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Sociology study guide

October 19th, 2020 | Staff Writers Preparing for college before the first day sets up new students for success. Beginning college can be overwhelming, even for students who have taken college-level classes in the past. Know... Definition: Authority is a concept whose development is most often associated with the German sociologist Max Weber who saw it as a particular form of power. Authority is defined and supported by the norms of a social system and generally accepted as legitimate by those who participate in it. Most forms of authority are not related to individuals, but rather to a social position, or status, that they occupy in a social system. Examples: We tend to obey orders from police officers, for example, not because of who they are as individuals, but because we accept their right to have power over us in certain situations, and we assume that others will support this right if we choose to challenge it. A custom is defined as a cultural idea that describes a common, patterned behavior that is considered characteristic of life in a social system. Shaking hands, bending, and kissing — all customs — are methods of greeting people. The method most often used in a given society helps to distinguish one culture from another. A custom is a pattern of behavior that is followed by members of a particular culture, such as shaking hands with someone. Customs promote social harmony and unity in a group. If a law contravenes an established social custom, the law can be difficult to uphold. The loss of cultural norms, such as customs, can cause a grief reaction that leads to grief. Customs can persist for generations, as new members of a society learn about existing customs through a process of socialization. In general, as a member of society, most people stick to customs without any real understanding of why they exist or how they got started. Societal customs often start out of habit. One man squeezes another's hand by first greeting him. The second man—and perhaps still others observing—notes. When they meet someone on the street later, they stretch a hand. After a while, the handshaking action becomes common and takes on a life of its own. Over time, customs become the laws of social life, and because customs are so important to social harmony, it can theoretically lead to an upheaval that has little or nothing to do with the custom itself — especially when the causes perceived to break it actually have no meaning. For example, after handshaking becomes a norm, a person who refuses to offer his hand by meeting another can be looked down on and or perceived as suspicious. Why doesn't he want to shake hands? What's wrong with him? Assuming that a handshake is a very important custom, consider what might happen if an entire segment of a population suddenly decided to stop Hands. Enmity can grow between those who continued to shake hands and those who did not. This anger and unease can even escalate. Those who continue to shake hands can assume that non-shakers refuse to participate because they are unwashed or dirty. Or perhaps, those who no longer shake hands have come to believe that they are superior and do not want to sully themselves by touching an inferior person. It is for reasons like these that conservative forces often warn that breaking customs duties can lead to the decline of society. While this may be true in some cases, more progressive voices argue that in order for society to evolve, certain customs must be left behind. Sometimes a political group seizes on a particular societal point, and for some reason a political group works to legislate it. An example of this would be prohibition. When abstinence forces in the United States came in a position of prominence, they lobbied to make the production, transportation, and sale of alcohol illegal. Congress passed the 18th Amendment to the Constitution in January 1919 and the law was passed a year later. While a popular concept, abstinence was never accepted as a custom of American society as a whole. The consumption of alcohol was never declared illegal or unconstitutional, and many citizens continued to find ways to do, move and buy alcohol despite the laws that contravene these actions. The ban's failure to ban shows that when customs and laws promote similar thinking and values, the law is more likely to succeed, while laws that are not supported by custom and acceptance are more likely to fail. Congress repealed the 18th Amendment in 1933. Different cultures, of course, have different customs, which means that something that can be an established tradition in one society may not be in another. For example, in the United States, cereal is considered a traditional breakfast food, but in other cultures breakfast can include dishes such as soup or vegetables. While customs tend to be more rooted in less industrialized societies, they exist in all types of societies, regardless of how industrialized they are or to what level of literacy the population has risen. Some customs are so strongly rooted in a society (that is, circumcision, both male and female) that they continue to flourish regardless of external influences or attempts at intervention. Even if you can't pack them neatly in a suitcase, customs are one of the most important things people take with them when they leave their native communities — for whatever reason — to immigrate and settle elsewhere. Immigration has a huge impact on cultural diversity and on the whole, many of the customs immigrants bring with them serve to enrich and expand the cultures of their new homes. Customs that focus on music, art and culinary traditions are often the first to be accepted and into a new culture. On the other hand, customs that focus on religious beliefs, the traditional roles of men and women, and languages perceived as strangers are often met with resistance. According to the World Psychiatry Association (WPA), the impact of moving from one community to another can have profound psychological implications. People who migrate experience multiple stresses that can affect their mental well-being, including loss of cultural norms, religious customs and social support systems, report Dinesh Bhugra and Matthew Becker, authors of a study on the phenomenon that goes on to explain that such cultural adjustments speak to the very concept itself. As a result of the trauma many refugees experience, the rate of mental illness in this population segment is on the rise. The loss of one's social structure and culture can cause a grief reaction, Bhugra and Becker note. Migration involves the loss of the known, including language (especially everyday and dialect), attitudes, values, social structures and support networks. Bhugra, Dinesh; Becker, Matthew A. Migration, cultural bereavement and cultural identity. World Psychiatry, February 2004 Positivism describes an approach to the study of society that specifically uses scientific evidence such as experiments, statistics and qualitative results to reveal a truth about how society works. It is based on the assumption that it is possible to observe social life and establish reliable knowledge of their inner workings. Positivism also argues that sociology should only worry about what can be observed with the senses and that theories of social life should be built in a rigid, linear and methodical way in a base of verifiable fact. The 19th-century French philosopher Auguste Comte developed and defined the term in his books The Course in Positive Philosophy and A General View of Positivism. He theorized that the knowledge obtained from positivism can be used to influence the course of social change and improve the human condition. Initially, Comte was primarily interested in establishing theories that he could test, with the main goal of improving our world when these theories were delineated. He wanted to uncover natural laws that could be applied to society, and he believed that the natural sciences, such as biology and physics, were a springboard in the development of social sciences. He believed that just as gravity is a truth in the physical world, similar universal laws can be discovered in relation to society. Comte, together with Emile Durkheim, wanted to create a clear new field with his own group of scientific facts. He hoped that sociology would become queen science, one that was more important than the natural sciences that preceded it. Five principles constitute the theory of positivism. It argues that the logic of is identical across all branches of science; the goal of the inquiry is to explain, predict and detect; and research should be observed empirically with human senses. Positivism also argues that science is not the same as common sense, and it should be judged by logic and remain free of values. Comte believed that the community went through different stages and then went into its third. The stages included the theological-military stage, the metaphysical-legal stage and the scientific-industrial society. During the theological-military scene, society had strong notions of supernatural beings, slavery and the military. The metaphysical-legal phase saw a huge focus on political and legal structures that emerged as society evolved, and in the scientific-industrial stage a positive philosophy of science emerged due to advances in logical thinking and scientific research. Positivism has had relatively little influence on modern sociology because it is said to encourage a misleading emphasis on superficial facts without attention to underlying mechanisms that cannot be observed. Instead, sociologists understand that the study of culture is complex and requires many complex methods necessary for research. For example, by using fieldwork, researchers immerse themselves in a different culture to learn about it. Modern sociologists do not embrace the version of a true vision of society as a measure of sociology as Comte did. Did.