeated observations, observes the same group multiple times, observes different groups (a “cross-section”) in the population, follows changes in participants over time, provides snapshot of society at a given point, planning, execution, reporting, research proposals, research designs, statement of the topic/problem, aims and significance, research plan and methods, ethical issues, communication of findings, data reduction and analysis, selection of experimental and control groups, statistical analysis, investigation, operational implications, operational research purposes, research objectives, research questions and objectives.

Exercise II. Find the Russian equivalents for:

Продольные исследования, поперечные исследования, сбор данных от населения в определенный момент времени, повторные наблюдения, многократное наблюдение за одной и той же группой, наблюдение за различными группами (“поперечный срез”) населения, отслеживание изменений в участниках с течением времени, предоставление моментального снимка общества в данный момент, планирование, исполнение, отчетность, исследовательские предложения, проекты исследований, изложение темы/проблемы, целей и значимости, план и методы исследования, этические вопросы, сообщение результатов, сокращение и анализ данных, отбор экспериментальной и контрольной групп, статистический анализ, расследование, оперативные последствия, цели оперативного исследования, задачи исследования, вопросы и задачи исследования.

Exercise III. Answer the following questions:

1. What are the two types of research design?
2. What is the difference between a cross-sectional study and a longitudinal study?
3. What is the aim of designing social research?
4. What are the components of the research process?
5. What are the structure and requirements of research proposals and research designs?
6. What is the need for design in social enquiry?
7. What are the common views and classifications of research design?
8. What is the narrow extreme of research design, and in what field is it common?
9. What is the broader view of research design?
10. What is included in the plan and structure of the research design?

Exercise IV. Fill in the proper words.

Understanding Research Designs: Cross-Sectional vs. Longitudinal Studies

1) _____ studies and 2) _____-sectional studies are two main types of research 3) _____. In a cross-sectional study, researchers collect 4) _____ from a population at a particular moment in time. Conversely, longitudinal studies involve repeated observations of the same sample over an extended period of time.

The research process has three primary components – 5) _____, data collection, and *analysis*. Social research aims to achieve maximum 6) _____ over the research process. To accomplish this, researchers need to develop research proposals and designs that include elements like a statement of the topic or problem, research aims and significance, and 7) _____ justification. Ethical considerations, expected outcomes or benefits, and problems and limitations should also be taken into account during research proposal development.

Therefore, researchers must undertake three key actions:

- 1) Explicitly outline research 8) _____ decisions;
- 2) Ensure that the decisions are consistent with each other and with the ontological assumptions adopted; and
- 3) Allow for critical evaluation of the individual design elements and the overall research design before significant research work commences.

<i>cross-sectional</i>	<i>data</i>	<i>longitudinal</i>	<i>planning</i>
<i>designs</i>	<i>rigor</i>	<i>design</i>	<i>theoretical</i>

Exercise V. Render in English:

Качественные и количественные методы исследования в социологии

Количественные исследования в социологии

Цель количественных исследований в социологии – изучение количественно измеряемых, объективных характеристик различного поведения людей. Это макросоциологические, и, как правило, описательные исследования.

К специфическим средствам и методам количественного исследования относятся: опрос: анкетирование, беседа, интервьюирование; наблюдение; эксперимент; анализ документов.

Анализ данных при количественном исследовании характеризуется следующими критериями:

1. Единицы анализа: события, факты, акты поведения, высказывания.
2. Логика анализа – дедуктивная, подразумевающая переход от абстракции к фактам в результате операционализации понятий.
3. Основные способы анализа: систематизация; классификация отождествлением случаев; статистическая обработка.

Качественные исследования в социологии

Цель качественного социологического исследования – получение глубинной информации с помощью специальной техники. Это микросоциологическое исследование. Качественное исследование дает возможность получить информацию об установках людей, о мотивах их поведения.

К качественным методам относятся исследования: исторические, в качестве методов анализа локальных микросоциумов; этнографические; биографические; метод исследования случая; метод нарратива, или повествования.

Анализ данных при качественном исследовании характеризуется следующими критериями:

1. Единицы анализа – субъективные для индивидов значения фактов.
2. Логика анализа – индуктивная, подразумевающая переход от фактов к концепциям.
3. Основные способы анализа: описание без отождествления; воображение; обобщение найденных оценок.

Exercise VI. Make a report on one of the suggested presentations

1. Comparative Methods in Sociology: Analyzing Social Phenomena Across Cultures.
2. The Role of Qualitative Research in Understanding Social Behaviors: Techniques and Applications.
3. Quantitative Research Methods: Statistical Analysis and Its Impact on Sociological Findings.
4. Ethnography as a Tool for Sociological Research: Immersing in Cultures and Communities.
5. Mixed Methods Research: Combining Quantitative and Qualitative Approaches in Sociology.
6. The Importance of Surveys in Sociological Research: Design, Implementation, and Analysis.
7. Case Studies in Sociology: In-Depth Analysis of Individuals and Groups .
8. Content Analysis: Exploring Themes and Patterns in Social Texts and Media.
9. The Historical Method in Sociology: Understanding Social Change Through Time.
10. Challenges and Ethical Considerations in Sociological Research Methodology.

Unit 5: CULTURE AND SOCIETY

Read Text A. Cultural practices, norms, and values

The concept of descriptive norm as common behaviors in a society helps to get a grasp of the concept of cultural practices. The area of descriptive norms is well developed in social psychology (we use “norms” for short); norms define how people are thinking (shared reality) and behaving, and they control the behavior of people; they are, therefore, conceptually related to cultural practices. Norms are both input as well as output variables in the development of practices: Norms prescribe certain behaviors, and once these behaviors are socially routinized, they become practices.

Thus, cultural norms lead to cultural practices and vice versa. Both are inferred by perceptions of common behavior of Others – “how do people think and behave around here?”

Some articles in this special issue distinguish between norms and values. However, other papers may profit from a stronger differentiation between norms and values. For example, at what point is intersubjective agreement about a specific routine a result of values or a result of norms?

There is an inside-outside differentiation between values and norms; values (I live my values) are inside the person, whereas norms and cultural practices are perceived to be outside the person (I conform to the norms). Consistent outside control of behavior can lead to routines. Once a behavior is routinized, routines can be reinforcing as the Premack principle had shown a long time ago. An example is the norm of tooth brushing. At first, tooth brushing is enforced from the outside. After a while, children routinize tooth brushing and may even feel uncomfortable when they are not able to brush their teeth.

A second differentiation is that values are related to what is perceived as morally good or bad, but because they are abstract, they are not directly related to behavior; in contrast, routines are relatively specific. Values may be categorized into systems of thinking about values, as in religions (however, there are also combinations of routines – otherwise one would not find clear factor structures in cultural practices). The transmission process and upkeep of cultural practices and values may be different; for example, Tam in this issue provides ideas of cultural transmissions that are differentiated according to norms as perceived by the parents and their personal values. Norms may be derived from observation of peer groups or aspirational groups.





In principle, all types of relationships between values and practices are possible: Values may be aligned to practices or not. It is also possible that people perceive the normative pressures of cultural practices, but are still be critical of them; for example, if they perceive these norms to be too extreme, then a negative correlation between values and practices may appear; this may be the reason why the above-mentioned negative correlation between cultural practices and values appeared in the GLOBE study.

An action regulation perspective would suggest that the process of the development of cultural practices (cultural routines) may start earlier and is more implicit than the development of cultural values. Norms structure specific developmental tasks that are specific to culture, for example, the developmental task of being a teenager and behave like one in a certain culture-cultural practices as routines can then develop as a result of implicit learning when dealing with these tasks. Cultures will have an impact on developmental tasks as well as on general tasks, for example, tasks that produce norms to deal with a harsh climate. To understand the stickiness and affective quality of cultural practices better, I find the concept of group attention fascinating as group attention can help this process of implicit learning. Moreover, I assume that developmental cultural tasks as well as general tasks provide guidance; the higher the homogeneity of a society, the higher is the identification with one's peer group and the stronger are the cultural practices.

(3376 symbols)

Vocabulary list

Descriptive norm – описание нормы

Shared reality – общая реальность

Transmission process – процесс передачи

Peer groups – сверстники

Cultural pressures – культурные давления

Negative correlation – отрицательная корреляция

Action regulation perspective – перспектива регуляции действий

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Descriptive norm, cultural practices, shared reality, social psychology, norms, cultural transmission, peer groups, values, negative correlation, Premack principle, normative pressures, developmental tasks, implicit learning, group attention, action regulation, homogeneity, aspirational groups, intersubjective agreement, routines, specific behaviors.

Exercise II. Find the English equivalents for:

Описательная норма, культурные практики, разделяемая реальность, социальная психология, нормы, культурная передача, группы сверстников, ценности, отрицательная корреляция, принцип предварительного отбора, нормативное давление, задачи развития, неявное обучение, групповое внимание, регулирование действий, однородность, инициативные группы, межсубъективное соглашение, рутины, специфическое поведение.

Exercise III. Answer the following questions:

1. What is the concept of descriptive norm?
2. How are norms related to cultural practices?
3. What is the differentiation between values and norms?
4. How are norms derived?
5. What are the possible relationships between values and practices?
6. How do norms structure specific developmental tasks?
7. What is the impact of culture on developmental tasks?
8. How does group attention help in the process of implicit learning?
9. What is the relationship between homogeneity of a society and identification with a peer group?
10. How can negative correlation between values and practices appear in a society?

Exercise IV. Fill in the proper words.

Understanding Descriptive Norms: The Intersection of Values and Cultural Practices

The concept of descriptive norm in social psychology is important to understand 1) _____ practices. Norms determine how people think and behave, thus controlling their actions, and are connected to cultural practices. Once behavior is routinized, it becomes a 2) _____. Values and norms differ in those values are personal while 3) _____ and cultural practices are perceived as outside influences. Norms may be derived from observing peer groups or aspirational groups.

The 4) _____ between values and practices can be aligned or not, and negative correlations can occur if 5) _____ norms are viewed as too extreme. Cultural practices can develop through implicit learning when dealing with specific developmental tasks structured by norms. The cultural 6) _____ and upkeep of practices and values may differ based on perceptions of norms by parents and personal 7) _____. Group attention can help with this process of implicit learning, especially in homogenous societies where cultural practices are stronger based on identification with peer groups.

<i>norm</i>	<i>experiences</i>	<i>cultural</i>	<i>descriptive</i>
<i>relationship</i>	<i>maintenance</i>	<i>norms</i>	

Exercise V. Render in English:

Нормы и ценности: связь с культурными практиками

Концепция описательной нормы, как общепринятого поведения в обществе, помогает понять культурные практики. Нормы в социальной психологии определяют, как люди думают и ведут себя, а также контролируют их поведение. Эти нормы предписывают определённые действия, которые со временем становятся привычками, то есть культурными практиками. Таким образом, культурные нормы формируют культурные практики, и наоборот. Нормы и практики основываются на восприятии поведения окружающих, например, «Как здесь принято думать и поступать?»

Различие между нормами и ценностями имеет внутренний и внешний характер. Ценности – это внутренние убеждения человека («я живу согласно своим ценностям»), в то время как нормы воспринимаются как внешние требования («я подчиняюсь нормам»). Постоянный внешний контроль может со временем превращать нормы в рутинные действия. Например, привычка чистить зубы сначала навязывается извне, но со временем становится рутиной, и человек чувствует дискомфорт, если не выполняет это действие. Таким образом, нормы, превращаясь в рутины, могут стать частью повседневной жизни.

Развитие культурных практик начинается раньше и более неосознанно, чем формирование ценностей. Нормы структурируют задачи, характерные для определённой культуры, такие как поведение подростков в конкретном обществе. Эти задачи способствуют формированию рутин через неявное обучение. Культурные практики также зависят от общих задач, например, приспособления к суровым климатическим условиям. Чем выше однородность общества, тем сильнее идентификация с группой и тем устойчивее культурные практики. Важную роль в этом процессе играет групповое внимание, которое усиливает обучение и помогает поддерживать культурные нормы и практики.

Read Text B. Multiculturalism or transculturalism?

An icon of non-violent civil disobedience, Mahatma Gandhi, the famous Father of the Indian nation uttered the words I mentioned as a motto in the context of a colonized India. He remains to this day one of the most outstanding proponents of national freedom in the world. His viewpoint on cultural diversity and intercultural communication is an appropriate starting point for my present paper. The aim of this article is to offer a critique of the different approaches to multiculturalism with a focus on the Canadian context. Another purpose I wish to achieve is to try and analyze to what extent the fairly recent concept of transculturalism could add to or replace multiculturalism. Is there the perfect solution to cultural diversity?



When we first encounter the word “multiculturalism” we can easily grasp its meaning just by paying attention to its formation. The prefix “multi-” near the stem “cultural” gives us enough information at first glance so that we understand the term describes a concept which has to do with a number of different cultures. The fact that the word is an “ism” (i.e. it ends with the suffix “-ism”) can lead us to the conclusion that the term might represent an ideology, a doctrine, a belief system. In fact, there are different values of “multiculturalism” according to its use. Its foremost meaning was a political one. It emerged in the 1960s in the Anglophone countries to stand for the newly acknowledged situation of non-European migrants. The term represents the grounds on which an entire national policy was built in Canada starting with the 1970s. It is here that the word “multiculturalism” acquired most of its importance and developed three other layers of meaning.

Recently, there have been new developments concerning the issue of fostering different cultural identities within the borders of multi-ethnic states. The concept of transculturalism, also known as cosmopolitanism, is becoming more and more appealing to critics. In his *Ethics of Identity*, Kwame Anthony Appiah defines a cosmopolitan as “someone who thinks that the world is, so to speak, our shared hometown, reproducing something very like the self-conscious oxymoron of the ‘global village’”. If we compare transculturalism to multiculturalism the essential difference between them stems from the way, we perceive their outcomes. Cultural diversity is seen either as a melting of cultural markers (transculturalism) or as a gathering of multiple and distinct contributions to the mainstream culture (multiculturalism).



Trying to accommodate different cultural identities in the multi-ethnic states is a complicated endeavor.

(2227 symbols)

Vocabulary list

non-violent civil disobedience – ненасильственное гражданское неповиновение

utter – произносить, высказывать

proponent – сторонник, приверженец

appropriate – подходящий, соответствующий

starting point – отправная точка

transculturalism – транскультурализм, концепция, связанная с современными тенденциями в культуре и обществе

recent – недавний, последний

stem – основа, стержень, ствол

formation – формирование, образование

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Non-violent civil disobedience, Mahatma Gandhi, the Indian nation, cultural diversity, intercultural communication, present paper, critique of the different approaches to multiculturalism, the Canadian context, transculturalism, political meaning of multiculturalism, national policy, multi-ethnic states, cosmopolitanism.

Exercise II. Find the English equivalents for:

Ненасильственное гражданское неповиновение, Махатма Ганди, индийская нация, культурное разнообразие, межкультурная коммуникация, настоящая статья, критика различных подходов к мультикультурализму, канадский контекст, транскультурализм, политическое значение мультикультурализма, национальная политика, многоэтнические государства, космополитизм.

Exercise III. Answer the following questions:

1. Who is Mahatma Gandhi and what role does he play in the context of non-violent civil disobedience?
2. What is the primary aim of the article mentioned in the text?
3. How does the author define multiculturalism based on the formation of the word?
4. In which decade did the political meaning of multiculturalism first emerge in Anglophone countries?
5. What significant development regarding cultural identities has occurred in multi-ethnic states recently?
6. How does the concept of transculturalism differ from multiculturalism according to the text?
7. What does Kwame Anthony Appiah mean by describing a cosmopolitan as someone who views the world as a shared hometown?

8. What are the perceived outcomes of transculturalism compared to multiculturalism?
9. What criticisms have been directed towards the multiculturalist project, and why is its role still acknowledged?
10. Is there a proposed "perfect solution" to cultural diversity according to the text? If so, what is it?

Exercise IV. Fill in the proper words.

Transculturalism vs. Multiculturalism: A Critical Analysis Inspired by Gandhi's Vision

Mahatma Gandhi, the 1) _____ of the Indian nation, is well known for his non-violent 2) _____ to civil disobedience. His views on cultural diversity and intercultural communication are an appropriate starting point for a critique of different approaches to multiculturalism. The aim of this paper is to analyze the concept of transculturalism and to what extent it could add to or even replace multiculturalism. While the issue of cultural diversity is complex, understanding the different approaches can lead to better solutions.

The term 3) "_____" emerged in the 1960s in the Anglophone countries as a response to the situation of non-European migrants. In Canada, it became the basis for an entire national policy starting in the 1970s and developed multiple 4) _____ of meaning. However, recently there have been developments in the 5) _____ of fostering different cultural identities, such as transculturalism.

The essential difference between these two approaches is how they perceive cultural diversity outcomes – either as a melting of cultural markers (transculturalism) or a gathering of multiple contributions to the 6) _____ culture (multiculturalism).

While trying to accommodate different cultural identities is a complicated endeavor, it cannot be ignored. The multiculturalist project faced intense 7) _____, but it played a significant role in acknowledging cultural diversity issues. Understanding the different approaches can help find a perfect solution to 8) _____ diversity, and analyzing the concept of transculturalism may help add to or even replace multiculturalism as a solution.

<i>multiculturalism</i>	<i>criticism</i>	<i>layers</i>	<i>cultural</i>
<i>national</i>	<i>discussion</i>	<i>father</i>	<i>approach</i>

Exercise V. Render in English:

Социология культуры как отрасль социологического знания

Социология культуры является одной из известных отраслей социологического знания. Она направлена на углубленный анализ социальных закономерностей в развитии культуры, а также на то, чтобы исследовать формы её представлений, культурных норм и ценностей. Социология культуры ориентирована на то, чтобы выявлять основные образцы поведения отдельных

индивидов или более обширных социальных групп, так как именно благодаря этим нормам и образцам регулируются практически все взаимодействия и отношения в обществе, а также отношения, которые складываются между обществом и природой.

На современном этапе развития социология культуры рассматривает культуру через призму многообразия складывающихся социальных отношений, а также через социальную структуру самого общества.

В структуре социологии культуры принято выделять достаточно большое количество актуальных подотраслей, а также более сотни научных школ и тематических направлений, анализирующих этот феномен с самых разнообразных точек зрения. Деятельность по проведению эмпирических исследований также активизировалась именно в начале 20 века, и к сегодняшнему дню их насчитывают более тысячи. Стоит отметить, что далеко не все отрасли социологии охватывают такой широкий тематический горизонт и могут глубоко познавать окружающую действительность.

Exercise VI. Make a report on one of the suggested presentations

1. The Role of Culture in Shaping Social Identity: Understanding Self and Community
2. Cultural Norms and Values: Their Impact on Social Behavior and Interactions
3. The Influence of Globalization on Local Cultures: A Sociological Perspective
4. Subcultures and Countercultures: Exploring Alternative Lifestyles within Society
5. The Relationship Between Language and Culture: How Communication Shapes Social Reality
6. Cultural Diversity and Social Cohesion: Challenges and Opportunities in Multicultural Societies
7. The Impact of Media on Cultural Perceptions and Social Norms
8. Rituals and Traditions: Their Role in Maintaining Cultural Continuity in Society
9. The Effects of Technology on Cultural Practices and Social Interactions
10. Cultural Change and Social Movements: How Society Evolves Through Collective Action

Unit 6: SOCIOLOGY OF TECHNOLOGY AND CYBERSPACE

Read Text A. Sociology of technology in society: the impact of technology on society

The theoretical framework of technological determinism claims and suggests that technology is independent and far ahead of society. It can do things that society cannot do or manage to do independently. This notion refers to the idea of hard determinism, which portrays technology as an invention that is free and independent from social, economic, and political decisions. For instance, argue that "Technological determinism is linked to the idea of progress; in this sense it was forged as a social attitude in the used technology, in the form of tools and weapons, to transform their natural environment." Murphie & Potts's argument states that technology impacts people's lives. For example, the emergence of cell phones and washing machines has caused a social change in the sense that society relies much on technology in the contemporary present and that technology does all the work faster and independently. These are the views of technological determinism that differ from cultural materialism. However, Heilbronner's concept of 'soft determinism' clearly shows that technological determinism should also consider other social pressures that relate to the development or existence of that technology itself. Hard determinism overlooks the soft determinism and the aspect of cultural materialism.



Cultural materialism highlights the fact that technological determinism with its views is one-sided. As a result, it does not consider the importance and the role that society and culture play concerning technology development. That is the example of hard determinism rather than soft determinism. In the contemporary world, the development of new types and kinds of technologies such as transports, cellphones, and computers, to name a few. The development and existence of these technologies are taken for granted by technological determinism and hard determinism.

In the contemporary world, this explains the examples of new technology that are being invented, like new kinds of cell phones and other gadgets introduced every year and every month. Cultural materialism claims that technologies are neutral than independent and autonomous, which means that technologies are there for a reason in the real world.

They do not just come into existence on their own, although there is social change.



However, their existence came about decision-making, which also looked at social cultures, economics, and politics.

Technological determinism considers technology more dominant and independent from the society or culture, which this notion portrays the distinction between technological determinism and cultural materialism. For instance, Heilbrunner uses the idea of 'institutional lag' to demonstrate the relationship between technology and culture. In this case, technology is seen as the one that leads society, and society follows the technology. According to Heilbrunner, this process he calls 'Technological Congruence' refers to the notion that society has no other choice but to adapt to the technology that is seen as dominant, which causes a social change in society. For example, in the real world, this notion refers to how people communicate through technology, the invention of other transports, cooking machines, music, and many more.

The two theoretical frameworks clearly illustrate more differences than similarities. As a result, there is a disagreement between the two theoretical frameworks. For instance, argue that "The Internet has been appropriated by social practice." That is an example of cultural materialism; as a result, the internet might be found useless without the use of it by the people. However, argues that "Determinism rests on the assumption that can be explained without reference to society." That is another point raised by Feenberg's argument that draws more on technological determinism.

(3265 symbols)

Vocabulary list

- technological determinism – технологический детерминизм (теоретическая концепция, согласно которой технологии независимы от общества и опережают его).
- hard determinism – жесткий детерминизм (представление, что технология свободна и независима от социальных, экономических и политических решений).
- soft determinism – мягкий детерминизм (концепция, которая учитывает социальное давление на технологическое развитие и его существование).
- cultural materialism – культурный материализм (концепция, которая отмечает, что технологический детерминизм односторонний и не учитывает важность и роль общества и культуры в развитии технологий).
- institutional lag – институциональная запоздалость (отношения между технологией и культурой, в которых технология ведет общество, а общество следует за технологией).
- technological congruence – технологическое согласование (отношения, в которых общество не имеет другого выбора, кроме как адаптироваться к технологии, которая считается доминирующей).

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Theoretical framework, technological determinism, hard determinism, soft determinism, cultural materialism, social change, development of technology, institutional lag, technological congruence, disagreement, social practices, social attitudes, decision-making, independent technology, social pressures, political decisions, economic decisions, technology's impact on society.

Exercise II. Find the English equivalents for:

Теоретические основы, технологический детерминизм, жесткий детерминизм, мягкий детерминизм, культурный материализм, социальные изменения, развитие технологий, институциональное отставание, технологическая конгруэнтность, разногласия, социальные практики, социальные установки, принятие решений, независимые технологии, социальное давление, политические решения, экономические решения, влияние технологий на общество.

Exercise III. Answer the following questions:

1. What is the theoretical framework of technological determinism?
2. How does technological determinism view the relationship between technology and society?
3. What is the concept of hard determinism, according to technological determinism?
4. How has technological determinism affected society, based on the emergence of cell phones and washing machines?
5. How does cultural materialism view the relationship between technology and society?
6. What is the stance of cultural materialism on the neutrality and autonomy of technologies?
7. What is the concept of institutional lag as used by Heilbrunner to demonstrate the relationship between technology and culture?
8. What is the notion of technological congruence, according to Heilbrunner?
9. How do technological determinism and cultural materialism differ in their views on the dominance of technology and its impact on society?
10. What is the disagreement between the two theoretical frameworks regarding the appropriation of the internet by social practice and the explanation of determinism without reference to society?

Exercise IV. Fill in the proper words.

Technological Determinism vs. Cultural Materialism: Understanding the Interplay Between Society and Technology

Technological 1) _____ asserts that technology is 2) _____ and advanced compared to 3) _____. According to this view, 4) _____ can do things that society cannot do by itself, reflecting the 5) _____ of hard determinism. This perspective also suggests that technology can have a significant impact on 6) _____ and that it can lead society to 7) _____ to new technological advancements. Murphie & Potts propose that technological determinism is linked to progress, whereby technology can 8) _____ the natural environment. However, Heilbrunner's 9) _____ of "soft determinism" underlines that technological determinism should consider other significant social pressures and 10) _____ materialism when examining the existence and development of technology.

Cultural materialism highlights the significance of 11) _____ and society concerning technological advancements, and argues that technological determinism does not consider these 12) _____. In contrast to technological determinism, cultural materialism suggests that society plays an 13) _____ role in technological development. Cultural materialism claims that technology is 14) _____, not independent, and autonomous. Therefore, technology exists due to decision-making that also considers social cultures, economics, and politics.

<i>cultural</i>	<i>adapt</i>	<i>technology</i>	<i>determinism</i>	<i>factors</i>
<i>concept</i>	<i>principles</i>	<i>society</i>	<i>contextual</i>	<i>culture</i>
<i>transform</i>	<i>active</i>	<i>autonomous</i>	<i>social structures</i>	

Exercise V. Render in English:

Технологический детерминизм и культурный материализм: роль технологий в обществе

Теория технологического детерминизма утверждает, что технологии развиваются независимо от общества и опережают его. Этот подход, называемый «жестким детерминизмом», рассматривает технологии как автономные изобретения, которые не зависят от социальных, экономических или политических решений. Например, использование технологий, таких как мобильные телефоны или стиральные машины, изменило социальные процессы, ускоряя выполнение задач и повышая зависимость общества от технологий. Однако концепция «мягкого детерминизма», предложенная Хейлброннером, предполагает, что развитие технологий также связано с другими социальными факторами, которые не учитываются в рамках жесткого детерминизма.

Культурный материализм критикует технологический детерминизм за его односторонность. Эта теория подчеркивает важность роли общества и культуры в развитии технологий. В отличие от жесткого детерминизма, культурный материализм утверждает, что технологии не являются полностью

независимыми и автономными. Их создание и развитие обусловлены социальными, экономическими и политическими решениями. Например, ежегодное появление новых моделей гаджетов, таких как смартфоны или компьютеры, связано с потребностями общества, а не только с автономным прогрессом технологий.

Read Text B. Living with cyberspace: technology & society in the 21st century

In recent decades, enthralled by the debates over poststructuralism, critical cyber cultural theory has been fascinated with celebrating the irreducible excesses of cybernetic and spatial language, by conceptions of a different form of cyber cultural theory from that associated with the language and meaning of structuralism. Arising from such deliberations on psychoanalysis and linguistics, ‘semiology’ (the science of signs), and ‘anti-humanism’ is the idea that there is a variety of significant differences between the languages of structuralism and poststructuralism.

Poststructuralist cyber cultural theory is distinguished from structuralist approaches, for instance, by its fluid cultural methodology not only in political theory and cultural studies, but also in aspects of cyberfeminism. In these approaches, poststructuralist cyber cultural theory is characteristically a consideration of anything from cyberspace and the military-industrial complex to the mass media and the encoded values of cybernetic and corporeal spaces as well as the literature and cinema of a given socio-political order, its animated desires and automated limits.

Poststructuralist cyber cultural theory, then, designates a shift of perspective with regard to the position of the human subject, cybernetic cultural processes of spatial displacement, language and meaning. Initially, of course, a confusing array of poststructuralist and feminist theorists from Jacques Lacan and Jacques Derrida to Michel Foucault, Gilles Deleuze, Félix Guattari, Hélène Cixous, Luce Irigaray, Jean-François Lyotard and Jean Baudrillard proposed an equally perplexing variety of critical concepts.

Subsequently, ‘Lacanian psychoanalysis’ and ‘deconstruction’, ‘power/knowledge’, ‘desire’, ‘feminine writing’ and ‘simulation’ were applied by poststructuralist cyber cultural theorists to signal a departure from structuralism, to proclaim a divergence from previous standpoints, and to embrace what Lyotard called the decline of historical sensemaking and the ‘meta-narratives’ of modern progress. All three cyber cultural theorists in Part II, James Der Derian, McKenzie Wark and Cathryn Vasseleu, individually outline how poststructuralist and associated cyber cultural and feminist theories can be applied to cultural forms characteristic of contemporary cybernetic spaces.





For these cyber cultural theorists, therefore, poststructuralism has provided a sort of ‘post-enlightenment’ awareness. And yet the lines of communication between poststructuralist and structuralist cyber cultural theory remain open.

As Roland Barthes suggested many years ago, there is fluctuation, movement, idiosyncrasy, intertextual allusion and irony at work in both poststructuralism and structuralism. The theoretical context for this claim is, after Barthes’ assertion, poststructuralism as structuralism without orthodox methodological commitment. The

poststructuralist approach to cyber culture thus acknowledges the ephemeral and disputed character of contemporary ‘mythology’, and openly incorporates cybernetic conflict, signifying systems, psychoanalytic models of the unconscious and radical conceptions of the cultural scene. Consequently, poststructuralist and structuralist cyber cultural theories are often indistinguishable.

(2865 symbols)

Vocabulary list

in recent decades – в последние десятилетия

enthralled – очарованный

critical cyber cultural theory – критическая кибер-культурная теория

irreducible excesses – непреодолимые избытки

spatial language – пространственный язык

deliberations – обсуждения

distinguished – отличается

fluid – текучий

cyberspace – киберпространство

military-industrial complex – военно-промышленный комплекс

shift of perspective – сдвиг в позиции

regard – относительно

VOCABULARY SECTION

Exercise I. Find the Russian equivalents for:

Poststructuralist cyber cultural theory, cybernetic and spatial language, structuralism and poststructuralism, semiology (the science of signs), anti-humanism, fluid cultural methodology, political theory, cultural studies, cyberfeminism, cyberspace, military-industrial complex, mass media, encoded values, corporeal spaces, socio-political order, animated desires, automated limits, lacanian

psychoanalysis, deconstruction, power/knowledge, feminine writing, simulation, historical sensemaking, meta-narratives, contemporary cybernetic spaces, post-enlightenment awareness, fluctuation, movement, idiosyncrasy, intertextual allusion and irony, ephemeral and disputed character of contemporary 'mythology'

Exercise II. Find the Russian equivalents for:

Постструктуралистская теория киберкультуры, кибернетический и пространственный язык, структурализм и постструктурализм в постиндустриальном мире, семиология (наука о знаках), антигуманизм, текучая культурная методология, политическая теория, культурология, киберфеминизм, киберпространство, военно–промышленный комплекс, средства массовой информации, закодированные ценности, телесные пространства, социально-политический порядок, анимированные желания, автоматические ограничения, лакановский психоанализ, деконструкция, власть/знание, женское письмо, симуляция, историческое осмысление, метанарративы, современные кибернетические пространства, осознание после просвещения, колебания, движение, своеобразие, интертекстуальные аллюзии и ирония, эфемерный и спорный характер современной 'мифологии'

Exercise III. Answer the following questions:

1. What is poststructuralist cyber cultural theory?
2. What are the significant differences between the languages of structuralism and poststructuralism?
3. How is poststructuralist cyber cultural theory distinguished from structuralist approaches?
4. What are the aspects that poststructuralist cyber cultural theory considers?
5. What is the shift of perspective that poststructuralist cyber cultural theory designates?
6. Who are some of the poststructuralist and feminist theorists that proposed critical concepts in the beginning?
7. What are some critical concepts that poststructuralist cyber cultural theorists applied to signal a departure from structuralism?
8. How can poststructuralist and associated cyber cultural and feminist theories be applied to cultural forms characteristic of contemporary cybernetic spaces?
9. What is post-enlightenment awareness in the context of cyber cultural theory?
10. How are poststructuralist and structuralist cyber cultural theories indistinguishable?

Exercise IV. Fill in the proper words.

Navigating the Intersection of Poststructuralism and Cyber Cultural Theory

In recent years, critical 1) _____ cultural theory has been captivated by poststructuralism and its celebration of cybernetic and spatial 2) _____. This fascination has sparked a different form of cyber 3) _____ theory that diverges from the language and meaning of structuralism. Psychoanalysis and linguistics have given rise to the science of signs, or 4) '_____', and anti-humanism, which proposes that there are significant differences between the languages of structuralism and poststructuralism.

Poststructuralist cyber cultural theory is distinguished from structuralist approaches by its fluid cultural 5) _____, which is a consideration of anything from cyberspace and the military-industrial complex to literature and cinema of a given socio-political order. This theory signals a shift in perspective with regard to the position of the 6) _____ subject, cybernetic cultural 7) _____ of spatial displacement, language, and meaning. Despite the differences between poststructuralist and 8) _____ approaches, there is still a level of 9) _____ between the two. Both theories acknowledge the ephemeral and disputed nature of contemporary 10) _____ and incorporate psychoanalytic models of the unconscious and radical conceptions of the cultural scene.

<i>culture</i>	<i>structuralist</i>	<i>individual</i>	<i>semiotics</i>	<i>dynamics</i>
<i>continuity</i>	<i>theories</i>	<i>landscape</i>	<i>cultural</i>	<i>poststructuralist</i>

Exercise V. Render in English:

Влияние технологий и постструктуралистская теория киберкультуры

Технологический детерминизм предполагает, что технологии развиваются независимо от общества и находятся далеко впереди него. Согласно концепции «жесткого детерминизма», технологии являются автономными изобретениями, не зависящими от социальных, экономических и политических факторов. Например, такие устройства, как мобильные телефоны и стиральные машины, привели к социальным изменениям, ускорив выполнение повседневных задач. Однако «мягкий детерминизм» Хейлброннера показывает, что развитие технологий зависит от социальных факторов, таких как культура и экономика. Таким образом, жесткий детерминизм игнорирует взаимосвязь технологий и общества, в то время как культурный материализм делает на ней акцент.

Культурный материализм критикует технологический детерминизм за его односторонний подход. Эта теория подчеркивает, что технологии создаются под влиянием социальных, экономических и культурных факторов, а не существуют автономно. Например, ежегодное появление новых гаджетов, таких как смартфоны, связано с потребностями общества, а не только с прогрессом. Культурный материализм утверждает, что технологии являются

нейтральными инструментами, созданными для выполнения определенных задач, а не независимыми силами, управляющими обществом.

Постструктуралистская теория киберкультуры вносит новый подход к изучению технологий и их влияния на общество. В отличие от структуризма, постструктурализм сосредоточен на изменчивости, интертекстуальности и противоречивом характере современных культурных процессов. Такие мыслители, как Жак Лакан, Мишель Фуко и Жан Бодрийяр, предложили концепции, которые помогают анализировать киберпространства, массовую культуру и медиа. Постструктурализм отвергает прошлые метанарративы, связанные с прогрессом, и вместо этого исследует дискурс власти, желания и симуляции.

Exercise VI. Make a report on one of the suggested presentations

1. The Impact of Social Media on Identity Formation: Exploring how platforms like Facebook and Instagram shape individual and collective identities in contemporary society.
2. Digital Divide and Social Inequality: Analyzing how access to technology and the internet creates disparities in education, employment, and social mobility.
3. Cyberbullying and Its Social Implications: Investigating the rise of cyberbullying, its effects on mental health, and the societal responses to this phenomenon.
4. The Role of Technology in Shaping Political Discourse: Examining how digital platforms influence political engagement, activism, and the spread of misinformation.
5. Virtual Communities and Social Capital: Understanding how online communities foster social connections and contribute to the concept of social capital in the digital age.
6. Surveillance Culture in the Age of Technology: Discussing the implications of surveillance technologies on privacy, freedom, and social behavior.
7. The Influence of Artificial Intelligence on Employment: Analyzing how AI and automation are transforming job markets and the sociological implications of these changes.
8. Cultural Changes Induced by Digital Communication: Exploring how the shift from face-to-face interactions to digital communication alters social norms and cultural practices.
9. The Ethics of Technology in Society: Investigating the ethical considerations surrounding emerging technologies, including data privacy, consent, and algorithmic bias.
10. Transculturalism in Cyberspace: Examining how the internet facilitates cultural exchange and the blending of identities across global boundaries.

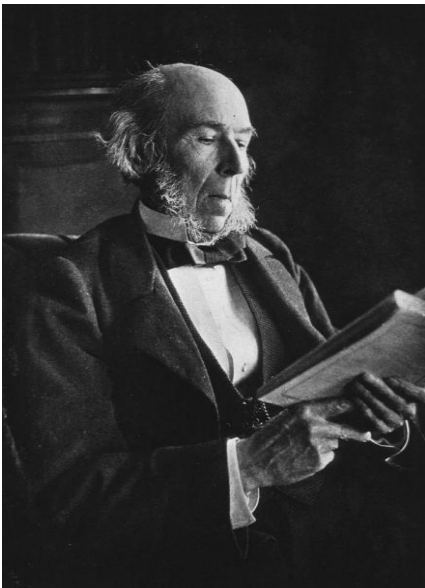
APPENDIX

Historical development of sociology

Sociology, the youngest of the social sciences, nevertheless has a historical development of its own. The questions about society posed by the early theorists have not only played an important role in the development of sociological thoughts but also continue to influence it.

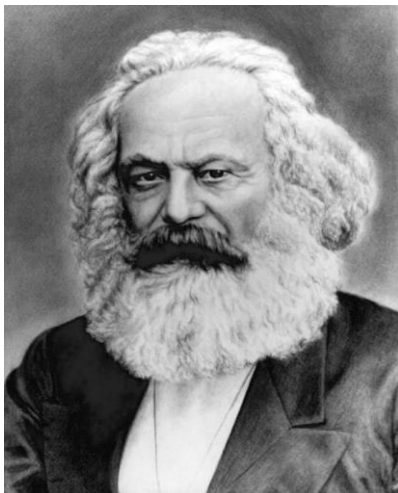


Auguste Comte. The word “sociology” originated in 1838 by Auguste Comte, a Frenchman, in his work positive Philosophy. Comte is generally referred to as the father of sociology. He believed that the science of sociology should be based on systematic observation and clarification, the same principles that governed the study of the natural sciences. Though it was a new discipline, but the origin of sociology was laid by Allma Ibn-e-Khaldun (1332-1406), a Muslim historian of tunis. He named this new science “Ilmul-Imran” i.e. a study of people and said that no historian could write the history of nation until he studied the social life of that population.



Herbert Spencer. In 1876, Herbert Spencer, an Englishman, developed a theory of “social evolution that, after being accepted and then rejected, is now being accepted once again in modified form. Spencer applied Darwin’s theory of evolution to human societies. He believed that there exists a gradual evolution of society from the primitive to the industrial. In his writings he indicated that this was a natural’ evolutionary process that should not be interfered with by humans.

Lester Ward. In 1883, Lester Ward, an American, published Dynamic Sociology. In this work he advocated social progress through social action guided by sociologists.

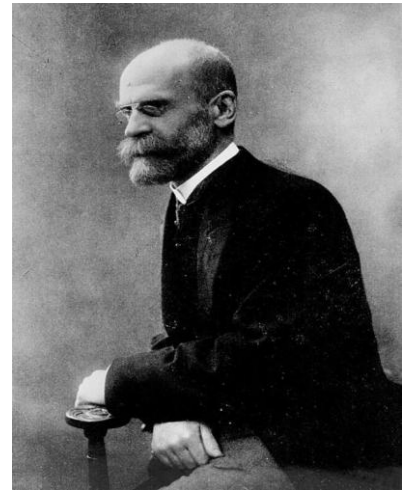


Karl Marx (1818-1883) was also an important figure in the development of sociology, He proposed that all societies are made up of two basic classes that are in constant opposition those who own or control the means of production use this power to exploit and oppress those who do not. The social behavior of individuals is determined by their position in the class society.

Emile Durkheim. In 1895, published *Rules of Sociological Method*, outlining the methodology used in his classical study of suicide in various population groups. Durkheim is considered the pioneer in the development of sociology. He firmly believed that societies were bound together by the commonly shared beliefs and values of their members.

Max Weber (1864-1920) believed that the methods used in the natural sciences could not be applied to the problems explored in the social-sciences. He argued that because social scientists study the social world in which they live there must be a certain degree of subjective understanding in their investigations. He believed that in their work, sociologists should be value free, never allowing personal biases to influence either their research or their conclusions.

In different Universities Courses in sociology were offered in 1890s. In 1895, the American journal of Sociology began publishing, and in 1905 the American Sociological Society now called the American Sociological Association (ASA) was founded. Currently, most sociologists are members of the Association and gather at the association's annual meetings in order to address, discuss, and debate new research in the discipline.



Influential Women in Sociology

Sociology is the study of the complex systems that compose human life, including families, communities, and societies. An advanced degree in sociology will provide you with the instruction, experience, and hands-on education required to conduct research and analyze data in an array of real-world settings. Sociology is a data-driven field where masters learn how to conduct research, study populations, and understand how these populations are impacted by factors like geography, race, economics, and more. Earning a master's degree in sociology could qualify you for an array of leadership and research roles in social services, public health, education, policy analysis, and much more.

Women interested in advancing in this field benefit from strong advocacy through groups like the Sociologists for Women in Society, a nonprofit professional feminist organization that supports academic research and publication, professional development, and activism. Other consequential organizations include the Association of Black Sociologists, which advocates for the interests of Black sociologists and Black people locally and globally with a particular focus on improving the quality of sociological research, teaching and service, and the

American Sociological Association, which is the leading national professional membership association for sociologists.



1. Harriet Martineau is regarded as the first woman sociologist, or as the “Mother of Sociology”. She is known for translating August Comte’s ‘Cours de philosophie positive’ into English. It is also believed that Comte started reading Martineau’s translations instead of his original work and even translated Martineau’s work back into French again. However, besides being a translator, Martineau herself was a prominent writer and journalist of the Victorian era. The most prominent source to know about Martineau’s life is her ‘Autobiography’ which was written in 1855 and later published posthumously in 1877 together with Maria Chapman’s ‘Memorials of Harriet Martineau’.

Her contributions to the field of Sociology centres around three major works: A Methodological Treatise (1838), Pre-Civil War America (1837), besides translating Comte’s work. Her study focused on American slaves, democracy, equality and so on. In her work, her role as a feminist gets highlighted with her focus on the lives of women slaves in America. She is recognised for her contributions to symbolic interactions and she was one of the first sociologists to elaborate both a method and a methodology for studying social life.



2. Irawati Karve

Dr. Irawati Karve, a student of G.S. Ghurye, one of the founding fathers of sociology as an academic discipline in India, is regarded as the first Indian woman sociologist, for her contributions in the field of Sociology and Anthropology. Karve, after having completed her postgraduate degree in Sociology, had gone to Germany to obtain a doctorate in Anthropology. She rose to prominence through her work Yuganta, originally written in Marathi. She bagged the Regional Sahitya Academy Award for it. Later in her life, since the 1930s, she served as the head of the Department of Sociology and Anthropology, Deccan College, Poona. She wrote actively on socio-political issues in India and was deeply interested in the study of Hindu society. She is also regarded as one of the most prominent women ethnographers.

Karve’s pioneering work is “Kinship Organisation in India”. In fact, she emphasized mostly on the Indian kinship system and her contributions to this field of

study remain magnificent. This book provides a comparative picture of kinship organisation in four cultural zones of India, as identified by Karve – the Northern, the Central, the Southern, and the Eastern. Other brilliant works of Karve include – ‘Hindu Society: An Interpretation’ (1968), ‘Family in India’ (1964), and ‘Succession in Matrilineal Royal House’ (1960).

3. Jane Addams (1860–1935)

Jane Addams was an American sociologist, social worker, reformer, public administrator, and settlement activist. She pioneered the introduction of Sociology as an academic discipline in the United States. Addams played an important role in the United States’ history of women’s suffrage. In 1910, Addams became the first woman to receive an honorary Master of Arts degree from Yale University. She co-founded the American Civil Liberties Union (ACLU) in 1920. She was awarded the Nobel Peace Prize in 1930, making her the first American woman to have bagged the award. She is also recognised as the founder of social work as a profession in the United States.



She delivered lectures at the University of Chicago. She was also a charter member of the American Sociological Society. In an article published in the American Journal of Sociology in 1896, Addams emphasized on domestic labour to address the plight of women. Her books, ‘Youth and the City Streets’ (1909) and ‘The Long Road of Woman’s Memory’ (1919) are based on the experiences and memories of first-generation immigrant women. Her works also focused on feminist care ethics, and on the public health-related to mothers and children of America. She closely worked with American philosophers and sociologists John Dewey and George Herbert Mead, on issues like child labour, women’s rights, and so on. Her notable works include ‘Democracy and Social Ethics’ (1902), ‘Twenty Years Hull-Houses’ (1910), ‘Newer Ideals of Peace’ (1907), and so on.

4. Marianne Weber (1870–1954)

Marianne Weber was a German Sociologist and women’s rights activist. She was the wife of Max Weber. Weber’s sociology focused on women in a patriarchal society. She challenged the male-dominated institutions of law, history, religion, and economy through her works which mostly focused on the experiences of German women. She challenged patriarchy associated with the institution of marriage. Her book, ‘Wife and Mother in the Development of



Law' was entirely devoted to the study and analysis of marriage. Her other works include 'Occupation and Marriage' (1906), 'Authority and Autonomy' (1912), and 'Women and Objective Culture' (1913).



5. Mirra Komarovsky (1905–1999)

Mirra Komarovsky was an American sociologist and a pioneer in the sociology of Gender. Born to a Jewish middle-class family who fled from Russia to the United States after the 1917 Russian Revolution, she completed her Master's degree from Columbia University. She widely researched American families and her work focused on the "cultural lag" whereby women were assigned with a secondary role. She was also the second woman president of the American Sociological Association.

Her research emphasised life changes in response to the feminist movement. Her notable works include 'Leisure: A Suburban Study' (1934), 'The Unemployed Man and his Family' (1940) which was a prominent qualitative study of fifty-nine families, 'Blue-Collar Marriage' (1964), 'Sociology and Public Policy' (1975), 'Dilemmas and Masculinity' (1976) and 'Women in College: Shaping New Feminine Identities' (1985). Komarovsky is also regarded as the first woman sociologist to analyse critically the role of women in society and the perspectives and constructions of gender.



6. Leela Dube (1923-2012)

Leela Dube was the wife of renowned sociologist Shyama Charan Dube. Her works majorly focused on women in India and she heralded the introduction of women's studies in mainstream Sociology – she played a crucial role in framing the "Towards Equality" report of the Committee on the Status of Women in India (1974), Government of India, which formally led to the inclusion of Women's Studies in Indian Academia through the University Grants Commission (UGC). She was one of the well-known figures of the Indian

Sociological Society in the 1970s. She also largely contributed to the study of rural society in India. Her argument regarding a debate in the *Economic and Political Weekly* (182-86) on selective abortion and violence against women is noteworthy.

Dube served as the visiting faculty at several universities. Her most prominent book, 'Visibility and Power: Essays on Women in Society and Development' (1986), which she co-edited with Eleanor Leacock and Shirley Ardener provide anthropological perspectives on women in the contexts of Iran, India, Brazil, Malaysia, and Yugoslavia. Her book, 'Anthropological Explorations in Gender: Interesting Fields' (2001) is an important feminist anthropological work in India. In 'Doing Kinship and Gender', an autobiographical essay published in 2000 in the *Economic and Political Weekly*, Dube described the early influences of her life which determined her works— her being born in a Marathi Brahmin family, her mother's generosity reflecting the sufferings, subjection, and oppression of women and other family politics which would time and again corner women. Her Ph.D. Thesis was on three adivasi groups' women whose lives she compared with that of the privileged, upper-caste women.

Her other works include 'Matriliny and Islam: religion and society in the Laccadives' and 'Women and Kinship: Comparative Perspectives on Gender in South and South-East Asia' (1997). In 2007, she received the Lifetime Achievement Award of the Indian Sociological Society.

7. Neera Desai (1925–2009)

Neera Desai was one of the most prominent proponents of Women's Studies in India. She was a researcher, professor, political activist, academician, and social worker. She was the head of the Department of Sociology, SNDT University, Mumbai. Desai gave up formal education when she joined the Elphinstone College in 1942, to take part in the Indian freedom movement. However, later, she eventually completed her Ph.D. in Sociology in 1965. She was married to Akshay Ramanlal Desai, another prominent sociologist of her generation.

She was one of the founding members of the Indian Association of Women's Studies and founded the Research Unit for Women's Studies (IAWS) in 1975. Her notable works include 'Woman in Modern India' (1957), 'The Making of a Feminist' (1995), and 'Traversing through Gendered Spaces: Insights from Women's Narratives' (2002). She also raised her voice against the invisibility of women in academia. In 2005, she was one of the thousand women to be nominated for the Nobel Peace Prize.





8. Dorothy E. Smith (1926–Present)

Dorothy Edith Smith is a Canadian sociologist whose research focuses on feminist theory, women's studies, educational facilities, and psychology. She specializes in the sociology of knowledge, methodology, and family studies. She is the founder of the sociological sub-disciplines of institutional ethnography and feminist standpoint theory, through which she developed Marxist feminist sociology and challenged the institutional hierarchies.

Being influenced by scholars such as Karl Marx and Alfred Schütz, her study focuses on alienation with a gendered perspective, in a capitalist society. In her book 'The Everyday World as Problematic: A Feminist Sociology', she challenges male dominance in prominent institutions. Her work is considered to be the most important sociological intervention in the 20th and 21st centuries. She has received several awards from the American Sociological Association, Canadian Sociological Association, and so on. Her other works include 'Institutional Ethnography: A Sociology for People' (2005) which has been suggested to be considered a contemporary classic, 'Writing the Social: Critique, Theory and Investigation' (1999), 'The Conceptual Practices of Power: A Feminist Sociology of Knowledge' (1999), 'Feminism and Marxism: A Place to Begin, A way to Go' (1977) and so on.



9. Arlie Russel Hochschild (1940–Present)

Arlie Russel Hochschild is one of the most prominent contemporary American sociologists, who is heralded for being the founder of a new subfield in Sociology – the sociology of emotions. She completed her Master's degree and PhD. in Sociology from the University of California, where she currently teaches. Her book 'The Managed Heart: Commercialization of Human Feeling' (1983) focuses on the commodification of emotion and states that it has an exchange value. Her theory encompasses a range of emotions including depression, anger, frustration, fear, guilt, contempt, love,

compassion, shame, embarrassment, jealousy, envy, grief, anguish, and anxiety. She emphasized the commodification of feelings of women and analysis of the same. She coined the term 'emotional labour'. She says:

"I use the term emotional labour to mean the management of feeling to create a publicly observable facial and bodily display; emotional labour is sold for a wage and therefore has exchange value." (Hochschild, 1983)

She claimed that jobs calling for emotional labour are characterised by three features, namely, face-to-face and voice-to-voice conversation, production of or triggering an emotional state of a person by the worker with whom they are interacting, and the freedom of the employer to exercise control over the emotional activities of their employees. Most of these jobs required women employees, studied from the position of flight attendants, and their ability to sympathise, trust, and care. She challenges the subjugation of women that forms an important part in the exploitation and use of emotional labour, both in workplaces as well as at homes. She is one of the most well-known symbolic interactionists of her time. Her other notable works include 'The Second Shift: Working Families and Revolution at Home' (1989), 'The Time Blind: When Work Becomes Home and Home Becomes Work' (1997), 'Global Women: Nannies, Maids, and Sex Workers in the New Economy' (2003), 'The Outsourced Self: Intimate Life in Market Times' (2012) and 'Strangers in Their Land: Anger and Mourning on the American Right' (2016). She is the owner of several honorary awards and accolades.

10. Patricia Hill Collins (1948–Present)

Patricia Hill Collins is an American sociologist, specializing in gender, race, and class. Currently, she teaches at the University of Maryland, College Park. She is also the former president of the American Sociological Association and was the first African-American woman to have held this position. Her study emphasises on social inequality prevalent in the African-American community, in terms of gender.



While growing up, Collins was surrounded by children like her – children of domestic workers, labourers, and factory workers. Later when she became the only African-American working-class woman in her schools, she became quieter and visually silent because of the daily assaults. She completed her Master's degree from Harvard University in 1970 and her PhD. in Sociology from Brandeis in 1984. She rose to prominence when her book 'The Black Feminist Thought' was published in 1990. In this book, she challenges the white male interests in the field of Sociology. She developed an epistemological framework, as she relied on the voices of Black women from all walks of life.

Despite such contributions, it is saddening that these women sociologists have been lost in the pages of the history of sociology, which only goes on to prove how mainstream sociology is equivalent to 'male-stream' sociology. However, the future is up to us and we must try to make a change.

The different types of sampling designs in sociology

A sample is simply a subset of the population being studied; it represents the larger population and is used to draw inferences about that population. Sociologists typically use two sampling techniques: those based on probability and those that are not. They can generate different kinds of samples using both techniques.

Non-Probability Sampling Techniques

The non-probability model is a technique in which samples are gathered in a way that does not give all individuals in a population equal chances of being selected. While choosing a non-probability method could result in biased data or a limited ability to make general inferences based on the findings, there are also many situations in which choosing this kind of sampling technique is the best choice for the particular research question or the stage of research. Four kinds of samples may be created with the non-probability model.

Reliance on Available Subjects

Relying on available subjects is a risky model that requires a great deal of caution on the part of the researcher. Since it entails sampling passersby or individuals with whom researchers randomly come into contact, it is sometimes referred to as a convenience sample because it does not allow the researcher to have any control over the representativeness of the sample.

While this sampling method has drawbacks, it is useful if the researcher wants to study the characteristics of people passing by on a street corner at a certain point in time, especially if conducting such research would not be possible otherwise. For this reason, convenience samples are commonly used in the early or pilot stages of research, before a larger research project is launched. Though this method can be useful, the researcher will not be able to use the results from a convenience sample to generalize about a wider population.

Purposive or Judgmental Sample

Purposive or judgmental sample is one that is selected based on the knowledge of a population and the purpose of the study. For example, when sociologists at the University of San Francisco wanted to study the long-term emotional and psychological effects of choosing to terminate a pregnancy, they created a sample that exclusively included women who'd gotten abortions. In this case, the researchers used a purposive sample because those being interviewed fit a specific purpose or description that was necessary to conduct the research.

Snowball Sample

Snowball sample is appropriate to use in research when the members of a population are difficult to locate, such as homeless individuals, migrant workers, or undocumented immigrants. A snowball sample is one in which the researcher collects data on the few members of the target population he or she can locate and then asks those individuals to provide the information needed to locate other members of that population.

For example, if a researcher wanted to interview undocumented immigrants from Mexico, she might interview a few undocumented individuals that she knows or can locate. Afterward, she would rely on those subjects to help locate more

undocumented individuals. This process continues until the researcher has all the interviews she needs, or until all contacts have been exhausted.

This technique is useful when studying a sensitive topic that people might not openly talk about, or if talking about the issues under investigation could jeopardize their safety. A recommendation from a friend or acquaintance that the researcher can be trusted works to grow the sample size.

Quota Sample

Quota sample is one in which units are selected into a sample on the basis of pre-specified characteristics so that the total sample has the same distribution of characteristics assumed to exist in the population being studied.

For example, researchers conducting a national quota sample might need to know which proportion of the population is male and which proportion is female. They might also need to know the percentage of men and women who fall under different age, race, or class brackets, among others. The researcher would then collect a sample that reflected those proportions.

Probability Sampling Techniques

The probability model is a technique wherein samples are gathered in a way that gives all the individuals in the population an equal chance of being selected. Many consider this to be the more methodologically rigorous approach to sampling because it eliminates social biases that could shape the research sample. Ultimately, though, the sampling technique you choose should be the one that best allows you to respond to your particular research question. There are four kinds of probability sampling techniques.

Simple Random Sample

Simple random sample is the basic sampling method assumed in statistical methods and computations. To collect a simple random sample, each unit of the target population is assigned a number. A set of random numbers is then generated and the units of those numbers are included in the sample.

A researcher studying a population of 1,000 might wish to choose a random sample of 50 people. First, each person is numbered 1 through 1,000. Then, you generate a list of 50 random numbers, typically with a computer program, and the individuals assigned those numbers are the ones included in the sample.

When studying people, this technique is best used with a homogenous population, or one that does not differ much by age, race, education level, or class. This is because when dealing with a more heterogeneous population, a researcher runs the risk of creating a biased sample if demographic differences are not taken into account.

Systematic Sample

In a systematic sample, the elements of the population are put into a list and then every n th element in the list is chosen systematically for inclusion in the sample.

For example, if the population of study contained 2,000 students at a high school and the researcher wanted a sample of 100 students, the students would be put into list form and then every 20th student would be selected for inclusion in the sample. To ensure against any possible human bias in this method, the researcher

should select the first individual at random. This is technically called a systematic sample with a random start.

Stratified Sample

stratified sample is a sampling technique in which the researcher divides the entire target population into different subgroups or strata, and then randomly selects the final subjects proportionally from the different strata. This type of sampling is used when the researcher wants to highlight specific subgroups within the population.

For example, to obtain a stratified sample of university students, the researcher would first organize the population by college class and then select appropriate numbers of freshmen, sophomores, juniors, and seniors. This would ensure that the researcher has adequate amounts of subjects from each class in the final sample.

Cluster Sample

Cluster sampling may be used when it is either impossible or impractical to compile an exhaustive list of the elements that make up the target population. Usually, however, the population elements are already grouped into subpopulations and lists of those subpopulations already exist or can be created.

Perhaps a study's target population is church members in the United States. There is no list of all church members in the country. The researcher could, however, create a list of churches in the United States, choose a sample of churches, and then obtain lists of members from those churches.

GLOSSARY

- **achieved statuses** obtained by personal effort or choice, such as a high school dropout, self-made millionaire, or nurse
- **AGIL schema** Talcott Parsons' division of society into four functional requisites: Adaptation, Goal attainment, Integration, and Latent pattern maintenance
- **alienation** the condition in which an individual is isolated from his or her society, work, or the sense of self and common humanity
- **anomie** a situation in which society no longer has the support of a firm collective consciousness
- **anomie** a social condition or normlessness in which a lack of clear norms fails to give direction and purpose to individual actions
- **anticipatory** socialization when we prepare for future life roles
- **ascribed status** the status outside of an individual's control, such as sex or race
- **beliefs** tenets or convictions that people hold to be true
- **bourgeoisie** the owners of the means of production in a society
- **capitalism** an economic system characterized by private or corporate ownership and production of goods and their sale in a competitive market
- **case study** in-depth analysis of a single event, situation, or individual
- **class consciousness** awareness of one's rank in society
- **code of ethics** a set of guidelines that the Canadian Sociological Association has established to foster ethical research and professionally responsible scholarship in sociology
- **collective conscience** the communal beliefs, morals, and attitudes of a society
- **content analysis** a quantitative approach to textual research that selects an item of textual content that can be reliably and consistently observed and coded, and surveys the prevalence of that item in a sample of textual output
- **content** the specific reasons or drives that motivate individuals to interact
- **control group** an experimental group that is not exposed to the independent variable
- **correlation** when a change in one variable coincides with a change in another variable, but does not necessarily indicate causation
- **countercultures** groups that reject and oppose society's widely accepted cultural patterns
- **critical sociology** a theoretical perspective that focuses on inequality and power relations in society in order to achieve social justice and emancipation through their transformation
- **cultural imperialism** the deliberate imposition of one's own cultural values on another culture
- **cultural relativism** the practice of assessing a culture by its own standards, and not in comparison to another culture
- **cultural universals** patterns or traits that are globally common to all societies
- **culture** includes the group's shared practices, values, beliefs, norms and artifacts

- **culture lag** the gap of time between the introduction of material culture and nonmaterial culture's acceptance of it
- **culture** shared beliefs, values, and practices
- **culture shock** an experience of personal disorientation when confronted with an unfamiliar way of life
- **degradation ceremony** the process by which new members of a total institution lose aspects of their old identity and are given new ones
- **dependent variable** variable changed by another variable
- **diffusion** the spread of material and nonmaterial culture from one culture to another
- **discoveries** things and ideas found from what already exists
- **disenchantment of the world** the replacement of magical thinking by technological rationality and calculation
- **dominant gender ideology** the belief that physiological sex differences between males and females are related to differences in their character, behavior, and ability
- **dramaturgical analysis** a technique sociologists use in which they view society through the metaphor of theatrical performance
- **dual consciousness** the experience of a fissure or dividing point in everyday life where one crosses a line between irreconcilable forms of consciousness or perspective
- **dynamic equilibrium** a stable state in which all parts of a healthy society are working together properly
- **dysfunctions** social patterns that have undesirable consequences for the operation of society
- **empirical evidence** evidence corroborated by direct experience and/or observation
- **ethnocentrism** to evaluate another culture according to the standards of one's own culture
- **ethnography** observing a complete social setting and all that it entails
- **experiment** the testing of a hypothesis under controlled conditions
- **false consciousness** when a person's beliefs and ideology are in conflict with his or her best interests
- **feminism** the critical analysis of the way gender differences in society structure social inequality
- **feudal societies** that operate on a strict hierarchical system of power based around land ownership and protection
- **field research** gathering data from a natural environment without doing a lab experiment or a survey
- **figuration** the process of simultaneously analyzing the behavior of an individual and the society that shapes that behavior
- **folkways** norms that direct appropriate behaviour in the day-to-day practices and expressions of a culture
- **formal norms** established, written rules

- **formal sociology** a sociology that analytically separates the contents from the forms of social interaction to study the common forms that guide human behavior
- **function** the part a recurrent activity plays in the social life as a whole and the contribution it makes to structural continuity
- **functionalism (functionalist perspective)** a theoretical approach that sees society as a structure with interrelated parts designed to meet the biological and social needs of individuals that make up that society
- **game stage** the stage in child development in which children begin to recognize and interact on the basis of fixed norms and roles
- **generalized other** the common behavioural expectations of general society
- **globalization** the integration of international trade and finance markets
- **habitualization** the idea that society is constructed by us and those before us, and it is followed like a habit
- **Hawthorne effect** when study subjects behave in a certain manner due to their awareness of being observed by a researcher
- **hidden curriculum** the informal teaching done in schools that socializes children to societal norms
- **high culture** the cultural patterns of a society's elite
- **historical materialism** an approach to understanding society that explains social change, human ideas, and social organization in terms of underlying changes in the economic (or material) structure of society
- **horticultural societies** based around the cultivation of plants
- **hunter-gatherer societies** that depend on hunting wild animals and gathering uncultivated plants for survival
- **hypothesis** an educated guess with predicted outcomes about the relationship between two or more variables
- **hypothetico-deductive methodologies** based on deducing a prediction from a hypothesis and testing the validity of the hypothesis by whether it correctly predicts observations
- **I and me** the two components or phases of the self-reflective self
- **ideal culture** consists of the standards a society would like to embrace and live up to
- **idealism** an approach to understanding society that emphasizes that the nature of society and social change is determined by a society's ideas, knowledge, and beliefs
- **idealist** one who believes in idealism
- **independent variable** variable that causes change in a dependent variable
- **inductive approach** methodologies that derive a general statement from a series of empirical observations
- **industrial societies** characterized by a reliance on mechanized labour to create material goods
- **informal norms** casual behaviours that are generally and widely conformed to
- **information societies** based on the production of nonmaterial goods and services

- **innovations** new objects or ideas introduced to culture for the first time
- **institutional ethnography** the study of the way everyday life is coordinated through institutional, textually mediated practices
- **institutionalization** the act of implanting a convention or norm into society
- **interpretive approach** a sociological research approach that seeks in-depth understanding of a topic or subject through observation or interaction
- **interpretive sociology** a perspective that explains human behaviour in terms of the meanings individuals attribute to it
- **interview** a one-on-one conversation between a researcher and a subject
- **inventions** a combination of pieces of existing reality into new forms
- **iron cage** a situation in which an individual is trapped by social institutions
- **labelling** a social process in which an individual's social identity is established through the imposition of a definition by authorities
- **language** a symbolic system of communication
- **latent functions** the unrecognized or unintended consequences of a social process
- **law of three stages** the three stages of evolution that societies develop through: theological, metaphysical, and positive
- **liquid modernity** the fluid and transitory nature of modern life, which is increasingly fragmented and cut into a succession of ill-connected episodes
- **literature review** a scholarly research step that entails identifying and studying all existing studies on a topic to create a basis for new research
- **looking glass self** the self or self-image that arises as the reaction to the judgment of others
- **macro-sociology** a wide-scale view of the role of social structures within a society
- **manifest functions** sought consequences of a social process
- **mass media** the distribution of impersonal information to a wide audience via television, newspapers, radio, and the Internet
- **material culture** the objects or belongings of a group of people
- **mechanical solidarity** social solidarity or cohesion through a shared collective consciousness with harsh punishment for deviation from the norms
- **metaphysical stage** a stage of social evolution in which people explain events in terms of abstract or speculative ideas
- **micro-sociology** the study of specific relationships between individuals or small groups
- **mode of production** the way human societies act upon their environment and its resources in order to use them to meet their needs
- **moral development** the way people learn what is "good" and "bad" in society
- **mores** the moral views and principles of a group
- **multi-perspectival science** a science that is divided into competing or diverse paradigms
- **nature** the influence of our genetic makeup on self-development
- **nonmaterial culture** the ideas, attitudes, and beliefs of a society

- **nonreactive unobtrusive** research that does not include direct contact with subjects and will not alter or influence people's behaviours
- **norms** the visible and invisible rules of conduct through which societies are structured
- **nurture** the role that our social environment plays in self development
- **operational definitions** specific explanations of abstract concepts that a researcher plans to study
- **organic solidarity** social solidarity or cohesion through a complex division of labour and restitutive law
- **paradigms** philosophical and theoretical frameworks used within a discipline to formulate theories, generalizations, and the experiments performed in support of them
- **participant observation** immersion by a researcher in a group or social setting in order to make observations from an "insider" perspective
- **patriarchy** institutions of male power in society
- **peer group** a group made up of people who are similar in age and social status and who share interests
- **play stage** a time when children begin to imitate and take on roles that another person might have
- **popular culture** mainstream, widespread patterns among a society's population
- **population** a defined group serving as the subject of a study
- **positive stage** a stage of social evolution in which people explain events in terms of scientific principles and laws
- **positivism** (positivist perspective or positivist sociology) the scientific study of social patterns based on methodological principles of the natural sciences
- **positivist approach** a research approach based on the natural science model of knowledge utilizing a hypothetico-deductive formulation of the research question and quantitative data
- **preparatory stage** a time when children are only capable of imitation and have no ability to imagine how others see things
- **primary data** collected directly from firsthand experience
- **Protestant ethic** the duty to work hard in one's calling
- **qualitative data** information based on interpretations of meaning
- **quantitative data** information from research collected in numerical form that can be counted
- **quantitative sociology** statistical methods such as surveys with large numbers of participants
- **random sample** a study's participants being randomly selected to serve as a representation of a larger population reliability a measure of a study's consistency that considers how likely results are to be replicated if a study is reproduced
- **research design** a detailed, systematic method for conducting research and obtaining data

- **rationalization** the general tendency of modern institutions and most areas of life to be transformed by the application of instrumental reason
- **real culture** the way society really is based on what actually occurs and exists
- **reification** referring to abstract concepts, complex processes or mutable social relationships as “things”
- **resocialization** the process by which old behaviours are removed and new behaviours are learned in their place
- **sample** small, manageable number of subjects that represent the population
- **sanctions** a way to authorize or formally disapprove of certain behaviours
- **Sapir-Whorf hypothesis** the idea that people understand the world based on their form of language
- **scientific method** a systematic research method that involves asking a question, researching existing sources, forming a hypothesis, designing and conducting a study, and drawing conclusions
- **secondary data analysis** using data collected by others but applying new interpretations
- **self** a person’s distinct sense of identity as developed through social interaction
- **social action** actions to which individuals attach subjective meanings
- **social control** a way to encourage conformity to cultural norms
- **social facts** the external laws, morals, values, religious beliefs, customs, fashions, rituals, and cultural rules that govern social life
- **social reform** an approach to social change that advocates slow, incremental improvements in social institutions rather than rapid, revolutionary change of society as a whole
- **social solidarity** the social ties that bind a group of people together such as kinship, shared location, and religion
- **socialization** the process wherein people come to understand societal norms and expectations, to accept society’s beliefs, and to be aware of societal values
- **society** is a group of people whose members interact, reside in a definable area, and share a culture
- **society** people who live in a definable community and who share a culture
- **sociological imagination** the ability to understand how your own unique circumstances relate to that of other people, as well as to history in general and societal structures in particular
- **sociology** the systematic study of society and social interaction
- **stages of child socialization** the four stages of child development (preparatory, play, game, and generalized other) in which the child develops the capacity to assume social roles
- **standpoint theory** the examination of how society is organized and coordinated from the perspective of a particular social location or perspective in society
- **structural functionalism** see functionalism
- **subcultures** groups that share a specific identification, apart from a society’s majority, even as the members exist within a larger society

- **surveys** data collections from subjects who respond to a series of questions about behaviours and opinions, often in the form of a questionnaire
- **symbolic interactionism** a theoretical perspective through which scholars examine the relationship of individuals within their society by studying their communication (language and symbols)
- **symbols** gestures or objects that have meanings associated with them that are recognized by people who share a culture
- **textually mediated communication** institutional forms of communication that rely on written documents, texts, and paperwork
- **theological stage** a stage of social evolution in which people explain events with respect to the will of God or gods
- **theory** a proposed explanation about social interactions or society
- **total institution** an institution in which members are required to live in isolation from the rest of society
- **tragedy of culture** the tendency for the products of human cultural creation to accumulate and become increasingly complex, specialized, alienating, or oppressive
- **validity** the degree to which a sociological measure accurately reflects the topic of study
- **value neutrality** a practice of remaining impartial, without bias or judgment during the course of a study and in publishing results
- **values** a culture's standard for discerning what is good and just in society
- **variable** a characteristic or measure of a social phenomenon that can take different values
- **Verstehen** German for "understanding"; in sociology it refers to the use of empathy, or putting oneself in another's place, to understand the motives and logic of another's action

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