Basic SOCIOLOGICAL THEORY

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SECOND EDITION

IGNATIUS N. AGUENE Ph.D

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DEDICATION

To my wife Ngozi and our children: Chinyere, Oluchukwu, Chukwunonso Ezinne, Ujunwa, Ogonna and Chidalu

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Many people have selflessly contributed to the completion of this book since no book is exclusively written by the efforts of a single individual.

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I also acknowledge the efforts of other numerous individuals whose names I have failed to mention and consequently, I offer apologies.

PREFACE

The Original idea of writing a book on sociological theory specifically tailored to meet the needs of our students was conceived some four years before the first edition in 2005 which was informed by the dearth of relevant textbooks in our environment.

This book is the product of my lecturing sociological theory for many years and appreciating the problems of students in their bid to understand the sociological theory. In this humble contribution to the study of sociological theories, I represented the concepts and topics in a simplified, easy-to-understand style. However, since I did not see much of the original work of the theorists, I relied heavily on citations from other authors.

Sociology is a way of studying social life, a way of interpreting, information on aspects of the social world which is considered significant for the time and place. Sociological theory is, therefore, concerned with developing principles that will allow an increased understanding of social events. The aim of this book. Basic Sociological theory is to analyze the historical roots and contemporary profile of sociology's dominant theoretical orientations.

This book is divided into thirteen chapters. Chapter one discussed the meaning of sociological theory. Chapter two discussed functionalism: meaning, forerunners, and basic assumptions. Chapter three discussed conflict theory, the nature and the focus of the theory, and the difference between the analytic and critique of society. Chapter five discussed conflict theory from feminist perspective. Chapter six discussed social exchange theory. Chapter seven discussed symbolic interaction including forerunners and contemporary symbolic interaction. Chapter eight discussed phenomenology. Chapter nine discussed ethnomethodology, meaning and criticisms of traditional sociology. Chapter ten discussed modernity including classical theorists on modernity. Chapter eleven postmodernity. Chapter twelve discussed the ideas of post modernity by different theorists. Chapter thirteen discussed Gidden and contemporary social theories from modernity to late modernity.

The author took cognizance of the National Universities commission's guidelines on course content. Hence, the book is particularly recommended to undergraduate and graduate students studying sociology.

Ignatius N. Aguene PhD

FOREWORD

The knowledge of a scientific theory is very crucial for the understanding of any phenomenon. In Sociology and Anthropology studies, theories are quite germane for the explanations of social actions in societies which are the main focus of the two sister disciplines. The book, Basic Sociological Theory, written by Ignatius Aguene, is quite valuable in understanding the major theoretical orientation that guides the study of sociology and anthropology.

He discussed the major theoretical formulation that has guided the development and growth of Sociology and Anthropology. Some of these major theories include functionalism, structural functionalism, conflict/Marxist theory, symbolic interaction, phenomenology, and ethnomethodology. The newer major theories of conflict theory from the feminist perspective, modernity, and post-modernity are included in this second edition.

The author has shown his level of experience in teaching and researching which he crafted well into producing this book. The explanations are quite lucid and the language quite simple including presenting much of the arguments concerning the cultural background of the students. The topics are academically handled and the arguments are quite logically expressed.

The work is quite welcome considering the various problems encountered by students such as the dearth of textbooks on various subjects, especially on sociological and anthropological theory. The subject has been quite problematic for students to grapple with considering the poor performance of the students in this area. Students are not properly grounded in sociological and anthropological theory and this equally affects their understanding of the discipline. The book will be quite relevant to undergraduate and graduate students studying sociology as a discipline and of course, it will be of interest to those who seek to know the theory guiding the explanation of social events. It is highly recommended to would-be readers and knowledge seekers.

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CHAPTER ONE
THE MEANING OF SOCIOLOGICAL THEORY

A theory is a set of ideas which explain social phenomena. It is a clear general statement establishing some definite link between two or more phenomena but the statement remains open for further verification on empirical grounds. Haralambos and Holborm (2013) describe the sociological theory as a set of ideas which explains human society.

Wallace and Wolf (2022) define a theory as a concept or collection of ideas that attempt to explain anything about life or the universe, particularly one that hasn't been shown to be accurate. Additionally, it refers to the overarching concepts or principles of a topic, particularly one that is scientific. A theoretical viewpoint is the foundation of our whole worldview. Reading sociological theory can help you gain a deeper understanding of who we are, how the world works, and how unusual and confusing even the most routine, everyday parts of life can be.

Turner claims that theory is an intellectual endeavor (2012). It is a process of coming up with concepts that can help us justify why things happen the way they do. The core components and building blocks of theory are: (1) Concepts; (2) Variables; (3) Statements; and (4) Formats. These four components are included in all statements about what theory is or ought to be, despite the fact that they differ in many ways. Consequently, the first stage in the examination of social theory is to have a clear knowledge of what each symbolizes. A theory needs to explain occurrences; hence it needs to be put to the test by being compared to reality. The corpus of knowledge known as theory is as dynamic as it has ever been. For instance, Karl Marx's conflict theory focuses primarily on the social development process. According to Turner (2012), we should be honest about how far sociology needs to go before we begin to analyze sociological theory. This statement is not intended to indicate that sociological theory in general is so deficient. In fact, it is rather simple to translate some of the distinctive theoretical ideas of sociology into appropriate theoretical frameworks. However, there are gaps in the most general theoretical framework that has informed sociological thinking and research.

Sometimes, sociology's detractors raise concerns about the emphasis sociologists put on theory and argue that it would be preferable to let the data speak for themselves.

But without theory, there are no facts. Sociological theories are selective, just as other theories. When it comes to their priorities, viewpoints, and the information they consider important, they are selective. A theory is often defined in terms of deductive reasoning. While some sociological theory is of this type, much of it is not. Wallace and Wolf (2022) assert that due to these distinctions, contemporary sociological theory is composed of a variety of viewpoints with nothing in common other than a generic and formalizing approach and a desire to comprehend human behavior. However, we have shown that sociological theory has a lot of promise via our examination of the main sociological views. In the 1940s and 1950s, functionalism was the viewpoint that had the most impact on American sociology. In the 1960s and 1970s neo-Marxist and analytic conflict theory became more popular than functionalism.

Functionalists were working in a period when there was a general political consensus, and many intellectuals believed in an "End of ideology". Functionalism's emphasis on common norms thus seemed an appropriate way to examine society. Younger sociologists' interests were formed during the era of the Vietnam War, a period of renewed political and ideological strife. Whatever their political preference, they had their attention turned to the origins of conflict and the importance of ideology. Meanwhile, the new left produced a group of young left-wing sociologists with a great interest in the Frankfurt school. (Critical theorists) Functionalism went out of fashion because other approaches became more relevant in answering societal questions.

Symbolic interactionists emphasize people's motives and interpretations of action. Consequently, they focus on the way particular groups interact. Exchange theorists insist that individuals make rational choices based on different actions after 1945 phenomenology with its criticisms of mainline social science and its concern with the subjective aspects of reality influenced even non-phenomenologists (Wallace & Wolf, 2022).

In sum, each of the major perspectives of contemporary sociological theory succeeds, in a different way, in providing an understanding of the major institutions of contemporary society – one in which each of us spends much of our life. Moreover, it complements rather than contradicts the major insights provided by others. A

similar pattern could be found and traced in many other spheres voting patterns for example, or the workings of a government bureaucracy or standing army. This is the reason, ultimately, that each perspective is recognized as an important part of modern theory and why so many practicing sociologists are eclectic in their approach, drawing on the insights of different perspectives by their interests and concerns (Turner, 2022).

Sociological theorizing can at best consist of a body of sensitizing concepts which will allow for some degree of understanding of social events. The development of a conceptual and theoretical framework intended to give sociology truly scientific status and at the same time relate it logically to other social sciences.

Sociology is a way of studying social life, a way of interpreting information on aspects of the social world considered significant for the time and place. Sociological theory is therefore concerned with developing principles that will allow increased understanding of social events. This book aims to analyze the historical roots and contemporary profile of sociology's dominant theoretical orientations.

Theory has been defined by Haralambos (2013) as a set of ideas which explains something. An elaborate definition is however given by Kerlinger (2005). He defines theory as a set of interrelated constructs (concept), definitions and propositions that present a systematic view of phenomena by specifying relations among variables to explain and predict the phenomenal.

Functions of Theory
Theory helps to direct the focus of research in sociology. According to Merton (1968) quoted in Giddens (2013) as new and previously unobtainable data become available through the use of new techniques, theories turn their analytical eyes upon the implication of these data and bring about the new direction of inquiry.

Theory also helps us to determine the instruments for data collection. A sociological theory, for instance, tells us the relationship between independent and dependent variables. The research design must therefore be such that will enable us to collect data on sociological variables like family background, social status and perceptions. Furthermore, the theory helps in determining whether the study will employ questionnaire(s) or not. In sociology, we have quantitative and qualitative methods of

data collection. Each method is employed depending on the theoretical relationship between the dependent and independent variables.

Summary of Theory

There is however the need for a proper application of theory to sociological research. To do this, Timasheff (2018) discussed the idea and importance of theory. He states that sociology almost died in the United States due to improper use of theory. To use theory properly in any research, one must understand the following.

- The nature of theory and its varieties to be able to use it properly e.g. functionalism.
- The concepts, the different words used for the concept in the theory.
- Different concepts expressed by the same term, e.g., status and roles expressed by the same word.
- The history of any particular theory. Similar ideas formulated in a different socio-political climate will have different angles. Functionalism under Durkheim is not the same as that under the British anthropologists, Malinowski and Radcliff Brown, or the American sociologists, Parsons and Merton.

How theories grow

Merton and others thought that a more intense interplay between theory and research would provide the seedbed in which theory would grow. Recently, Wagner and Berger (1985) cited by Abrahamson (1990) pointed out three such ways in which theory can grow as follows:

1. By elaboration as a result of research which examines an established theory, a new theory is developed that is more comprehensive or more precise than the older one. For example, tests of the functional theory of stratification indicated that the rewards of a position were more dependent upon the scarcity of qualified personnel than upon the position's functional contribution.
2. By proliferation – theories which were developed to apply in one realm or problem area are applied in research to different domains. For instance, a population ecology perspective that was originally applied only to individuals was more recently utilized to explain the rates with which new organizations were founded.

3. By competition – a new theory is presented which promises to explain some phenomena better than an established theory. The competing claims would ideally be examined by research which compares the accuracy of the predictions derived from each theory. For example, Homans has claimed that behavioural principles provided better explanations for change than do concepts linked to social structure.

CHAPTER TWO
FUNCTIONALISM

The fundamental theoretical premise of functionalism is based on Durkheim's hypothesis of social solidarity. Generally speaking, it is the contribution that a person, thing, or any component action provides to the upkeep of the whole. According to functionalism, society is seen as a system made up of a number of interrelated components that work as a whole. The fundamental analytical unit is society, and the many components of it are largely understood in terms of how they relate to the total. As a result, rather than being seen as a separate entity, social institutions like the family and religion are examined as a component of the social system (Haralambos & Holborm, 2013). Wallace and Wolf, 2022) claim that this viewpoint is sometimes referred to as structural-functionalism because it "focuses on the functional prerequisites, or demands of a social system that must be addressed if the system is to exist and the accompanying structures that provide these needs." This point of view holds that social systems tend to carry out specific activities that are essential to their existence, and sociological research consequently entails looking for social structures that carry out these functions or satisfy the demands of the social system.

According to this theoretical perspective, society is a complex, interrelated system of pieces that function harmoniously as a whole. This strategy emphasizes the significance of social structure and any reasonably consistent pattern of social behavior Second, this method considers the social function of any structure as well as the effects of any social pattern on how society functions as a whole (Macionis 2010). From a large-scale perspective, structural functionalism views society and all of its components as a whole. Structural-functionalism, according to Theodorson and Theodorson (1979), is the examination of social and cultural phenomena in terms of the roles they play in a socio-culture system. According to structural functionalism,

society is seen as a system of interconnected pieces, none of which can be comprehended separately from the others. A shift in any one component is thought to cause a certain amount of imbalance, which in turn prompts shifts in other components and, to a certain extent, a reorganization of the system as a whole. The paradigm of the organic system discovered in the biological sciences served as the foundation for the creation of structural functionalism. Similar to how a living thing has certain demands that must be addressed in order for it to survive, society also has needs that must be met in order for it to survive. Its differentiating characteristics are discovered to be less concerned with content and more with relations and activations. Malinowski is credited with popularizing the term functionalism.

According to Ntunde (2010), sociology has already used this phrase. This phrase was utilized in some capacity by the pioneers of sociology. When he established functionalism as a methodology for analyzing social realities, Durkheim earned the moniker "father of functionalism." The organic system is the primary explanatory paradigm in functionalism. According to functionalists, society is a social system made up of interconnected, balanced pieces. Each participant helps to keep the other components in working order, hence the social system's equilibrium is not a fixed point but rather a dynamic one. This indicates that the organism analogy, which is crucial to functional analysis, is used. They compared the interconnectedness of the sociological organs' functions to the cultural characteristics and behaviors in the society Ntunde to the growth of the entire (2012). All existing structures, according to functionalists, were essential to the social order. For them, rather than viewing them as separate entities, social institutions like the family, church, and schools are examined as a component of the social system. Functional pre-requisites of society are defined as the fundamental requirements or conditions of existence. They contend that no society is ever classless or unequally distributed. They see stratification as a necessary evil, Ntunde (2012).

The parts function to keep society in equilibrium and try to prevent changes that are likely to occur. The changes, if it occurs, are orderly rather than violent. Early sociologists focused on the questions of why society is orderly and ignored the conflict in social life and the contributions one system made to other systems and also ignored that the system operates against the functioning of the system.

Objectives of Structural-Functionalism
The main objective that structural functionalists seek to achieve when they analyze cultural and social systems and their subsystems according to Clark (1997) is to emphasize three major elements as follows:
1. The general interrelatedness of the system's parts
2. The existence of a normal state of affairs, or state of equilibrium, comparable to the normal or healthy state of an organism, and
3. How parts of the system recognize to bring back to normal whenever the equilibrium is displaced.

The main objective of structural-functionalism is to delineate the conditions and demands of social life and to trace the processes whereby a given society arranges to meet them. Structural-functionalism also deals with the different social institutions and organizations are coordinated and integrated to preserve the unity, equilibrium or balance of society as a complete social system (like a complete biological organism).While some structural-functionalists stress analysis of the whole of society others use the whole as a background for explaining certain parts in detail, such as division of labour (Durkheim, 1898), social stratification (Davis & Moore, 1945), the economy (Emelser, 1963), anomie (Merton, 1938), religion (Durkheim, 1905), quoted in Otite and Ogienwo (2006).

It is assumed that some mechanism for the reproduction and socialization of new members is a functional prerequisite of society. These basic needs or necessary conditions of existence are sometimes known as functional pre-requisites of society. For instance, the universality of the Family is found in all nations.

Use of functionalism instead of structural functionalism
Two of the approach's major theorists, Talcott Parsons and Robert Merton are often referred to as structural-functionalism for two reasons according to Wallace and Wolf (2022): First, it clarifies the link to the functionalism of its forerunners, especially Durkheim, Radcliffe Brown, and Malinowski. Secondly, both of our major theorists prefer the term functionalism. Merton's use of the term functional analysis has been consistent over the years. Parsons abandoned the term structural-functionalism when he devised the concepts of function, structure, and process. In his revision, function is the master concept for systems analysis. Structure and process

are parallel concepts, designating which functional elements remain static (structural) or which are dynamic and changing (procedural).

In functionalist analysis, the term "function" refers to the part's contribution to the whole. Insofar as they support the system's existence and upkeep, certain aspects of society are functioning. Functionalists have focused on functions rather than dysfunctions because they are interested in examining how functional prerequisites are accomplished. They consider many institutions, including stratification, to be necessary and helpful. Wallace and Wolf (2022) addressed this distinction as follows: "Functionalists prefer to employ shared values or widely recognized criteria of desirability as a core idea in examining how social systems sustain and restore equilibrium." The importance of values is second only to the stress on a system's interconnectedness and propensity to return to equilibrium in terms of functionalism's key characteristics. As a result, it stands in stark contrast to conflict theory, the other main macro-sociological approach. Conflict theorists highlight the differences within a community and the conflicts that result from individuals pursuing their various material interests, in contrast to functionalism, which stresses the oneness of society and what its members share.

It is significant in the works of Herbert Spencer and August Comte (1798–1857); (1820 – 1893). Emile Durkheim (1858–1917) created it, and it was improved by (Talcott Parsons, 1902 –1979). It dominated social thought in American Sociology in the 1940s and 1950s (Giddens, 2013). According to the functionalist perspective, society is made up of interconnected pieces that, when they are in harmony, work together to create social cohesion. They use this to demonstrate how gender differences aid in social integration and stability. The fundamental analytical unit is society, and the many components of it are largely understood in terms of how they relate to the total. They hold that in order to comprehend any aspect of society, one must examine how it interacts with other aspects of society and, most significantly, how it contributes to society's upkeep. In order for society to survive, certain demands must be addressed. Any component of society serves a purpose when it helps to fulfill the necessary conditions.

Functionalists assert that gender inequality has helped to sustain societal stability in general. According to Parsons and Balea (1955), who were cited by Otite &

Ogionwu (2016), the family needs people who have certain responsibilities they specialize in in order to work most efficiently. They viewed the traditional gender roles as arising out of the need to establish a division of labour between marital partners (Giddens, 2013) Murdock saw it as both practical and convenient that women should concentrate on domestic and family responsibilities while men work outside the home.

Murdock (1949) quoted in Schaefer (2005) examined 224 different societies and found out that in all, there is sexual division of labour. Men perform harder jobs like lumbering, hunting, and mining. Because of a woman's biological function of child-bearing and nursing, she is tied to a home base. Murdock (1949) also felt that because of women's physique she is restricted to less strenuous tasks like gathering vegetables, fetching water, and preparation of food. He argued that the sexual division of jobs is truly universal because of the advantages inherent in it.

Bowlby (1953) quoted in Macionis (2010) in her contribution argued that the mother is crucial to the primary socialization of children. If the mother is absent or if a child is separated from the mother at a young age – a state of deprivation makes the child run a high risk of being inadequately socialized. He contended that an absent mother can be substituted by a woman – leaving little doubt about his view that the mothering role is a distinctly female one. Giddens (2013) argued that Bowlby's material deprivation thesis has been used by some to argue that working mothers are neglectful of their children. Theories of gender socialization have been favoured by functionalists who see boys and girls as learning sex roles. That male and female identify masculinity and femininity-which accompany them.

They are guided according to Connell (2012) in the process of positive and negative sanctions, socially applied forces which reward or return balance, for example, a small boy could be positively sanctioned for his behaviour (what a brave boy you are?) or be the recipient of negative sanction (boys don't play with dolls) these positive and negative reinforcement aid boys and girls in learning and conforming to expected sex role. If an individual develops gender practices which do not correspond to his or her biological sex-that is they are deviant the explanation is seen to reside in inadequate or irregular socialization.

Functionalists focused on functions rather than dysfunctions because they were interested in determining how functional conditions were accomplished. Many institutions are now seen as being advantageous and helpful to society as a result of this emphasis. Functionalists emphasize social group collaboration. Everyone in society is interested in the same things, and societal ideals are widely accepted. Feminists have recently contended that gender discrimination is unhealthy for society. The functionalists were unable to recognize that the psychological, social, and cultural distinctions between men and women are not always a direct result of a person's biological sex but are instead a result of socially created ideas of masculinity and femininity (Giddens, 2013). For instance, there is no sexual division of labor in Israeli kibbutzim (Obi 2010). The notion that norms, values, and roles are socially transmitted and shaped by culture has been put forth by several sociologists and anthropologists.

According to Macionis (2010), who cited Davis and More (1945), their stratification is a practical need. All communities require such a structure, and this requirement gives rise to a stratification system. They concentrated on how specific occupations came to have certain degrees of prestige rather than how people came to have certain positions (Onwe, 2015).

The Basic Assumptions of Functionalism

1. The organism analogy is a basic analytical tool of the functionalists.
2. It derives from the idea that society is a system and that there is functional unity between the parts.

Features of Functionalism
1. Hostility to history Functionalism is typically antagonistic to history or a diachronic approach to social and cultural studies. This is not surprising considering the origin and development of functional analysis of social phenomena discussed earlier. Of primary concern is the functional study of non-literate societies. This is in reaction to evolutionism and infusionism. It is opposed to conjectural history (study of facts without evidence). This led to the development of a synchronic approach in anthropological studies. Hence it has been alleged that functionalism is faced with difficulty in analyzing social change.

*2. **Organism Analogy***: Functionalism uses organism analogy. This is fundamental to functional analysis. They liken the interdependence of the function of the biological organs for the development of the whole to the cultural traits and activities in the society**.**

*3. **Interdependence of parts:*** Functionalism views society as a system of interdependence parts which function for the maintenance of society as a whole. These parts function to keep society in equilibrium, and try to prevent any change that is likely to disrupt it**.**

*4. **Abhorrence of conflict:*** Following from the above, therefore, functionalism may seem to treat social conflict as abnormal (pathological) to society. In this respect, it is said to dismiss the importance of social conflict.

Arguments for Functionalism
Given all these conditions, it follows that there is relative harmony between the different parts of the social system. The social system therefore tends to be in equilibrium and tends to persist. Functionalism, therefore, justifiable emphasizes integration and equilibrium, that is, various structures or components are integrated into one-the whole which ensure its maintenance and equilibrium. Any change on a part will affect the other part; hence the parts have to work in unison to maintain the whole. All cultural traits, behaviour and institutions are consequently seen as having functions to perform for the survival of the social system.

The Forerunners of functionalism theory
The most important forerunners of modern functionalism according to Wallace and Wolf (2022) are the sociologists Comte, Spencer, Pareto, and Durkheim and, at a later date, the anthropologist Radcliffe-Brown and Malinowski. Comte, Spencer, and Pareto emphasized the interdependence of parts of the social system. Durkheim emphasized integration, or solidarity, which inspired both Radcliffe-Brown's and Malinowski's analysis of the function of social institutions.

1. August Comte (1789-1857) Frenchman
He proposed and treated sociology as having two main parts that is social statics and social dynamics. He gave the discipline its name in 1838. According to Comte (1855), it is statistically study of sociology consists in the investigations of the laws of action and reaction of the different parts of the social system Comte said that

under social dynamics, sociology analyzes the processes of social change and development in human societies in a diachronic sense".

In their own contribution, Wallace and Wolf (2022) noted that: The functional concept of equilibrium also emerged when Comte declared that a lack of harmony between the whole and parts of the social system was pathological. The concept of equilibrium was borrowed from biology's treatment of homeostasis. For instance, if you fall and scrap your knee, you know that eventually a scab will form as other parts of your body come to the rescue, soon it will be healed and your body's system will be in equilibrium again. Comte's work was replete with comparisons between social and biological organisms.

2. Herbert Spencer (1820 – 1903) English man

He was a contemporary of August Comte. He saw society as a living biological organism that insisted that societies pass through the process of evolutionary change like the one advocated by Charles Darwin. That is social Darwinism. Clark (1997) noted that: Spencer's first major idea is that like a living biological organism, a society is made up of different parts (social institutions) all of which have to work well if society is to remain healthy, meet the demands of its environment and survival. Over time, as demands and pressures change, so must society adjust and adapt itself if it is to survive. Spencer's second major idea is that societies, like all living biological organisms evolve over time. Central to Spencer's evolutionary theory is the concept of differentiation. In Spencer's view, the general path of social evaluation is from simple structures to complex structures, from homogeneity or same to heterogeneity or differentness.

In Their own contributions, Wallace and Wolf (2022) noted that: Modern functionalist's similarities identify differentiation as an important aspect of a social system's interrelatedness and integrations. Spencer's evolutionary theory generally resembled the theory that Durkheim later presented in the division of labour in the society Parsons made use of Spencer's notion of social differentiation in analyzing social change theory.

3. Vilfredo Pareto (1848 – 1923)

Pareto patterned his view of sociology on a physiochemical system characterized by interdependence of parts and adjustive changes, rather than on biological organisms. To Pareto, according to Wallace and Wolf (2022), "the molecules of the social system were individuals with interests, drives, and sentiments, and he was the first sociologist to provide a precise description of a social system in terms of the interrelations and mutual dependences among parts. In his discussion of how systems adapt and change while maintaining equilibrium, Parsons later borrowed Pareto's ideas of dynamic or moving equilibrium that produces harmony for the system".

4. Emile Durkheim (1858 – 1917) Frenchman

He is generally regarded as the most important forerunner of modern functionalism. Some of Durkheim's most important functionalist ideas according to Wallace and Wolf (2022) are as result of his life-long interest in the concept integration by which he meant something close to what we have been discussing as equilibrium. The rules of sociological method and his works on religion and education are most often cited as his most important contributions to functionalism. He studied and taught philosophy but he was more interested in the study of society and its problems. Human groups have varying degrees of solidarity.

According to Otite & Ogionwo (2006). Durkheim demonstrated this statement through his analysis of suicide. He concludes that there is an inverse relationship between suicide and social integration, the more the rate of suicide, the lower the degree of social cohesion or integration. Suicide rate is high under conditions of normlessness. Durkheim distinguished between mechanical and organic solidarity. Mechanical solidarity is characteristic of archaic societies in which the individuals are similar. Organic solidarity is characteristic of modern or advanced societies which consist of dissimilar individuals. Collective conscience as a uniting force and common beliefs and sentiments, are characteristics of mechanical solidarity. Here, there are minimal individual differences. On the other hand, organic solidarity rests on interdependence which itself is a product of the individuals as a society becomes increasingly differentiated in functions.

Durkheim developed a general statement from his study of Arunta's religious life. Timasheft (1957) quoted in Stephen (2010) posit that group life is the generating source of efficient cause of religion; that religious ideas and practices refer to or

symbolize the social group that the distinction between sacred and profane is found universally and has important implications for social life as a whole. Totemism, according to Otite & Ogionwo (2006) refers to belief systems and practices in which a group of people maintains a ritual relationship with a class of objects or animals. It is generally believed that Comte's influence on Durkheim and in turn Durkheim's impact on Radcliffe-Brown and Malinowski were of crucial importance to the development of contemporary functionalism. Functionalism's two most important theorists Talcott Parsons and Robert K. Merton admitted that Emile Durkheim was very influential in their thinking. However, according to Wallace and Wolf (2022) Durkheim's theoretical influence extends functionalism. Erving Goffman and Peter Berger have also incorporated some of Durkheim's ideas into their own symbolic interaction and phenomenological perspectives.

A significant portion of Durkheim's work focuses on functional analysis and attempts to comprehend the purposes of social phenomena. Holborm and Haralambos (2013) He presupposes that society needs a few essential elements in order to function, the most crucial of which is the requirement for "social order." How can a group of people be incorporated into an organized society? Is the question Durkheim poses at the outset of his analysis. He believes that a collective consciousness made up of shared feelings and values holds the key to finding the solution. Social solidarity and the ability to bind people together to form an integrated social unit would be impossible without this consensus or agreement on basic moral problems. Mutual responsibility rather than limited self-interest would be the driving factor, leading to conflict and instability. Without social duties supported by moral force, the collaboration and reciprocity that social existence requires would be lacking.

5.   Brownislaw Malinowski (1884-1942)

Malinowski was a polish student who changed from the exact sciences – Mathematics and Physics – to Anthropology in which he held a doctorate degree. He adopted Durkheim's functional analysis in his work. He saw culture according to Eze (2000) "as a bio-psychic device made by man to ensure his own survival. Cultural institutions, therefore, existed to serve certain biological needs. For instance, he saw the institution of marriage as existing to regulate sexual derivation, economic institutions provided sustenance, law regulated social interaction, and so on Malinowski saw society as a perfectly integrated whole and taught that each cultural

element has a positive contribution to make. Thus, he was a functionalist. In short, he was the first to use the term functional for this type of analysis.

His major link with modern functionalism was established when he taught Talcott Parsons at the London School of Economics. Malinowski, according to Wallace and Wolf (2022), was concerned with psychological needs and functions which he believed all societies developed ways of fulfilling. He believed that the individual's needs are the casual factor; he argued that magic was used more in open sea fishing than in inland fishing because of the individual feeling of danger and insecurity on the open sea. Magic both developed and functions to reduce these feelings. Parsons showed his indebtedness to Malinowski in his personality system along with the cultural and social systems in his systems of action.

Although according to Eze (2000), Malinowski's functionalism saw social institutions as devices that existed to serve man's biological evolution, he, nevertheless, saw them as important to social life, in view of the integrative role they played. For instance, when his technical expertise failed him, man turned to magic. Myth is the charter for social and political activities. Rituals give succor in times of trouble.

6.   Arthur Radcliffe-Brown (1881 – 1955)

Radcliffe-Brown turned to Anthropology for his graduate work and was influenced, to some degree, by Frazer but to a much greater extent by Comte and Durkheim. He named Social Anthropology as a branch of Anthropology and adopted Durkheim's functional analysis. Onyia (1999) noted that Radcliffe-Brown was interested in structures like the family, kinship, religion, political system, magic, economic system and other structures maintained to keep the society going. He was concerned with the continuity of the Social Order (Status quo), group solidarity and social consciousness. He was interested in the functions performed by these structures to maintain the society.

Radcliff-Brown was concerned with sociological needs that are the functions of institutions in the social system. Wallace and Wolf (2022) noted that: Radcliff-Brown treated magic in terms of its social functions. He believed that societies define what is dangerous or threatening and individuals are taught by society to have

appropriate responses to these situations. When Parsons developed his functionalist framework, he borrowed more heavily from Radcliff-Brown who emphasized social needs and social explanation than from Malianowski's. Radcliff-Brown saw social anthropology as the natural science of society and expected that with it, it would be possible to discover similarities beneath the superficial differences on the surface of cultures of all human groups, Eze (2002). Cohen (1968) cited by Clark (1997) presents the main assumptions which guided Radcliff-Brown's functionalist argument as follows:

i. If society is to survive, there must be some minimal solidarity between its members. The function of social phenomena is either to create or sustain this solidarity of social groups or in turn to support those institutions which do this.

ii. Thus, there must be a minimal consistency in the relationship between the parts of a social system.

iii. Each society or type of society exhibits certain basic structural features and various practices can be shown to relate to these in such a way as to contribute to their maintenance.

Contemporary functionalism: Grand Theory, Middle Range Theory and Functional model of Stratification

Brownislaw Malinonwski and Arthur Radcliff-Brown according to Clark (1997) initiated and established structural-functionalism as a young and fledging perspective in anthropology and sociology. It was Talcott Parsons (1902-1979), Robert K. Merton (1910), Kingsley Davis and their associates in the United States who nurtured and made it a full-fledged model for analyzing the general structures and functions of societies and social institutions.

Grand theory: Talcott Parsons

Prior to switching to sociology, Parsons majored in biology. He became interested about the interconnectedness of an organism's elements due to his early interest in biology. He placed emphasis on sociobiology, the biological underpinnings of human behavior. Parsons was a more active and devoted functionalist theorist than Merton, according to Clerk (1997). In contrast to Merton, he made more explicit claims regarding the forms and functions of civilizations. In reality, sociological functionalism has reached its most organized and exacting definition to date in

Parson's writings. A comprehensive theory is the grand theory. Parson made his theory, which at the time was the predominant model of theory in sociology, as inclusive as he could. He made an effort to combine a wide range of viewpoints into a comprehensive philosophy of action. Parsons saw theoretical connections between, in particular, anthropological studies of culture, the theory of learning, the psychoanalytic theory of personality, economic theory, and the study of modern social structure, and he believed they could be combined into a single coherent theory that would account for the drives, orientations, and cultural objectives of a single actor or of a collectivity of actors. (Abrahamson, 1990).

Parsons insisted that social life is characterized by mutual advantage and peaceful co-operation rather than mutual hostility and destruction. Haralambos and Heald (1980) observe that: The primary integrating principle in society is the consensus of values. If society's members are devoted to the same principles, they will likely have a similar identity, which serves as a foundation for cooperation and harmony. Common aims are derived from shared ideals. Values provide us a broad idea of what is useful and desirable. In some instances, goals give direction. In Western society, for instance, members of a given workforce will have a common interest in the efficient creation of goods in their workplace, a concern that arises from the importance of economic productivity in general. A shared objective serves as a motivator for cooperation. Roles provide a vehicle for putting ideals and objectives into practice. Norms frequently make sure that role behavior is uniform, predictable, and hence ordered. This serves as the foundation for social order in Parsons' view.

The various major specific concepts and postulates, which Parsons contributed to the functionalist model of society, are as follows:
1.   Parsons Systems of Action
Parsons regarded the concept of a system as central in his functionalist theory. According to Clark (1997), his general theory of action, in which he gives his overall picture of how societies are structured and fit together, includes four systems – the cultural system, the social system, the personality system, and the behavioural organism as a system.
How Parsons defined his four system levels. Let us examine them one after another.
a.   The Cultural System is the first. Clark (1997) the basic unit of analysis is meaning or symbolic system. Examples of symbolic systems include religious beliefs, language and cultural values. At this level of cultural system, Parsons focuses

on shared values. In their contribution, Wallace and Wolf (2022) when for instance, societal values are internalized by a society's members (when they make societal values their own), socialization takes place and socialization is a very powerful integrative force in maintaining social control and holding a society together.

b. The Social System is the next level. The basic unit is role interaction. Parsons (1951) defined a social system as "Consists in a plurality of individual actors interacting with each other in a situation which has at least a physical or environmental aspect, actors who are motivated in terms of a tendency to the optimization of gratification".

In Parsons' definition of a social system according to Clark (1997) "plurality can mean any two or more people and actors can be individuals, groups or organizations. Thus, a social system can be made up of anything from two persons interacting in an office to the relationships within ECOWAS or OAU, where the actors and members are nations (e.g Nigeria, Ghana, etc).

c. Third is the Personality System.
According to Parsons, the basic unit of the personality system is the individual actor, the human person. Wallace and Wolf (2022) His focus at this level is on individual needs, motives, and attitudes, such as the motivation toward gratification. Motivation toward gratification corresponds to both conflict theory's and exchange theory's explicit assumptions that people are self-interested or profit maximizers.

d. Fourth is the behavioural organism as a system.
According to Parsons, (1971) cited by Clark (1997) The basic unit here is a human being in his biological sense – that is, the physical aspect of the human person, including the organic and physical environment in which the human person lives. In referring to this system, Parsons explicitly mentions the organism's central nervous system and motor activity.

Let us take a concrete social system and see how socialization works within it. Wallace and Wolf (2022) noted that: Consider a juvenile gang. If one of the values of that gang is the ability to steal cars, then juveniles who wish to become full members of that gang will not only have to make that values their own (cultural system) but they must also know how much such behaviour is expected of them. In social system terms, they must conform to normative expectations. Also, their own identity must be involved in their membership. Membership in that gang must answer certain needs or drives in their personalities. The behaviour organism is also involved since potential

gang members must possess a certain dexterity and physical skills to steal cars successfully and live up to the expectations of that gang.

Parsons does don't consider his four system levels to be mutually exclusive, rather they exhibit the interdependence that functionalism consistently stresses.

2.   Parsons Action Schema

Parsons's action schema is a framework for describing actual behaviour within the contest of the four systems and which is central to his general theory of action. He starts with an actor who could be either a single person or a collectivity according to Parsons (1971) cited by Clark (1997)

SITUATION
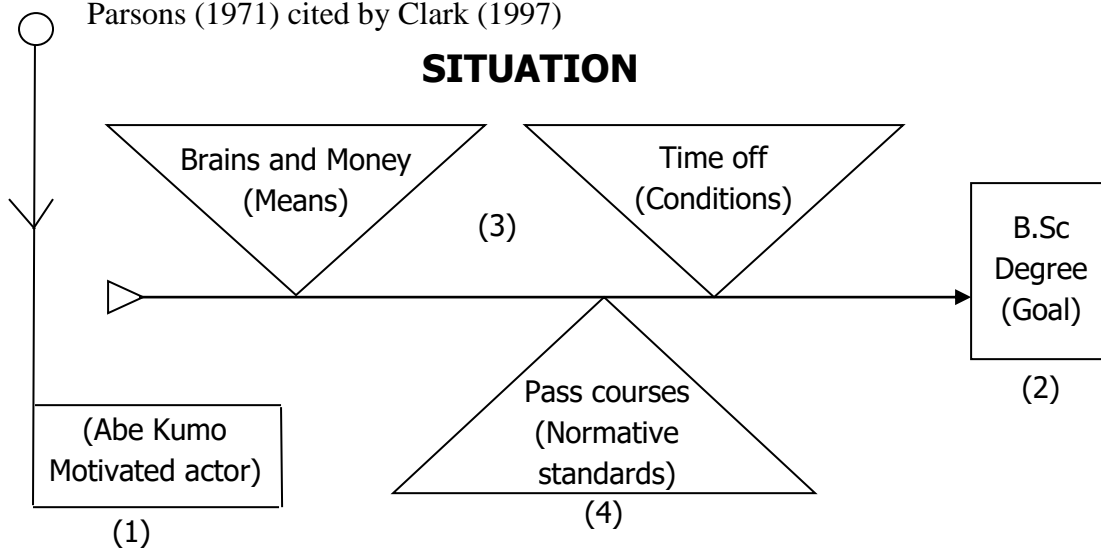
Source: Cark 1999

In Figure 1-1, according to Clark (1997), the actor (1) is Abeh Kumo.

Parsons sees the actors as motivated to spend energy in reaching a desirable goal or end as defined by the cultural system (2), which for Abe Kumo is a B.SC degree. The action takes place in a situation, which includes means (facilities, tools or resources) and conditions (obstacles that may arise in the pursuit of the goal) situation, which includes means faculties, tools, or resources) and conditions (obstacles that may arise in the pursuit of the goal) (3). Abe Kumo, for instance, has the intellectual ability and the money. For tuition, but he is employed full-time, so that taking courses that are scheduled after work hours, getting time off during workings hours, or changing to a job that will allow him the needed time is essential to his situation.

The means and conditions could, then, make a situation precarious. Finally, and this is extremely important in Parson's action schema, all the above elements are regulated by the normative standards of the social system. (4); in Abe Kumo's case, he must pass all courses required for his degree. Actors cannot ignore the rules of the game; the rules define their ends and how they behave, and normative expectations must be fulfilled by any actor who is expectations must be fulfilled by any actor who's motivated to pursue a goal. Now we can see both why it could be said that norms are at the heart of Parson Theory of action and why Parsons considered the cultural system that legitimates them to be primary.

3.   The Pattern Variable

By pattern variable, Parsons wanted to develop according to Wallace and Wolf (2022) clearer specifications of what different contingencies and expectations actors were likely to face. He insisted that their situation is not entirely unstructured and uncertain. He, therefore, formulated which categorize expectations and the structure of relationship.

Table 2-1 Parsons summarizes the pattern variable scheme according to Clark (1997) In each case, the choices that actors typically and appropriately make differ according to the type of society. The appropriate choices for traditional societies are on the left-hand side (expressive) and the appropriate choices for modern societies are on the right-hand side (instrumental).

Table 2-1 Parsons Pattern Variable

Parsons pattern variable	
Expressive	Instrumental
(gemeinschaft)	(gesellschaft)
Ascription	Achievement
Diffuseness	Specificity
Affectivity	Neutrality
Particularism	Universalisms
Collectivity	Self

In analyzing this pattern variable, Parsons borrowed highly from Ferdinand Toennies, who lived from 1855 – 1936, in his analysis of societies based on types. He referred to primitive societies as gemeinschaft and modern societies as Gesellschaft. Parsons, on his own, towed the same line of thought and labeled relationships in the traditional setting expressive and that in the modern setting instrumental. Both emphasize homogeneity and heterogeneity in their comparative analysis of traditional and modern societies. According to Parsons, each pattern variable represents a problem or a dilemma that must be solved by the actor before action can take place.

a.   Ascription or achievement.

The first step actors must make is between ascription and achievement (Clark, 1997). The dilemma here is whether to orient oneself towards others on the basis of what they are (that is on the basis of their ascribed qualities, such as sex, age, race, ethnicity, religion, etc.) or on the basis of what they can do or have done (that is on the basis of objective qualifications, experience, expertise performance or the like). He is of the view that in traditional societies, greater emphasis is on ascription and in modern societies greater emphasis is on achievement.

b.   Diffuseness or specificity

The core of this is the range of demands in the relationship. According to Clark (1997): If the number and types of demands or responsibilities are wide-ranging, it is a diffuse relationship; while if the scope is narrow or very limited, the relationship is functionally specific. Thus, in a diffused relationship, there are not many things one party cannot ask from the other party, because it is a relationship based on non-exclusion. In contrast, a specific relationship is one in which all irrelevant behaviour should be excluded and in which what is relevant is very specifically defined. Parson's argument here is that in which what is relevant is very specifically defined. Parsons argument here is that in traditional societies most relationships are specifically defined. For instance, friendship is a diffused relationship in the sense that you can even borrow money from a friend and expects him to listen to you even when you are drunk. While a dentist and a patient do not have an informal relationship.

c.   Affectivity or Affective-Neutrality

According to Wallace and Wolf (2022), here the issue is simply whether or not the actor can expect emotional gratification in the relationship. Engaged couples can certainly expect to relate to each other with affectivity. On the other hand, a high school teacher and student are expected to opt for neutrality. The relationship between a lecturer and a student is formalized.

d.   Particularism or universalism

Here according to Clark (1997) "the choice is between reacting on basis of someone's particular relationship to you or one's membership in a particular group, or reacting on basis of a general norm". For instance, is employment based on the best qualified or that one is from your ethnic group or village.

e.   Collectivity or Self

The collectivity – self-orientation according to Clark (1979) involves the dilemma of whether private interest can be gratified or some collective obligation or duty must be fulfilled. In their own contribution, Wallace and Wolf (2022) noted that self-interest is highly institutionalized in the business world, for example where the profit motive arepursued legitimately. By contrast, civil servants are expected to carry out their duties in the best interest of the public.

In summary, according to Abrahamson (2013),

1. Affectively neutrality – to seek immediate gratification or exert restraint.
2. Self-collectivity – to pursue private or collective interests.
3. Universalism-particularism – to treat people (or objects) as elements of a class or according to their unique qualities.
4. Ascription-achievement – to emphasize given attributes of people (or objects) or their performance.
5. Specificity-diffuseness – to respond to restricted situational qualities, or to general features.

4.   Agile

Throughout his career, Parsons, according to Abrahamson (2013), was concerned with the functional imperatives of action systems. For Parson, there are at least four major functions which every action system had to meet or satisfy.

1. Adaptation – every action system must attain resources and/or facilitate from its environment and then allocate them, as needed, throughout the system. For different subsystems, resources could entail food, ideas, new business capital or the like. As situations change, new modes of adaptation must be innovated.
2. Goal attainment – each subsystem has a primary objective that is must be successful in attaining to some minimal degree or the subsystem will not be able to persist (unchanged). At the overall action system level, goal attainment primarily entails the satisfaction of personality system needs.
3. Integration – within any action system there must be coordination among the individuals and collectivities that comprise the unit. In addition, Parsons stressed the need for integration among all the action systems. He viewed this as the primary responsibility of the social system.
4. Latency or pattern maintenance – to remain coherent, systems must maintain symbolic meanings as embodied in moral codes, religious belief systems and so on maintenance of pattern is a need of all systems, but at the overall level, because of its symbolic content, it is the primary responsibility of the cultural system.

The four functions or dimensions in the life of a system of action are mentioned above, the first two externals while the last two are internal dimensions.

For societies to solve these four basic needs or problems and thus maintain its existence, four other major structural features are necessary. These features, Parsons called the sub-systems of systems of action and include the sub-system of economy, polity, kinship and community and cultural organizations. Olaide (2001) noted that:

The economy refers to the part of the structure of a society which provides and distributes materials needed by the members of that society. The polity is that part of the sub-system that serves the function of selecting the collective goals of the society and of supplying actors with motivation for achieving these goals. The kinship institution serves the function of maintaining the accepted and expected patterns of social interaction helps to control inter-personal tensions through the process of socialization. The community and cultural institutions (religion, education, and mass communication) serve the function of integrating the various elements of a social system. The various sub-systems are, however, influenced by the particular value system of that society. Parsons agreed with Durkheim that society is essentially a moral entity. Parsons' structure of society corresponds to a normative structure since

all the institutional sub-systems are all made up of roles. Role itself being a normative concept which refers to the expectations which are associated with particular position.

The problems or weaknesses in Parsons functionalist model
The various criticisms that are leveled mainly against Parsons' functional model according to Clark (1997) are as follows:
1. Parsons classificatory schema and list of essential functions or needs do not allow one to predict in advance the actual structure and institution which a society develops.
2. Parson's argument that consensus lies at the basis of any social order (social integration or equilibrium) and that social order is intrinsically desirable makes his theory ideologically conservative and committed to the defenses of the status quo at all costs.
3. Similarly, Parson's structural-functional model is also a conservative approach to society because he sees "strain" and conflict as dysfunctional for the individual personality and "anomie" as a pathological state that a society must avoid.
4. He failed to deal adequately with role conflict.
5. Parsons failed to specify the sources of deviance and disequilibrium and the mechanisms by which equilibrium will necessarily be restored after it has been significantly displaced by some societal crisis.

Middle Range Theory: Robert K. Merton
According to Clark (1997), Merton focused most of his emphasis on what he called the codification of functional analysis in sociology, while Talcott Parsons was preoccupied with developing novel and particular hypotheses regarding the nature of broad social structures and functions. Some crucial elements of the functionalist paradigm were clarified and refocused by Merton through his codification. The most significant are his functional alternatives, contrasts between functions and dysfunctions, and stress on the significance of identifying and comprehending the processes by which functions are carried out. Merton broke from Parsonian functionalism because, unlike Parsons, he did not accept middle range theory to continue the path of all-encompassing theory.

Theories in the middle range are those that fall somewhere between the minor but essential working hypotheses that arise often during routine study and the exhaustive, methodical efforts to build a unified theory that would account for the observed uniformities in social behavior (Merton, 1968) Thus, the theory of the middle range may be characterized as a broad assertion that points to correlations between variables and from which more specific assertions can be inferred. In sociology, the middle range hypothesis is mostly used to direct empirical research.

An method to sociological thinking that aims to combine theory with empirical study is known as the middle-range theory. It is presently the de facto preferred method for developing sociological theories, particularly in the US. Instead of beginning with a large abstract object like the social system, the middle range theory starts with an actual fact and abstracts from it to produce generalizations that can be supported by evidence.

Middle-range theories go beyond merely describing social processes. They are hypotheses that may be formed from theories with constrained sets of assumptions and empirically evaluated. Merton thought that intermediate ideas will eventually coalesce into more comprehensive theories. His goal was to bridge the gap between unadulterated empirical research and all-encompassing theory. Merton cites Durkheim's suicide, Weber's Protestant Ethic, and the spirit of capitalism as examples of middle range theory.

In this article, we will focus on three of Merton's contributions to functionalism.

1.   Merton's clarification of the functional model of analysis.
2.   Merton's anomie and opportunity model of deviant behaviour.
3.   The role set.

Merton questioned the utility of three assumptions used by functionalists according to Haralambos and Holborm (2013).

1. According to this presumption, each component of the social system can support the operation of the complete system. They hold the view that all facets of society collaborate to maintain and integrate society as a whole. They hold that not all aspects of society must change just because something changes in one area. He thinks that religious diversity may end up separating people rather than unifying them. Consider how religion could be a source of conflict.

2. According to this presumption, all standardized social or cultural forms serve useful purposes. Merton believes that this presumption is both premature and erroneous. As an alternative, he claimed that each component of a society may be either useful or dysfunctional. Who's functioning, and who's dysfunctional? For instance, Democratic Dividends in Nigeria serves the needs of politicians and their "cohorts" but is ineffective for the majority of Nigerians. Because we sit back and watch them plunder the public coffers.

3. According to the third supposition, some social structures or institutions are essential to society. Merton employed functional alternatives or equivalents in this instance. According to this perspective, "a political ideology like communism can offer a useful alternative to religion. It can fulfill the same essential condition as religion. This is thus because communism and religion both place a functional emphasis on the wellbeing of individuals within their respective societies.

1. Merton's Clarification of the Functional Mode of Analysis
a. Manifest and latent functions
According to Merton (1957), cited in Chand & Shankar (2009), institutions contain latent purposes that are unplanned and may go unnoticed or, if identified, are viewed as by-products. Manifest functions are easily identifiable as being a component of the institution's declared aims. In a nutshell, hidden functions are outcomes that are neither planned nor acknowledged, whereas visible functions are those that people can see or expect. Wolf and Wallace (1982): Parsons favors emphasizing the overt purposes of social behavior. Merton pays special attention to the latent functions of objects and the deeper knowledge of society that may be gained through their discovery. It compels sociologists to look beyond the justifications people offer for their behavior or the rationale behind the continuation of traditions and institutions. It prompts them to search for further social repercussions that support the continuation of these behaviors and shed light on how a society functions. Merton uses Veblen's study of ostentatious consumption, whose implicit purpose is to elevate one's standing in the eyes of the world, as an illustration of how fruitful such analysis may be.

b. Enfunctions and Dysfunctions

According to Merton (1957), enfunctions are activities which contribute to the survival of social system patterns while Dysfunctions are activities, which contribute to the disturbance of social system enfunctions and manifest and latent dysfunctions. Many critics have attacked functionalism because Parsons tends to imply that society's institutions are functional. Merton, a former student of Parsons, brought up the idea of dysfunctions believing that something could be both functional and dysfunctional. Clark (1997) noted that:

Merton's concept of dysfunctions involves two complementary but distinct ideas. The first is that something may have consequences that are generally dysfunctional: activities which cause disturbance to society. The second is that these consequences may vary according to whom one is talking about; the sociologist must ask the critical question, functional and dysfunctional for whom? In short, by this second point, Merton is saying that institutions and social activities need not be generally dysfunctional but may instead be functional for some people and groups and dysfunctional for others. This clarification makes sociologist carefully consider which group they are referring to when they examine the functions and consequences of any particular case.

c. Functional Alternatives

Merton's concept of functional analysis according to Wallace and Wolf (1982): Clarifies functionalist analysis because it explicitly rejects the idea that existing institutions are necessary and by implication good. Therefore, it encourages sociologists to use a functionalist approach to question the indispensability of an existing social structure. For instance, most functionalist theorists believe that religion maintains and inculcates certain norms and values central to the group and thus combats the anomie that leads both to social disintegration and personal unhappiness. However, this function may be served by structures other than organized religion Merton's achievement is to provide an excellent clarification of the requirements of functionalist orientation that can be used fruitfully in empirical analysis rather than to provide further general propositions about social structure and equilibrium.

2. Merton's theory of Deviance

Here the key concepts are cultured goals and institutionalized norms while he uses anomie as a major independent variable. Merton borrowed the word anomie from Emile Durkheim who used it in his analysis of suicide as a sociological concept

rather than a psychological one. Durkheim regarded anomie as a lack of regulation or normlessness. Merton's definition according to Wallac and Wolf (2022) differs somewhat for him, anomie is a discontinuity between goals and the legitimate means available for reaching them. He applied his analysis to the United States where the goal of monetary success is heavily emphasized but there is no corresponding emphasis on the legitimate avenue to march towards this goal.

Merton consistently identified strains in the social structures as the source of deviant behaviour and its extensiveness. Hence like Durkheim viewed deviant behaviour as a normal part of any society. Abrahamson (2013):

Following Durkheim's emphasis on the restraining quality of norms, Merton focused on the degree of emphasis people placed upon modes of attainment (institutionalized means) relative to aspiration levels (cultural goals). The 'danger' in modern society, as he saw it, was that people very much wanted achievements and the satisfaction associated with them; but attaining them according to the rules of the game was not very salient. This produced sought success by almost any means they thought would work.

The conformist, who similarly emphasizes both means and ends, is, by definition, not deviant. Under conditions of social stability, this mode of adaptation will be most common. Each of the modes however entails deviant patterns in response to varying strains within a society.

According to Clark (1997), Merton delineated five different ways in which different people usually adapt themselves to the various available cultural goals and institutionalized means/opportunities as conformity, innovation, ritualism, retreatism and rebellion. Merton presents three responses to anomie that are relevant to the understanding of deviant behaviour innovation, rebellion and retreatism. He uses plus (+) to indicate acceptance of goal or means to the goal while minus (-) to indicate rejection of goal or means to it.

Table 3-1

Merton's five models of social interaction according to Clark 1997 include:

Five Models of Social Interaction

Modes of	Accepts culturally	Accepts

Social Adaptation		Approved Goals	culturally Approved Means
1.	Conformity	Yes	Yes
2.	Innovation	Yes	-No
3.	Ritualism	-No	Yes
4.	Retreatism	-No	-No
5.	Rebellion	No (creates new goals)	No (Creates new means)

Merton's Conformity: This is the complete acceptance of approved societal goals and prescribed institutional means of achieving them. According to Williams (1980) working hard, going to school, acquiring academic qualifications, getting good jobs, saving money to buy the car you want, building or buying your own house, and the likes, are all instances of conformity. These people are well integrated into society and epitomize a state of social equilibrium in the society.

Innovation: This is the acceptance of the cultural goals but not the means. Examples of innovation according to Clark (1997) include the following: cheating in examinations, forging documents, embezzling governments or private company's money, etc. In fact, any illegal act which people engage in to enhance their financial and material positions.

Ritualism: This mode of adaptation emphasizes the means while ignoring the goals, Clark (1997). A ritualist according to Merton is totally involved with the rules and has little concern with the outcome. He forgets what the goals are and concentrates on the means. Bureaucrats in public service offices, or any other large private sector organization, are examples of this mode of social adaptation. This type of person, although overzealous, is not necessarily considered deviant unless he carries his adherence to the rules to the point of psychotic mania.

Retreatism: this means rejection of both the means and the goals of the society in question. Retreats include alcoholics, drug addicts, counter-cultural people, etc.

Rebellion: Rebellion according to Clark (1997) "is a rejection of the existing order along with the advocating of another form of social organization. For example, people in Nigeria who maintain that socialism is better than the existing capitalist system are rebels. They want to tear down the old social structures and build new ones". Rebellion will occur on a large scale when the social structure itself is viewed as the source of frustration; or, in other words, where people perceive an insufficiently close correspondence between merit effort and reward.

From the above analysis according to Clark (1997) "we can deduce that only three of Merton's categories of social adaptation to anomie are illustrations of what is usually considered deviance: namely innovation, retreatism and rebellion. Each involves dissent from the existing social order of means and ends. Merton's notion of anomie emphasizes competing values and the individual's ability to reach certain basic goals in society. Deviance and criminality for Merton, involve questions of value and opportunities.

Merton's theory of deviant behaviour was applied to the explanation of delinquent behaviour by Cohen (1955) cited by Clark (1997):
Using the concept of anomie to explain the prevalence of violent delinquent gangs in lower-class areas, Cohen contented that the various anti-social and hostile behaviors of these groups grew out of their rebellion against middle-class standards that are imposed on all children through such institutions such as the public schools and create a gap between the goals proclaimed by the institution and the very limited means which the lower class child has for achieving those goals. The lower-class youth faces a problem of adjustment and the delinquent gang represents a group solution. As an alternative source of status and self-respect, the gang emphasizes aggression, which enables the individual member to flaunt the conventional goals that he finds so difficult to attain. Consequently, the same value system impugning upon children differently equipped to meet it, is instrumental in generating both delinquency and respectability.

Merton provided excellent clarification of the requirements of the functional theory and showed how a general functional perspective can be used fruitfully in empirical research and analysis. His emphasis on dysfunctions, latent functions, and the like

has helped to precipitate the establishment of a perspective which is less committed to the stability, consensus, and integration foci of Parsonian functionalism which attracted so many critics.

The Role Set

According to Wallace and Wolf (2022)Merton began his analysis by defining status and role as Ralph Linton did: status means a position in a social structure with its corresponding rights and duties and role means the behaviour that is oriented to others' patterned expectations. As Linton conceived it, each status has a single role associated with it, and each person in society occupies many statues.

Merton elaborates on Linton's conception by introducing the notion that each status involves not one but an array of roles, he labels this role set. A role set is "that complement of role relationships in which persons are involved by virtue of occupying a particular social status". Each of which has its own role-set, and Merton calls this a status-set.

Merton concentrates on role-sets rather than status-sets. His article is devoted to an analysis of the social arrangements that integrate the role-set, thus avoiding role conflict. Merton identifies four important mitigating factors, which reduce the impact of these conflicts. Role-sets' analysis can also uncover certain inequalities existing in our society. For instance, if one were to list the members of the role-set related to the status of mother and compare it to that of father, one discovers that one status is over-burdened. When demands are unequal what are the likely consequences? These are some of the questions raised by Merton's analysis that give impetus for needed research.

Functional Model of Social Stratification

Social stratification is the partition of society into groups or strata that create a hierarchy of status and power, according to Bottomore (1972), cited in Delander & Ward (2013). Is a constant aspect of social organization throughout history. The structuring of any group or civilization into a hierarchy of positions that are unequal in terms of power, wealth, or mental gratifications is how Melvin Tumin describes it. Even if there are differences of a natural or biological origin between people in all communities, these differences are of a very different sort from the differences

brought about by the social ranks that man himself established, and are thus of far more interest to the sociologist. In a well-known paragraph, Rouseau made a strong case for the two types of inequality. I believe there are two types of inequality among the human species: one that I refer to as natural or physical because it is determined by nature and includes differences in age, health, physical strength, and mental or spiritual qualities; and another that may be referred to as moral or political because it is dependent on some kind of convention and is established, or at least authorized by the consent of the men.

The latter refers to the various advantages that some individuals have to the detriment of others, such as being more wealthy, more highly regarded, more powerful, or even in a position to command compliance. Because of the moral and political ramifications as well as the fundamental role that stratification plays in the structure of society, the subject of inequality is of utmost importance to sociology. Whether or not people are aware of it, stratification has an impact on every area of their lives. Opportunities for good health, long life, security, academic achievement, professional fulfillment, and political power are all systematically allocated unequally, Williams (2020). Since the beginning of time till the present, many thinkers have been extremely curious about the presence of social stratification in human civilizations. Functionalists and conflicts theorists are the two primary divisions among social scientists, particularly sociologists. According to Davis and Moore, the primary functional need that explains why stratification exists everywhere is society's need to classify and motivate people within the social system. Because the different functional jobs in the social structure are organised in a hierarchical manner and higher positions need specialized skills to fill, society attaches larger incentives to them.

Therefore, generally speaking, the more highly valued and esteemed a society regards any social position, the greater the reward that society attaches to it, and vice versa Clark (1997). Davis and Moore therefore noted that:
Societies use social disparity as an unintentionally developed mechanism to guarantee that the most competent people are diligently hired for the most essential roles. Therefore, regardless of how basic or complicated a society is, it must distinguish between people based on their status and regard, and as a result, it must

have some institutionalized inequality. The necessity for and purposes of social inequality are explained by their theory in a traditional functionalist manner. In contemporary sociology, functionalist theory is commonly used.

Davis and Moore (1945), who were cited by Abrahamson (2013), said that: Every community must appoint the "right" individuals to the most important posts in order to inspire them to carry out the responsibilities that come with the positions. As a result, different levels of prestige (and other sorts of incentives) have existed throughout history. They shared Parsons' opinion that a stratification structure was created as a result of the incentives system. They did not, however, view functional significance as being equivalent to consensus values, unlike Parsons. Rather, following Durkheim, they viewed society as the sui generis; with stratification linked to its (that is, the society's) needs. Thus, in what was to become perhaps the most problematic phrase in the essay, Davis and Moore asserted that stratification was an "unconsciously evolved" mechanism through which societies went about assuring that the most qualified people wound up in the most important jobs.

According to Parsons (1951), stratification is necessary and also desirable for a complex, achievement-oriented society; necessary because it allocates rewards and "connections" to positions according to the amount of collective responsibility entrusted to them and desirable because this arrangement permits the entire system to function affectively. Thus, Parsons noted that industrial managers in Russia were part of the intelligentsia and received more of the types of rewards than ordinary workers. Their greater rewards are not valued as legitimate within the soviet system, and the same inequalities in the United States would be considered "capitalistic". Nevertheless, unequal rewards accrue to managers in both societies.

In addition to functional importance, Davis and Moore according to Abrahamson (2013) proposed that the ranking and rewards of a position were determined by the relative scarcity of qualified personnel. If the obligations of a position require substantial amounts of innate talent or extensive training, then greater rewards will have to be associated with the position in order to induce a scarce pool of potential incumbents to seek the position.

Criticisms of the functional theory of stratification

The Davis and Moore functional theory of stratification is one of the most controversial theories in modern sociology. Clark (1997) noted some of the criticisms leveled against it as follows:

1. Conflict theories have counter argued that it is not functional utility, but naked power which creates social stratification. That class privileges will change if lower classes challenge and change them.
2. Social stratification may be dysfunctional, that is it hinders social adjustment, and that a better system of allocating occupational roles could be devised.
3. In most human societies, many people are rewarded who neither occupy important positions nor apply their skills to socially useful tasks. In fact, some people are unintentionally rewarded for criminal activities, and others derive large windfall profits from legal but rather unproductive active (Broom & Selznick, 1996).
4. The importance of positions as measured by their rewards is not necessarily determined by their contribution to the survival or improvement of the society. High rewards for certain positions may merely mean that the function performed satisfies culturally defined and perhaps ephemeral needs and tastes, as in the case of sale of cigarettes (Broom & Selznick, 1996).

Abrahamson (2013) claims that the more stratified a society is, the more likely are talents, lower-standing persons to go undiscovered. Because their access to mobility channels often is denied, they are not likely to develop their talents. He concluded that social stratification is not functional and went further to question the rationale behind using rewards as the only way to motivate people. He asked what about intrinsic work satisfaction as an alternative. Despite this strangulation of talent, there is underdevelopment and underutilization of potential ability. This blockage is because of "unhealthy" societal factors by virtue of ascribed characteristics. They were insensitive to the possibilities in some cultures of training people to fill important, positions without their reckoning on future material advantages.

Criticisms of functionalism

Haralambos and Heald have harshly attacked functionalists like Parsons for viewing value consensus as the answer to the challenge of social order (1980). Their detractors point out that unanimity is presumed rather than demonstrated to exist.

The many sets of values that are thought to define western society have not been clearly demonstrated by research to be widely shared. Second, the lack of value consensus may be more responsible for society's stability than its existence. For instance, if individuals at the bottom of social stratification systems don't value success, society may be stabilized. Therefore, Michael Mann contends that cohesiveness arises precisely because there is no shared commitment to fundamental principles in a community whose people fight for uneven benefits. The failure of individuals at the bottom of the stratification structure in terms of this value may not always result in social order if all members of society were firmly devoted to the value of success. In fact, it could have the exact opposite effect. Extreme rivalry and other rules that are widely accepted are scarcely conductive to social cohesion and unity. As a result, the foundation of social order might be regarded as the contents of values rather than value consensus as a whole. Additionally, functionalists are attacked for neglecting conflict and coercion. They also present the idea that the system governs human behavior.

Neo-functionalism
Many criticisms were leveled against structural functionalism which led to its decline in the 1960s and gave way to Conflict Theory. However, in the mid-1980s, some scholars including Alexander and Colomy wanted to revive the theory which they gave the name neo-functionalism which they used to indicate continuity with structural, functionalism which they hope to use and overcome its major difficulties. It is defined as a self-critical strand of functional theory that seeks to broaden functionalism's intellectual scope while retaining its theoretical core Alexander (1985) cited by Ntude (2002) has enumerated the problems associated with structural functionalism that neo-functionalism needs to surmount – anti-individualism, antagonism to change and conservative idealism.

Within five years the theory has made enormous stride. It has played a leading part in pushing sociological meta-theory in a synthetic direction. Today it has become a field of intense theoretical discourse and growing empirical investigation. Neo-functionalism may not be a developed theory, Alexander has outlined some of its basic orientation as:

1. Neo-functionalism operates with a descriptive model of society that sees society as composed of elements which in interaction with one another form a pattern. This pattern allows the system to be differentiated from its environment. Parts of the systems are symbiotically rejects any mono-causal determinism and are open-ended and pluralistic.

2. He argues that neo-functionalism devotes equal attention to action and order. It thus avoids the tendency of structural-functionalism to focus exclusively on the macro-level sources of order in social structures and culture and to give attention to more micro-level action patterns.

3. Neo-functionalism retains the structural-functionalism interest in integration not as an accomplished fact but rather as a social possibility. It recognizes that deviance and social control are realities within social systems. There is concern for equilibrium with neo-functionalism but it is broader than the structural functionalism concern encompassing both moving and partial equilibrium.

4. Neo-functionalism accepts the traditional Parsonian emphasis on personality culture and social system. In addition to being vital to social structures, their interpretation also produces tension that is an ongoing source of both change and control.

5. Neo-functionalism focuses on social change in the processes of differentiation within the social, cultural and personality system. Thus, changes are not productive of conformity and harmony but rather individualism and institutional strains.

6. Alexander argues that neo-functionalism implies the commitment to the independence of conceptualization and theorizing from other levels of sociological analysis. Alexander tried to delineate neo-functionalism in general programmatic terms; Colomy (1986) has dealt more specifically with a revised structural, functional theory of change. He argues that the structural – functional theory of change (differentiation theory) derived from Parsonian theory has three basic weaknesses.

a. It is highly abstract and lacks empirical and historical specificity.

b. It does not concrete groups and social processes or to power or conflict.

c. It over-emphasizes the integration produced by structural change. As a result of these criticisms the structural functional theory of change has undergone several revisions.

1. The original master trend of progressive differentiation has been supplemented with the analysis of patterned deviations from that trend. For example, in addition to differentiation, societies have experienced de-differentiation or a type of structural change that rejects societal complexity and moves toward less organization such de-differentiation is likely to occur as a result of discontent with modernization. Also important is unequal development across various instructional spheres as well as uneven differentiation within a single institution. Uneven differentiation refers to the varying rate and degree of differentiation of a single institution. It suggests that the master trend of change proceeds at an uneven rate and degree across the regions of a society.
2. Differentiation theory is now more concerned on how concrete groups affect change as well as how change is affected by such factors as power, conflict.
3. Early differentiation theory focused on greater efficiency and reintegration as the main effects of the process of differentiation. Although the theory of differentiation has been widened, it also has lost its destructive flavor with its new found focus on conflict and competition.

Colomy and Rhodes acknowledge that differentiation is not simply dependent upon the macro-level adoption of the system to its environment but is also contingent on macro-level actions taken by the institutional entrepreneurs who are the movers and shakers i.e. those in strategic positions who give impetus and direction to the differentiation process. They did not see neo-revision, but rather as a much more dramatic reconstruction of it in which differences with the founder, Parsons are clearly acknowledged. Efforts were made to integrate into neo-functionalism insights from masters like Marx's work on material structures and Durkheim's on symbolism. In an attempt to overcome Parsons macro-subjective phenomena like culture, more materialistic approaches were encouraged. To compensate for macro-level biases of traditional structural functionalism, efforts were made to integrate ideas from exchange theory, symbolic intractionism, and pragmatism phenomenology and so on. They synthesized structural-functionalism with a number of other theoretical traditions. Such a reconstruction could serve to revive functionalism and provide the basis for the development of a new theoretical tradition.

Functionalism is a philosophy that starts with the idea that every element of a society, including its institutions, roles, and norms, has a function and is necessary

for the society to survive. According to functionalism, the various facets of society are primarily made up of social institutions created to meet certain needs: the family, the government, the economy, the media, education, and religion are all crucial to comprehending society.

The functionalist preposition aims to clarify social institutions as group ways to address both social and individual needs. Because it frequently concentrates on how social structures—such as social institutions—meet social needs, it is sometimes referred to as structural functionalism.

Main ideas about functionalism
1. To create and maintain social order in a society, institutions and structures operate both independently and in concert with one another.
2. Societal structures and institutions have a significant impact on an individual's standards, values, and conduct.

Main goal of functionalism
Functionalism emphasizes the interdependence of social institutions and their contributions to society's general functioning because it sees society as a complex and integrated system of interconnected pieces that cooperate to sustain social order and stability.

Examples
The way society functions are greatly influenced by the education system in many ways. In addition to offering academic instruction to help kids become contributing members of society children learn social skills through education as well.

Through the subjects they study or the activities they engage in together, children who attend school develop a bond of solidarity with their classmates.

Significance of functionalism
Emphasizes the social order and consensus, with a particular emphasis on shared public values and societal stability. According to this viewpoint, systemic disarray, such as aberrant conduct, needs to alter because social elements need to adapt for stability to be achieved.

Weaknesses of Functionalism

1. It disregards the unique differences among people in the community. Not all societies behave or appear the same.
2. It is predicated on the idea that society as a whole is generally beneficial to all. What about those who are not contributing to the shared objective?
3. Lastly, determinism is a criticism leveled against functionalism.

CHAPTER THREE
CONFLICT THEORY

THE NATURE AND FOCUS OF CONFLICT THEORY

Theoretically speaking, the conflict method is a macro-level strategy that focuses on inequality. In society, resources are distributed inequitably such that a minority benefits at the expense of the majority. Conflict arises in a community as a result of the uneven distribution of wanted resources. This perspective sees society as being in perpetual battle between those who have resources and those who don't, with those with resources developing institutions and strategies to maintain these resources and those without resources always coming up with new ways to gain resources. Karl Marx, W. E. B. DuBois, C. Wright Mills, and Ralf Dahrendorf are significant sociological thinkers or contributions to this theoretical framework.

Karl Marx is credited with creating the original conflict theory, which holds that society is constantly at war with itself for scarce resources. According to the thesis, dominance and power, not agreement and conformity, preserve social order. Conflict theory makes several presumptions, including conflict, structural inequity, revolution, and war. Conflict theory has three assumptions, some of which include salary disparities between groups and unfairness in the legal and educational systems of the government. Self-interest drives people. Resources are perpetually scarce in societies. Wallace and Wolf (2022) state that conflict theory is "the principal alternative to functionalism as a technique to evaluating the overall structure of societies and it is becoming more and more relevant in current sociology."

There are many schools of thought under conflict theory but general conflict orientation incorporates three central and connected assumptions according to Wallace and Wolf (2022):

1. The first is that people have a number of basic interests in things they want and attempt to acquire and which are not defined by societies but rather common to them all.
2. Central to the whole perspective is an emphasis on power as the core of social relationship. Conflict theorists always view power not only as scare and unequally divided-and therefore a source of conflict – but also as essentially coercive. This

analysis leads in turn to a concern with the distribution of those resources that give people more or less power.

3. Ideas and values are seen as weapons used by different groups to advance their own ends rather than as means of defining a whole society's identity and goals. People develop ideas to suit their own interests.

4. The Main Features of the Functionalist and Conflict Models of Society according to Cohen (1968) quoted in Stark (1989).

S/N	Model (A) Functionalism	Model (B) Conflict
1	Values and norms are the basic elements of social life	Interests are the basic elements of social life.
2	Social life involves commitments	Social life involves inducement and coercion.
3	Societies are increasingly cohesive.	Social life is necessarily divisive.
4	Social life depends on solidarity.	Social life generates opposition, exclusion and hostility.
5	Social life is based on reciprocity and co-operation.	Social life generates structural conflict.
6	Social systems rest on consensus.	Social life generates sectional interests.
7	Society recognizes legitimate authority.	Social differentiation involves power.
8	Social systems are integrated.	Social systems are mal-integrated and beset by contradictions.
9	Social systems tend to persist	Social systems tend to change.

Two traditions of conflict theory

Conflict theorists though they agree on the basic elements but divided into two different traditions on their approach. These two traditions according to Wallace and Wolf (2022) include the following:

1. The first group of theorists believes the social scientists to have a moral obligation to engage in a critique of society. It refuses to separate or to admit that one can really separate analysis from judgment or fact from value. Theorists in this group also generally believe that, in principle, a society could exist in which there were no longer grounds for social conflict. Therefore, these theorists are considered utopian writers.

2. The second group, by contrast, considers conflict to be an inevitable and permanent aspect of social life and it also rejects the idea that social science's conclusions are necessarily value-laden. Instead, its proponents are interested in

establishing a social science with the same canon of objectivity as informs the natural sciences.

The Forerunners of Conflict Theory

1.   Karl Marx (1818 – 1883)

Marx is the originator of conflict theory. Some people even confuse Marxism to mean the same thing with conflict theory. All the tenets of conflict are manifested in Marxism. In fact, Marxist Sociology forms a school whose analysis take place within the framework Marx created. This makes Marxism both classical and contemporary theory. Coser (1971) noted that: Society, according to Marx, comprised a moving balance of antithetical forces that generate social change by their tension and struggle … Struggle rather than peaceful growth was the engine of progress; strife was the father of all things, and social conflict the core of historical process. The basis of Marx's Sociology is materialism where economic factors determine every other sphere of life. For Marx, the mode of production is the foundation of any society. This mode of production, according to Otite and Ogionwo (2006), "is two-dimensional. The first dimension is that of the forces of production consisting of the technology and the physical aspects of man's economic activities. The second dimension consists of what Marx called the social relations of production that is the social relations men enter through their involvement in economic activities.

It is this mode of production which forms the economic structure in which the super-structure rests". In his own contribution, Timasheff (1957) quoted in stark (1989) cited Marx as saying the organization of production called by Marx the economic substructure of society, not only limits but also, in the final analysis, shapes the whole super-structure: political organization, law, religion, Philosophy, art, literature, science and morality itself. The history of all society has been one of class struggle between an oppressor group and an oppressed group which eventually leads to revolutionary change. Onyeneke (1996) noted that according to Marx:

Class conflicts have shaped every culture that has existed thus far. Freeman and slave, patrician and plebe, lord and serf, guild-master and journeyman, or, to put it another way, oppressor and oppressed, stood in constant opposition to one another. This fight, which was carried on continuously and was sometimes hidden and sometimes open, always resulted in either a revolution that reconstituted society as a

whole or the mutual ruin of the contending classes. Marx thought of his theory as a program for social action aimed at the emancipation of the downtrodden and the creation of a society without classes. The distinction between Marx and Weber is the distinction between critical conflict theorists and analytical theorists.

According to Hayes (2022), Karl Marx initially proposed the conflict theory, which holds that society is constantly at odds with one another for scarce resources.

- Conflict theory focuses on the competition among groups within society over limited resources.
- Conflict theory views social and economic institutions as tools of the struggle among groups or classes, used to maintain inequality and the dominance of the ruling class.
- Marxist conflict theory sees society as divided along lines of economic class between the proletarian working class and the bourgeois ruling class.
- Later versions of conflict theory look at other dimensions of conflict among capitalist factions and among various social, religious, and other types of groups.

Marx's interpretation of conflict theory put the emphasis on the struggle between two main classes. Each class is made up of a number of individuals who have common interests and varying degrees of property ownership. Marx's theories focused on the bourgeoisie, a class of people who in society possess the majority of the money and resources. The other category is the proletariat, which is made up of people who are categorized as working class or impoverished.

According to Marx, if the conditions faced by the working class and the poor deteriorated, a general awareness of inequality would grow, which would lead to a revolution. In the event that after the uprising the proletariat's concerns were given more weight, the conflict cycle would ultimately turn around and recur in the other manner. Later, the bourgeoisie would take the offensive and revolt, clamoring for the restoration of the systems that had formerly preserved their control.

Competition
Conflict theorists contend that in almost every human connection and contact, competition is a continuous and, at times, an overwhelming force. Due to the lack of

resources, including physical ones like money, property, commodities, and more, competition exists. Beyond competing for physical resources, people and groups in a community also contend for intangible resources. These may include free time, power, social standing, romantic relationships, etc. Conflict theorists consider competition to be the norm (rather than cooperation).

Revolution

Given the assumption of conflict theorists that conflict arises between social classes, a revolutionary event is one result of this conflict. The notion that a shift in a group's power dynamics does not occur via gradual adaptation. Instead, it develops as a result of tension between these groups. In this approach, rather than being progressive and evolutionary, changes to a power dynamic are sometimes rapid and broad in scope.

Structural inequality

Conflict theory makes the crucial assumption that power imbalances exist in all social organizations and interpersonal relationships. The same people and organizations naturally acquire greater power and reward than others in this way. After that, those people and organizations who gain an advantage from a certain social structure usually seek to keep that structure in place in order to keep and grow their influence.

War

Conflict theorists frequently believe that conflict either "cleanses" or "unites" communities. According to conflict theory, war is the outcome of an ongoing, escalating conflict between people, organizations, and whole society. A community may unite in certain ways during a battle, but there will always be conflict between different communities. On the other side, a civilization might completely collapse as a result of conflict.

Special Considerations

According to Marx, capitalism is a historical development of economic systems. He thought that commodities, or goods that are bought and sold, were the foundation of capitalism. He thought, for instance, that work is a kind of commodity. Because

workers have limited influence over the economy (because they don't own factories or resources), their value may diminish over time. This imbalance between employers and employees may eventually result in societal tensions. He thought that someday a social and economic revolution would solve these issues. According to writers Alan Sears and James Cairns in their book A Good Book, in Theory, the financial crisis of 2008 and the ensuing bank bailouts are effective illustrations of real-world conflict theory. According to them, the financial crisis was an unavoidable result of the global economic system's inequality and instability, which allowed the biggest banks and institutions to operate beyond the purview of the government and take significant risks that only benefited a small number of people.

According to Sears and Cairns, the same governments that claimed to have inadequate cash for extensive social initiatives like universal healthcare also provided bailout money to huge banks and large corporations in the aftermath. The conflict theory's central tenet that dominant groups and individuals are favored by traditional political institutions and cultural norms—is supported by this contradiction. This example shows that even partnerships that don't seem to be at odds with one another on the surface can contain conflict. It also demonstrates how numerous levels of conflict may develop from a simple situation.

Karl Marx is credited with developing the social concept of conflict theory. It aims to provide an explanation for current political and economic events through the constant conflict for limited resources. Marx highlights the conflicting relationships between social groups in this fight, particularly those between the capital owners—whom Marx refers to as the "bourgeoisie"—and the working class, which he refers to as the "proletariat." Conflict theory had a significant impact on thinking in the 19th and 20th centuries and continues to do so now.

Who Is Credited with Inventing Conflict Theory?
Karl Marx, a 19th-century political philosopher who oversaw the establishment of communism as a school of economic thinking, is credited with developing conflict theory. The Communist Manifesto, which Karl Marx wrote in 1848, and Dash Capital, which he published in 1867, are two of his most well-known writings. Marx is regarded as one of history's most important and divisive philosophers despite

having lived in the 19th century and having a significant impact on politics and economics in the 20th.

Capitalism

A capitalist economy is one in which people or businesses possess financial assets. Free market or laissez-faire capitalism is the most basic type of capitalism. Private people are free to choose where to invest, what to create, and how much to exchange products and services for under this situation.

Influence on Karl Marx

Marx's intellectualism was influenced by intellectual, quasi-intellectual and purely socio-cultural norms. Among these influences can be enumerated the following:

- The tutelage of his father. The elder Marx, as lawyer, was well established. He exposed Marx first to the personalities of the Enlightenment Era.
- His association or closeness in high school to his headmaster, Hugo Wyttenbach, who doubled the history teacher (see McClellan, 1973) Wyttenbach was a student of Kantian philosophy and social activist as well as a friend of the Marx family.
- His intellectual exposure through a history of erudition and voracious reading.
- The influence of Hegel. Marx's writings were largely hinged on a social interpretation of Hegelism or alienation. He was also a Hegel student.

A history of long travels, involvement in mass social movement interaction and involvement with socialist, a keen sense of history and political transformation across nations, the Engels dimension among others.

1.   Max Weber (1864 – 1920)

He studied Law, History and Economics. He even became a Professor of Economics at the University of Heidelberg. Otite and Ogionwo (2006) "Weber published several essays and books on methodology, religion, history, etc. apart from the many memoranda which he wrote hopefully to influence government policy and functionaries. Perhaps his most famous work is The Protestant Ethic and The Spirit of Capitalism".

Marx Weber's Sociology is based centrally on the science of social action. Weber's economic action was directed towards the satisfaction of a desire by controlling and using available resources. Such actions could be deliberate and rationally taken towards the achievement of some economic ends. Several other types of social action have economic motives and repercussions according to Wallace and Wolf (2022). Like Marx, Weber saw people's activities as largely self-interested. However, he believed that, in addition to such universal interests as the acquisition of wealth, a historian or sociologist must also recognize the importance of goals and values specific to a society. For example, he suggested that the Calvinists desire to save their souls found expression in the unique goal of simply accumulating wealth. This was seen as evidence of God's favour, whereas actually enjoying its fruits would be sinful indulgence.

The protestant Ethic was not regarded as the cause of capitalism though it provided an important legitimation for capitalism which permitted its development. As a doctrine, it was contrary to medieval Catholicism. It developed by the 16th century teaching of Martin Luther and John Calvin protesting reformists. Weber accused medieval Catholicism as orienting people away from any systematic effort to change their social conditions.

The turn to secular affairs was emphasized by the Protestant Ethic's emphasis upon work. Work was then elevated from the mundane to 'calling'. According to Abrahamson (1990) Protestant Ethic was viewed by Weber as resulting in a well-disciplined, highly motivated labour force, and an esteemed group of capitalists, all of whom were seeking signs of salvation by pursuing their God-given callings. Early to bed early to rise were supposed to make one not only wealthy, but also healthy and wise as well. Thus, wealth became a sign of virtue and grace while poverty became the mark of moral failure. To be poor implied that one was also lazy, weak and generally immoral. It was the Protestant Ethic, Weber concluded, which provided the ethical justification.

In examining what gives one individual or group an advantage over others, Weber gives particular attention to authority – the claim that one has a legitimate right to be obeyed. Parsons (1947) cited by Otite & Ogionwo (2006):

a. Reasonable reasons, based on the conviction that normative rule patterns are lawful and that persons in positions of responsibility under such rules have the authority to give orders (legal authority).

b. Traditional grounds - based on the widely held conviction that long-standing customs are sacred and that individuals in positions of power as a result of them (traditional authority) are legitimate. And finally,

c. Charismatic grounds - based on devotion to the unique and outstanding holiness, bravery, or exemplary character of a particular person, as well as the normative patterns or order he revealed or decreed (charismatic authority).

2.   Elite Theory

Prominent elite theorists include Vifredo Pareto (1848 – 1923), Gaetano Moscas (1858 – 1941) and Robert Michels (1876 – 1936)

a.   Vifredo Pareto (1848 – 1923): According to Haralambos and Holbom (2013) While there are some significant distinctions among the various elite theories, there are also many general parallels. Pareto emphasizes the importance of psychological traits as the foundation of elite power. According to his theory, the ruling class may be divided into two groups: lions and foxes. As their name implies, lions like to govern via force and gain authority due to their capacity to take decisive, direct action. This kind of ruling elite is exemplified by military dictatorships. Foxes, in contrast, dominate via cunning, diplomatic subterfuge, and deal-making. Pareto thought that this kind of elite might be seen in the European democracies.

Members of a ruling elite owe their status mostly to their inherent traits, such as positional traits or foxlike traits. One elite group replaces another when society undergoes significant change, according to Pareto. According to Pareto, all elites eventually turn into despots. In other words, they become inferior and lose their vigor. He thought the distinctions between all political systems were negligible.

b.   Gaetano Moscas according to Haralambos and Heald (1980)

"Believed that social life will always include minority control. He claimed that there are two classes of individuals that arise in all societies—a class that governs and a class that is subject to rule—and he based this idea on historical data. The first class,

which is consistently the less numerous one, controls all political affairs, monopolizes power, and benefits from the privileges that come with it. In contrast, the second, which is the more numerous class, is led and subordinated by the first. Moscas saw democracy as popularly elected governance. Governance by the people could never exist; it may even be government for the people. Elite dominance was still inescapable. Wallace and Wolf (2022) claim that Dahrendorf, in particular, has been most impacted by the elite theorists' stress on authority and the state as the major sources of power. However, C. Wright Mills' sociological critique also reflects their overarching view of society as being split between an elite and a populace.

c. Michels in his political parties published in 1911, explained that his work was study of European Socialist Parties and Trade Unions with particular emphasis on German Socialist Party. They were organized to oppose the capitalist state. They believed that they were representing the interests and wishes of their people. According to Michels, what really happened was contrary to their expectations. Haralambos and Heald (1980) noted that:

Michels believed that organization was essential to democracy. However, as a matter of technical and practical necessity, organizations adopt a bureaucratic structure. This inevitably produces oligarchic control which brings an end to democracy. Michels excludes that 'it is organization which gives birth to the mandatory of the delegates over the delegators. Who says organizations, says oligarchy. Michels main concern was with what he called iron law of oligarchy the proposition that small groups in authority come to run political parties essentially for their own interest.

3.   Theorstein Veblen (1857 – 1920)
Before him Americans practiced sociology without socialism. They were reformers who wanted social problems to be solved with faith in government policies and gradualist reforms. Veblen analyzed society in terms of the conflicting interests of different social groups and he denounced the existing social order. C. Wright Mills used his ideas to discuss status struggles, Wallace and Wolf (2022) noted that:

Veblen, like Marx, believed that modern society is characterized by the conflict between opposing economic groups. In his case, they are the industrial class, who

actually make goods, and the pecuniary class who are involved in finance and sales and whom be characterized as parasites living off the innovation and productiveness of the rest of the population. Veblen was also interested in the constancy of human nature that underlies social behaviours. He argued that people desire passionately the esteem of others and that esteem is essentially a competitive affair, since for everyone to enjoy high status is a contradiction in terms. A very large part of people's behaviour, Veblen argued, especially including style of consumption and leisure, can be explained by the struggle for high standing in the eyes of one's neighbor.

4. Joseph Schumpeter (1883 – 1950)

This Australian, according to Wallace and Wolf (1982), "clearly developed Weber's interest in how a group's success is rooted in its social position and in the importance of legitimacy. He also developed Marx's ideas about changes in the distribution of power and with them the process of human history. Schumpeter argued that class – a term he used loosely to describe more or less organized and distinctive social groups – achieve power because they command skills that are either new or innovative or that (because of changing circumstances) are far more important than they were in the past.

Therefore, position can then be used to obtain further wealth and privilege, dispose of older groups and protect them from competition. The new classes attack the old successfully and deny the legitimacy of their position". He does not believe in conflict-free society. Marx influenced him and himself influenced Jurgen Habermas of the Frankfurt school of thought.

5. Georg Simmel (1858 – 1917)

He was interested in identifying universal patterns in human behaviours. Wallace and Wolf (2022) "whereas Marx and Weber wanted to understand what made a particular society operate, Simmel concentrated on developing what is almost a mathematics of society: a collection of statements about human relationships and social behaviour that apply irrespective of the historical setting. He has influenced a whole range of modern theorists who are similarly interested in interpersonal relationships: some

conflict theorists but also symbols interactionists, exchange theorists and natural analysts".

Simmel is of the view that for conflict within a society to occur, a degree of unity within factions is presupposed. Shared goals would be less meaningful and less basis for relationship, Abrahamson (1990). A prolonged conflict between union and management for example can create relationship among workers and consciousness of their common membership where neither previously existed. The same consequence may result for management. Thus, a factory with several thousand employees may become an actual sociological entity (relationship and consciousness) during periods of conflict. Labour conflicts may also spread beyond a singled work site and become a general political conflict as in Marx's formulation.

Simmel's insistence that social action always involves harmony and conflict, love and hatred, according to Wallace and Wolf (1982), did more than reinforce the tendency of analytic conflict theorist to consider conflict a permanent condition. Additionally, it made students aware of how different levels of social interaction and dependency impact conflict's character. Simmel's writings are specifically referenced in Lewis Coser's assessment of how conflict may genuinely stabilize a community.

Conflict Theory and the Critique of Society

They are known as critical theorists because they utilize social science to critique the ruling class, the power elite, or the establishment within society. For them, there is no need to keep their academic pursuits and moral obligations separate. This is due to the fact that impartiality is impossible for them. They used this as the foundation for their societal criticism because they felt that their own standards and values were the correct ones. Their criticism specifically focuses on how power, wealth, and prestige are allocated in society. Wolf and Wallace (1982):

These types of theorists typically see society as obviously being split between a select few wealthy and powerful individuals and a large exploited or controlled population. Additionally, they have a propensity towards the unicausal view of social structures and the idea that a person's situation is mostly influenced by their

relationship to property. They anticipated the communist ideal, when humanity would return to its fundamental essence. Marx is the key factor in this.

Karl Marx and Marist Sociology

His father was a lawyer. He also studied Law in the University of Berlin. He later diverted from Law to philosophy. Marx was a socialite even though he did not abandon his studies. He was a 'Hegelian rebel". Onyeneke (1996) "A whole body of Marx's works were published after his death, since 1931, but some were published by Marx himself during his lifetime. The Marxian position should best be sought from those published by him and worthy of special mention should be the communist manifesto (1848). The struggle that is inherent in capitalist society and the anticipated dialectical result are contributions to the overall trend of Marxian thought on capitalism.

Marx based his thesis on the capitalist society of the day, which was Europe in the late 19th century when the continents began their industrialization phase. Onyeneke (1996) highlighted that: Entrepreneurs who had the material means, the capital, were arranging work in factories, building up industrial and manufacturing projects, and seeking to better the work process through the creation and deployment of machinery. He conducted a social analysis of his time. Because it had a capitalist, he considered it as distinct from the prior feudal society that came before it.

According to him, the capitalism system is inherently engaged in a process of class warfare that, if left unchecked, will result in self-destruction and the creation of a new social order that is depicted as being the most severe form of socialism or communism. In the Manifesto, Marx summarized his theory of human history, which Fredrick Engels put succinctly in the prologue to the English translation as follows: As the co-author of the Manifesto, I feel obligated to claim that Marx is the owner of the central idea that forms its basis. This thesis states that the dominant mode of economic production and exchange, as well as the social organization that follows, form the foundation upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch; as a result, the entire history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, conflict, and inequality. Marx held

that there is no such thing as the notion of society; rather, what is mistakenly thought of as such is the idea of the ruling minority. The manifesto was quoted by Onyeneke in 1996. Does it take a keen intuition to understand that a person's beliefs, worldview, and consciousness—all of which can be summed up as his or her conditions of material existence—change as those conditions change, as shown by the social history of ideas, which reveals a person's nature in proportion to changes in material production? Every era has been governed by the views of its ruling elite. When people talk about ideas that revolutionize society, they simply mean that parts of a new society have been produced within the old one and that the evaporation of old ideas parallels the evaporation of the old way of life. Marx's theory of conflict focuses mostly on how society is changing.

According to Onyeneke (1996), the social structure of the society simultaneously exposes an antagonistic process that is fundamentally based on access to the means of production, disparities in material reality, and related regulating powers. Structural change is effected in society through revolutionary action as the oppressed of the opposition takes a violent action to overthrow its counterparts. The structural image of the society is far removed from that of a stable equilibrium where the parts of a system or organism smoothly and peacefully cooperate in harmony. Rather it is society held together by force and coercion, because beleaguered internally by serious conflicts and through these conflicts progress is made.

Marx disagreed that his theory was an ideology. He rather regarded it as being objectively true which is also a form of political and moral action which were plans to guide the suffering masses achieve "independence" (inevitable victory). For Marx, the mode of production of material life conditions the social, political and intellectual life process in general.

Marx believed that the history of all hitherto existing society is the history of class struggles. This statement, according to Wallace and Wolf (2022), embodied three important but separate propositions:
a. People with same economic position or class tend to act together as a group.
b. Economic classes are the most important groups to be found in society. Their history is the history of human society.

c. These classes are mutually antagonistic and the outcome of their conflict defines how society moves or develops. Marx's theory of class is thus not simply a theory of social structural, it is also a theory of change.

A class is made up of people who are alike in their relationship to property. Those who have property belong to one class while all those who have none belong to one class. Marx believes if one class makes gain, it must be at the expense of another. For Marx, alienation is a situation in which the creations of man appear to him as alien. For instance, members of a society fail to recognize that religion is of their own making. Change in pattern of relationship will end alienation. It is only Marists sociologists who continue to hold labour theory of value. For Marxist sociologists maintained that the value of a commodity is equal to the quantity of labour, that went directly into production. Marx believed that through workers revolution, classless society would emerge.

C. Wright Mills (1916 – 1962)

He was an American sociologist who spent most of his academic carrier at the University of Columbia where he was a Professor of Sociology. He never participated or voted in elections believing that political parties were irrational organizations. He condemned the attitude of intellectuals who accept political appointments while at the same time pretending that their analysis of society was value free.

Wallace and Wolf (2022): Mills thought that it was possible to create a "good society" on the basis of knowledge and that the men of knowledge must take responsibilities for it he believed in libertarian socialism and supported the Cuban revolution (and attacked the United States reaction to it). Because he hoped that it would combine revolutionary socialism and freedom. In his sociology, his major themes were the relationship between bureaucracy and alienation and the centralization of power in a 'power elite'. Both these subjects were aspects of his attack on modern American society.

a.   **Alienation and Bureaucracy**

Mills argues that "the material hardships of the workers of the past have been replaced today by a psychological malaise, which is rooted in workers' alienation from what they make". Wallace & Wolf 2022). He saw the position of white-collar workers as pitiable situation as they were frightened and molded by mass culture. Their position was even made more complicated by bureaucrats who saw their role in industries as being manipulative. He condemned bureaucratic capitalism for alienating people from both the process and product of work.

b.   The Power Elite

Mills argues consistently that "the growth of large structures has been accompanied by a centralization of power and that the men who head government, corporations, the armed forces and the unions are very closely linked". This group of people he regarded as power elite. Mills argues that the three domains are "Interlocked so that the leading men in each of the three domains of power – the warlords, the corporate chieftains, the political directorate – tend to come together to form the power elite of America". However, this idea of power elite did not go down well with many critics.

Conflict Theory and Analytic Sociology

Ralf Dahrendorf, Lewis Coser and Randall Collins, according to Wallace and Wolf (2022), can be grouped as analytic conflict theorists because they share the belief that a conflict perspective is central to the development of an objective or scientific sociology. However, they are different from critical theorist in three important respects.

a. Whereas critical theorists see social science as intrinsically apart of political action and deny that fact and value can or should be separated, analytic theorists consider such a separation to be essential.

b. Analytic conflict theorists do not analyze all society as stratified along a single dimension, with a ruling group opposed to the masses.

c. Analytic theorists do not contrast the present with a rational or conflict-free ideal for the simple reason that they do not believe in one. On the contrary, they emphasize that conflict and its roots are permanent conflicts of interest inevitable.

Conflict Theory after Karl Marx (Neo-Marxism)
1. Dahrendorf

Basically, Dahrendrof believes that power and authority are the most prized possession in industrial society. These divide the population of a society into the two classes of those of those who have authority and power and those who have not. As a result, those who have power coerce others who do not have authority and power. Therefore, the consensus of society rests on the ability of the powerful to coerce others. In other words, consensus is built squarely on an enforced constraint. The central thesis therefore is that this differential distribution of authority ultimately becomes the determining factor of a systematic conflict of a distinct type from the Marxian conflict. Without the emergence of complex and ultimate organization, this sort of conflict cannot lead to the outbreak of war or intense hostilities.

For Dahrendorf, society have two faces – one of consensus and one of conflict. He believed that sociology should go beyond the utopian image of society as created by functionalism. He wanted sociology to concentrate on the constraints, conflict and change in the society. As is clearly acknowledge by Dahrendorf, the image of social organization represents a revision of Marx's portrayal of social reality. Turner (2012).

1. Social systems are seen by both Dahrendorf and Marx as in a continual state of conflict.
2. Such conflict is presumed by both authors to be generated by the opposed interests that are inevitably inherent in the social structure of society.
3. Opposed interests are viewed by both Marx and Dahrendorf as reflections of differences in the distribution of power among dominant and subjugated groups.
4. Interests are seen by both as tending to polarize into two conflict groups.
5. For both, conflict is dialectical, with resolution of one conflict creating a new set of opposed interests, which, under certain conditions, will generate further conflict.
6. Social change is thus seen by both as a ubiquitous feature of social systems and the result of inevitable conflict dialectics within various types of institutionalized patterns.

Dahrendorf maintained that power and authority are the main problematic principle that is responsible for dividing people into opposing groups. Dahrendorf (1959) according to Onyeneke (1996) maintains that: In every formal organization, there is division of people into two opposing sectors, those who have authority and those

who do not have it. The two sectors are opposed in so far as those who have power strive to enlarge on their power while those who do not have it, struggle for access to it. Power is the chances for one to have his way in a disputed situation despite resistance. Authority is legitimated power or the probability that a command with a given specific content will be obeyed by a given group of persons and roles irrespective of the person in that position.

Within every association, those in dominant positions seek to maintain the status quo while those in subordinate position seek change. Ntunde (2002) noted that differential distribution of authority according to Dahrendorf becomes the determining factor of social conflict. When it comes to authority, he concentrated on the large social structures. He says that various positions within society have different amounts of authority. This authority does not reside in individuals but positions. An individual can occupy a position of authority in one hand and a subordinate position in another.

The interaction of the opposed conflict groups constitutes social life in an organization. Conflict is the main agent of change while stability is only the domination of one group by the other group. Dahrendorf believed that society is filled with organizations. He believed that one's allies in one organization could be opponents in another organization. Certain empirical condition will affect the intensity of the conflict and the risk of violence (Onyeneke, 1996). One is the pattern of recruitment into the organization. In the pattern of recruitment into the organizations, especially into the three big associations of then state, the church and industry, if the lines of division do not coalesce or correspond, the intensity of the conflict will be reduced in the society since same who are under subjection at one organization may be in dominion in another and with fresh companions. The other is the chances of organization and open expression for the groups. Where the groups can legitimately organize and have a free expression, the intensity of the conflict and the chances of violence will be reduced.

Dahrendorf is neo-Marxist in the sense that unlike Marx who believed in economic determinism, Dahrendorf emphasized power and authority Onyeneke (1996): This approach of Dahrendorf would be neo-Marxist while Karl Marx postulated access to

property, the means of material production as the fundamental issue at stake in social life, Dahrendorf projects the issue of power and authority. The concept of the division into two opposing social classes is the same as in Marx. The basis for the division is different. The outcome for society is regular and lively change rather than the lasting peace and stability of the graveyard. Change in society, however, can be effected gradually and often peacefully under certain conditions, according to Dahrendorf, but only violently according to Marx.

According to Ntunde (2002) "consensus theorists should examine value integration in society and conflict theorists should examine conflicts of interest and the coercion that holds society together in the face of these stresses. He recognizes that society could not exist without both conflict and consensus which are pre-requisites for each other. Thus, we cannot have conflict can lead to consensus and integration. An example is the alliance between the United States and Japan that developed after World War II". He was heavily influenced by structural functionalism.

Conflict theory is encircled mainly on series of contentions that are often seen as the opposites of functionalist positions as exemplified by the work of Dahrendorf (Nollman, 2005). The tenets of conflict theory to Dahrendorf and the conflict theorists show that every society at every point is subject to processes of change unlike the functionalists where society is seen as being in a state of static position or, at best, in a state of moving equilibrium. Functionalists emphasize the orderliness of society, while conflict theorists see dissension and conflict at every point in the social system. Conflict theorists; see whatever order there is in society as stemming from the coercion of some members, especially those at the top (Ritzer and Stepnity, 2014).

Dahrendorf (1959) maintained that power and authority are the main problematic principle that is responsible for dividing people into opposing groups. He analyzed the society as having two faces (conflict and consensus), where consensus theorists should examine value integration in society, while conflict theorists should examine conflict of interest, because there cannot be conflict unless there is some prior consensus. The interaction of the opposed conflict groups constitute social life in organization. Conflict is the main agent of change while stability is only the domination of one group by the other group.

Dahrendorf believed that society is filled with organizations. He believed that one's allies in one organization could be opponents in another organization (Ritzer and Stepnity, 2014). Dahrendorf's (1959) work on, 'class, and class conflict in industrial society', was the most influential piece in conflict theory, recognizing though the fit in the social system, that there also could be considerate conflict and tension among them. This is best exemplified by the work of Dahrendorf, in which is shown that every society at every point is subject to processes of change. The authority attached to position is the key element in Dahrendorf's analysis.

2. Lewis coser: A German-American sociologist was born in 1913 in Berlin, Germany.

What is obvious from the forgoing is that power, as rightly defined by Max Weber, is all about the probability that one act within a given social relationship will in position to carry out one's own will despite resistance (see Weber, 1947). Coser simply modifies or qualifies this orientation by first removing the element of probability, which infers some measure of uncertainty. Therefore he contends that implies a marked degree of asymmetrical relationship that person who wields power cannot be seen as equal to the person on whom he exercise this power.

It is this asymmetrical relationship that enables the individual or group with power to triumph despite resistance. In the same vein this asymmetrism an exercise of power itself rest squarely on the ability of the power wielder to apply negative sanctions in case of non-compliance. However, Coser quickly point out that this does not necessarily mean the imposition of the active will of one actor upon a passive one. What one can infer from this that power relationship somehow benefits the less powerful or powerless. To this end, compliance is built more on a consensus or moral imperative of the power wielder to exercise power than on a ruthless use of sanction.

Given this premise, two basic forms of conflict can be derived. These are the conflicts that even though they concern goals, values or interests do not contradict the basic value of society; and the ones that go deeply to challenge or contradict the basic value on which the legitimacy of the social structure rests. The first type of conflict tends to be positively functional for the social structure concerned. This is because, according to Coser, such conflicts tend to make possible the readjustment of

norms and power relations within groups in line with the felt needs of its individual members or subgroups. Coser tries to explain the second type of conflict by pointing out that it is the product of social structure, which has failed to institutionalize and tolerate conflict. Therefore, disruptive conflicts occur only in social structures without proper institutionalization and tolerance of conflict.

Conflict in the logic of Lewis Coser can be seen as serving the following functions:

- Conflict aimed at resolving tension between antagonists in loosely structure groups and for societies can have stabilizing and integrative functions for relationships.
- Internal conflict can be a means of ascertaining the relative's strength of antagonistic interests and thus provide a mechanism for the maintenance or continual adjustment of power.
- Conflict in a group may help to revitalize existing norms or even lead to the emergence of new ones.
- Conflict with some interest or sub-groups ironically produce new associations or coalitions with others. In this way, conflict helps to reduce social isolation and to unite individuals and groups hitherto unrelated or antagonistic to each other.

He wrote two main books – The Functions of Social Conflict (1956) and Continuities in the study of Social Conflict (1967). Coser regards and treats social conflict as a result of factors other than opposing group interests. Coser agrees with Simmel that there are aggressive or hostile impulses in people and he emphasizes that in close and intimate relationships both love and hatred are present. Coser identified two basic types of conflict:

1. Realistic Conflict – Self-interest conflict. Examples include anti-SAP not or students not.
2. Unrealistic Conflict – Basically non-realistic conflict, according to Clark (1997), serves as a way by which some aggressive people release their surplus aggressive impulses or affirm their aggressive identity, although it may also embody hostilities that emanate from other sources as well. Good examples of unrealistic conflict include all the incidents of conflict in which people blame everything on escape goats, such as inter-tribal wars, inter-political parties and inter-religious

hostilities which have frequently occurred in Nigeria, but which are often officially blamed on implausible factors".

The Modern society is a heterogeneous one. Change occurs regularly which could be either peacefully or violently. However, Coser disagrees with Marx that economic determinism is the only source of conflict. He also disagrees with Dahrendorf who maintained that power and authority are the main source of conflict. Rather, he believes that conflict is as a result of several and multiple factors at the same time. Coser (1957) according to Onyeneke (1996):

People continually relate to others by varying criteria and shades of group formation: by religion, occupation, political affiliation, ethnicity, nationality, etc. Each group has its own particular interest to pursue or promote at each time. By any criterion, there is a division of opposed interest and groups. By religion, for example, there are Christians and non-Christians. Again, there are non-Catholic Christians and the basis of opposition is religion. The same people are redistributed by ethnic groups; and again by political affiliation, etc.

At every point or criterion of division, there is opposition of interests and a pressure for change, and as people continually participate in life organized by several criteria at the same time, they are continually friends and foes according to differing criteria. The pressure for change is mounted at each point of division. However, the urge for change need not be strong or violent and might even be limited to the sensation of increased friction since the lines dividing the groups do not converge from one criteria to the next. Because of this, conflict, the need for change, and change itself continue to be a part of social life. Insofar as it fosters development and change, conflict may serve a useful purpose. Innovation can sometimes result from conflict. According to Coser (1957), conflict between and between groups in a community can stop accommodations and regular relationships from gradually depleting creativity, according to Onyeneke (1996). The friction between what is and what some groups feel it should be, the battle between vested interests and new strata and groups wanting their fair share of power, riches, and prestige, and the collision of ideals and interests have all contributed to vitality.

According to Coser (1957), all social systems "contain conflict and tension, but to varied degrees depending on the type of structure, the system of allocation of status, power, and income," according to Onyeneke (1996). If the system seeks to repress conflict and put pressure on the creation of radical cleavages, which might result in violent forms of conflict, it may be inflexible. The more flexible systems allow internal conflict to be expressed openly and directly, they change the power dynamic, and they are less prone to be threatened by explosive alignments. According to Clark (1997), the main significance of Coser's conflict theory "lies in its argument that conflict may frequently be neither socially divisive nor a source of change. His comparison of civilizations with and without several autonomous and overlapping groups, as well as the various forms and effects of conflict within them, makes this point particularly evident.

Coser's (1956) work attempted to address social conflict within the confines of a structural functional view of the task. According to Coser, social conflict arises from reasons other than conflicting group interests. Insofar as it fosters development and change, conflict may serve a useful purpose. Innovation can sometimes result from conflict. Depending on the sort of structure, the method of distributing status, power, and income, and other factors, all social systems experience conflict and tension to varied degrees. If the system seeks to repress conflict and put pressure on the creation of radical cleavages, which might result in violent forms of conflict, it may be inflexible. For instance, certain African nations, like Angola, have asked for independence. He claimed that fighting helps to strengthen a disorganized group. Conflict with another civilization may help to reestablish the integrative core of a society that appears to be falling apart. For instance, Igbo people in contemporary Nigeria are pushing for their independence from Biafra.

Randall Collins (B. 1941)
According to Wallace and Wolf (1982), the central idea of his theory is that it aims to demonstrate that a variety of social phenomena can be explained on the basis of a general presumption of conflicting interests and an examination of the resources and options open to people in specific social situations: Collins' work incorporates all of the key components of conflict theory: a focus on people's interests, an understanding of society as a competition between groups whose varying resources give their

members varying degrees of power over one another, and a fascination with ideas as a tool of social conflict and dominance.

As he acknowledges, Collin's major debts are to Marx, the great originator of modern conflict theory, and above all to Weber whose analytic framework, comparative historical approach, and non-utopian outlook he adopts the most original aspect of Collins' work is the way he incorporates a theory of how social integration is achieved into a conflict approach. Unlike most conflict theorists, Collin's also draws on the work of such theorists as Mead, Schutz and Goffman, who are generally associated with such micro-sociological perspectives as symbolic interaction and phenomenology. He is concerned with how precisely emotional attachments and personal loyalty form, which leads to this. Collins thinks that men would want riches, power, and status in every society.

According to his opinion, it is not in the character of man to allow himself to be governed. He will thus never allow man to be dominated. He argues that individuals in positions of authority should be heeded since power is not dispersed equitably. Iindividuals are naturally friendly but also particularly conflict-prone in their interpersonal relationships. He condensed the three fundamental elements of the conflict method to stratification: First, he thought that humans exist in subjective universes they had created for themselves. Second, the subjective perception of an individual may be influenced or even controlled by others. Thirdly, those who disagree with them attempt to exert control over them.

Conflict amongst individuals is likely to be the outcome. He created five conflict analysis concepts that he used to social stratification on the basis of this methodology. He thought the conflict theory needed to be more grounded in actual situations than in theoretical formulations. Collins suggested that in an environment of inequality, organizations with control of resources are prone to try to take advantage of those in need of resources. The connection between young and elderly age groups, in particular, was seen by him as being in tension. Collins examined the resources that each age group held and concluded that adults have a range of resources, such as maturity, size, strength, and the capacity to meet the physical demands of children. This implies that adults are likely to rule over young children.

However, as children get older, they have more resources and become better equipped to resist, leading to an increase in generational conflict. (Ntunde, 2002).

In his examination of the factors affecting social structure and development (Wallace & Wolf, 2022). Collins provides a typology of the resources people bring to this struggle. First, are material and technical resources which include not only property, tools and such skills as literacy but also, very importantly, weapons. Second, he stresses the role that strength and physical attractiveness play in personal relationships. Third, he mentions the sheer numbers and types of people with whom individuals have contact and with whom, therefore they have the possibility of negotiating for material goods and statuses. Fourth, Collins emphasizes the resources people possess in their "store of cultural devices for invoking emotional solidarity". By this, he means their ability to create and maintain a shared view of how things are and should be which also sustains the favored position of those promoting the view.

Social institutions and the Balance of Resources

He contends that the Educational Elite, which shares a certain culture, would utilize it as a standard for hiring in elite positions and also work to establish respect for its culture in society at large. Collins sees the workplace as a place of conflict where leaders strive to exert control over their subordinates. He contends that as a result, one may most effectively comprehend the options accessible to people in power. He is referring to lawful power in this sentence. Collins once again stresses that coercion is at the heart of social existence and social conflict in his conflict perspective analysis of the state. He contends that the State, which mostly consists of the army and police, is a unique type of organization since it is how violence is structured. Collins argues that in order to study political systems, one must consider how violence is structured as well as the interests that shape and sway state action. (Wolf & Wallace, 2022). Collins' fundamental concept is that individuals want to maximize how much they give rather than how much they get orders. People enjoy this and strive for greater positions because of it. Higher ranking individuals will want to adhere to the organization's regulations.

Wallace and Wolf (2022) claim that Collins addressed conflict from a personal perspective. He firmly believed in the micro sociology of stratification. Collins' study instead aims to demonstrate that a variety of social events may be explained using a

general goal in a specific social environment. He does not attempt to predict when social conflict will really arise. Collins thinks that men would want riches, power, and status in every society. According to his opinion, it is not in the character of man to allow himself to be governed. He will thus never allow man to be dominated. He also thinks that individuals in positions of power should be followed because it is not dispersed equitably (Ntunde, 2002).

Collins' work incorporates all of the key components of conflict theory, including an emphasis on people's interests, the idea that society is made up of rival groups whose disparate resources give their members varying degrees of power over one another, and an interest in ideas as a tool for social conflict and dominance. Collins examined the resources that each age group held and came to the conclusion that adults possess a range of resources, including knowledge, size, strength, and the capacity to meet the physical requirements of children. This implies that adults are likely to rule over young children. However, as children get older, they have more resources and become better equipped to resist, leading to an increase in generational conflict (Ntunde, 2002).

Conflict theorists believe that conflict and disagreement exist at every stage of the social system, in contrast to functionalists who stress society's orderliness. Conflict theorists believe that many aspects of society are responsible for dissolution and change. Government employees, lawmakers, judges, vice chancellors of universities, and a rising number of women in executive positions in industry.

The theory of conflict holds that various social classes compete with one another for resources and influence in society. Karl Marx, a German philosopher, made the initial proposal. Conviction that systems and people are inherently competitive and at odds with one another for scarce resources.

Karl Marx's conflict theory is a sociological theory that holds that struggle for few resources keeps society in a condition of constant conflict. They contend that dominance and power—rather than agreement and conformity—maintain social order.

Example

There is conflict in the relationship between employers and employees since the former wants to pay as little as possible and the latter requires more money.

CHAPTER FOUR
CONFLICT THEORY- CRITICAL THEORY PERSPECTIVE

According to Friesen (2008) critical theory is any approach to social philosophy that focuses on reflective assessment and critique of society and culture in order to review and challenge power structures … in Habamas's work critical theory transcended, to theoretical roots in German idealism and progressed close to American pragmatism. Political economy focuses on the macro level of communities, expressing and challenging the communication of the prevailing social, economic, and political framework. The fundamental tenet of critical theory is that all information, even the most scientific and obvious knowledge, has a political and mostly historical origin. Critical theories contend that rather than being objectively independent from human interests, knowledge is affected by a variety of human interests. A method of studying society via a dialectical lens, critical theory examines political, economic, dominant, exploratory, and ideological factors. It is a normative strategy based on the conclusion that dominance is a problem and that a society free of dominance is necessary. Critical theory is a kind of sociological theory that draws inspiration from movements like the Frankfurt School and attempts to transform society and culture rather than merely study and chronicle it. It is the University of Frankfurt's Center for Social Research, which was founded in 1923.

The philosophers of the Frankfurt School were not actively engaged in politics. However, their work gained traction with radical German college students. In 2022, Wallace and Wolf Marcus was a writer who had a significant impact on the new life in America. The Frankfurt school philosophers and the radical German student groups strongly disagreed on many issues. The movement's extremist leaders' ideas were denounced by Habermas, who at this time gained widespread recognition, as left-fascism. He also repeatedly emphasized his support for the movement as a whole while criticizing the use of violence and defending the value of democratic institutions and the rule of law. Students who thought Adorno wasn't sufficiently revolutionary interrupted his courses.

At the core of the Frankfurt school's approach to social analyses are two propositions according to (Wallace & Wolf, 2022).

a. People's ideas are a product of the society in which they live. Because our thought is socially formed, they argue it is impossible for us to reach objective knowledge and conclusions, free of influence of our particular era and conceptual patterns.

b. Intellectuals should not try to be objective and to separate fact from value judgment in their works. What they should adopt instead is a critical attitude to the society they are examining: an attitude that makes people aware of what they should do and has as its aim social change.

They believe in truth and knowledge though they admitted that they might be influenced by their society since they are products of the society. Thus, is quite unlike Marx. They also believed that the free development of individuals depends on the rational constitution of the society. Unlike Marx, they have no agenda on how this rational society will be realized. The Frankfurt school analysts according to Wallace and Wolf (2022) consider themselves materialists because of their emphasis on the importance of economic organizations during the 1930s, for example, they argued consistently that fascism was rooted in capitalism … unlike more orthodox Marxists, they also argue that culture and ideology can play an independent role in society.

Critical theory is the product of a group of German neo-Marxists who dissatisfied with the state of Marxist. Theory particularly economic determinism the organization associated with critical theory is the institute of social research officially founded in Frankfurt. Germany on February 23, 1923. Critical theory has spread beyond the uniform of the Frankfurt school. Critical theory was and largely European orientation, although its influence in American sociology has grown even since. Critical is composed largely of criticisms of various aspect of social and intellectual life but its ultimate goal is to reveal more accurately the nature of society.

Criticism of Marxian critical theory takes as its starting point a critique Marxian theory. The critical theories are most disturbed by the economic determinists--- the mechanistic, or mechanical, Marxian (Antonio, 1981; Schroyer, 1973; Sewart, 1978). Some (for example, Habermas,1971) criticized the determinism implicit in parts of Marx's original work but most focus their criticisms on the neo-Marxists, primarily because they had interpreted Marx's work too mechanistically. The critical theorists do not say that economic determinists were wrong in focusing on the economic realm

but that they should have been concerned with other aspects of social life as well. As we will see, the critical school seeks to rectify this unbalance by focusing its attention on the cultural realm (Schroyer, 1973:33). In addition to attacking other Marxian theories, the critical school critiqued societies. Like the former Soviet Union, built ostensibly on Marxian theory (Marcuse 1958).

Criticisms of Positivism critical theorist also focus on the philosophical underpinnings of scientific inquiry , especially positivism (Bottomore, 1994).the criticism of positivism is related , at least in part , to the criticism of economic determinism, because some of those who were determinist accepted part or all of the positivistic theory of knowledge. Positivism is portrayed as endorsing the notion that a single scientific approach may be applied to all academic disciplines. It uses physical science as the gold standard for precision and certainty across all fields.

According to positivists, knowledge is impartial by nature. They believe they can avoid incorporating human values into their job. The ideas in turn contribute to the perception that science is not in a position to support any particular social activity. Critical theories seek to concentrate on human behavior as well as how that behavior influences more significant societal institutions. Briefly put, actors are ignored by positivism, which reduces them to passive objects dictated by "natural force," according to Habermas (1971). Given their focus on the uniqueness of actors, critical theorists would reject the notion that broad scientific rules can be blindly applied to human behavior. Positivism leads the actor and the social scientist to passivity.

Criticism of sociology: Sociology is criticized for its "scientist," or for elevating the scientific process above all other considerations. Furthermore, sociology is charged with embracing the current situation. According to the critical school, sociology neither attempts to transcend the current social structure nor makes a genuine attempt to critique society. The critical school argues that sociology has abdicated its responsibility to assist those who are oppressed by modern society. Sociologists are perceived as being unable to make any significant statements regarding political reforms that would result in a "fair and human society" since they disregard the person. Sociology stops serving as a tool for social critique and a catalyst for change and instead becomes "an inherent component of the present society."

Critique of modern society: The majority of the material produced by the critical school focuses on a critique of modern society and a number of its constituent parts. Early Marxian thought focused mostly on the economics, but the critical school changed its focus to culture in response to what it sees as the reality of contemporary capitalist society. Because of this, the contemporary world's center of power has migrated from the economic to the cultural spheres. The critical school therefore aims to concentrate on how the individual is repressed culturally in contemporary society. Even though modern life appears to be reasonable, the critical school sees it as being full with irrationality (crook, 1995). The phrase "irrationality or rationality" or, more precisely, "irrationality of formal rationality" can be used to describe this concept. The critical school largely emphasizes modern technology as one instance of formal rationality (feeding, 1996). For instance, Marcuse (1964) was a harsh critic of contemporary technology, at least as it is applied in capitalism.

According to him, technology in today's capitalist society is a step toward tyranny. In fact, he believed it will lead to new, better, and even more "pleasant" ways to exert external control over people. The most prominent instance is how television is used to calm and socialize the populace (other example are mass sports, and pervasive exploitation of sex). Marcuse dismisses the notion. Modern technology has "invaded" and "whittled down" the actor's inner independence. Marcuse did not view technology as the adversary per se, but rather as it is used in contemporary capitalist society:

Critique of culture: Culture is criticized the rationalized, bureaucratized organizations that govern contemporary culture, such as television networks, are harshly criticized by critical theorists as "the culture business." Instead of being concerned with the economic foundation, their interest in the cultural sector reflects this. The "managed" definition of the culture business, which creates what is typically referred to as mass culture. Culture that is fake, and not naturally occurring (jay, 1973:216) The two issues that alarm critical thinkers the most are related to this cultural enterprise. They are first worried by its falsity. Imagine it as a prefabricated collection of ideas that the media has manufactured in large quantities and spread to the general public. Second, its calming, repressive, and stupefying effect on people disturbs the critical theories.

Their major contribution

Subjectivity: The critical school's endeavor to refocus Marxian theory in a subjective direction has been its greatest contribution. We started with the critical school's interest in culture. As was already said, the critical school has moved its focus from being concerned with the economic "base" to being concerned with the cultural "superstructure". This movement has been driven in part by the critical school's perception that Marxists have overemphasized economic structures to the exclusion of other facets of social reality, particularly culture. The concept systems established by social elites, which are frequently erroneous and obfuscating, are referred to by critical theorists as ideology.

Habermas (1975) defined legitimations as one of the cultural concerns of the critical school. The critical school is also interested in performers, their consciousness, and what happens to them in the modern society, in addition to the concerns of such cultural schools. The efforts of critical theorists to incorporate Freud's findings at the level of consciousness, most notably Marcuse (1969), are crucial in this context.

1. A psychological structure to work with in developing their theories;
2. A sense of psychology that allows them to understand both the negative impact of modern society and the failure to develop revolutionary consciousness; and
3. The possibilities of psychic liberation (Friedman, 1981). One of the benefits of this interest individual consciousness is that it offers a useful corrective to the pessimism of the critical school and its focus on cultural constraints.

Criticisms of critical theory

A number of criticisms have been leveled at critical theory (Bottomore, 1984) .first; critical theory has been accused of being largely a historical, of examining a variety of events without paying much attention to their historical and comparative contexts. Second, the critical school, as we have seen already, generally has ignored the economy, finally, and relatedly, critical theorists have tended to argue that the working class has disappeared as a revolutionary force, a position decidedly in opposition to traditional Marxian analysis.

CHAPTER FIVE
CONFLICT THEORY: FEMINIST PERSPECTIVE

Ideas Exercising Power: The Example of Gender Inequality Legitimation
Feminism

Feminism is a collection of movements aimed at defining, establishing, and defending equal political, economic, and social rights for women. The theory focuses on how gender inequality shapes social life. This approach shows how sexuality both reflects patterns of social inequality and helps to perpetuate them. Feminism, from a social conflict perspective, focuses on gender inequality and links sexuality to the domination of women by men. Development of feminism has led to attention being focused on the subordinate position of women in many societies. Some of the proponents such as; Shulamith (1972), believe women oppression originated in their biology particularly in the fact that they give birth, Marx's associate Frederick Engels the origin of family, private property and the state (1872), Sherry B. Ortner – culture and devaluation of women (1974) and Sojourner truth a campaigner for black women suffrage.

Ideas exercising power: The example of gender inequality legitimations according to Barkan (2010) Rights and opportunities as men and the organized movement which promotes equality for men and women in political, economic and social spheres have a range of relevance to women studies (Onwe, 2007). The first is that women's location in, and experience of, most situations is different from that of the men in those situations. The second is that women's location in most situations is not only different from but also less privileged than or unequal to that of men. The third is that women's situation also has to be understood in terms of a direct power relationship between men and women. Women are oppressed, that is restrained, subordinate, molded, and used and abused by men. The fourth possibility is provided by the central thesis of third wave feminism that women's experience of difference, inequality and oppression varies according to their total locatedness within societies' stratificational arrangements or rectors of oppression and privilege-class, race, ethnicity, age, affectional preference, marital status, and global location (Ntunde, 2010).

Bernard (1982) noted that, marriage is a cultural system of beliefs and ideals, an institutional arrangement of roles and norms and a complex of interactional experiences for individual women and men. Culturally, marriage is idealized as the destiny and sources of fulfillment for women a mixed blessing of domesticity, responsibility and constraint for men; and for American society as a whole an essentially egalitarian association between husband and wife.

Institutionally, marriage empowers the role of husband with authority and with the freedom, the obligation, to move beyond the domestic setting; it meshes the idea of male authority with sexual powers and male power; and mandates that wives be compliant, dependent, self-emptying, and essentially centered on the activities and chores of the isolated domestic household. Experientially, there are two marriages in any institutional marriage. The man's marriage in which he holds to the belief of being constrained and burdened, while experiencing what the norms dictate- authority, independence, and a right to domestic, emotional and sexual service by the wife.

The wife's marriage, in which she affirms the cultural belief of fulfillment, while experiencing normatively mandated powerlessness and dependence, an obligation to provide domestic, emotional and sexual services and a gradual "dwindling away' of the independent young person she was before marriage. So marriage is good for men and bad for women and will cease to be so unequal in its impact only when couple feels free enough from the prevailing institutional constraints to negotiate the kind of marriage that best suits their individual needs and personalities (Onwe, 2015). The feminist movement has given rise to a large body of theory which attempts to explain gender inequalities and set forth agenda for overcoming those inequalities. Feminist theories in relation to gender inequalities contrast with one another as follows:

(a)   Liberal Feminism: Liberal feminism looks for explanation of gender inequalities in social and cultural attitudes. They tend to focus their energies on establishing and protecting equal opportunities for women through legislation and other democratic means. Liberal feminism aims at gradual change in the political, economic and social systems of western societies. Their views pose less challenge to the exciting values. To the liberal feminists nobody benefits from existing gender inequalities. Both men and women are harmed because the potentials of males and

females alike are suppressed. The explanation of this situation does not so much in the structure and institutions of society but in its culture and the attributes of individuals. The creation of equal opportunities particularly in education and work is the main aim of liberal feminism. They pursue this aim through the introduction of legislation and by attempting to change attitudes. In Britain they supported such measures as sex discrimination Act 1975 and equal pay Act, 1970 in the hope that these laws would help to end discrimination observed (Halarambos, 2013).

Liberal feminism argues that inequality for women originates from traditions of the past that pose dangers to women's advancement. It emphasizes individual rights and equal opportunities as the basis for social justice and social reform. They contend that gender socialization contributes to women's inequality and it is learned custom that perpetuate inequality (Cherlin, 2010).

(b)   Radical Feminism: The idea that males are to blame for and profit from the exploitation of women is at the core of radical feminism. Their main focus is on the examination of patriarchy, or the systematic oppression of women by men. They contend that males abuse women by using their free domestic labor in the house. Men generally prevent women from obtaining positions of power and influence in society (Haralambos & Holborn, 2013).

Tyler (1997) contends that males have control over women's reproductive and childbearing responsibilities. Women are physically dependent on males for safety and a means of subsistence since they are naturally capable of giving birth to children. The nuclear family is the social unit that best reflects this biological inequity. The primary aspect of male supremacy, according to other radical feminists, is male aggression against women.

They view patriarchy as the main reason why women are oppressed. They believe that men's dominance over women's bodies is the root cause of women's subjugation. They view acts of violence against women, such as rape, sexual harassment, beatings of wives, and sexual abuse, as tools used by males to show their dominance in society. They accuse males of exploiting women. According to radical feminists, males have benefitted most from women's subjugation. According to Tyler (2005), radical feminism is more focused on women's rights than gender equality. Instead than trying to lessen the distinctions between men and women, it contends that there

is a female or feminine nature that has been suppressed and/or misrepresented over history and that it needs to be freed and revalued.

Radical feminists believe that men dominate and rule society because it is patriarchal. Some radical feminists believe that the family is the primary institution that oppresses women in contemporary cultures. They contend that gender differences are products of societal construction. (Halarambos, 2013) observed that radical feminism is based on two emotionally charged central beliefs: (1) that women are of absolute positive value as men, a belief asserted against what they claim to be the universal devaluing of women; and (2) that women are everywhere oppressed-violently. If they are removed, equality between men and women can follow.

Because males have access to the most fundamental kind of power—physical force—to create control—patriarchy is a societal structure that is almost ubiquitous. Once patriarchy is established, further resources—economic, ideological, legal, and emotional—can be mobilized to support it. Physical violence, however, continues to be its fundamental form, and in both intragroup and intergroup interactions, it is utilized to defend patriarchy against the individual and collective opposition of women.

(c) **Marxist and Socialist Feminisms:** They do not totally blame men for exploiting women. They believe that capitalism, not patriarchy, is the primary cause of women's oppression, with capitalists being the primary beneficiaries. Like radical feminists, they perceive one of the primary ways in which women are exploited as the unpaid labour they do as housewives and mothers. They connect the exploitation of women to the creation of riches. They emphasize again how exploited women are in paid work. Women are seen to be in a disadvantageous position as a result of the development of private property and their consequent lack of ownership of the means of production, which robs them of power (Halarambos, 2013).

They think that in a communist society, in which the means of production are collectively held, gender inequality will vanish. Marxist and socialist feminists have many things in common, thus it's difficult to tell one from the other, although socialist feminists tend to favor more incremental reforms. Socialist feminists are more likely to believe that capitalist cultures might eventually move toward achieving gender equality. They believe that the democratic process offers more

opportunities for change (Halarambos, 2013). They pinpoint capitalism as the cause of women's exploitation. Women are exploited by capitalism in a similar way as the working class is because they are a cheap source of labor. Some contend that capitalism and patriarchy work together to reduce the power of women as workers and as individuals (Kurtis, 2002).

Marx's conflict theory serves as the foundation for socialist feminism. A Marxist explanation of gender equality was presented by Engels. Engels maintained that patriarchy, like class oppression, has its roots in private property, and that under capitalism, material and economic considerations underlie women's subservience to males. Engels claimed that by concentrating money and power in the hands of a small number of males, capitalism strengthens men's dominance over women. Because it generates huge wealth in comparison to prior social systems when males were given authority as wage earners, property owners, and inheritors, it intensifies patriarchy more than earlier social systems. Engels (1892) believed that capitalism oppressed males by offering low salaries while ignoring the needs of women. The socialist feminists have advocated for the reorganization of the family, the abolition of domestic servitude, and the adoption of collective methods for raising kids and taking care of the home.

(d) Black Feminism: Black feminism has developed out of dissatisfaction with other types of feminism. They argue that other feminists as well as male anti-racists have not addressed the particular problem faced by black women. Black women had joined in the fight for civil rights but the organizations were dominated by men and women issues received no consideration (Halarambos, 2013). Four main criticisms that black feminists level at feminism.

- It is ethnocentric because it claims to address issues concerning women in general but actually concentrating on women's experiences derived from white perspective and priority
- Its perspective is a victim of ideology because it sees black women as the helpless victim of racism and sexism and ignoring the extent to which black women have resisted oppression and actively shaped their own lives.

- They also accuse white feminists of theoretical racism for expecting black women to write about their experiences rather than contribute to the developing of feminist theory.
- Another criticism is that white feminists sometimes engage in cultural appropriation of black women's culture.

Collins (1990) observed that slavery   shaped all subsequent relationships that black women had within African–American families and communities and created the political context for women's intellectual work. Collins (1990) postulated that feminist theory has suppressed black women's ideas and had concentrated on the experiences of white and usually middle class women. Many black women have been employed as domestic servants in white homes (Bolwes & Klein, 1983).

(e)   African Feminism: African feminism is a movement against the subjugation of women in Africa. African feminists see themselves performing traditional roles without traditional resources while at the same time undertaking modern activities while being denied access to modern support systems. In Africa, according to Onwe (2007) women's subjugation is very well spelt out far more than in the West. Patriarchy overrules everything, where men have ultimate control over most aspects of women's lives and actions. For instance, men have access to and   benefit from women's labour more than the reverse. Male authority and power is located in and exercised through extended family; a pre-capitalist unit of production which continues into the present time (Bolwes & Klein, 1983). Historically, the sexual division of labour was organized in such a way that women were (and still are) the primary caregivers and were responsible for the bulk of food cultivation and/ or processing. Women thus played central but emphatically and socially subordinate roles in African societies.

(f)   Postmodern Feminism: Postmodern feminists tend to reject the claim that there is the single theory that can explain the position of women in society. Unlike more conventional feminists; they emphasize the use of language. Their principal aim is deconstructing male language and a masculine view of the world. For them, deconstruction involves attacking linguistic concepts typically regarded positive way and reinterpreting their opposite in a positive right language. Language itself fails to represent a feminine understanding of the world. Language is the ally of male rationality. It is used to impose an artificial order on the world and to express the

masculine desire to manipulate and control. Language that has been developed primarily by men is inadequate for understanding the ways in which women understand and experience the world. By making the voices of many women heard and taken seriously, it becomes possible to escape from the straight jacket of male thought and male modern language (Tyler, 2005).

Although people who consider themselves feminists disagree about many things, most would probably support five general principles (World Bank, 1995).

- The importance of change is critical of the statuesque advocating social equality for women and men
- Expanding human choice the female world of emotion and cooperation and the male world of rationality and competition. As an alternative feminist pursue a reintegration of humanity by which each person develops all human traits.
- Eliminating gender stratification feminists oppose laws and cultural norms that limit the education, income and job opportunities of women.
- Ending sexual violence, a major objective of today's women's movement is eliminating sexual violence. Feminism argues that patriarchy distorts the relationship between women and men, encourage violence against women in the form of rape, domestic abuse, sexual harassment and pornography.
- Promoting sexual autonomy finally feminism advocates women's control of their sexuality and reproduction feminists support the free availability of birth control information.

Specifically conflict theory, from the work of (Schaefer, 2005) insisted that feminists view explores the social structure and conditions that affect women or disadvantaging women, in all societies, which affect them negatively. This framework anchors on explanations why women are oppressed in what they do and how this introduces them to internalization of low status and puts them in an unprivileged position and in turn reduces their well-being. According to Onwe (2014), these issues are framed in four levels of; gender difference, gender inequality; oppression and structural oppression. In gender difference, it defines the position of the women; women's location in, and experience of, most situations, is different from that of the men in those situations.

The natural division is justified in the name of nature; sex being considered the most essential difference amongst species. And this often goes under the guise of culture, culture becomes the excuse for inequality as people use obscure and ill-defined cultural norms and assert unequal power exhibited by women and men). Power inequalities for poor rural women in the developing countries in particular can be, said to be reflected in their lack of financial resources to own small enterprises; their employment is predominantly manual (mechanically unaided) and breaking chores for hours. The feminization of poverty because of disinheritance of women is mainly responsible for women not participating fully in community development.

The highest gender power disparity is found in emerging nations like Nigeria (ILO, 2013). It has been well shown that poverty accelerates and widens gender disparities; as a result, underprivileged individuals are drawn to emerging nations where agriculture predominates. It follows that this is a collection of the poor, and it can be inferred that great gender disparity and poverty go hand in hand. This is relevant to women working in rural development in underdeveloped countries, since their global placement in rural regions results in less self-actualization. This explains why local women in distant areas of undeveloped countries are frequently in the weakest and poorest situations and do not participate effectively in rural development.

The second is gender inequality, which refers to the fact that women typically find themselves in positions that are not only different from those of males, but also less privileged or unequal to them. When it comes to gender oppression, men and women have a direct power dynamic where males are able to control, subordinate, shape, utilize, and abuse women. A woman's experience of difference, inequality, and oppression under structural oppression also differs depending on where she falls in terms of class, color, ethnicity, age, affectional preference, marital status, etc.

Women and men are positioned differently and unequally in society, as had already been noted. As a result, women have lower access to monetary resources, social prestige, authority, and self-actualization prospects than males. Likewise, the social structure of society extends this stance that leads to inequality to other activities, most of which exacerbate unpleasant situations. With the odd biological female who serves as social man, the most influential organizational roles are nearly exclusively held by males (Sorenson, 1990).

According to Ritzer (2022), theories of gender oppression explain women's condition as the result of a direct power connection between men and women in which males have basic and real interests in dominating, utilizing, and oppressing women. Oppression theorists define dominance as any situation in which one party, the dominant (individual or collective), is successful in turning the other party, the subordinate (individual or collective), into an agent of the dominant's will and refuses to acknowledge the subordinate's independent subjectivity. Alternatively, from the perspective of the subordinate, it is a relationship in which the subordinate is only seen as a tool for carrying out the dominant's will (Lengermann & Niebrugge, 1995).

The basic reality of women's lives, according to gender oppression theorists, is that they are exploited, manipulated, oppressed, and subordinated by males. The most fundamental form of dominance in society the patriarchy incorporates the pattern of gender discrimination in the deepest and most pervasive ways. The class structure, biology, socialization, sex roles, or other variables are not the accidental and unforeseen consequences of patriarchy. It is a fundamental power structure that is maintained by serious and determined aim. Indeed, according to proponents of gender oppression, patriarchy is a byproduct of gender inequality and gender disparities.

Unlike previous feminist thinkers, who concentrated on concerns of gender inequality, modern feminist thought is characterized by the breadth and depth of its concern with oppression (Jaggar, 1983). Many of the finest and most ground-breaking theoretical advancements within contemporary feminism have come from this group of theorists, who constitute the bulk of feminist theorists today.

The goal of feminism is equal rights and opportunities for all genders. It's about valuing the many experiences, identities, knowledge, and strengths of women and working to enable every woman to achieve her full potential.

The idea that women ought to enjoy the same freedoms and rights in society, the economy, and politics is known as feminism. Freedom has evolved throughout time to include rights to vote, sexual and reproductive freedom, and fair pay. In addition, feminism explains self-expression, gender norms of the present, and much more. The goal of feminism is to alter society's patriarchal structure.

By Ashley Crossman

An analytical framework for comprehending how women's location and experiences in social contexts differ from men's is offered by certain feminist theories. Cultural feminists, for instance, argue that men and women perceive the social environment in different ways because of the many ideals connected with womanhood and femininity. According to certain feminist theorists, gender differences—such as the sexual division of labor in the home—are better explained by the roles that are assigned to men and women within institutions.

Feminists who are existential and phenomenological emphasize how patriarchal civilizations have excluded and classified women as "other." Some feminist theorists concentrate especially on how girls' processes of developing femininity and masculinity interact as men develop via socialization.

Gender Inequality

Feminist theories that emphasize gender inequality recognize that women's experiences and roles in society are not only distinct from those of males, but also unequal. Liberal feminists argue that patriarchy, particularly the gendered division of work, has historically inhibited women from expressing and acting upon their moral reasoning, even if they are equally capable of moral reasoning and action as men. These societal norms force women into the private sphere of the home and limit their ability to participate freely in public life. Liberal feminists highlight the gender inequality experienced by women in heterosexual marriages as well as the lack of benefits that come with matrimony for women. In actuality, research by these feminist theorists indicates that married women endure higher levels of stress than do single women and married men. The sexual division of labor needs to shift in both the public and private spheres for women to achieve marriage equality.

Gender Oppression

Notions of gender oppression go beyond notions of gender difference and gender inequality, contending that men intentionally oppress, subjugate, and even assault women in addition to showing them to be different from or unequal to men. The key factor in the two primary theories of gender oppression—radical feminist and psychoanalytic feminism—is power.

Pranjali Pethkar (2022)

Former Renault Supply Chain Executive (2018–2019) for 6 years

Originally posted in: What constitutes "feminism"?

1. My mother resides with us at home. She takes care of the family, works from home during the day, and maintains all the social connections that a typical family member ought to have.

My father is the only one who makes money for the household.

Most households across the world are in a similar predicament.

After deciding to start charging kids tuition, my mother went on to work as a teacher at a local school.

My mother can actively contribute to supporting the family without my father's consent thanks to feminism.

My father is a great example of feminism; he cleans the home on Sundays, does the laundry, and cooks and purchases for food on a regular basis—all without my mom's permission.

2. Despite being born a girl, I have never been prevented from engaging in activities that are commonly associated with boys. Sports, alone travel, biking, going out late at night, studying mechanical engineering, and enlisting in the military are all examples.

Because I'm a feminist, I've never been stopped from following my interests because someone said that girls can't or shouldn't.

Being a feminist also implies that I don't abuse my freedom. There are sufficient instances of women abusing their rights. I establish my own curfew, I follow my own set of values, and it is my duty to earn my family's trust.

3. When your professor marks your assignments exclusively based on their academic merit rather than because you're a woman, that is feminism. Many of my female friends have complained to me about a certain professor's terrible assignment grades,

despite the fact that the professor is a woman and ought to have taken their gender into consideration.

When a teacher does not have to choose between two genders, that is feminism.

Many people erroneously believe that the core goal of feminist thinking is to promote the notion that women are superior to men and that it is prejudiced toward women and girls.

In actuality, feminist theory has always focused on analyzing the social environment from a perspective that emphasizes the mechanisms that give rise to and maintain injustice, inequality, and oppression while simultaneously promoting the accomplishment of these objectives.

To ensure that half of the world's population is included in our understanding of social forces, relationships, and issues, however, a great deal of feminist theory has focused on how women and girls interact and experience society. This is because women's and girls' perspectives and experiences were long excluded from social theory and social science.

Although historically the majority of feminist theorists have been women, anyone can today work in this field. By shifting the focus of social theory away from the perspectives and experiences of men, feminist theorists have created social theories that are more inventive and inclusive than those that assume the social actor is always a male.

CHAPTER SIX
SOCIAL EXCHANGE THEORY

According to the social exchange hypothesis, relationships between people may be influenced by what individuals stand to gain or lose by being with others. For instance, when people consider potential dates, they consider if the potential partner will contribute equally as much (or perhaps more) as they do. This includes making assumptions about someone's social standing or physical attractiveness. According to the fundamental concept of social exchange theory, individuals decide by weighing the benefits and drawbacks of a situation or course of action, whether consciously or subconsciously, in an effort to maximize their reward. Each person desires more from their interactions and relationships. The interaction of asking someone out on a date is a basic illustration of social exchange theory. If the answer is yes, you have received a reward and are more likely to ask the same person out again or ask someone else. According to the social exchange theory, we should basically add up the advantages of a connection and deduct the disadvantages. Positive relationships are ones where the advantages outweigh the drawbacks. A relationship between two individuals is developed through a process of cost-benefit analysis, according to the social exchange hypothesis. In addition to measuring romantic relationships, theory may also be used to assess the balance in a friendship.

According to the social exchange hypothesis, social conduct is the outcome of an exchange process. The exchange is meant to maximize gains and cut down on expenses. This George Hormans-developed idea states that people balance the advantages and disadvantages of social interactions. Wallace and Wolf (2022) claim that social trade starts with the premise that everything has a price and that there is a market for everything. All agreements between people, according to Simmel (1950), "depend on the schema of providing and receiving the equivalency." Although exchange theorists are aware of the forces of production, they maintain that the best approach to comprehend how people behave toward one another is to view it as an

exchange of material or immaterial commodities and services, such as food and shelter or sympathy. They argued that humans interact with one another rationally.

Wallace and Wolf (2022) argued that by making such a perspective a central component of their research, exchange theorists are accomplishing more than simply highlighting the fairly obvious fact that there is a great deal of reciprocal exchange occurring all around us: You scratch my back and I will scratch yours. They contend that both overt and other less visible forms of transaction are founded on certain basic, universal rules of human behavior that may be seen in a variety of contexts, including college dating customs and the start of revolutions. What exchange theory accomplishes is to address not only diverse but a wide variety of other social behaviors in terms of people's choices and the factors that enter into them. According to Wallace and Wolf (1982), the basic strategy and many of the hypotheses driving social transaction are as follows: other social scientists, particularly in economics, also employ them, from which according to Abrahamson (2013), the exchange theory of human behavior postulates that people's actions are affected by the quantity and nature of incentives they expect to get. One of the main tenets of this viewpoint is that people's behavior is significantly influenced by the benefits they anticipate receiving from others, according to Abrahamson (2013). The core notions and propositions which give expression to current exchange theories in sociology and social psychology have been borrowed from many years of study in comparative experimental psychology. For decades, these psychologists have been conducting learning experiments in which rats, pigeons, and other animals, including humans serve as subjects. The basic terms upon which they have focused are stimulus, response and reinforcement.

A stimulus is any external object which the subject of an experiment is capable of differentiating with any sensory mode. A response is any observable movement by an animal. While reinforcement is the consequence of a response, they can be positive like rewards or negative like punishment. Abrahamson (2013): The rats, pigeons and other subjects of these experiments differ from human beings in a variety of ways. Within species variation in the capacities and needs of humans is much more pronounced; that is, people differ than each other much more than rats or pigeon differ from each other. As a result, there is more error in predicting human

patterns. In addition, the previously offered definitions of stimuli response and reinforcement are more problematic when applied to human subjects. For example, stimuli apparently need not to be external because of humans (unique) capacity to be self-stimulating. In addition, human responses are not be confined to overt movement because of their (unique) capacity for non-overt responses. Finally, there is the related issue of people's ability to be self-rewarding.

In more complex, real-life situations in which reinforcements (from parents, friends, and the like) lead to more enduring stimulus – response associations, there also tends to be a carry-over of learned behaviour to their similar situations. This widely studied tendency is referred to as stimulus generalization. The more the stimulus in a new situation resemble one previously responded to by the subject and reinforced, the greater the probability that the learned response will be generalized to the new stimulus Abrahamson (2013):
They used studies of high grade school children to analyze the effect of praise from a teacher (a positive reinforcement) and children's subsequent actions. Specifically teacher asks a question (stimulus) and children raise their hands (response). If the children who are called upon are praised by the teacher, they are found to be more inclined to raise hands the next time the teacher asks a similar question.

The Intellectual Roots of Exchange Theory
The intellectual heritage culminating in modern exchange theory is diverse, drawing from sources in economics, anthropology and psychology. This is because early sociology showed little interest in social exchange. The only major exception was Gorge Simmel.

1.   Utilitarianism: The legacy of classical Economics
The Following people Adam Smith, David Richardo, John Stuart Mill and Jeremy Benthan were responsible for economic theorizing between 1750 – 1850. They were concerned with the nature of humans and their relation with each other especially in the economic market place enabled their though to be labeled utilitarianism. Although the extreme formulations of utilitarianism have long since been rejected, however, several key ideas still continues to inform theorizing in the social sciences. Turner (2012). It adopts four of the basic propositions in economics namely:

1. Individuals are rational profit-maximizes, making decisions on the basis of their tastes and preferences.
2. The more of something an individual has, the less interested he will be in yet more of it.
3. The price at which goods and services will be sold in a free market are determined directly by the tastes of prospective buyers and sellers. The greater the demand for a goods, the more valuable it will be and the higher will be its price. The greater the supply, the less valuable it will be and the lower will be its price.
4. Goods will generally be more expensive if they are supplied by a monopolist than if they are supplied by a number of firms in competitions with each other. (Wallace & wolf, 2022).

Underlying all contemporary exchange theories are reformulations of certain basic utilitarian assumptions and concepts. This reformulation according to Turner (2012) has involved the recognition that:

a. Rarely do people attempt to maximize profits,
b. Humans are not always rational,
c. Their transactions with each other, whether in an economic market place or elsewhere are not free from external regulation and constraint, and
d. Individuals do not have or seek perfect information on all available alternatives.

Recognition of these facts has led to series of alternative utilitarian assumptions:
1. While humans do not seek to maximize profit, they always attempt to make some profit in their social transactions with others.
2. While they are not perfectly rational, they engage in calculations of costs and benefits in social transactions.
3. While actors do not have perfect information on all available alternatives, they are usually aware of at least some alternatives which form the basis for assessments of costs and benefits.
4. While there are always constraints on human activity, people compete with each other in seeking to make a profit in their transactions. In addition to these alterations of utilitarian assumptions, exchange theory removes human interactions from the limitations of material transactions in an economic market place.

5. While economic transactions in a clearly defined marketplace occur in all societies, they are only a special case of more general exchange relations occurring among individuals in virtually all social contexts.
6. While material goals typify exchanges in an economic marketplace, individuals also exchange other non-material commodities such as sentiments and services of various kinds.

Exchange theory, according to Wallace and Wolf (1982), similarly shares with economics the law of diminishing marginal utility. This declares that as the amount of good consumed increases, its marginal utility (that is the extra utility that one gains by consuming another unit of it) tends to decrease, and so therefore does affects the amount people will pay for it.

2.   Exchange theory in Anthropology

Bronislaw Malinowski according to Turner (2012) in his now-famous ethnography of the Trobriand Islanders – a group of South Seas Island Cultures – Malinowski observed an exchange system termed the Kula Ring, a close circle of exchange relations among individuals in communities inhabiting a wide ring of Islands. Malinowski observed the predominance of exchange of two articles – armlets and necklaces which constantly travelled in opposite directions. The Trobriands Islanders were aware of the distinction between purely economic commodities and the symbolic significance of armlets and necklaces.

The motives behind the Kula were social and psychological, for the exchanges in the Kula Ring were viewed by Malinowski to have implications for the needs of both individuals and the society. He also emphasizes the emergent cultural and structural forces on exchange relations. According to Turner (2012), Malinowski's analysis made several enduring contributions to modern exchange theory:

1. In Malinowski words "the meaning of the Kula will consist in being instrumental to dispel (the) conception of a rational being who wants nothing but to satisfy his simplest needs and does it according to the economic principals of least efforts".
2. Psychological rather than economic needs are the force that initiate and sustain exchange relations and are, therefore, critical in the explanation of social behaviour.

3. Exchange relations can also have implications beyond two parties, for as the Kula demonstrates; complex patterns of indirect exchange can operate to maintain extended and protected social networks.
4. Symbolic exchange relations are the basic social process underlying both differentiation of ranks in a society and the integration of society into a cohesive and solidarity whole.

Mauss (2006). For is it groups and not individuals, which carry on exchange, make contracts, and are bound by obligations. Exchange transactions among individuals are conducted in accordance with the rules of the group. Levi-Strauss in his elementary structures of kinship posits several fundamental exchange principles. According to Turner (2012), two of his concepts appear to have had a strong influence on modern sociological theory:

1. Various forms of social structure rather than individual motives are the critical variables in the analysis of exchange relations.
2. Exchange relations in social systems are frequently not restricted to direct interaction among individuals, but protected into complex networks of indirect exchange. On the one hand, these exchange processes are caused by patterns of social integration and organization; on the other hand, they promote diverse forms of such organizations.
3. Psychological Behaviorism and exchange theory

Psychological behaviorism, as a theoretical perspective, has historically drawn its principles from the observation of non-human, animal behaviour. Turner (2012) "Behaviorists have assumed that the elementary principles describing animal behaviour will form the core of a deductive system of propositions explaining human behaviour". Skinner adopted this method and he has very big influence on sociological exchange theory.
1. In any given situation, organisms will emit those behaviors that will yield the most reward and least punishment.
2. Organisms will repeat those behaviors which have proved rewarding in the past.
3. Organisms will repeat behaviors in situations that are similar to those in the past in which behaviors were rewarded.

4. Present stimuli that on past occasions have been associated with rewards; will evoke behaviour similar to those emitted in the past.

5. Repetition of behaviours will occur only as long as they continue to yield rewards.

6. An organism will display emotion if a behaviour that has previously been rewarded in the same or similar situation suddenly goes unrewarded.

7. Therefore an organism receives rewards from a particular behaviour, the less rewarding that behaviour becomes (due to situation) and the more likely the organism to emit alternative behaviours in search of other rewards.

Contemporary social exchange theorists in borrowing behaviorist's concepts have introduced introspective psychology and structural sociology in applying behaviorist principles to the study of human society.

Exchange theory in Modern Sociology

Exchange theory has had an impact on sociology, however, almost entirely because of the work of George Homans and Peter Blau. The two according to Wallace and Wolf (2022), have some substantial philosophical disagreements about what factors are necessary and important in explaining social institutions and behaviour but their treatments of social exchange are largely complementary. The basic propositions about human behaviour and individual psychology on which they base their analysis are overwhelmingly similar. But whereas Homans focuses almost exclusively on small groups, Blau is more concerned with social institutions and the formal aspects of social organizations.

1. George Homans:

Homans (1950) in his study of groups stressed the importance of observing people's actual behaviours and activities in various types of groups. He believed that by observing what people actually do, it is possible to develop concepts that are 'attached' to the ongoing processes of social systems. In Homan's summary of the Howthorne Western Electric Plant Homans, according to Turner (1982), observed the following regularities:

1. If the frequency of interaction between two or more persons increases the degree of their liking for one another will increase and vice versa.

2. Persons whose sentiments of liking for one another increase will express these sentiments in increased activity and vice versa.
3. The more frequently persons interact with one another the more alike their activities and their sentiments tend to become and vice versa.
4. The higher the rank of a person within a group the more nearly his activities conform to the norms of the group and vice versa.
5. The higher the person's social rank, the wider will be the range of this person's interaction … In Norton Street Gang, Homans followed his strategy of confirming his earlier propositions while inducing further generalizations.
6. The higher a person's social rank, the larger will be the number of persons that originate interaction for him or her either directly or through intermediaries.
7. The higher a person's social rank, the larger will be the number of persons towards whom interaction is initiated either directly or through intermediaries.
8. The more nearly equal in social rank a number of people are, the more frequently they will interact with one another.

Exchange Behaviourism

After the human group critics forced Homans to some modifications, which culminated in a revised edition of his major exchange work Social Behaviour: Its Elementary forms. He abandoned continuity with the inductive effort but rather became more explicitly in the behaviourist tradition (Turner, 2012):

1. Stimulus – cues in the environment to which an organism responds with action
2. Action – behaviours emitted by organisms directed at getting rewards and avoiding punishment.
3. Reward – the capacity to bestow gratification or to meet the needs of an organism that a stimulus possesses.
4. Punishment – the capacity to harm, injure or to block the satisfaction of needs that a stimulus possesses.
5. Value – the degree of reward that a stimulus possesses.
6. Cost – rewards forgone or punishment incurred in engaging in one line of action.
7. Perception – the capacity to perceive, weighs, and assesses rewards and costs.
8. Expectation – the level of rewards, punishment or costs that an organism has come to associate with a particular stimulus.

Elementary principles of Social Behaviour

Homan's (1974) according to Turner (2012) labels each proposition in terms of the variables that each highlights. These labels are listed alongside the appropriate propositions:

1. Success Proposition: For all acts performed by individuals, the more frequently an activity is rewarded, the more likely an individual is to repeat that action.

2. Stimulus Proposition: The more similar the present stimuli are to the previous ones, the more likely a person is to execute the action or a similar action today if the occurrence of a certain stimulus, or collection of stimuli, in the past was the occasion on which their behavior was rewarded.

3. Value statement. A person is more inclined to take action the more important the outcome will be to him.

4. Deprivation - Satiation Proposition: A person's value for further units of a given reward decreases the more recently he has gotten that benefit.

5. Aggression - Approval Proposition: (a) When a person's action does not result in the reward or punishment they expected, they will be upset. They will be more likely to act aggressively, and the outcomes of that behavior will be more valuable to them. (b) When a person's action results in the reward or punishment they anticipated, especially a greater reward than expected, they will be happy.

6. Rationality The idea is that when deciding between two options, a person would select the one for which, in their opinion at the moment, the value of the outcome multiplied by the likelihood of obtaining that outcome is larger. Homans thought that the fundamental ideas of social exchange may adequately describe fundamental social behavior. According to Homans, social approbation plays a similar function in economics and market transactions as money does.

Approval and Social Conformity

Homans according to Wallace and Wolf (2022) "uses the assumption that people value approval to explain how conformity is created and maintained in informal groups. Group members can supply each other with social approval, he argues. They will, therefore, have good reason to behave in a way their friends approve and to conform with their wishes in order to obtain approval and esteem". He cited a study of married students at Westgate of MIT. Homans noted that couples whose houses faced onto the court were likely to see each other often and therefore to establish

friendship. Homans version of exchange theory is a theory of small group not social institutions according to critics. This is because people conform in a wider society not because of companionship.

Power and Status
Power
Wallace and Wolf (2022) cite Homans as saying that "power is the capacity to offer desirable rewards in an analysis that explains one's prospective power in precisely the same manner as economists describe something's prize." The relationship between a reward's supply and demand is what establishes its scarcity value. Power is the reward that people receive in this sense for their efforts. This reward may come in the form of cash or just following instructions. Coercive power, which obviously depends on the capacity to punish, and non-coercive power, in which both sides receive some additional benefit, are both possible in this situation.

Status
People's perceptions of the whole of an exchange connection, including whether they feel someone is providing or getting esteem, obedience, aid, financial tribute, and the like, establish someone's status. According to Homans (1974), the general rule, men will see a person as having greater status than another if, in return, he offers more of a commodity that is relatively rare in comparison to demand and may be perceived to be doing so, but receives more of the good that is relatively plentiful. In contrast, they view someone as having lesser status if they get more of the rare good and give more of the abundant one. Homan acknowledged that some social statuses, such as one's ethnic group, had nothing to do with the process of transformation.

Costs
To keep others in a relationship usually requires either being able to offer attractive rewards or the ability to keep the other's costs down. George C. Homan's according to Abrahamson (2013): Has defined the cost of behaviour as a "value foregone". In a women's prison, for example, one inmate (call her Mary) may consider approaching another (call her Jane) to strike up a conversation. The cost of doing so includes all those rewards Mary could have obtained if she chose some other course of action. For example, she might approach Nancy rather than Jane, or avoid everyone and go

read a book, take a nap or so on. Each of these alternatives would potentially provide Mary with some degree of reward. In seeking out Jane, Mary denied herself these alternative possibilities. The greater their attractiveness, or potential reward value, the more costly it is for Mary to initiate a relationship with Jane. Correspondingly, the more reward she will have to anticipate before she commits herself to this course of action. On the other hand, if no moment, then it will not be very expensive for her to approach Jane. The rule is no alternative no cost.

Some sociologists have followed Homans' while others have followed Thibaut and Kelley. It involves the difficulty or effort, experienced by a person in carrying out any sequence of behaviour. For instance, Mary may feel embarrassed meeting Jane, according to them, inhibiting factors are difficult to overcome. For them Mary can be expected to make the effort – pay the price – only if she anticipates commensurate rewards.

Distributive justice

This is Homans' analysis of how people decide whether rewards are apportioned in an equitable ways. For Homans, justice in the distribution of rewards is determined by three according to Homans (1974) cited by Abrahamson (2013):

1. Contributions are what an individual or position provides to a relationship, group, or larger enterprise. Possible examples include protection, leadership, and planning. The more any of these are valued, the greater should be the reward of the person (or position) that provides them.

2. Status – Investments involve prior attainments or positions. They may include past training or education, or past service, as reflected in seniority. Status investments also include ascribed statuses, such as sex or race, when such considerations are viewed as appropriate bases for differential rewards.

3. Cost entails the amount of responsibility, danger, or other "sacrifices" made by people in certain conditions in-so-far as these costs imply superiority, (other costs associated with a position such as monotony, imply inferiority and hence do not lead to higher rewards). The greater the relevant costs, the greater should be rewards in order to produce proportional profit.

In sum, people compare their rewards to others – in relation to contributions, status-investments and costs – in order to decide whether they are being treated fairly.

Conflict emerges, Homan's concludes primarily because people differ in their evaluations of their own and others' contributions, status-investments and costs (Abrahamson 2013).

The Exchange Theory of George Homans
The heart of George Homans's exchange theory lies in a set of fundamental propositions. Although some of Homans propositions deal with at least two interacting individuals, he was careful to point out that these propositions are based on psychological principles. According to Homans, they are psychological for two reasons.

Firstly, "They are usually stated and empirically tested by persons who called themselves psychologists" (Homans, 1967). Second, and more important, they are psychological because of the level at which they deal with the individual in society: He recognized that people are social and spend a considerable portion of their time interacting with other people. He attempted to explain social behavior with psychological principles: "what the position [Homans's] does assume is that the general propositions of psychology, which are propositions about the effects on human behaviors of the results thereof, do not change when results come from other men rather than from the physical environment" (Homans, 1967:59). Homans did not deny the Durkheimian position that something new emerges from interaction. Instead, he argued that those emergent properties can be explained by psychological principles; there is no need for new sociological propositions to explain social facts. He used the basic sociological concepts of a norm as illustration: The great example of a social fact is a social norm, and the norms of the groups to which they belong certainly constrain towards conformity the behavior of many more individuals. The question is not that of the existence of constraint, but of its explanation. The norms does not constrain automatically: individuals conform, when they do so, because they perceive it is to their net advantage to conform, and it is psychology that deals with the effect on behavior of perceived advantage.

Homans Developed Several Proposition
Imagine two men working in an office filing documents. The office regulations state that everyone is expected to do their tasks independently or to speak with their supervisor if they require assistance. One of the men, who we will name person, is

not skilled at the task and might complete it more quickly and effectively with occasional assistance. Despite the restrictions, he is hesitant to approach the supervisor since doing so would damage his prospects of being promoted. Instead, he goes to the other man—who we will refer to as other asks him for assistance. Other is more skilled at the job than the person; he can complete the task at hand quickly and effectively, leaving time for other tasks. Additionally, he has reason to believe that the supervisor won't go out of his way to seek for a rule violation. When someone else offers assistance, the other person responds by thanking and praising them. The two guys have traded assistance and approbation (Homans, 1961)

Focusing on this sort of situation, and basing his ideas on Skinner's findings, Homans developed several prepositions.

The success proposition
For all actions taken by persons, the more often a particular action of a person is rewarded, the more likely the person is to perform that action. (Homans, 1974)

The Stimulus proposition
If in the past the occurrence of a particular stimulus, or set of stimulus, has been rewarded, then the more similar the present stimuli are to the past ones, the more likely the person is to perform the action, or some similar actions.(Homans, 1974)

The Value Proposition
The more valuable to a person is the result of his action, the more likely he is to perform the action. (Homans, 1974).

The Deprivation-Satiation proposition
The more often in the recent past a person has received a particular reward, the less valuable any further unit of that reward become for him. (Homans, 1974)

The Aggression-Approved propositions
Propositions A: When a person's action does not receive the reward he expected, or receives punishment he did not expect, he will be angry; he becomes more likely to perform aggressive behavior, and the results of such behavior become more valuable to him. (Homans, 1974)

The Rationality Proposition

In choosing between alternative action, a person will choose that one for which, as perceived by him at the time, the value, V, of the result, multiplied by the probability, P, of getting the result, is the greater. (Homans, 1974).

Micro to Macro

Blau and Homans had a personal interest in comparable procedures. However, Blau's conception of social exchange is restricted to behaviors that depend on others awarding responses and stop when anticipated responses are not received. People are attracted to each other for a variety of reason that induced them to establish social association. Once initial ties are forged, the rewards that they provide to each other serve to maintain and enhance the bonds. The opposite situation is also possible: with insufficient rewards, an association will weaken or break. Reward that is exchanged can either intrinsic (for instance, love, affection, respect) or extrinsic (for instance, money, physical labour). The parties always reward each other equally; when there is inequality in the exchange, a difference of power will emerge within an association.

When one party needs something from another but has nothing comparable to offer in return, four alternatives are available. First, people can force other people to help them. Second, they can find another source to obtain what they need. Third, they can attempt to get along without they need from the others. Finally and most important, they can subordinate themselves to other, thereby giving the others "generalized credit" in their relationship; the other then can draw on this credit when they want them to do something. (This latter alternative is, of course, the essential characteristic of power).

Peter Blau: Exchange and Social Structure

Peter Blau's major interest is in questions of social structure rather in the relationships between individuals. Wallace and Wolf (2022) noted that: This emphasis is common to both his theories of social exchange and his later work in which he is no longer directly concerned with exchange per se. By social structure, Blau means the ways variations occur or the social positions by which people are differentiated such as their occupations, incomes, or race. Thus, in a recent discussion of structural analysis, he emphasizes his concern with occupational variation (the division of labour) as compared to particular individual's occupations

and with the distribution of incomes in a society, which reflects income inequality, rather than with the income of individuals.

Basic Exchange Principles

Blau views them as guiding the dynamics of the exchange process.

The principles according to Turner (1982)

1. People are more inclined to emit a certain action when they anticipate receiving greater benefit from one another as a result of doing so.
2. It is more likely for reciprocal duties to develop and govern subsequent rewards exchanges between individuals the more incentives have been traded between them.
3. Deprived parties are more likely to punish violators of the reciprocity rule adversely the more the reciprocal responsibilities of an exchange relationship are broken.
4. A given activity is less desirable and less likely to be emitted the more predicted benefits have been received from its emission.
5. The likelihood that exchange relations will be guided by principles of fair exchange increases as more exchange relations are created.
6. Deprived parties are more likely to punish individuals who violate standards of fairness the less such norms are implemented in a trade.
7. Other exchange interactions are more likely to become unbalanced and unstable the more stable and balanced some exchange ties are among social units.

Elementary Systems of Exchange

Blau was adamant that individuals engage in social interaction because they think they could benefit from it. "Actors strive to impress each other through competition in which they expose the benefits they have to give in an effort to push others, in accordance with the rule of reciprocity, to reciprocate with even more significant incentives," claims Turner (2012). Power is the capacity to demand conformity in an exchange relationship while having the means to withhold rewarding services and impose penalties on noncompliant parties. According to Turner (2012), Blau (1971) developed four broad hypotheses that govern the ability of strong people to compel compliance:

1. The less those delivering these especially valued services can demand compliance, the more services individuals may provide in exchange for receiving them.
2. The ability of individuals who provide useful services to compel compliance decreases the more alternative sources of rewards people have.
3. The ability of people supplying the services to compel compliance decreases if physical force and coercion are used more frequently by those obtaining valuable services from specific persons.
4. The ability of those supplying the services to compel compliance decreases as more people who get the beneficial services are able to function without them.

These four claims identify the circumstances that result in the power differences among members of social groupings.

Complex Exchange Systems

Blau (1972) cited by Turner (2012) noted that within the general processes of attraction, competition, differentiation, structures, there are several fundamental differences between these exchanges and those among micro-structures:

1. In complex exchanges among macro structures, the significance of shared values increased for it is through such values that indirect exchanges among macro structures are mediated.
2. Exchange networks among macro structures are typically institutionalized while spontaneous exchange is a ubiquitous feature of social life, there are usually well-established historical arrangements that circumscribe the operation of the basic exchange processes of attraction, competition, differentiation integration and even opposition among collective units.
3. Since macro structures are themselves the product of more elementary exchange processes, the analysis of macro structures requires the analysis of more than one level of social organization.

The interpersonal relationship at the elementary system of exchange is replaced by shared values at the macro level. While institutionalization denotes that processes that regularize and stabilize complex exchange processes. According to Blau, the dynamics of macro structures rests on the manifold interdependence between the social forces within and among their substructures.

Impression management, friendship and love

Some associations according to Blau are intrinsically valuable that is what we demand in return for social exchange depends on who is involved. It reduces exchange theory precision. Blau, according to Wallace and Wolf (2022), emphasizes the importance in social exchange of impression management or how people present themselves to others. People want to be seen in two ways, as associates who promise rewarding extrinsic benefits and can therefore command favourable returns and as companions whose presence is intrinsically rewarding. Impressions are therefore crucially important to the prices and which social exchange is conducted.

Blau (1955) believes that role distance is especially relevant to social exchange where people wish to demonstrate how skilled they are and thus how valuable their services must be. For Blau status is the common recognition by others of the amount of esteem and friendship that someone receives. He maintains that any situation in which people are worried that subordinates might be perceived as equals clearly impedes easy socializing.

According to Wallace and Wolf (2022) "Blau argues that exchange considerations also apply to be most romantic of love relationship and that equality of status is as important to lovers' relationships as to friends. Although much of what lovers exchange such as affection and companionship is intrinsic to the relationship, very few people are entirely indifferent to conventional valuations of looks, potential career success, athletic ability; and the like. Successful men tend to have beautiful wives and are able to attract and marry such woman well into old age".

Exchange and Trust

Blau tried to make distinction between economic exchange and social, maintained that social exchange is tied on trust. Blau according to Wallace and Wolf (2022): Argues that social exchange unlike economic exchange creates trust between people and integrates individuals into social groups. Because it is so difficult for anyone precisely to measure and value what they are exchanging, exchanges tend to start small and evolve slowly. This tendency is strengthened, according to Blau by the fact that in social exchange obligation cannot be specified and stipulated in advance, and one has no formal recourse against freeloaders. Reciprocation and expanded

exchange are accompanied by a parallel growth of mutual trust. Hence, processes of social exchange, which may originate in pure self-interest, generate trust in social relations through their recurrent and gradually expanding character.

Social Differentiation
Blau, according to Wallace and Wolf (2022), argues that as a result of social exchange role specialization develops particularly in complex social structures, where a great variety of contributions are needed. People desire respect and power, and in pursuit of them, they try to prove themselves attractive and in possession of desirable abilities which are worth a great deal in exchange. Individual who have been unsuccessful in their attempts to earn respect and power has incentives to find new ways of making contributions that would gain them superior status. Moreover, he argues a society with differentiation of skills and power will also be one with an additional impulse to specialization, because in dominant positions can assign specialized tasks to others.

Social Conformity
Blau, according to Wallace and Wolf (2022), believed that this type of indirect exchange depends on the strength and internalization of social norms which in turn depend on the fact that people receive approval in exchange for their conformity. Blau (1964) noted that: The condemnation of rate busters in factories of apple polishers and teacher's pets in schools, of traitors to their country, of stool pigeons and informers in groups of any kind – all these reflect social norms designed to suppress conduct that advances the individual's interest by harming the collective interest. Social norms substitute indirect exchange for direct transactions between individuals. The members of the group received social approval in exchange for conformity … By adhering to… moral principles; individuals establish a good reputation which stands them in good stead in subsequent social interaction … (and) is like a good credit rating.

Power, Legitimacy and Opposition
Power ordinarily is one's ability to push others around while legitimacy is power transformation into authority. Blau (1964) defined power as: The ability of persons or groups to impose their will on others despite resistance through deterrence either

in the form of withholding regularly supplied rewards or in the form of punishment, in as much as the former as well as the latter constitute, in effect, a negative sanction… If (a person) regularly renders needed services (others) cannot readily obtain elsewhere … then unilateral dependence obligates them to comply with his requests lest he ceases to continue to meet their needs.

Blau (1964) maintained that legitimacy transforms power into authority because legitimacy makes it rational to obey. The group in response develops norms which help to enforce members' obedience. "By contrast a superior who performs his tasks well or even makes major contributions to the achievement of common goals will command respect authority". The development of opposition ideologies, Blau (1964) argues "follows a parallel course when subordinates experience collectively the unfair exercise of power, their collective disapproval generates opposition movements based on appropriate values".

Conclusion

Let us conclude this chapter by noting that people will be satisfied with the distribution when they perceive it as being proportional to contribution, status-investments and costs. Abrahamson (1990): In order to summarize the preceding discussion, it may be useful to reconsider the women's prison example with which we began. Therefore, let us return to the prison courtyard and where Mary is walking up to Jane. Perhaps consciously, perhaps not, Mary is making decisions about how to approach Jane. Should she act Disinterested? Aggressive? Affectionate? What kind of response will each elicit from Jane?

When Mary finally reaches Jane, some actions occur, and the interaction begins. If Mary has considered forming a symbolic sexual relationship with Jane, her initial behaviour will probably indicate to Jane which role she expects Jane to play. Jane will then have to make an assessment, consciously or not, of what she would expect from such a relationship with Mary, Flattery? Deference? Cigarette?

Whether a relationship will form and endure depends upon the value of the rewards each receives and anticipates receiving in relation to the costs each incurs and anticipates incurring. By costs, it will be recalled, we mean how difficult it is for

Mary or Jane to play a given role, and/or alternative rewards that each perceives as attainable but precluded by involvement in this specific relationship.

If each of their rewards is sufficiently great, or their costs are sufficiently low, the relationship will continue. Note, neither their rewards nor their costs need to be identical. It is profit (rewards minus costs) that is most salient, but it need not be identical for both, either. These concept of distributive justice sensitizes us to the fact that Mary may be willing to accept a smaller profit than Jane if she feels that Jane contributes more to the relationship, is more attractive to other women than she is, has more seniority in the inmate hierarchy, and so on. Mary is likely to feel dissatisfied only when her returns do not seem proportional to the above differences. If Mary's sense of proportionality is violated, she may ultimately become angry enough to break off the relationship. However, this calculus of exchange may be severely modified, or even irrelevant, if Mary loves Jane.

The premise of social exchange theory is that social behavior is the outcome of an exchange process. This suggests that people assess the possible advantages and disadvantages of their social interactions, and when the risk justifies the reward, they end or leave the relationship. To reduce risk and maximize reward is the aim of this exchange. Although most relationships involve some give and take, this does not imply that they are always equal. According to the theory of social exchange, our decision to maintain a social association is based on how much each relationship is worth.

Relationships at work may also exhibit expectations. According to research, there is a reciprocity expectation between management and employees in the workplace. An employee's performance may suffer if he believes that his superiors aren't appreciating his efforts. The duration of a romantic relationship may influence how people interact with one another. In the initial weeks or months of a romantic partnership, commonly known as the "honeymoon phase," individuals tend to overlook the equilibrium of social trade.

Once this honeymoon period ends, the exchange balance will usually be gradually evaluated; at this point, the disadvantage starts to show more clearly and the benefit starts to be viewed more realistically. Things that are typically thought to be

expensive are reduced, disregarded, or discounted while the possible advantages are frequently overstated. A relationship termination may occur if the exchange balance is rebalanced too much to the negative side.

CHAPTER SEVEN
SYMBOLIC INTERACTIONISM

Symbolic-Interaction's Approach this theoretical orientation is considered a micro-level approach, which is an individual level approach. In symbolic interaction, society is seen as a drama or ongoing event that is always evolving. This method places a lot of emphasis on utilizing symbols to communicate and exchange ideas. According to this theory, society is nothing more than the reality that individuals create for themselves via their interactions with one another (Macionis 2006). Max Weber, George Herbert Mead, Charles Horton Cooley, Erving Goffman, George Romans, and Peter Blau are notable sociological theorists or contributions to this theoretical framework.

According to Haralambos Holborm, George Herbert Mead, who lived from 1863 to 1931, pioneered the American branch of sociology known as symbolic interactionism (2013), because of its focus on the perspectives and interpretations of social reality held by the actor, it is also referred to as a phenomenological perspective. Thus, symbolic interactionism, according to Marnis and Meltzer, is focused on the "interior" or phenomenological facets of human behavior. It did not, however, stem from the tradition of phenomenology in European philosophy. Herbert Mead coined the term in an effort to explain how social psychologists had different perspectives on human nature. Turner (2012) describes this perspective as "focusing on how the symbolic processes of role-taking, imaginative rehearsal, and self-evaluation by individuals attempting to adjust to one another are the basis for social organization." That is how group experiences lead to a person's social growth. According to Wallace and Wolf (2022), a theoretical approach to sociology called symbolic interactionsim examines how meaningful, face-to-face interactions between people help to build and preserve society. Although it may seem like a huge word, symbolic interaction is how your experiences give symbols and letters, like the wild dog, individualized meaning. It's only a string of letters, therefore if you were bitten by a dog as a youngster, the word dog could frighten you.

Three basic assumptions
1. People create meaning for themselves via conversation.
2. Self-concept serves as a behavioral motivator.

3. There is a special bond between the person and society.

By focusing on the arbitrary interpretations that individuals assign to things, occasions, and actions, symbolic interaction theory studies society. Thus, it is believed that human interpretations are used to socially create society. People read into one another's actions, and it is these readings that create the social link.

Studies that use the symbolic

Because integrationist perspectives aim to comprehend the symbolic worlds in which study participants reside, they are more likely to employ qualitative research techniques like in-depth interviews or participant observation.

Lumen asserts that the extension of symbolic interactions theory, which holds that reality is what people's minds make it to be, is basic production constructivism. Our social conceptions are formed by encounters with others, and the social constructs that endure throughout time are those whose meanings are broadly accepted or are typically categorized by the majority of the population. There is no universally accepted definition of deviation, and various communities have developed their own definitions and behavioral associations with deviance. This technique is frequently used to explain what is considered to be deviant within a community.

This was best demonstrated by the scenario of what to do if you find a wallet on the street. In the US, handing the wallet over to the police would be the proper course of action, and keeping it would be deemed rebellious. Contrarily, in many Easter communities, it would be much more proper to retain the wallet and look for the owner on your own; handing it over to anybody else, even the police, would be regarded as inappropriate behavior(2022, Ritzier)

So, in essence, symbolic interactionism is a social psychology viewpoint. Its main focuses are on the self-aware individual and the relationship between that person's private thoughts and feelings and his or her social behavior. The majority of the analysis focuses on intimate, personal connections. Instead of being seen as passive creatures who are impacted by external factors, people are seen as active architects of their own conduct who interpret, analyze, define, and map out their own behavior.

Symbolic interactionism places a lot of emphasis on how people think and decide for themselves.

Interaction between people that uses symbols, such as signs, gestures, a common ruler, written and spoken languages, is known as symbolic interaction. The foundation of the theory is the idea that people who engage in an action find it meaningful. For social life to function, symbol meanings must be broadly understood by society as a whole. Meaningful communication would be impossible if this were not the case. Common symbols, however, simply offer a method for achieving human contact. Each individual involved must interpret the intentions and meaning of others in order for contact to continue. Holborm and Haralambos (2013).

The symbolic interaction theory does not provide a comprehensive account of society. Society is not seen as a system by it. It does not believe that the social structure influences how people behave. Therefore, rather of emphasizing complex social systems, it concentrates on small-scale, everyday interactions. Meanings are not fixed things, according to interactionist theory. Igbo (2003) asserts that they are not constant nor immutable:

An object or an act's meaning might vary depending on the particular context in which it is used. A raised chair may be used as a weapon in a fight, but when a family is gathering for supper, a raised or lifted chair may indicate an attempt to arrange the seating accordingly. Individuals do not acquire meanings as pre-given, pre-formed, or fixed things as such as they experience social events or behaviors. Instead, they consider the context of the current conversation when interpreting the circumstance or behavior. The actor is given the opportunity to define or interpret the scenario in wholly new ways as a result of the interpretative process. This suggests that a thing's or an act's meaning is independent of its actual nature. Meanings are contextualized by contexts of interaction.

According to symbolic integrationists, human behavior is based on the significance that people attribute to things and occurrences. Additionally, they think that a person's conceptions of himself, his society, and his environment all have an impact on how they act. One must come across these three definitions. Symbolic interactionism's home foundation is microsociology.

Contribution of Symbolic Interaction to Sociology

Three significant contributions made by this point of view to sociology have been acknowledged. Igbo and Anugwom (2010) list the contributions as follows:

- The technique used by interactionists to investigate society considers how each person interprets his or her own behavior. It is the rediscovery of a person whose subjective meanings have been disregarded for a very long time. In social analysis, symbolic connection helps to rediscover the person.
- Those who support symbolic engagement support immediate evaluation. They reject preconceived ideas about what should be tested.
- This technique has helped to advance the participant observation approach for gathering and analyzing social data. Additionally, it has given development professionals a theoretical foundation for the creation and application of participatory instruments and approaches.

Criticism

Despite the merits of the symbolic interactionist perspective in sociology, it has come under constant fire for its theories and how they are used to analyze and comprehend societal problems. The following are some of the most important criticisms, according to Igbo and Anugwom (2010):

1. Social structure was successfully destroyed by symbolic interactionism. Its assertions that social life solely fits the actor's description are unsupportable. The effects of classic are still present. Furthermore, in a complicated social system, an actor may not be aware of the effects of their actions. Such implications need an account of the structure, which is necessary to comprehend them.

2. Overly symbolic interaction highlights the degree of intentional action monitoring and scenario manipulation. Perhaps greater room should be given for an intuitive impulse and for social activity, which is less consciously regulated, as social life appeared limited to a consciously performed game.

3. Its micro-idea of society concentrates too heavily on face-to-face interatction without offering a sufficient account of social structure.

4. As a researcher, without a background framework or idea before going to the field, the results will be essentially biased. There are many actions, and one runs into the problem of which actions to interpret and use.

5. It is anti-holistic. This makes it difficult to get a proper grasp of societal problems because it is impossible to the get the current in society for the individuals.

The forerunners of symbolic interactionism:
1.   George Simmel
George Simmel was of central importance to the development of this perspective. (Turner, 2012) For Simmel, as for the first generation of American sociologists, the macro structures and processes studied by functional and some conflict theories – class, the state, family, religion, evolution – are ultimately reflections of the specific interactions among people. While these interactions result in emergent social phenomena, considerable insight into the latter can be attained by understanding the basic interactive processes that first give and then sustain their existence. For Simmel, human personality emerges from and it is shaped by the particular configuration of a person's group affiliations.

2.   Max Weber
Sociology, in the words of Weber, is "that study which aims at the interpretive comprehension of social behavior in order to achieve an explanation of its causes, its course, and its effects," according to Turner (2012). Turner (2012) asserts that sociology should focus on the behavior, which Weber defines as social action, which includes:
All human behavior, when and to the extent that the acting person ascribes a subjective meaning to it action, is in this sense, may be overt, merely inner or scenario, of purposefully refraining from such intervention, or passively acquiescing in the situation. Action is social in the sense that it is guided in its direction by the behavior of others due to the subjective meaning that the acting individual (or individuals) ascribes to it.

3.   Emile Durkheim
According to Durkheim, the communal consciousness, which is comprised of shared moral principles and ideals, is essential to social functioning. They are necessary for

social order, social control, social solidarity, and social cooperation to exist. In other words, society wouldn't exist. The social life's foundational moral principles and values are strengthened by the worship of society. Members of society can express, understand, and transmit the moral ties that bind them through this process. Holborm and Haralambos (2013):

Durkhein pointed out that in a society with a division of labor, the trade of products and services cannot be purely motivated by self-interest because, in such a situation, every person finds himself at conflict with everyone else. Here, he stressed how growing up in a group contributes to the development of shared values.

4.   William James and Charles Horton Cooley

James, though a psychologist, was the first to develop a clear concept of self. For James, according to Turner (2012), "James concept of the social self recognizes that people's feelings about themselves arise out of interaction with others. As he noted, a man has as many social selves as there are individuals who recognize him". Cooley according to Turner (2012): Made two significant breakthroughs in the study of self, first, he refined the concept of self. Self was seen by Cooley as the process by which individuals see themselves as objects along with other objects in their social environment. Second, he recognized that self emerges out of communication with others. As individuals interact with each other, they interpret each other's gestures and thus are able to see themselves from the viewpoint of others. They imagine how others evaluate them and derive images of themselves or self-feelings and attitudes. Cooley termed this process the looking glass self: The gestures of others serve as mirrors in which people see and evaluate themselves, just as they see and evaluate other objects in their social environment.

Contemporary Symbolic Interactionism:
Interaction between Humans and Society

Just as Mead emphasized that mind, self and society are intimately connected to each other, so according to Turner (2012) contemporary interactionists emphasize the relation between the genesis of humanness and patterns of interaction. What makes humans unique as species and what enables each individual person to possess distinctive characteristics is the result of interaction in society. Conversely, what

make society possible is the capacities that humans acquire as they grow and mature in society.

The Basic Principles or Assumptions of Symbolic Interactionism
According to Ntunde (2002), the theorists Blumer, Manis and Meltzer Rose have tried to enumerate the basic principles of the theory as follows:
1. The ability to think is a feature of humans.
2. Social contact shapes one's ability for cognition.
3. People acquire the meanings and symbols necessary to use their distinctly human capacity for reasoning through social contact.
4. Meanings and symbols enable people to engage in actions and interactions that are distinctly human.
5. Depending on how they understand a situation, people might change or adjust the meanings and symbols they employ in action and conversation.
6. People's capacity to communicate with themselves enables them to make these alterations and adjustments.
5. Groups or societies are made up of behaviors and interactions.

1.   George Herbert Mead (1863 – 1931)
The Self
At Chicago University, he gave philosophy lectures up until his passing in 1931. His opus, Mind, Self, and Society, was written. He views the self as an organism that acts. Mead believes that human cognition, experience, and even behavior have social roots.

The authors Haralambos and Holborm claim (2013). They owe their existence to the fact that humans first interacted via symbols, language being the most significant of these. A symbol identifies an item or event in a specific way and denotes a reaction to it, rather than just representing it. As a result, the chair symbol not only designates a group of related things but also a line of activity, namely the act of sitting. Man may meaningfully engage with his natural and social world via the use of symbols (Ritzer, 2022). They are man-made and refer to how people see things rather than the underlying essence of things or occurrences. Without symbols, human connection and civilization would not exist. Man needs symbolic contact since he lacks instincts

to guide his behavior. He does not have a genetic predisposition to respond reflexively to specific stimuli. He must thus create and live in a world of significance if he is to survive (Ritzer, 2022).

Social life can only function if members of society broadly agree on the meanings of symbols. The act of role-playing entails the person acting out the part of another by putting himself in the shoes of the person he is engaging with. By rejecting the idea that the self is an undifferentiated entity, symbolic interactionism stays clear of a deterministic perspective. Mead believes that the concept of self is not innate. Through childhood, it is learned. He identified two phases in the creation of the self: stage a)play, and stage b) game. (Turner, 2012). "The foundation of symbolic interactionism is Mead's conception of the self. He views the self as an active organism that responds to stimuli rather than a passive receptacle (Ritzer 2022). Reflectivity, or the capacity to consciously place oneself in another person's shoes and act in that person's place, is the general process for the formation of the self. People may now evaluate themselves in the same way as others will. One of the main points of his writing is that you should consider yourself from the perspective of others. According to Ntunde (2002), Mead traces the origin of the self via two phases of early development:

1. The play stage: Children learn to assume a certain attitude about themselves at this period. Through such play, the kid learns to take on both the role of subject and starts to develop his or her own identity. Children who pretend to be mommy or daddy learn how to judge themselves in the same way that their parents and other important figures do.
2. The game stage: is necessary if the person is to fully establish their identity. Everybody else in the game must be played by the youngster. This stage results in a theory he created known as the generalized other. The entire team, community, or group of individuals has this mentality. The self requires the capacity to assume the role of the generalized other. From the perspective of the generic other, people assess themselves.
3. This enables the possibility of objectivity and abstract thought. In other words, in order to have a self, one must belong to a group of people and be influenced by views that are shared within that group. He distinguishes between two stages of the

ego, the "I" and the "me." The instantaneous reaction a person has to other people is known as the "I." It is the irrational, erratic, and imaginative part of the self. Only after the deed has been completed do we become aware of the "I." The structured set of other people's views that one takes as "myself" The acceptance of the generic other is what makes up "me." The "me" is a typical, accustomed person. Society, which refers to the continuing social process that comes before both the mind and the ego, rules over the individual through the concept of "me." Haralambos and Holborm (2013) state the following:

According to Mead, the process of becoming a human being must include the development of a self-awareness since it serves as the foundation for human society and the ground for thought and action. Without self-awareness, a person is unable to control their own behavior or react to that of others. In terms of others' expectations and attitudes, behaviour is so normalized. The person takes the initiative and controls his own course of action while also being shaped by the generalized other's expectations and attitudes of others.

According to Wallace and Wolf, the self (2022): Is made up of me behaving when I'm the subject, and it's made up of me being acted upon when I'm the target. According to Mead's conclusion, the self is fundamentally a social process that has two distinct phases. Without these two phases, conscious responsibility could not exist, and experience would not be original in any way. Because they are the mechanism by which people consider things and set themselves up for action, internal talks with oneself are a crucial component of the Meadian perspective: Role taking, which is at the core of Mead's definition of gesture as being both the first component of an act and a symbol for the entire performance, is likewise based on self-interaction. According to Mead, the general process underlying the emergence of the self is reflection, or the capacity to unconsciously place oneself in the shoes of others and behave accordingly.

George Herbert Mead
Mead insists that the social whole precedes the individual mind both logically and temporally the social group comes first and it leads to the development of self-consciousness mental states.

The Act

In analyzing the act, Mead comes closest to the behaviorist's approach and focuses on stimulus and response.

Mead (1938/1972) identified four basic and interrelated stages in the act

a. Impulse The first stage is that of the impulse, which involves an "immediate sensuous stimulation" and the actor's reaction to the stimulation, the need to do something about it. Hunger is a good example of an impulse.

b. Perception: The second stage of the act is perception, in which the actor searches for, and reacts to, stimuli that relate to the impulse, in this case hunger as well as the various means available to satisfy it. People have the capacity to sense or perceive stimuli through hearing, smell, taste, and so on. Perception involves incoming stimuli, as well as the mental images they create. People do not simply respond immediately to the external stimuli but rather think about, and assess, them through mental imagery.

Furthermore, people are usually confronted with many different stimuli, and they have the capacity to choose which to attend to and which to ignore.

c. Manipulation: The third stage is manipulation. Once the impulse manifested itself and the object has been perceived, the next step is manipulating the object or, more generally, taking action with regard to it.

For mead, the manipulation stage represents a crucial brief halt in the process so that a reaction does not emerge right away. When a hungry person sees a mushroom, he or she is likely to pick it up, study it, and maybe consult a guidebook to see whether that specific type is edible before eating it.

The actor uses the mushroom manipulation as a type of experimental technique to test out various theories on what would happen if the mushroom was swallowed.

d. Consummation The last stage of the act, also known as consummation or, more broadly, the act of taking action that satisfies the initial urge, is when the actor decides whether or not to eat the mushroom based on these considerations. Both humans and lesser animals can eat the mushroom, but because humans can control the mushroom and can think (and read) about the consequences of eating it, they are less likely to take a terrible mushroom. The lesser species must rely on trial-and-

error, which is a less effective strategy than humans' ability to deliberate over their actions.

Although the four parts of the act have been separated from one another in chronological sequence for discussion's sake, Mead really perceives a dialectical link between the four steps.

Self

The self implies a social process communication among humans just like all of Mead's key ideas do. Both infant humans and lower animals lack a self at birth. The self emerges via development, social interaction, and interpersonal interactions. According to Mead, a self cannot exist independently of social interactions.

The ego and mind are dialectically connected. Mead contends that on the one hand, the body does not have a distinct identity and develops a distinct identity only after the intellect does. On the other hand, the evolution of the mind depends on the self and its reflexivity. Of course, since the self is a mental activity, it is difficult to distinguish between mind and self. The self is a social process even if we could think of it as a cerebral one. Reflexivity, or the capacity to unintentionally place oneself in other people's shoes and behave in their place, is typically thought of as the process for the creation of the self. People can therefore evaluate themselves from the perspective of others.

Child development   Mead traces   the genesis of the self through two stages in childhood development.

Play Stage; Children learn to adopt a specific attitude toward themselves during the play period, which is the first stage. Only humans "play at being someone else," as lesser animals do as well. When youngsters pretend to be their parents, they learn how to assess themselves in the same way as their parents and other particular people do. They lack a more comprehensive and ordered understanding of who they are.

Game Play If the individual is to create a self in the truest meaning of the word, the following stage the game stage is necessary. In contrast to the play stage, where children assume the roles of certain others, in games children must assume the roles of all other players. Additionally, there has to be a clear connection between these

various functions. The attitude of the entire neighborhood or, in the case of a baseball game, the entire team serves as the generalized other. The capacity to assume the role of the generalized other is crucial to the self. To put it another way, one has to be a part of a community and be influenced by the attitudes that are shared by that community in order to have a self. The game demands a cohesive ego, whereas play just needs bits of a self. Me and "I" The instantaneous reaction a person has to other people is known as the "I." It is the irrational, erratic, and imaginative part of the self.

Finally, Mead believes that individuals have evolved over history, with more emphasis on "me" in more advanced cultures than "I" in earlier ones. According to Mead (1934/1962:175), the "I" reacts to the "me," which is the "ordered collection of attitudes of others which one he assumes." In other words, the acceptance of the generic other is what makes up the "me." People are aware of the "me," which implies intentional accountability, in contrast to the "I."As Mead says, "The 'Me' is a conventional, habitual individual" (1934/1962:197), conformists are dominated by "me" although everyone – whatever his or her degree of conformity—has, and must have, substantial "me." It is through the "me" that society dominates the individual. Indeed, Mead defines the idea of social control as the dominance of the expression of the "me" over the expression of the "I." Later in mind, self and society, Mead elaborates on his ideas on social control:

Herbert Blumber:
Interpretation and Methodology
Blumber was born in 1900 and studied under George Herbert Mead at the University of Chicago. After the death of Mead, Blumber continued his tradition at the University of Chicago. (Wallace and Wolf, 2022) Blumber's chief contributions to the symbolic interactionist perspective are hiswork on interpretation, the three basic premises of symbolic interactionism, structure, process and methodology. In Blumer's view according to Haralambos and Holborm (2013).

Three fundamental assumptions underlie symbolic interactionsism. First off, human beings behave based on the underlying meaning they assign to things and situations rather than just reacting to both internal and exterior inputs like physiological impulses or social pressures. Therefore, symbolic interactionism opposes both biological and sociocultural determinism. Second, meanings don't just exist at the

beginning and influence future behavior; they also emerge through the interaction process.

Meanings are partially constructed, changed, and evolved within the context of interactions as opposed to being fixed and executed. Actors do not slavishly obey predetermined rules or perform predetermined roles in the course of interaction. Thirdly, actors' interpretative techniques inside interaction settings produce meanings. Actors understand the intents and meanings of another by assuming the character of the other. Individuals adjust or alter their definition of the issue, practice various courses of action, and think about their potential effects through the mechanism of self-interaction. Thus, through a succession of intricate interpretative processes, the meanings that direct behavior emerge in the context of interaction.

Tuner (2012) noted that Blumer rejects the likening of human group life to the operation of a mechanical structure or to the functioning of a system seeking equilibrium seems to me to face grave difficulties in view of the formative and explorative character of interaction as the participants judge each other and guides their own acts by that judgment. Gestures are a key element in the interpretation process, Wallace and Wolf (2022). For Blumer, to interpret and understand the meanings of the interaction, each of the parties must take the role of the other. In other words, each must get into the other's shoes.

When people from different societies wish to understand and communicate with each other, the process of interpretation can be a doubtful and difficult one. Indeed governments employ full-time experts to help them interpret the meaning of other societies, gestures and symbols. Two symbolic interactionists, Glaser and Strauss differentiated between symbolic interaction and non-symbolic interaction. They used an actual conversation between a dying patient in great pain and obvious bodily deterioration and her nurse, Mary to illustrate the relationship between the interpretation of symbolic gestures and the change in the patient's self-image.

Glaser and Strauss (1965)
There was a long silence then the patient asked after I get home from the nursing home will you visit me? I asked if she wanted me to Yes, Mary you know we could

go on long drives together. She had a far-away look in her eyes as if day-dreaming in her, as if day-dreaming about all the things we could do together. This continued for time. Then I asked, Do you think you will be able to drive your car again? She looked at me, Mary, I know I am day-dreaming, I know I am going to die. Then she cried and said. This is terrible; I never thought I would be this way. Non-symbolic interaction occurs when an individual responds directly to the action of another without interpreting that action. Human beings in a moment of anger or in self-defense are engaging in non-symbolic interaction (Wallace & Wolf 2022).

The Three Basic Premises
Blumer's three premises, according to Wallace and Wolf (2022), address the importance of meaning in human action, the source of meaning and the role of meaning in interpretation.
a. Human beings act toward things on the basis of the meaning that the things have for them. As Blumer explains it, consciousness is a key element in understanding meaningful action.
b. The meaning of things arises out of the social interaction one has with one's fellows. As Blumer puts it, meaning is a social product.
c. The meanings of things are handled in and modified through an interpretative process used by the person in dealing with the things he encounters. Blumer insisted that a person communicates and handles meaning through a process of talking to him.

Much of Blumer's work has been concerned with developing an appropriate methodology for his view of human interaction. Blumer, according to Wallace and Wolf (2022): One would expect that starting from such a view, actual study and research would use methods and techniques that aim to penetrate into the area of inner experience. Such is the case. We find that much use is made, in social psychology, of such devices as the life history, the interview, the autobiography, the case method, diaries and letters. These devices are employed for three purposes. First, to gain a picture of the inner and private experience of the individual that seems to constitute the background for the emergence and existence of a given form of conduct.

Thus, the account given by a delinquent of his life history is held to reveal the texture of personal happenings, which presumable has rise to, and which sustains his delinquency. Second, to show the nature of the individual's subjective slant on life – the world as he views it, the values and meanings which different objects have for him, his definitions with which he seems to meet situations, his stock of attitudes and the way in which he views himself. Third, to throw light on the life and operation of the imaginative process: fantasying, evading, planning, deciding and the different ways in which in his imagination, he meets difficulties, frustrations, and problematic situations.

Blumer reveals the consistency of his position when he explains that symbolic interactionism is committed to an inductive approach to the understanding of human behaviour, in which understanding or explanations are induced from data with which the investigator has become thoroughly familiar. He explains that the scientific approach of symbolic interactionism starts with a problem regarding the empirical world and it seeks to clarify the problem by examining that empirical world, (Tuner 2012). Blumer objects to procedure of isolating variables and assuming one causes the other with little or no reference to the actor's view of the situation. According to him, social reality should be seen from the actor's perspective.

According to Haralambos and Holborm (2013). "Blumer contends that a sociologist must immerse himself in the area of life that he is attempting to study. He needs to try to understand how the actor sees social reality. Since actor meanings direct action, sociologists must observe the process of interpretation through which actors create their action. Symbolic interactionism advocates examining the ways in which people simultaneously define the outside world from the inside and recognize their own object-based universe.

Modes of Inquiry
For sociologists who want to carry out research under symbolic interactionism. Blumer advocates what he calls "direct naturalistic examination of the empirical social world which termed exploration and inspection respectively. According to Wallace and Wolf (2022): the exploratory phase has a twofold purpose. First, to provide the researcher with a close and comprehensive acquaintance with a sphere of

social life which is unfamiliar and unknown to him? Secondly, to develop focus, and sharpen the researcher's investigation so that the research problem. What is noticed and what is ignored, what are recognized as data, and the way the data are interpreted and analyzed will be based on real-world evidence... Inspection. The researcher is prepared to go to the next step, inspection, if, as Blumer anticipates, the exploratory phase is successful in giving a thorough and accurate image of the field of investigation. By inspection, I mean a thorough assessment of both the empirical nature of the relationships between the many analytical parts that are employed for analysis as well as their empirical content.

Erving Goffman (1922-1982):
Dramaturgy and the Interaction Order
Erving Goffman who was a student of Blumer specialized in face-to-face interaction. He wrote the concepts of impression management and so on. Randall Collins rated him very high in his work Conflict Sociology. He was Professor of Sociology and Anthropology at the University of Pennsylvania until his death. He was influenced by Mead which manifested in his work, the Presentation of Self in Everyday Life (Wallace & Wolf 2022): Goffman treats human beings as active and knowledgeable. In stigma, he illustrated for us the creativity of deviant or stigmatized persons who managed to preserve a sense of self when the cards are stacked against them. We have already shown how his keen observations in Asylums revealed an underlife in a mental hospital where inmates resisted every effort to strip away old self.

In his work, Goffman combined several methods used by symbolic interactionists: participant observation. Supplemented by data from case histories, autobiographics and letters, he described his approach in Asylums as a symbolic interaction framework for considering the fate of the self. Mead's concepts of the self are, in fact, a central theme in much of Goffman's work… Goffman's great interest in the forms of interaction and his ingenuity in flashing out sociological concepts in his descriptions of face-to-face interaction were indeed reminiscent of George Simmel".

Dramaturgy and Everyday life
Dramaturgy is the art of dramatic composition and the theatrical representation. In his work presentation of self in Everyday Life, he takes the dramatic situation of

actors and actresses on stage, and applies the theatrical representation to the everyday lives of ordinary women and men who are acting out their roles in the real world. Two of Goffman's most fruitful dramaturgical concepts are the front and back regions according to Wallace and Wolf (2022): The front is that part of the individual's performance which regularly functions in a general and fixed fashion to define the situation for those who observe the performance. Front includes setting (furniture and other items supplying the scenery and stage props): and it also includes personal front or items of expressive equipment, like insignia of office or rank, clothing, sex, age, racial characteristics, size, posture, speech patterns, facial expressions and body gestures…

The back region, by contrast, is the place closed to and hidden from the audience where the techniques of impressions managements are practiced. Many forms of assistance to the actors are given in the back age region. For example, adjustment of costumes and prompting. It is also a place where the performer can relax. He can drop his front, forego speaking his lines, and step out of character. Backstage is where the actors do not need to engage in impression management they can be themselves. The front region includes all things that are observable by the audience while the actor is on stage. Simply, it is an attempt to manipulate the audience. His basic questions to us aren't we all con artists after all?

The interaction order
In his domain of face-to-face social interaction where two or more individuals are physical in one another's presence (Wallace & Wolf, 2022). Goffman's attempt to make the case that the interaction order should be treated as a substantive domain in its own right. He outlines some of the basic units and recurrent structures and processes of the interaction order, from the smallest to the largest. (1) Persons, whether single, couple, files, processions, or queues. (2) Contacts, either through physical co-presence, telephone conversion or letter exchanges. (3) Encounters or arrangements, in which persons come together into a small physical circle as participants in a consciously shared, interdependent undertaking (for example, card games, meals, lovemaking, and service transactions). (4) Platform performance, where activity is set before an audience (for instance, a talk, a contest, a formal meeting, a play, a musical offering. (5) Celebrative social occasions, gatherings of

individuals in honor of some jointly appreciated circumstances where participants arrive and leave in a coordinated way. This last unit is the largest interactional one he mentions, one which can be engineered to extend over a number of days. Goffman argues that the interaction order at the microscopic order has direct bearing on the microscopic order.

Summary of Symbolic Interactionism: Human beings, according to the symbolic interactionist theorists act toward things on the basic of meanings which objects and events for them. According to Igbo (2003): Interactionism focuses on the process of interaction in particular social contexts. Every action has meaning and its meaning can only be uncovered or understood by discovering the meaning which actors give to their actions. Meanings direct actions and they also derive from actions. Meaning are not fixed but constructed, reconstructed, and negotiated in the interaction process. Rules and roles exist but they are vague, imprecise and open to negotiation.

Men are not passive reactors to overarching social forces and conditions but rather active creators of their social world. Individuals are not passive enactors of social roles provided those by the social system neither are they helpless robots mercilessly controlled by economic forces. Instead, roles are unclear, ambiguous and vague and social actors usually find enough room within the scope of the roles (or rules) to negotiate, maneuver, improvise, and create action, even criminal action. At the very best, roles provide very general guidelines for action. In actual interaction situations, they become subject to variable application and enforcement depending on emerging definitions of situation. From interactions with other people, an individual develops a self-concept or a picture of himself. And this has an important influence on him because people tend to act according to their self-image i.e. according to how they think others see them. From the perspective of interactionist theory, human behaviour proceeds from negotiated meanings which are constructed in the course of ongoing interactions.

With respect to social order, interactionist theory presents the view that social order results from "interpretative procedures" used by social actors in the process of interaction. Social order is thus a negotiated order', which derives from meaning that are negotiated in the process of interaction, and which involves the mutual

adjustment of the actors involved in interaction situations. Therefore, by a series of behavioural adjustments by social actors based on the mutual reconciliation of meanings, social order – the orderly, regular and patterned process of interaction – is established.

Critique of symbolic interactionism

The study of human interaction in a vacuum has frequently been charged against symbolic interactionists. They tend to concentrate on small-scale face-to-face interactions with little regard for their historical or social context, according to Haralambos and Holborm (2013). They have largely ignored the historical events that preceded them or the larger social context in which they occur in favor of focusing on specific instances and interactions.

The lack of attention given to these aspects has been viewed as a severe omission since they have an impact on the specific interaction circumstance. As a result, Ropers contends in a critique of Mead that "The activities that he observes men participate in are not historically defined linkages of social and historical continuity: they are essentially events, exchanges, encounters, and circumstances... Critics contend that meanings do not emerge spontaneously in social contexts. Thus, Maxists have claimed that class relationships play a significant role in the meanings that function in face-to-face encounter circumstances. From this viewpoint, interactionists have failed to explain the most significant thing about meaning: the sources of their origin.

Though critics acknowledge symbolic interactionist with correction to the excesses of societal determinism but they went too far. According to Ntunde (2002)

a. It has given up on conventional scientific technique. The critics argue that just because the content of consciousness are qualitative, does not mean that their exterior expression cannot be coded, classified, even counted. Science and subjectivism are not mutually exclusive

b. Mead's concepts of mind, self, I and me are vague ambiguous and contradictory. That some of her basic concepts are confusing, imprecise and incapable of

providing a firm basis for theory and research. It is difficult to operationalize them.

c. The lager structures are down played or ignored.

d. Symbolic interactionism is not sufficiently microscopic. It has been criticized for ignoring such psychological factors as needs, motives, intentions and aspirations. They ignore the psychological factors that might impel the actor.

e. The major criticism has been of its tendency to down play or ignore large-scale social structures. They deny the existence of social structures and the impact of the macro-organizational features of society on behavior.

This theory, which functions at a micro level, is interested in the significance that is attached to symbols and both spoken and nonverbal human contact. It is commonly acknowledged that people use language and symbols to exchange meaning in order to make sense of the social world in which they live.

Symbolic interactions is a theory that examines how individuals connect with each other. It argues that people's actions are dictated by the meaning they assign to objects, meanings that are unique to each individual and subject to change throughout time.

Example of Symbolic Interaction
• Outlining how teachers relate to one another. A student behaves in a way that is in line with social norms. This micro-approach concentrates on how individuals connect with one another and how they understand that relationship.

Three Premises of Symbolic Interaction
The three presumptions are

1. Humans behave toward objects based on the significance such objects hold for them.
2. Social connection and collective existence provide meanings.
3. The person uses an interpretive process to handle and modify these meanings in order to make sense of what he witnessed.

Examples

When someone alters their perception of themselves and finds value in other people they encounter

Symbolic integrationists contend that marital and family relationships are predicated on the negotiation of meanings and that engaging in shared activities fosters emotional bonds. The interactive viewpoint highlights how symbolic rituals help families strengthen and revitalize their ties.

Principle of Symbolic Interactionism
1. Humans respond to objects according to the meaning they assign to them.

2. These interpretations derive from social interaction.

3. Individual avenues of action come together to form social action.

The main argument of symbolic interaction
Simply put, reality is what individuals interpret their interactions to be.

The primary defence of social interaction reality is that it is only what individuals perceive it to be based on how they interpret interactions.

To sum up, social constructs are formed by the language and symbols we use in daily encounters, and they influence how we interact with one another and interpret society.

The idea known as "gender, symbolic interaction" holds that interpersonal interactions shape an individual's gender. When someone wears women's clothes despite having biological male genitalia, for instance, they may be perceived as having a feminine gender in symbolic interactions.

Strength
It is comprehensive, possesses a strong explanatory capacity, and has significant policy and clinical practice ramifications.

Symbolic interaction in sociology
In other words, humans are social actors who must modify their conduct based on the activities of other social actors. This approach focuses on how we act or make deliberate choices about our behavior that precede on how we understand situations.

Social interaction in real life

Our interactions and social settings shape the way we show ourselves and interact with others. Speaking with friends is not the same as speaking with our grandparents or teachers.

Main features of Symbolic Interaction

1. It is a blessing that humans are able to think.

2. Social interaction influences one's ability to think.

3. Social interaction has the power to change a symbol's meaning.

4. By interpreting the circumstances, these meanings enable people to change their interpretations.

The idea that communication and social interaction are the means by which social worlds are made sense of is the foundation of the social interactions perspective.

Weakness

1. Because symbolic interactionism focuses on interactions that occur at the micro level, it disregards the significance of power hierarchies and the larger societal structure.
2. The information used to gather interactions is observational rather than experimental or qualitative.
3. Because it places a greater emphasis on the individual than on the macro level of social interpretation, it may not be able to fully represent the bigger societal challenges.

CHAPTER EIGHT
PHENOMENOLOGY

The goal of the sociological method known as phenomenology is to shed light on the function that human awareness plays in the creation of social activity, social circumstances, and social worlds. Phenomenology essentially holds that society is a product of human endeavor. Alfred Schutz's social phenomenology had an impact on the growth of the social constructionist and ethnomethodology. It was first proposed by Edmund Husserl as a way for human neonates to start developing the abilities needed to act as productive members of society.

The Encyclopedia of sociology defines phenomenology as a method in philosophy that begins with the individual and his own conscious experience and tries to avoid prior assumptions, prejudices and philosophical dogmas. Phenomenology thus examines phenomena as they are apprehended in their immediacy by the social actor. Phenomenological sociologists once study how people define their social situations once they have suspended or bracketed their learned cultural notions. (Wallace & Wolf, 2022).

"People who question the way their world is ordered, or who find themselves in a subordinate position will acquire many insights into their situation if they put the lens of this perspective". Phenomenology according to Natanson (1982) is a genetic term to include all the positions that stress the primary of consciousness and subjective meaning in the interpretation of social action".

This was a rejection of the positivist, naturalistic or empiricist approach proposed by earlier philosophers and founding fathers of sociology as a discipline. These phenomenologist criticized positivism, naturalism or empiricism that is used in the sciences for the assumption that man can truly, by using the five senses they have, investigate the world around them and build up a body of knowledge that accurately reflects the reality of the outside world. This they called native empiricism because of the idea that the human mind is a *tabula rasa.* According to Husseri, the human mind is not empty or passive. Rather it has an active consciousness and everything is known to people is available to them through their own consciousness.

Husserl talks of intuition as a form of rational consciousness and, as such, the source of authority for knowledge. He states that "to have a meaning or to have something in mind" is the cardinal feature of all consciousness, that, on account of which it is not only experience generally but meaningful experience". According to Aron Gurwitsch (1967), the term meaning must be understood 'in a very general sense beyond the special case of symbolic expression'. One does not attach meaning he argues that phenomenology refuses to accept forms of concepts of the problem at hand, and in consultation with the conscious individual (Armstrong, 1976). According to Armstrong, phenomenology rejects any notions or research methodologies that are accepted before the issue at hand has been thought through and discussed with the aware people.

Therefore, the primary responsibility of the phenomenologist is the study of human consciousness. It calls into question the objectivity and positivism of scientific knowledge. Husserl urges the study of consciousness while "bracketing," or excluding, the outside world. A criticism of positivist sociology is presented before introducing the phenomenological approach. This entails examining human civilization using techniques from the physical sciences (Igbo, 2003). The claim made by phenomenology is that sociology works with a distinct sort of subject-matter human society and human behaviorand rejects the assumptions and procedures of positivism in sociology. The methodologies of natural science cannot be used to investigate man and society since the subject matter of sociology differs fundamentally from that of natural science.

They contend that sociology studies aware human beings whose actions are motivated by feelings, meanings, and goals. Igbo (2003) stated: The human being possesses ideas, convictions, sentiments, goals, and an understanding of what it is to be human. He observes events, interprets them, and gives his own and other people's actions significance. In contrast to matter, man acts, guided by meanings and other irrational forces within himself. He does not passively "respond" to external stimuli. According to phenomenologists, if man's behavior does truly come from "inner sources" (as it does), sociologists must look for these facets of the subjective character of man that influence behavior in order to comprehend human activity.

A philosophical movement that examines the formal structure of the objects of awareness and of warrens itself in abstraction from any assertions about existence, the study of the evolution of human consciousness and self-awareness as a precursor to or a component of philosophy. The philosophical study of perceived strange individuals or occurrences as they occur without any additional investigation or justification is known as phenomenology. Studying the occasional green flash that occurs immediately before or after sunset is an example of phenomenology.

The phenomenological approach is a method of qualitative inquiry that places an emphasis on experimental live (aspects of a particular construct, that is, how the phenomenon is experienced at the time it occurs, rather than what is thought about this experience or the meaning ascribed to it later) aspects of a particular construct. The basic goal of phenomenology, a philosophical movement that began in the 20th century, is to directly investigate and describe phenomena as they are consciously experienced, without speculating on their causes and with as little underlying preconception and presupposition as possible.

The Forerunners of Phenomenology
Edmund Husserl (1859 – 1938)
Edmund Husserl a German philosopher who was often credited as the founder of phenomenology though most of his ideas have been transformed by contemporary phenomenologists (Turner, 2012). Husserl's ideas, though, have been selectively borrowed and used in ways that he would not condone, to develop modern phenomenology. According to Haralambas and Holborn (2004) its emphasis is upon the internal workings of the human mind and the way that humans classify and make sense of the world around them. Phenomenologists insist that individuals only come into contact with the outside world through these senses: touching smell, hearing, sight and taste for them, it is not possible to know about the outside world except through the senses.

In reviewing Husserl's contribution, several features of his work will be highlighted (1) The basic philosophical dilemma (2) The properties of consciousness (3) The critique of naturalistic empiricism and (4) The philosophical alternative to social science". Husserl's basic ideas, according to Turner (2012), which now serve modern phenomenology, can be summarize as follows:

1. The emphasis on the abstract process of consciousness stimulated thinkers to inquire into how the basic mental processes of individuals shape the nature of the social world. Rather than viewing the world as imposed upon consciousness, concern shifted to how it is created out of the subjective processes of the human mind.

2. The concern with the creation of a life world led scholars to question how humans create a sense of reality and how this sense of reality are opposed to some "really real" external world can be the main ingredient in resolving the problem of order.

3. The critique of social science has served others in phenomenology who suggest that an objective science of humans may not be possible, or at the very least, will not be the same as the science of the physical world.

4. The failure of Husserl's radical solution appears to have convinced phenomenologists that understanding of human consciousness and social reality can only occur by examining individuals in actual interaction (not in bracketed, radical abstraction).

Alfred Schutz (1899 – 1959)

His contribution according to Turner (2012) resides in his ability to blend Husserl's radical phenomenology with Max Weber's action theory and American interactionism. This blend was, in turn, to stimulate the further development of phenomenology and the emergence of ethnomethodology. In Schutz's view, according to (Turner. 2012). "Weber simply assumes that actors share subjective meanings, lending Schutz to ask: Why and how do actors come to acquire common subjective states in a situation? How do they create a common view of the world? This is the problem of inter-subjectivity and it is central to Schutz's intellectual scheme".

Zander (2006) summarizes Schutz's as saying that: How is it possible that although I cannot live in your seeing of things, cannot feel your love and hatred, cannot have an immediate and direct perception of your mental life as it is for you – how is it that I can nevertheless share your thoughts, feelings, and attitudes? For Schutz, the problem of inter-subjectivity is here encountered in its full force.

Schutz's Phenomenological Orientation

Socialization enables societal members to act in their social world appropriately. He believed that the stock knowledge acquired gives a frame of reference as they pragmatically act on the world around them. Turner observed that several features of this stock knowledge at hand are given particular emphasis by Schutz:

1. People's reality is their stock knowledge. For the members of a society, their stock knowledge constitutes a paramount reality – a sense of absolute reality that shapes and guides all social events. Actors use this stock knowledge and sense of reality as they pragmatically seek to deal with others in their environment.

2. The existence of stock knowledge, which bestows a sense of reality on events gives the social world, as Schutz argued along with Husserl a take-for-granted character. The stock knowledge is rarely the object of conscious reflection but rather an implicit set of assumptions and procedures which are silently used by individuals as they interact.

3. Stock knowledge is learned. It is acquired through socialization within a common social and cultural world, but it becomes the reality for actors in this world.

4. People operate under a number of assumptions which allow them to create a sense of a "reciprocity of perspectives" (a) others with whom an actor must deal are considered to share an actor's stock knowledge at hand (b) others may have unique components in their stock knowledge because of their particular biographies, but these can be ignored by an actor when dealing with others.

5. The existence of stock knowledge, its acquisition through socialization, and the assumptions that give actors a reciprocity of perspectives all operate to give actors in a situation a sense or presumption that the world is the same for all and it reveals identical properties for all. What often holds society together is this presumption of a common world.

6. The presumption of a common world allows actors to engage in the process of typification. Action in most situations, expect the most personal and intimate, can proceed through mutual typification as actors use their stock knowledge to categorize each other and to adjust their responses to these typifications. With typification, actors can effectively deal with their world, since every nuance and characteristic of their situation does not have to be examined. Moreover, typification facilitates entrance into the world; it simplifies adjustment because it

allows for humans to treat each other as categories or as typical objects of a particular kind.

The state of current phenomenology

Phenomenology varies in their willingness to acknowledge an external social world independent of people's subjective states of consciousness. Turner (1982) observed that: Some argue for a bracketing of assumptions about an external world – suggesting much like Husserl that a prior concern must be processes of consciousness that create this world. Others argue that the exploration of human consciousness must be systematically linked to events in the external world: what is clear, however, is that current phenomenology, to the degree that it is to be distinguished from Chicago School Symbolic Interactionism, has yet to become a unified or coherent theoretical perspective. It represents, at present, a series of criticisms of current theorizing and a set of assertions about the primary of studying the processes of human consciousness.

In American sociology, the concerns of phenomenologists have been extended by enthnomethodologists. While enthnomethodologists often disagree, the legacy of Husserl and Schutz has been extended into an alternative theoretical paradigm – one that challenges the assumptions of most sociology theory.

Phenomenology is a philosophy of experience that holds that human experience is the ultimate source of all meaning and value.

Is the study of phenomenology, which includes the appearance of objects or objects that appear in our experiences and the significance that these things have for us. Phenomenology examines conscious experience from a first-person, subjective perspective.

Phenomenology research is a type of qualitative research that looks closely at non-numerical data, employs interview and observation rates, and aims to comprehend the universal experience through interviews with respondents and an analysis of their perspectives regarding their experiences.

A study of the feelings and experiences of family members waiting for a loved one undergoing major surgery is an example of phenomenology research. This might

shed light on the incident's character from a wider familial standpoint Edmund Hassel.

A fundamental tenet of phenomenological design is the portrayal of the core of the human experience from the viewpoint of the person. Phenomenology study seeks to characterize and analyze each person's subjective experience, with a particular emphasis on comprehending the relevance and meaning of lived experience.

Use of phenomenology

Social scientists investigate using phenomenology to:

1. Examine people's real-life experiences to learn about their motivations and actions.

2. Increase one's understanding of a certain phenomenon

3. Raise consciousness regarding the phenomenon

Two main approaches to phenomenology

  ➢   **Descriptive - Edmind Hurssl**
  ➢   **Interpretative - Heidegger**

A research method called phenomenology examines how people see, comprehend, and experience the phenomenology they come across in the cosmos in which they exist. Phenomenology's primary objective is to comprehend the participant's perspective and experience of the world, and it demands that the researcher set aside all biases and outside influences.

Advantages of Phenomenology
It provides a comprehensive and in-depth understanding of the human experience, with data-driven outcomes. The fact that it depends on the subjects and necessitates result interpretation is a restriction, though. Phenomenological inquiry aims to explain the nature of things by using human experience as its primary source of information. It is an investigation into the significance these items hold for the people you are researching.

In sociology, **phenomenology,** sometimes known as **phenomenological sociology**, studies the idea of social reality, or Lebenswelt or "Lifeworld" in German, as the result of intersubjectivity. The application of phenomenological concepts in sociology is distinct from other social science applications of social science applications, as phenomenology examines social reality to explain the creation and nature of social institutions. Social phenomenologists discuss how reality is constructed by society. They see social order as a product of daily interaction, frequently observing social interactions to identify strategies people employ to preserve their social connections.

According to phenomenology, social reality cannot be objectively or factually observed. It is believed that lived social reality is what gives rise to its different expressions, which include institutions, organizations, social classes, and so forth. Thus, these social reality manifestations are seen as "objects-constituted-in-and-for-consciousness". In sociology, the process by which these forms emerge as byproducts of awareness is called typification.

Examples of phenomenological research
Sociologists frequently use phenomenological research to gain a deeper understanding of the populations they are studying. A study of the feelings and experiences of family members waiting for a loved one undergoing significant surgery might be one example. This might shed light on the incident's character from a wider familial standpoint. Phenomenological research is useful and prevalent in corporate contexts, nevertheless. The method is frequently applied, for instance, in branding research. In this case, how the brand is perceived by the public matters more than how the company views itself. Market researchers that study branding try to understand the audience's perceptions of the brand and its offerings by seeing how they interact with it. The data that is obtained can be utilized to modify marketing and corporate strategy in order to incite future brand sentiment that is more favorable or powerful. (Free AI content analysis generator 2020)

The 4 characteristics of phenomenological research design (Free AI content analysis generator 2020)
The specifics of phenomenological research vary depending on the topic under investigation. To guarantee enlightening and useful results, all study designs should incorporate the following four fundamental principles:

1. **An emphasis on how something is perceived by the audience**. The emphasis is always on how a narrowly defined audience interprets a given experience or event and what it means to them.

2. **Absence of bias or previous influence on the researcher**. The researcher must discard any preconceived notions and preconceptions from the past. They ought to concentrate solely on the audience's perception and understanding of the event.

3**. Descriptive focus with a focus on research findings**. Research reports are typically very detailed. The audience should be the primary focus of the researcher's description, thus it should be as detailed as feasible.

4**. Linking the objective to personal experience**. Both the audience's interpretation of their own experience and the researchers' observations of how they saw the event must be described.

CHAPTER NINE
ETHNOMETHODOLOGY

Ethnomethodology borrows and extends ideas from both symbolic interactionism and phenomenology. In extending the ideas of these schools of thought, however, ethnomethodology begins to posit a different view of the world – thus making it an alternative paradigm in sociology. Ethnomethodology means the study of the methods used by people. According to Haralambos and Holborm (2013), "Ethnomethodology means the study of the methods used by people. It is concerned with examining the methods and procedures employed by members of society to construct, account for and give meaning to their social world. Ethnomethodologists draw heavily on the European tradition of phenomenological philosophy and in particular acknowledge a debt to the ideas of the philosopher – Sociologist Alfred Schutz (1899 – 1959).

The premise that society only exists to the extent that its members believe it to exist is one that many ethnomethodologists start with. (The interactionist word actor is replaced with the term member.) Ethnomethodology is frequently viewed as a phenomenological approach because of its emphasis on the member's perception of social reality. A growing perspective with a variety of perspectives is ethnomethodology. Ethnomethodology is concerned with how people organize their daily lives. Ethromethodology is more interested in the artistic procedures that generate both sorts of structures than it is in micro or macro structures (Riteher, 2022).

In conclusion, ethnomethodologists are more interested in the artistic processes that give rise to both micro and macro structures rather than the structures themselves. The reflexive accountability of ethnomethodology is one of Garfunkel's main comments regarding it. Actors use accounts to explain (describe, critique, and idealize certain events) (Bittner, 1973; orbuch, 1997). In order to make sense of the world, individuals use accounting as a method of keeping accounts.

In addition to examining people's stories, ethnomethodologists pay close attention to how narratives are presented and received (or rejected) by others. This is one of the causes behind ethnomethodologists' obsession with conversation analysis. As an

illustration, when a student tells her professor why she didn't show up for an exam, she is providing an account. For her professor, the student is attempting to make sense of a situation.

Ethnomethodologists are interested in the lecture of that account but more generally in the accounting practices (Sharrock & Anderson, 1986) by which the student offers the account and the professor accepts or reject it. In analyzing accounts ethnomethodologists adopt a stance of "ethnomethodological indifference." In other words, they examine the accounts in terms of how they are applied in actual practice rather than judging the essence of the accounts. They are interested in both the accounts and the procedures that speakers and listeners must use in order to provide, comprehend, and accept or reject accounts (for more in this, see young, 1997).

The organization of daily life and how the actor holds himself accountable in the environment are both topics of ethnomethodology. "Ethnomethodology relates to the research of the logical characteristics of indexical expressions and other practical activities as contingents, on-going successes of structured artistic practices of everyday life," writes Garfunkel (1967).

The most current perspective frequently used in social and anthropological studies is ethnomethodology. In contrast to the phenomenological approach, ethnomethodology is based on the premise that society only exists in its members' perceptions (actors). By way of definition, ethnomethodology means "the study of the methods used by people" (Haralambos, 2013). While all the other perceptive in sociological and anthropological studies assume the existence of some form of *order* in society and proceed to explain its origin and persistence or change, ethnomethodology either suspends or abandons the belief that an actual or objective social order exists.

Ethnomethodology, according to Igbo (2003). "Takes the view that society exists only in so far as members perceive it (or maybe we should say describe it) to exist. So that nothing exist except members of a society perceive, or account for it as such. In this view, ethnomethodology enjoys affinity with phenomenology which also emphasizes the individual's particular view of social reality. Because of this common emphasis ethnomethodology has come to be regarded generally as a phenomenogical approach".

Conventional mainstream sociological theory based on positivism assumes that social life is ordered and regular. "That human behaviour is systematic, patterned and predictable, and that social order objectively exist. Ethnomethodology claims that there is no objective social order. It only appears to exist because of the way members perceive and interpret social reality. As far as ethnomethodologists are concerned, the appearance of social order is only a fictive imagination a convenient fabrication constructed by members of society in order to help them make sense of the social world. Thus, specifying the methods and techniques used by members of society for creating a sense of order is a major task for ethnomethodologists. Ethnomethodology simply means the analyzing of the methods that members of the society employ to live. Their goal is to study the taken-for-granted ways in which conversation is organized. They are interested with the relationships among utterances in a conversation rather than in the relationships between speakers and hearers (Ntunde (2002).

According to Ntunde (2002), the term "ethnomethodology" literally refers to the techniques individuals utilize on a regular basis to carry out their daily activities. The idea of the world as a continual practical achievement is prevalent. Despite being perceived as rational, people often make decisions based on common sense rather than formal logic. They spend a lot of time examining individuals' accounts as well as the manners in which accounts are presented and either accepted or rejected by other people. This is one of the causes of their obsession with dialogue analysis. A student is providing an account, for instance, when she explains to her professor why she skipped a test. She is attempting to explain a situation to her professor.

Ethnomethodologists are interested in the nature of that account but more generally in the accounting practices by which the student offers the account and the Professor accepts or rejects it. According to Stephen (2006) Ethnomethodology Garfunkel's legacy to sociology has been enormous, as his students have taken up and developed his ideas in a continuing dialogue which has seen what was once dismissed as California sociology take deep and lasting hold in sociological communities in Boston, Manchester, the Netherlands, Australia, Japan - in fact, the International Institute for the Study of Ethnomethodology and Conversation Analysis, which hosts

biennial conferences and unites a plethora of smaller localized associations of practitioners through its website, has members from all five continents.

Since then, ethnomethodology has had an impact on every field of sociology where the study of common people interacting has been acknowledged as essential. It does this by emphasizing daily living as an accomplishment, collective sense production, and the primary role of discourse as a social activity. In contemporary elite studies and performance analyses of politicians, gurus, and media personalities, there has been an emphasis on the ordinary and routine aspect of the exceptional as a result of Garfunkel's unique insight into the remarkable nature of the ordinary. It has been noted that ethnomethodology has a specific place in the sociology of health and medicine, education, public administration, professions, gender studies, media studies, social studies of science and technology, and management, strategy-making, organization, and virtual organization.

However, many writers and thinkers who frequently employ concepts like "reflexivity," "indexicality," and "situated action" have also been influenced by ethnomethodology, sometimes without their impact being acknowledged[1], 'practice'/common sense' 'stock of knowledge' and 'member shipping' amongst others. Garfunkel's views are still razor-sharp and timely, as Lynch's insightful critique of the popular practice of using the idea of reflexivity as a unique and war-ranting property of modern (social) research in 2000 shows. By examining the connection between ethnomethodology and the new socially situated learning theory through their approach to practical action.
Steven Fox takes up the issue of the importance of existing ethnomethodological understandings for new areas, or areas in which their potential contribution has been neglected. Fox contends that the new social learning theory's emphasis on practice-based theorizing does not give enough consideration to the existing ethnomethodological knowledge of practical activity. Fox uses examples from two stages of Garfunkel's work to illustrate the ethnomethodology's approach and highlight the concepts of "inquiry" and "labor," and she then analyzes possible implications for the advancement of the new practice-based social learning theory.

One of the main contrasts is that ethno methodology views interpretative labor, whether it be theoretical or practical, as a continual task needing effort, education,

and time. In other words, it views interpretive work as a type of learning that takes place in the job itself rather than the mind. It is more instructive to view learning as a process that can be seen to be a temporal course of work in the actual indexical detail of its practical actions rather than as a process that is hidden in the mind illuminated by and accessible only to the application of the appropriate general theory. The practices of learning are almost always more interesting than the theories used to explain them. The location where a youngster is "learning how to talk" provides proof for the suggestion.

Adults frequently treat children as "good-enough" (though not fully competent) members; infants can attain membership status not only with reference to displaying a mastery of language, but possibly by displaying a mastery of communication. Membership is indeed a dynamic and concerted accomplishment in context. Forrester and Reason are able to further observe that mastery of language is itself a conscientious accomplishment because speakers display membership by not drawing attention to the fact that they are in fact already a competent member, whereas one of Garfunkel and Sacks' insights was that speakers display membership in a social setting by displaying language mastery (Stephen, 2006).

It must be acknowledged that there are now more and more sectors in which ethnomethodology is being used with varying degrees of accuracy. Regarding its apparent institutional importance for the study of administration and organization, ethnomethodology is once again advancing, particularly in the study of management processes like decision-making, negotiation, policy, and strategy-making. (See, for example Boden, 1994; Samra-Fredericks, 2004a, b). It is timely therefore to note more generally in welcoming new participants to the ethnomethodological conversation that there remains much to talk about: the range of current practices and applications of ethnomethodology; continuities, divergences, conflicts and critiques in and around the ethnomethodological canon; theoretical developments including reassessments of the theoretical and philosophical antecedents of ethnomethodology and its treatment of core concepts such as power; relations between ethnomethodology and other branches of social science and the potential for multidisciplinary and multiple method/paradigm study; and the incorporation of

continuing technical developments in fieldwork practice allowing the close examination of communication in ordinary settings beyond talk.

The papers in this section do two things - first they open up new dimensions of the issues they address for those already versed in ethnomethodology and conversation analysis, and provide new insights for the field; second, they reaffirm Garfunkel's view that the rigorous non-positivistic micro-study of natural social interaction can illuminate the most foundational sociological issues. They do this in a way that hopefully will also open up the excitement and relevance of ethnomethodology for those social inquirers not so familiar with its ideas and practices, facilitating links and building bridges for future work. Stephen (2006)

Harold Garfunkel (1917)

The Founder of Ethnomethodology. His work, studies in ethnomethodology established ethnomethodology as a separate theoretical perspective. (Wallace & Wolf, 2022) noted that studies in Ethnomethodology are replete with references to Schutz, and Garfunkel says that his own work is heavily indebted to Schutz. Parson's influence is less obvious but relates to a point that is fundamental to both functionalism and ethnomethodology: an underlying trust as the basic of human behaviour… Garfunkel wants to break the taboo on questioning the social order and uncover the taken-for-granted assumptions or myths that are operating in the interaction situation. For Garfunkel, ethnomethodology denies the functionalist's suggestion that social facts have a reality of their own that impinges on the individual. Rather, ethnomethodology studies the processes, which people invoke certain taken-for-granted rules about behaviour with which they interpret an interaction situation and make it meaningful. To ethnomethodology, the interpretative process itself is a phenomenon for investigation. (Wallace & Wolf, 1982). The emphasis, in this perspective, is on description and the subject world. They are interested in the interpretations people use to make sense of social settings.

For Garfunkel, according to Wallace and Wolf (2022), Accounting is people's ability to announce to themselves and others the meaning they are getting out of a situation. Accounts involve both language and meaning; people are constantly giving linguistic or verbal accounts as they explain their actions". Contextuality and indexicality are at

the centre stage in Garfunkel's discussion of ethnomethodology. (Turner, 2012), "Exchange of utterances can be regarded as doing things with words. As examples, he cites the duo of a wedding ceremony, the I apologize after stepping on someone's toe and the I will bet you five dollars that Christ Evert will win and he argues that these utterances are clearly activities. Because accounts are in the form of talk descriptive sentences of actual conversation and respondents own interpretation of conversations word-of-word, are important data for ethnomethodologist. This is illustrated by the methods used by sociologists who are doing ethnomethodology".

Doing ethnomethodology
The various methods that have been used by ethnomethodologists to gather data for analysis, according to Turner (2012), include open ended, or depth interviews; participant observation; video-taping; the documentary method of interpretation and ethnomethodological experiment. The meaning that individual imparts to everyday life situations is of prime importance to ethnomethodologists. David Sudnow (1967) used his study of bereaved person to show the importance of depth interview with participant observation to highlight the problematic area of one's everyday life.

Bereaved persons apparently have considerable difficulty in their management of the properties of their own situation. They frequently don't know at what point they should undertake activities typically engaged in prior to death, and a large part of their difficulty derives from the sheer fact of their known status as a bereaved, which leaves them open to being treated sorrowfully no matter how they might conduct themselves. It is felt that only with time do they lose their status as bereaved in the eyes of others and cease to encounter treatments as a grievous person, and that time can often come long after they have ceased regarding themselves in that fashion.

Ethnomethodologists emphasize the participant over the observer's role. They believe that researchers must be part of the world they are studying and have adequate knowledge of it. Psathas (1976) concluded that it is like learning how to swim. "Though a person can learn a lot from reading books about swimming, the only way to become a swimmer is to do it, to get in the water and swim". Ethnomethodologists argue that conventional sociologists have misunderstood the nature of social reality. "They have treated the social world as if it had an objective

reality which is independent of members' accounts and interpretations" (Haralambos & Holborm, 2013). They argue that members of the society in their everyday life use the same method of study like the conventional sociologists. Therefore, they see only little difference between them.

A method of sociological analysis that examines how individuals use everyday conversation to construct a common-sense view of the world One of the most famous examples of ethnomethodology is Grafinkel's study of jurors' work (Garfunkel, 1967). Garfunkel demonstrated how Jurors' are engaged in a number of decisions deciding between what is fact and fiction, what is credible and what is publicly agreed. A sociological theory known as ethnomethodology is predicated on the idea that by upsetting a society's norms, you might learn about its underlying social structure. How do individuals explain their behavior is a topic explored by ethnomethodology.

People exchange glances, nod in agreement, pose and answer inquiries, etc. The discourse breaks down and is replaced by another type of social scenario if these techniques are not applied effectively. The American sociologist invented ethnomethodology, an ethnographic approach to sociological research. Harod Garfunkel's job is to record the ways that people in society interpret their surroundings.

Ehnomethodologists have conducted their studies in variety of ways, the point of the investigation is to discover the things that persons in particular situations do, the methods they use, to create the patterned orderliness of social life. Leading figures in the field have repeatedly emphasized that there is low obligatory set of methods employed by ethnomethodology' and no prohibition against using any research procedure whatsoever if it is adequate to the particular phenomena under study (Dong Maynard & Steve Glayman, 1991).

Critique of Ethnomethodology
Ethnomethodology's criticism of mainstream sociology according to Haralambos and Holborm (2013) "Has been returned by those it has labeled as conventional or 'folk' sociologists. Its critics have argued that the members who populate the kind of society portrayed by ethnomethodologists as to lack of any motives and goals… There is little indication in the writings of ethnomethodologists as to why people

want to behave or are made to behave in particular ways. Nor is there much consideration of the nature of power in the social world and the possible effects of differences in power on members' behaviours". According to Ntunde (2002), the criticism are as follows:

a. They are accused of focusing on trivial matters and ignoring the crucially important issues confronting society today. The proponents response is that they are dealing with the crucial issues because it is everyday life that matter most.

b. It has lost sight of its phenomenological roots and its concern for conscious cognitive processes; instead of focusing on such conscious processes, they focus on conversation analysis.

c. They fail to account for the goals and motives of actors about the reasons for behaviour. The differences in power, institutions, constraints and influence in society are not taken account of.

Nevertheless, ethnomethodology has been criticized on various grounds. The problems come from the method, one of which is the investigation of the ways in which accounts are made. It has been argued that this act is itself subject to the same stringencies as the accounts it looks at. It makes it pertinent to accounts for the ways in which the first investigator makes his account, but this in itself will subject the same stringencies. The choice of the point at which to stop is arbitrary. It has also been argued that ethnomethodological accounts are merely different in nomenclature and not necessarily better. Ethnomethodology has also been accused of portraying human beings as motiveless and failing to consider power relationships that exist in society and which can influence the accounts that are considered.

Criticism of Traditional Sociology

Ethnomethodologists criticize traditional sociologists for imposing their sense of social reality on the social world (Mehan & Wood, 1975). The believe that sociologists have not been attentive enough to, or respectful enough of the very world that should be its ultimate source of knowledge (Sharrock & Anderson, 1986). More extremely, sociology has rendered the most essential aspects of the social world (ethnomethods) unavailable and focuses instead on a constructed world that conceals everyday practices. Enamored of their own views of the social world, sociologists have tended not to share the same social reality as those they Study as

Mehan and wood put it, in attempting to do a social science, sociology has become alienated from the social (1975).

Stresses and Strains in Ethnomethodology

While ethnomethodology has made enormous strides in sociology and has demonstrated, especially in the area of conversation analysis, some capacity to cumulate knowledge of the world of everyday life, there are some problems worth noting. First, while ethnomethodology is far more accepted today than it was decade or two ago, it is still regarded with considerable suspicion by many sociologists (pollner, 1991). They view it as a focusing on trivial matters and ignoring the crucially important issues confronting society today. The ethnomethodogists' response is that they are dealing with the crucial issues because it is everyday life that matters most.

Second, there are those (for example, Atkinson, 1988) who believe that ethnomethodology has lost sight of its phenomenological roots and its concern for conscious, cognitive processes. Third, some ethnomethodologists have worried about the link between the concerns in their work (for example, conversations) and the larger social structure. Fourth, and from within field, pollner (1991) has criticized ethnomethodology for losing sight of its original radical reflexivity. Radical reflexivity leads to the view that all social activity is accomplished, including the activities of ethnomethodogists. However, ethnomethodology has come to be more accepted by mainstream sociologists. As pollner puts it, Ethnommethodology us settling down in the surburbs of sociology

Finally, it should be noted that although they are discussed under the same heading, there is a growing uneasiness in the relationship between ethnomethodology and conversation analysis more important, in recent years, it is conversation analyzing that is has made the greatest headway in sociology as a whole.

Peter Berger: The social Construction of reality theory

He was born in 1929 in Vienna Austria. He was a student of Alred Schutz and became a Professor at the University of Boston. The theoretical underpinnings for Berger's work appear in the social construction of reality which he co-authored with Thomas Luckmann. (Wallace & Wolf, 2022).

In the social construction of reality, Berger and Luckmann take a sociology of knowledge approach. They focused on the processes by which anybody comes to be socially accepted as reality. By reality construction, they mean the process whereby people continuously create, through their actions and interactions, a shared reality that was experienced as objectively factual and subjectively meaningful. They assume that everyday reality is a socially constructed system in which people bestow a certain order on everyday phenomena, a reality that has both subjective and objective elements. By subjective, they mean that the reality is personally meaningful to the individual. By objective, they are referring to the social order, or the institutional world, which they view as a human product.

Alienation is a loss of meaning that is knowledge socially constructed. They believe that developing nations suffer from alienation because of modernization that set asides, in a haste, the traditional ways of doing things and embrace modernity especially when the people are not yet ready for them. They believe that it is only through re-construction and re-discovery of meaning can alienation be solved.

They believe in face-to-face interaction, believing that the reality of everyday life is inter-subjective world since it is a world one shares with others. However, by bringing the element of subjective reality they move away from micro sociological approach towards macro sociological approach or, in short, a bridge between the two. The key concept of Berger and Luckmann's theory, which they described as moments of dialectical process of the construction of reality, are externalization, objectivation and internalization.

a.   Externalization

This is a situation where individuals by their own human activity, create their social worlds. For Berger and Luckmann, they view the social order as an ongoing human production. Wallace and Wolf (2022) "humans can re-create social institutions by their ongoing externalization of them, like maintaining and renewing old friendship and old business or like paying income taxes… Thus, friendship is an institution which is both external to and produced by human beings. The moment of

externalization, then, is the moment of production in the dialectical process". It means that individuals create society.

b.   Objectivation

Objectivation, according to Turner (1982), is the process whereby individuals apprehend everyday life as an ordered, prearranged reality that imposes itself upon but is seemingly independent of human beings" For Berger and Luckmann (1966), the reality of everyday life appears already objectified, that is constituted by an order of objects that have been designated as objects before my appearance on the scene. For them, language is the means by which objects are designated. Objectivation means that society is an objective reality like friends using to refer to themselves.

c.   **Internalization**

Internalization means the socialization process. That is the legitimating of the institutional order. It means, according to Berger and Luckmann (1969), everyone pretty much is what he is supposed to be. There is no problem of identify for everybody knows who everybody is and who he is himself. (Wallace & Wolf, 2022): Berger's definition of socialization of social norms and values. Berger, however, distinguishes between primary and secondary socialization. Primary socialization is the process that people go through when they first meet the people with whom they emotionally connect in their early years. The youngster internalizes and adopts the roles and attitudes of the significant individuals, making them his own.

Any later procedure that integrates a person who has previously been socialized into additional facets of his society's real environment is known as secondary socialization. In essence, secondary socialization is a later stage of knowledge acquisition that focuses on more particular responsibilities. It is conducted under the supervision of specialist organizations, such as contemporary educational institutions... Reification, or the perception of the consequences of human action as something other than human products, such as natural laws, cosmic rules, or manifestations of divine will, is a problem connected to internalization, according to Berger and Luckmann. The reified world is a dehumanized world, according to Berger and Luckman. In their theory, they contend that institutions and roles may both be reified. Consider the roles of bureaucracy and religion in institutions.

Conversation Analysis in Ethnomethodology

Ethnomethodology and conversation analysis are schools of sociology which focus on the mechanisms by which people use common sense knowledge in structuring their day to day encounters to construct shared meanings and social order from their conversation and interaction. Ethnomethodologists devote a lot of attention to analysis people's account as well as to the ways in which account are uttered and accepted (or rejected) by others. This is one of the causes for ethnomethodologists' obsession with dialogue analysis. They have an interest in accounting procedures more broadly than the structure of accounts. Instead of evaluating the essence of the reports, they examine how they are applied in actual life. They are concerned with both the narrative and the techniques that are required for the speaker and the audience to present, comprehend, and accept or refuse narratives. It examines how individuals create their social world.

Within ethnomethodology, this has emerged as the predominant study design. Talk analysis aims to examine the commonplace ways that talk is structured. Instead of focusing on the interaction between speakers and listeners, conversation analyzers look at the connections between utterances in a discussion. This is an effort to comprehend the structured nature of social relations (Ntunde, 2009).

The sociological field of ethnomethodology examines the commonsense tools, routines, and processes that enable members of a society to generate and identify mutually understandable things, happenings, and actions. It begins with the premise that social order is a generated order, formed by individuals participating in routine, frequently unremarkable social activities. According to ethnomethodologists, it is feasible to comprehend actors' perceptions of the things and events that make up the social world by looking at ordinary, practical activity. (Liddicoat, 2020)

Harold Garfunkel created the ethnomethodology in 1967 after studying jury conversations and being curious about how jurors behaved in their capacity as jurors. He started researching the many approaches and common sense interpretations that the jurors employed to carry out and comprehend their jury duty. His goal was to comprehend the various lay and professional techniques that the jurors used to create the social structure of serving on a jury. Garfunkel attempted to create a technique for selecting jurors based on the realization that they were not jurors just because they had been assigned to a jury; rather, they enacted being jurors via logical,

ordered social behaviours for learning about the expectations, tacit knowledge, behavioral norms, and presumptions that individuals employ to shape the social contexts and exchanges in which they participate. (2020 Liddicoat)

Garfunkel's work has discovered certain aspects that form the foundation of an ethno methodological approach to the study of social action. The first of them is the notion of accountability for the means by which members create their daily routines. By "accountable," he meant that these techniques ought to be visible, measurable, and understandable in the course of carrying out the social activity. This broad concept of responsibility incorporates several important notions about the structure of the social environment.

• Social interactions are structured; they involve non-random, recurrent, cohesive, and significant elements.

• The orderliness of these social acts is public (observable); it is not only an expression of the individuals' inner states; rather, it is something that is available to the public and that other participants in the specific social activity may see and understand.

• Interactional behaviors of participants are oriented toward this orderliness; they participate in social actions in a way that demonstrates that orderliness is expected and also helps to establish it.

• Social acts are rationally ordered; participants who possess the skills to produce, comprehend, and interpret social actions find meaning in them, and these resources aid in their ability to make sense of social interactions.

• Social acts have a definable rationale; participants can create narratives about their social behavior. (2020 Liddicoat)

Another characteristic is that members' ways are the center of attention. As members of social collectivities, the focus is on how the individuals themselves interpret the activities they are involved in. This results in the need for methodological and theoretical underpinnings in ethnomethodological investigation to support social.

Phenomena in the perceptions and orientations of the members. The phenomena that members themselves identify with and find significant within a particular, placed context of social interaction are those that are of interest. Accordingly, social categories cannot be included in analyses unless it is evident from participant

conduct or conversation that these categories are pertinent to them during that specific social interaction and, as a result, contribute to the social order that they are creating at that moment.

The third characteristic is indexicality, which refers to the situational, temporal, and local nature of social action. Indexical expressions are those whose meaning can only be understood in relation to the context in which they are used. For instance, only in the circumstances of interactions does the term "you" have meaning when used to refer to a specific person. Indexical phrases are distinct from objective expressions, like "chair," "car," and so on, which have meanings that are generally consistent across situations. According to Garfunkel (1967), meanings are influenced by context, hence all actions and statements must actually be viewed as indexical. Indexicality is a challenge that requires members to take social action; in order to attain orderliness in particular, placed, local conditions and contexts, they must employ resources that are, in a sense, abstract and context-free (e.g., words, gestures, acts). (2020 Liddicoat)

While ethnomethodology aims to comprehend how people create, negotiate, and come to agreements about reality, it also raises doubts about the viability of an objective science of the subjective human state.

Written by Chris Drew (PhD)

1. Investigating the methods used to document, validate, and evaluate suicide deaths as such. Ethnomethodology seeks to comprehend the processes (language, routine behaviors of public servants, and shared ideas about suicidal actions) that go into producing official suicide data.

2. Examining the ways in which a rehabilitation center's prisoners' actions impede their ability to reintegrate. A hostile, untrustworthy, and antisocial code directed at the staff in an attempt to assist with their resocialization could be a part of this behavioral code.

3. Looking into the processes and procedures that result in the social structure of Californian surfers. The "how" could be anything from the clothing code for surfers in California to language, gestures, and other everyday behaviors.

4. Examining the verbal expression, gestures, eye contact, nodding, and other semiotics (signs and symbols) used in a discussion between adult Western speakers

5. Examining how private secondary schools in London set up their classrooms through interactions between professors and students.

6. Investigating the routines and behaviors that make up the social order in doctor-patient interactions (such as making an appointment, acting professionally and politely, listening to the doctor's directions, etc.)

7. Examining the reasonable strategies used by jury members to recognize and communicate their function as a juror to others.

8. Investigating the unwritten rules and customs that guide our interactions and relationships with those we love (family, lover, close friends, etc.)

CHAPTER TEN
MODERNITY

More precisely, modernity was linked to increased individual subjectivity, scientific inquiry and rationalism, a shift away from religious worldviews, the need for bureaucracy, rising urbanization, the usage of nation-states, and faster financial and verbal interchange. According to Thomson (2022), there is now a discussion in sociology between those who maintain that modern society is still today and those who assert that a significant shift has occurred recently and that we have entered a new, post-modern era. Sociologists refer to the "modern" age that started in Europe several hundred years ago as modernity. Modernity is the period or age of human history that was characterized by scientific, technological, and socioeconomic advancements that began in Europe around the year 1650 and concluded there around the year 1950. Though there is no general agreement on date among sociologists.

Visible signs of modernity include:

- Social class is the primary means of social division in an industrial, capitalist economy. People are classified according to their social and economic standing. For instance, according to Marx, there were two basic groups of individuals in the industrial society: those who owned firms and those who sold their labor to them. During the 18th, 19th, and 20th centuries, many of people flocked to cities in search of employment and to establish houses, a process known as urbanization.
- A bureaucratic state with a strong central government and administration. Our lives have been more influenced by local and national governments, as seen by the growth of the welfare state, public housing, and mandatory schooling, for example.
- Rather of being based on religious belief, magic, or superstition, people's knowledge is gained from science and rational thought. People have been looking to science and reason at this time to understand the world. In contrast to being an "act of god," natural calamities like earthquakes tend to be explained scientifically.

A commonly held belief in scientifically based advancement has been that the more we believe science, the more progress we will make. These technical advancements

will benefit our civilization. The majority of "great" sociologists have tried to comprehend "modernity" and the "great shift" that gave rise to it. Writers like Marx and Durkheim tried to develop theories and ideas that might explain how societies function and provide fundamental explanations for issues like "what holds societies together?" and "what causes society to change?"

Classical Theorists on Modernity
According to Ritzer (2010), the four great thinkers Marx, Weber, Durkheim, and Simmel were active throughout the inception and ascent of modernity. All four were aware of the benefits of modernity but were more preoccupied with its issues. Of course, the capitalist economy served as the standard for modernity in Marx's eyes. Marx was aware of the improvements brought about by the shift from pre-capitalist to capitalist society. However, he generally limited his criticism of that economic system and its flaws (alienation, exploitation, etc.) to his writing.

Weber believed that the growth of formal rationality at the expense of other forms of rationality and the ensuing emergence of the iron cage of rationality, which increasingly imprisoned people and prevented them from expressing some of their most human characteristics, was the most significant issue facing modern society. Of course, Weber recognized the advantages of the advance of rationalization for example, the strengths of the bureaucracy over earlier organizational form but he was most concerned with the problems posed by rationalization.

In Durkheim view, modernity was defined by its organic solidarity and the weakening of the collective conscience. While organic solidarity brought with it greater freedom more productivity, it also posed a series of unique problems. For example, with such a weakening of the common morality, people tended to find themselves adrift meaninglessly in the modern world. In other words, they found themselves to be suffering anomie.

The four of the classical theorists, George Simmel, will receive a bit more detailed treatment here, in large part because he has recently been described as *both a* modernist b, 1992) and as a postmodernist (Weinstein & Weinstein, 1993; Jaworski, 1997). Since he fits to some degree in both categories, Simmel represents an

important bridge between this chapter and the next. We will deal with the case for Simrnel as a modernist.

Frist by accepts the point of view that "Simmel is the first sociologist of modernity" Simmel is seen as investigating modernity primarily in two major interre-trated the city and the money economy. The city is where modernity is concentrated - intensified, whereas the money economy involves the diffusion of modernity its extension (Frisby, 1992).

According to Giddens, modernity is based upon four key institutions:
1. **Capitalism:** Giddens (2013) defines capitalism as 'capital accumulation in the context of competitive labour and productive market'. He sees capitalism as "intrinsically unstable and restless'. Capitalists are always seeking new markets and trying to develop new products in the pursuit of profit. This makes modernity rather unsettling for the individual and contribution to the process of globalization.
2. **Industrialism:** This involves 'the use of inanimate sources of material power in the production of goods. Couple to the central role of machinery in the production process'. Industrialism produces massive increases in the productivity of human labour.
3. **Surveillance:** This refers to 'the supervision of subject populations in the political sphere' (Giddens, 2013). In modernity the state devises a range of administrative systems to monitor the behaviour of population so that people can be controlled.
4. **Military power:** this concern 'the control of the means of violence in the context of the industrialization of war' (Giddens, 2013). From the First Word War onwards, military technology allowed ever-greater destructive power to be used in warfare.

Modernity was more particularly linked to individual subjectivity, scientific explanation and rationality, a reduction in the importance of religious worldviews, the creation of bureaucracy, increased urbanization, the establishment of nation-states, and faster financial interchange and communication. The beginning of modernity is a subject of some debate. According to Western European histories, the modern period began at the close of colonial invasion and early 19th-century worldwide expansion. In general, the time after the invention of modern warfare,

which was characterized by two world wars and was followed by postmodernism, served as an example of modernity.

Modernity from some founding fathers of sociology
1. August Comte (1798 – 1857):
Law of three stages: According to the idea, the world has progressed intellectually through three phases over the course of history. Comte asserts that these three phases are not the only ones that the world experiences. The first level is theological and it describes the universe before 1300. The main thought system at this time placed a strong emphasis on the notion that everything is ultimately driven by supernatural forces, religious icons, and human-like beings. Particularly, it is believed that God created the social and natural worlds. The conceptual stage, which took place approximately between 1300 and 1800, is the second stage. The idea that abstract powers like "nature," rather than individualized gods, inherently explain everything was prevalent during this time period. In 1800, the world finally reached the upbeat phase defined by faith in science. People now preferred to give up looking for absolute causes (such as God or nature) and instead focus on observing the social and natural worlds in order to discover the rules that control them.

2. Emile Durkheim (1858 – 1917):
Division of Labour in the Society: His focus was a comparative analysis of what held society together in the primitive and modern cases. He concluded that earlier societies were held together primarily by nonmaterial social facts, specifically, a strongly held common morality on what he called strong collective conscience. However, because of the complexities of modern society, there had been a decline in the strength of the collective conscience. The primary bond in the modern world was an intricate division of labor which tied people to others in dependency relationship.

3. Herbert Spencer (1820-1903)
Theory of Evolution from Militant to Industrial Society: Earlier, militant societies are defined by structured for offensive and defensive warfare. While Spencer was critical of warfare, he felt that in an earlier stage it was functional in bringing societies together (for example, through military conquest) and in creating the larger

aggregates of people necessary for the development of industrial society. However, with the emergence of industrial society, warfare ceases to be functional and serves to impede further evolution. Industrial society is based on friendship, altruism, elaborate specialization, recognition for achievement rather than characterized by the fact that one is born with. Such a society is held together by voluntary contractual relationship.

4. Karl Max (1818 – 1883)
Stages of human development:
Primitive Communism: Which is characterized by hunting and food gathering where items collected were shared in common.
Slave Society: There were masters and slaves. The slaves were not seen as human beings but rather economic property of their masters.
Feudal Society: There were the serfs and the lords; the lords were the owners of the land and the serfs their tenant farmers.
Industrial Society: In the industrial society there are the capitalists and their poor workers who do not receive rewards commensurate with their labour. The capitalists, the owners of the means of production also have access to political power which they use to intimidate their workers.
Communism: The liquidation of capitalism will usher in the dictatorship of the proletariat. This will end exploitation and set up socialism, but socialism will turn to communism when the state has disappeared. Then each will be given according to ability and need. His predictions did not take place in the capitalists' countries as he envisaged but rather in the agricultural backward Societies like the Cuban revolution and the Chinese revolution.

The influence of innovation
According to Sharon & editors of Encyclopedia Britannia (2022) Modernity in the West in the first half of the 2Oth century meant new formats for new thoughts—innovative ways of writing and thinking, new fields of inquiry, the infusion of women into historically male-dominated workforces, the emergence of new art forms (e.g., jazz & silent film), and the development of new products and technologies.

The rationalization of processes led to schemes such as the intensification of the division of labour, which improved work efficiency and provided work opportunities for semi-skilled individuals. Indeed, the resulting revisions in workplace organization often displaced workers with established expertise, while at the same time introducing many workers to predictable, calculated workdays and providing them with the income to purchase the products they created. This method implied improved practices and technologies for all, as seen by the assembly lines for vehicles introduced by American entrepreneur Henry Ford and hailed as egalitarian unions of human and machine by Mexican painter Diego Rivera. The current economy was significantly affected by Ford's production process. Similarly, advancements in technology like the telegraph and the invention of photography changed how whole populations interacted with their environs and went about their everyday lives (Bakan, 2010).

Many modernity experts concur that scientific techniques serve as a clear demarcation between the modern and the ancient since they provide a new way to examine reality using tools like telescopes, electron microscopes, case studies, surveys, weights, scales, and systems for data processing. Modern society's citizens were aware of the manner in which material advancements in living conditions were accompanied with measures of population control and devastation. (Bakan, 2010)

Decline of premodern beliefs
Being a member of modernity also entailed accepting the idea that premodern or "ancient" worldviews and modern conceptions of the universe are in stark opposition to one another. In the realm of philosophy, premodern ideas gave way to modern dismay about how social processes shape a significant portion of a person's daily experience. According to German philosopher Friedrich Nietzsche, morality crises are a hallmark of modernity, and once faith is lost, it cannot be gained back. He also pointed out that cognitive advances and an unquestioning acceptance of new technology are to blame for many of these crises in self-perception (Bakan 2010).

Technologies help people become less confident in their ability to see and plan. A distinction between new modes of existence and new understandings of the self that pay attention to transportation, architecture, mass gatherings, and media that replace

traditional ways of inhabiting space and experiencing time is essential to understanding modernity as a historical coordinate and a marker in a chronology of named epochs. As a result, some academics may even go so far as to attribute modernity to the invention of the printing press and the widespread dissemination of printed materials, which led to increased literacy among the middle class throughout the 15th century (Shorma, 2016). Microscopes and cameras, which supplanted the human sight as the arbitrator of judgment, and laboratory heredity tests, which may verify paternity with or without witness, are examples of technical advancements that are frequently regarded as having led to the breakdown of premodern beliefs. Cameras can record distinct portions of an action, providing a perspective that may be superior to the human eye.

In a series of chronophotographic demonstrations, Eadweard Muybridge, a pioneer in the photographic study of motion, merged photography with scientific investigation. He made a name for himself by demonstrating how a trotting Standard bred horse can suddenly become airborne, lifting all four legs off the ground. By using photography, Muybridge was able to catch motion that the human eye had missed. From a philosophical standpoint, Muybridge's work established a limit for how humans perceive reality. The use of visual tools like cameras and microscopes allowed people to see and research processes of function and new forms of object and being dysfunction (Shannon Snyder, 2021).

Nation-states, financial exchange, and communication
A change in governance, when distant colonial forces gave way to local authorities, was another feature of modernity. Thus, rather than reflecting colonial military might, nation-state borders were thought to indicate control by local authorities. Modernity also came to be associated with accelerating speed, both in the transportation of financial exchanges and in cross-border communications, as a result of a growing global practice of commodity capitalism and the ventures that capital was required to fund in order to open up consumer markets. In fact, modernity was characterized by the swift movement of global wealth, satellite picture transmission, and instantaneous worldwide communication. In spite of these advancements, modernity also contributed to the definition of grotesque injustices on a global scale,

from businesses managed for the benefit of anonymous shareholders to racial prejudices in the delivery of public education. (Shannon Snyder, 2021).

Modernity and its consequences

Giddens defined modernity in terms of four basic institutions. The first is capitalism, characterized, by private ownership of capital, propertyless wage labour and a class. The second is industrialism which involves the use of inanimate power sources and machinery to produce goods. Industrialism is not restricted to the workplace and it affects an array of other settings such as transportation, communication and domestic life. The third is surveillance capacities it refers to the supervision of the activities of subject population mainly but not exclusively in the political sphere. The final institutional dimension of modernity is military power or control of the means of violence including the industrialization of war.

In premodern societies time was always linked with space and the measurement of time was imprecise. In modern times, time was standardized and close linkage between time and space broken. In premodern societies, space and time was defined largely by physical presence and therefore localized space. With modernization relationship with those who are physically absent and increasingly distant become more and more likely. Money allows for time-space distanciation. We are able to engage in transactions with others who are widely separated from us by time and space. The second is defined as system of technical accomplishment or professional expertise that ignore large areas of material and social environment in which we live. Today the most obvious expert systems involve professionals like lawyers and physicians event phenomena like our cars and homes are created and affected by expert systems. Trust is very important in modern societies dominated by abstract systems and with great time-space distanciation. The need for trust is related to the distanciation. Trust becomes necessary when as a result of increasing distanciation in terms of either time or place. We no longer have full information about social phenomena.

Modernity and Identity

While the consequences of Modernity is a largely macro-oriented work, Modernity and Self-Identity (Giddens, 1991) focuses more on the micro aspects of late

modernity, especially the self. Although Giddens certainly sees the self as dialectically related to the institutions of modern society, most of his attention here is devoted to the micro end of the continuum will focus on the micro issues, but we should not lose sight of the larger dialectic: Transformations in self-identity and globalisation are the two poles of the dialectic of the local and the global in conditions of high modernity. Changes in intimate aspects or personal life are directly tied to the establishment of social connections of very wide scope for the first time in human history, 'self and 'society' are interrelated (Giddens, 2013).

As we have seen, Giddens defines the modern world as reflexive, and he argues that the "reflexivity of modernity extends into the core of the self... the self becomes a 'reflexive project" (1991). That is, the self comes to be something to be reflected upon, altered, even molded. Not only does the individual become responsible for the creation and maintenance of the self, but this responsibility is continuous and all-pervasive. The self is a product both of self-exploration and of the development of intimate social relationships. In the modern world, even the body gets drawn into the reflexive sanitation of social life (Giddens, 2013). We are responsible for the design not only of ourselves, but also (and relatedly) of our bodies. Central to the reflexive creation and maintenance of the self is the appearance of the body and it's approved demeanor in a variety of settings and locales. The body is also subject to a variety "regimes" (for example, diet and exercise books) that not only help individuals mold their bodies, but also contribute to self-reflexivity as well as to the reflexivity of modernity in general. The result, overall, is an obsession with our bodies and ourselves within the modern world.

The modern world brings with it the sequestration of experience, or the "connected processes of concealment which set apart the routines of ordinary life from the following phenomena: madness; criminality; sickness and death; sexuality; and nature" (Giddens, 2013). Sequestration occurs as a result of the growing role of abstract systems in everyday life. This sequestration brings us greater ontological security, but it is at the cost of the "exclusion of social life from fundamental existential issues which raise central moral dilemmas for human beings (Giddens, 1991).

While modernity is a double-edged sword, bringing both positive and negative developments, Giddens perceives an underlying "looming threat of personal meaning-

lessness" (1991). All sorts of meaningful things have been sequestered from daily life; they have been repressed. However, dialectically, increasing self-reflexivity leads to the increasing likelihood of the return of that which has been repressed. Giddens sees us moving into a world in which on a collective level and in day-to-day life moral/ existential questions thrust themselves back to centre-stage (1991). The world beyond modernity, for Giddens, is a world characterized by "rationalization." Those key moral and existential issues that have been sequestered will come to occupy center stage in a society that Giddens sees as being foreshadowed, and anticipated, in the self-reflexivity of the late modern age.

Modernity and Intimacy

Giddens picks up many of these themes in The Transformation of Intimacy (1992). The pure relationship, or "a situation where a social relation is entered into for its own sake, for what can be derived by each person from a sustained association with another; and which is continued only so far as it is thought by both parties to deliver enough satisfactions for each individual to stay with that person," is an important concept in Giddens's thinking about the modern world (Giddens, 1992). When it comes to intimacy, a pure relationship is one in which the parties involved are sexually and emotionally on an equal footing and engage in emotional dialogue with one another. The democratization of intimate relationships can lead to the democratization not only of interpersonal relations in general, but of the macro-institutional order as well. The changing nature of intimate relations, in which women ("the emotional revolutionaries of modernity" (Giddens, 1992) have taken the lead and men have been "laggards," has revolutionary implications for society as a whole.

In the modern world intimacy and sexuality (and, as we have seen, much else) have been sequestered. However, while this sequestration was liberating in various senses from intimacy in traditional societies, it is also a form of repression. The reflexive effort to create purer intimate relationships must be carried out in a context separated from larger moral and ethical issues. However, this modern arrangement comes under pressure as people, especially women, attempt reflexive construction of themselves and others.

The four transformations that would take place in the shift from modernity to post-modernity according to Giddens (2013) are as follows:

1. Capitalism would be transformed into a post-scarcity system. Markets would continue to exist, but they would not produce the inequality typical of modernity because there would be an ample supply of goods for everybody. This would be achieved partly through economic growth, but also through people in the richer countries scaling down their aspirations. People will accept a lower standard of living because of development fatigue'. According to Giddens, there is evidence that people in richer countries are becoming tired of the negative consequence of unlimited economic growth. They are unhappy with overcrowded roads, pollutions and soaring house prices. People are coming to understand that there are ecological limits to how much economic growth environment can stand. They are therefore becoming willing to accept that nations would have to accept the need to share some wealth poorer nations if a post-scarcity system were to be achieved

2. Societies based on surveillance would be replaced by societies in which there are multi-layered democratic participation. The development of techniques of surveillance helps to convince governments that the cooperation and support of populations are essential for the effective exercise of power. People increasingly demand the right to have a say in all aspects of their lives, at local, national and even global level. There are 'pressures towards democratic participation in the workplace, in local associations, in media organizations, and in transnational grouping of various sorts'.

3. In a postmodern society the dominance of military power would give way to demilitarization. Globalization and the accompanying increase in interdependence between nations are likely to mean that going to war makes little sense. Long-established borders between nations will increasingly accept and disputes over territory are likely to become infrequent. Furthermore, states will be keen to reduce the enormous costs of building up armed forces of fighting wars.

4. Finally industrialism would be suppressed by the humanization of technology. With the development of areas such as genetic and biotechnology, people are becoming increasingly aware of the need to exercise control over technology to prevent it having disastrous consequences. They are likely to become concerned over issue such as human cloning, transplanting animal organs into humans and genetically modify crops. Such concerns would lead, in a 'post-modern' society, to strict limited being place on the development and use of technology to prevent if cause environment disaster of human tragedy.

Highlights of Modernity

1. The Fordist factory – industrialist with a clear social division representing capitalists and major owners of production
2. Urbanization- The massive growth of cities was a key process of modernity which helps to undermine traditional life.
3. Many of these nations regulated people's lives and developed welfare systems of some sort during the modern period. There was lost of individual freedom because one's you work for a capitalist you are already under his control for effective utilization of your labour.
4. The moon landing is probably the highest of the modernist idea of scientific progress. Weapons of mass destruction were produced for instance American bombing of two Japanese cities during the Second World War 1945.

CHAPTER ELEVEN
POST-MODERNITY

In the middle of the 20th century, postmodernism emerged as a critique of modernism and spread to other academic fields. Deconstructionism and post-structuralism are linked to postmodernism. Postmodernism has been condemned by a number of authors for encouraging obscurantism, foregoing scientific rigor and Enlightenment rationalism, and for contributing nothing to analytical or empirical knowledge. There is no objective reality, no scientific or historical truth (objective truth), science and technology (and even reason and logic) are suspect instruments of established power rather than vehicles of human progress, reason and logic are not universally valid, there is no such thing as human nature (human behavior and psychology are socially determined or constructed), and language does not refer to a reality. These are among the beliefs held by many postmodernists.

A position or manner of speech known as postmodernism criticizes worldviews connected to Enlightenment rationalism that date back to the 17th century. Relativism and a reliance on ideology are characteristics of postmodernism that are related with the preservation of political and economic power. Postmodernists "concentrate on the relative realities of each individual" and are "skeptical of explanations that claim to be accurate for all groups, civilizations, traditions, or races." It views "reality" as a psychological construct. Asserting that all interpretations are dependent on the perspective from which they are created,

postmodernism rejects the notion of an unmediated reality or objectively rational knowledge; appeals to an objective fact are condemned as naïve realism.

Postmodern thinkers frequently describe knowledge claims and value systems as contingent or socially-conditioned, describing them as products of political, historical, or cultural discourses and hierarchies. Accordingly, postmodern thought is broadly characterized by tendencies to self referentiality, epistemological and moral relativism, pluralism, and irreverence. Postmodernism is often associated with schools of thought such as deconstruction and post-structuralism. Postmodernism relies on critical theory, which considers the effects of ideology, society, and history on culture. Postmodernism and critical theory commonly criticize universalist ideas of objective reality, morality, truth, human nature, reason, language, and social progress.

Initially, postmodernism was a mode of discourse on literature and literary criticism, commenting on the nature of literary text, meaning, author and reader, writing, and reading. Postmodernism developed in the mid- to late-twentieth century across many scholarly disciplines as a departure or rejection of modernism. Postmodernism embraces ideas like hyper reality, simulacrum, trace, and difference as a critical practice and rejects abstract principles in favor of first-hand experience.

Thomson (2022) claims that in order to comprehend post-modernity, one must first comprehend what modernity or modern civilization was like. 'Modern society' refers to European civilization between around 1650 and 1950 (or so), while 'post-modern society' refers to European and many other 'advanced' 'post-industrial' cultures from 1950 (or so) on. This distinction can be a little confusing.

According to post-modernity, post-modern society differs significantly from modern society to the point where new theoretical frameworks and research methodologies are needed. The main difference, according to post-modernists, is that the strong institutions that used to unite us have considerably less power now, and because of the development of new media and globalization, people have a lot more freedom than they did in the past to create their own cultures and identities.

You must now understand what post-modern society is since post-modernity theorists contend that classic structuralism theories such as Marxism and feminism are no longer valid and provide alternative approaches to "doing sociology." Post-

modernism is a movement that emphasizes the reality of the individual and rejects assertions that claim to be true for all individuals. It is frequently represented in arts, literature, and other forms of culture in a spared-down manner. One example of a postmodernist perspective is the notion that not everyone would view theft as negatively.

Community perception of post modernity is that it is a period of late modernity or late capitalism that comes after modernity. While postmodernity is seen as a theoretical movement that seeks to challenge a number of enlightenment ideas, including grand narratives of progress and a linear course of history. Post modernism in sociology is an analysis of the social and cultural features of late capitalism post-modernity a critique of sociology theory as a modernist project, and an extension of sociological in going into new domain. The key concepts of sociological post-modernism are subject identifies, text and symbol. Since the 1980s, postmodern perspectives have become increasingly influential in sociology. Some postmodern theorists content themselves with describing and explaining what they see as the crucial changes in the society. Some postmodern go much further than this, they argue that conventional, modern approaches in abandoned.

First some postmodernists argue that social behaviour is not shape as it used to be by people's background and their socialization. Instead, people are much freer to choose their own identity and lifestyle. Thus, for example people have more choice about whether to be heterosexual or homosexual, where they travel, what sort of people they mix with and what clothes they wear. The boundaries between social groups are breaking down, and you can no longer predict the sorts of lifestyles that people will adopt. If so much choice exists, then many of the aspects of social life studies by modern sociologists are no longer important and their studies are no longer useful.

Second, some postmodernists question the belief that there is any solid foundation for producing knowledge about society. They argue that modern sociologists were quite wrong to believe that sociology discover the truth by adopting the physical sciences. From their perspective, all knowledge is based upon the use of perfectly. Knowledge is essentially subjective, it expresses personal viewpoint that can never be prove to be corrected.

Postmodernists such as jean Baudrillard argue that it has become increasingly difficult to separate media images from anything even approximating to reality. Society has become so saturated with media images that people now sometimes confuse media characters with real life. For example, they talk about soap opera characters as if they were real people rather than dramatic roles.

Postmodernists such as jean Francois Lyotard are particularly critical of any attempt to produce a general theory of how society works (for example, Marxism or functionalism). According to Lyotard, all attempts to develop such theories are bound to failure. They are unable to fully understand the social environment, which is extremely complicated. Typically, such ideologies are merely employed by some social groupings to attempt and force their beliefs upon others, like in communist, fascist, or fascist regimes. Modern sociological theories fall into this category and need to be rejected, according to Lyotard, who believed that general theories are inherently harmful.

The term "Post-Modernity" describes the idea that contemporary civilization is fundamentally different from the "modem" society since the institutions and methods of life that were typical of Modernity have been changed to such a significant level. Post-modernism, in contrast, is a phrase that describes fresh approaches to thinking about thought. According to post-modernist sociologists like Functionalists and Marxists, knowledge itself has to be viewed differently from modernist sociologists. As a result, not all post-modernity theorists are post-modernists.

Characteristics of postmodernism
These characteristics are unique to the postmodern era and while there are many but we shall look at some key features below:
The key features of postmodernism in sociology according to studysmarter's free web and mobile app (2022) and Thompson (2021)

1. Globalization
2. Fragmentation
3. Cultural diversity
4. Hyper reality
5. The Decreasing Relevance of Metanarratives in Postmodernism

6. Consumerisms

1. Globalization in Postmodernism

A simple definition of Globalization is the increasing connectedness between societies across the globe. Globalization means there are more flows of information and ideas, money, and people moving across national boundaries. It refers to how interconnected society has become as a result of the growth of telecommunications networks. Due to the diminished significance of geographic boundaries and time zones, it has gathered people into what is known as the global community. It has altered how people communicate globally, in both social and business contexts. There is significantly more mobility of people, money, information, and ideas as a consequence of the process.

(a) There are people who live in Africa trading but go to Asia to buy goods regularly.
(b) It is now possible to even live in one country and work in another country like Nigeria working for a company in Canada
(c) One can now order for a product in another country through internet service
(d) A journal Editor-in-Chief can be living in Washington DC in USA, the Assistant Edition living in London while the journal may be based in India and Reviewers living in different countries of the world, they can also have meeting through zoom

> Globalization has affected numerous processes such as aid, supply chains, employment and stock market exchange to name but a few. Beck noted that we are in an information society: however, we are also in a risk society he claimed that globalization's ability to bring people closer presents many man-made risks most notably the increased treat of terrorism example Mutalab known as underwear bomber cybercrime example Hubpuppi, surveillance and environmental change example flooding in some urban cities. (studysmarter's free web and mobile app, 2022)

2. Fragmentation in Postmodernism

It is the act or procedure of disassembling something. It is also the breakdown, disintegration, or loss of societal standards for thought, conduct, or relationships. One could say that postmodern society is very fractured. It is the dissolution of societal standards and values that prompts people to embrace more distinctive and

complicated identities and lifestyles. Because we have more options than ever before, postmodernists assert that society is much more dynamic, evolving quickly, and flexible now. Some claim that as a result, postmodern society is less stable and structured. Each pieces or fragment may not necessarily be linked to the other but as a whole they make up our lives and choices. Our identities can be made up of many fragments, some of which we may have chosen and others we may have been born into.

An Igbo person travels to Kano for trading adopts Hausa culture, marry a Yoruba person who is also residing in Kano, after few years, the couple moves to Lagos and have kids who grew up speaking Hausa, Yoruba and Igbo and practicing tradition from each culture. Postmodernists argue we have much more choices about which fragments we can choose for ourselves in all aspects of our lives. Due to this, structured factors, such as socio-economic background, race and gender have less influence over one and therefore are less likely to determine our life outcomes and choices.

Compared to contemporary civilization, post-modern society changes significantly more quickly. As a result, postmodern civilization is more dynamic and flexible. Because the post-modern society is restless and fidgety like a young infant, it lacks any cohesive social framework that can be relied upon. The following provide evidence for this:

Work: The period of the "Job for Life" is long gone, and in its place is one of the "portfolio worker," who is far more likely to change occupations. An excellent illustration of this is Dyson, which recently shut down a manufacturing in South Wales in search of less expensive labor in China. The South Wales employees saw Dyson come and go in a very little period of time. Additionally, it is becoming more common for businesses to hire workers through temporary staffing terms that may dismiss them on short notice. Additionally, a lot of the job is temporary, part-time, and characterized by flexible hours. There are, of course, positive and negative aspects to everything, but the net result is that working life is far less stable than it formerly was.

Music and Fashion: The fashion and music industries, which are always expanding with new fashion trends and musical genres, as well as the need for many artists to constantly reinvent themselves in order to stay in the public eye, are two of the most obvious instances of the rapid rate of change. The pop-idol genre of television series illustrates how people may become famous for a month before being forgotten as the extreme example of this.

The dissolution of local communities: Individuals move more frequently throughout their lifetimes due to the increased labor flexibility brought on by the world of work, which makes it much harder for people to establish lasting roots in their local communities. According to Robert Putnam, this has caused a fall in "social capital" (roughly equivalent to trust). Go ahead, you want to look him up on Google. Instead than spending time browsing for information on, try something different. (studysmarter's free web and mobile app, 2022)

3. Cultural Diversity in Postmodernism

The concept that each individual can contribute uniquely and favorably to society as a whole in spite of, not because of, their differences is supported by cultural variety. It also refers to the differences among individuals based on their experience and attributes. It involves exposing kids to new taste and experience. It helps create a space for people to be authentically themselves.

Many western societies are very culturally diverse and are melting pots of different ethnicities, languages, food and music. It is not uncommon to find popularized foreign culture as part of another country's culture. Through their diversity, individuals can identify with adopt aspects of other cultures into their own identity. The global popularity of late Michael Jackson his singing and dancing skills made many youths across the world to learn his dancing steps and songs to the entertainment of their country men and women.

Globalization's rapid expansion has increased cultural variety which is the blending of many cultural traditions. The range of social and cultural forms has increased bewilderingly since 100 or even 50 years ago, when we compared society. The following are some of the most apparent examples:

- **Goods and services:** One may find a wide variety of things to purchase with a simple trip to the grocery store or online shopping, and the same is true with services.
- **Fashion and music:** Once more, selecting what to purchase or wear or organizing MP3s on your MP3 player (after selecting one of those courses!) might take up many hours each week.
- Almost every other area of life has increased diversity during the past 50 years, including education, employment, and family life. A lack of direction and a rejection of the potential of growth are the outcomes of all of the aforementioned factors, (Thomson, 2020).

4. **Hyper-reality in Postmodermism**

According to Baudrillard, it is a state in which what is friction and what is real are smoothly merged together, making it impossible to tell where one starts and the other stops. Hyperreality is another term for the blending of media and reality. It is a fundamental aspect of postmodernism because as we spend more time online, the boundary between media and truth has become fuzzier. Virtual reality is a perfect example of how the virtual world meets the physical world. In many ways, the covid-19 pandemic has further blurred this distinction as billions across the world shifted their work and social presence online. Baudrillard who coined the word hyperreality state that the media, such as news channels, represent issues or events to us that we usually consider reality itself. However, to a certain extent, representation replaces reality and becomes more important than reality itself. Baudrillard used the example of war footage – namely that we take curated edited war footage to be the reality when it is not. At times personalists in different media houses connive with some Editors and present their principal (Governor or President) in a documentary as the best while in reality the person performs below average.

The post-modern era has witnessed a huge expansion in media technology. The rise of digital media, especially the internet, has lead to a massive and unprecedented increase in the number of people using the media; a huge increase in the diversity of media products both factual and fictional; an increase in the number of people creating their own music, videos, profile sites and uploading them for public consumption, greater interactivity, more flexibility. All of these results in much more complex patterns of media usage, more picking and mixing.

Some sociologists argue that the media creates something called 'hyper reality where what we see in the media is, different yet more real than reality. Baudrillard argues that the media coverage of war for example is different to reality, yet is the only reality most of us know. New networks also emerge through the use of media, most obviously through profile sites such as Facebook. One consequence of this is the breakdown of local communities, as people increasingly network online in the privacy of their own homes, and don't communicate with their next door neighbours. (studysmarter's free web and mobile app, 2022).

5. **The Decreasing Relevance of Metanarratives in Postmodernism**
A metanarrative is a tale that focuses on recounting historical significance, experience, or knowledge and provides justification for doing so through the expected realization of some grand ideas, a grand narrative that is self-justifying. The decreasing relevance of metarratives – broad ideas and generalizations about how society works. Examples of well-known metanarratives are functionalism, Marxism and fermisim. Postmodernists contend that they are less relevance in today's society because it is too complex to be explained entirely with metanarative that claim to contain all objective truths. Lyotarrd argues that there is no such thing as truth and that all knowledge and realities are relative does not mean it is an objective reality it is simply a personal one. This is linked to social constructionist theories. Social constructionism suggests that all meanings are socially constructed in light of the social context. This means that any and all concepts we consider assumptious and values. Ideas of race, culture, gender etc are socially constructed and do not actually reflect reality, although they may seem real to us. (studysmarter's free web and mobile app, 2022)

6. Consumerism in postmodernism
It is the consideration that free choice of consumer should strongly orient the choice by manufacturers or what is produced and how and therefore orient the economic organization of society. It is the concept that consumers should be informed as the decision makers in the market place in the sense consumerism is the study and practice of matching consumer with trustworthy information such as product testing right. Postmodernism argue that today's society is a consumerist society. They assert

that we can construct our own lives and identities through the same processes that are used when we go shopping. We can 'pick and mix' parts of our identities according to what we like and want.

This was not the norm in the period of modernity as there were fewer opportunities to change one's lifestyle in the same way. For instance, a farmer's child would have been expected to stay in the same profession as their family. This was likely due to the security of the profession and the commonly held value that livelihood should be prioritized over the luxury of choice. As a result, it was common for individuals to stay in one job for what we want to do in life. There was an individual who graduated with a Bachelor Degree in Accountancy, worked in a bank as a banker but later resigned to go into entertainment industry. After hours, the individual continues to use computers to network. The aforementioned illustration demonstrates the key distinction between modern and postmodern cultures. Instead of just choosing what is practical or conventional, we can make decisions that fit our interests, preferences, and curiosities.

One key distinction between our society and the post-modern one, according to post-modernists, is that ours is more consumer-focused than work-focused. This implies that, in today's society, consumption and leisure activities are more significant than employment. As a result, rather than a factory, the picture of the post-modern civilization is one of a shopping mall. Of course, from a greater range of possibilities than ever before, exactly as if they were choosing goods in a super market! Notably, postmodernists contend that today's people are far less influenced by their class, gender, and ethnic backgrounds. For instance, just because they are women and employment are considerably less gendered than it formerly was, women are not expected to be housewives and moms. Class, gender, and even racial divisions are no longer used to categorize society. Postmodernists contend that, unlike in modernity, being born working class, being born a woman, or being born black does not predetermine one's destiny or influence one's consciousness (identity) (and the extent to which it did was often exaggerated by the classical sociologists), (studysmarter's free web and mobile app, 2022)

The Main Features of Postmodern Feminism

The idea that there is a single theory that can explain how women fit into society is typically rejected by postmodern feminism. According to Palmela Abbott, Claire Wallace, and Melissa Tyler (2005), the realization that identity is multifarious and provisional-including race, sex, age, and sexuality—is at the heart of postmodern thought. Many postmodern ideas completely deny the notion of progress. Postmodern feminists believe that a logically powerful guy created the entire concept of progress. Some see ideas such as 'justice' and 'equality' as concepts associated with male reason which seek to manipulate and control the world. They reject these sorts of aims, which they see as the product of masculine styles of thinking. Nevertheless, postmodern feminists have suggested ways in which the interests of women in general can be pursued. Unlike more to do with the use of language than with such things as improving job opportunities, freeing women from biological constraints or getting men to do more housework. Such approaches see their principal aim as deconstructing male language and a masculine view of the world.

According to postmodern feminists, male see the world in terms of pairs of opposites (for example, male/female, good/ evil, beautiful/ugly). They take the male as normal and the female as a deviation from the norm. For example, Sigmund Freud saw woman as men who lacked a penis and who envied male for possession of one (penis envy). **Deconstruction** involves attacking linguistic concepts typically regarded in a positive way and reinterpreting their opposite in a positive light.

Influence in postmodern feminism
Jacques Derrida
Derrida's idea derives from linguistics, the analysis of language. By questioning the nature of language, Derrida opens up a whole range of implications for the study of society in general, and sex and gender in particular. Since language cannot truly represent an objective reality. Derrida argued that existing belief systems are based upon the used of Binaryoppositions. That is, they are based upon a belief in pairs of opposite. Sarup (1988) notes that some key oppositions-according to Derrida-are 'signifier/signifies, sensible/intelligible, speech/writing, space/time, passivity/activity'. Usually, however, one of the pair is suppressed, while the other is brought to the fore and regarded superior while the other is brought to the fore evil, activity as superior to passivity, and so on. Such binary oppositions are closely connected to ideologies that make strong distinctions between what is desirable and

what is not. It is possible to undermine these binary oppositions, and therefore the ideologies on which they are based, by the process of deconstruction.

Postmodern Feminism: Postmodern feminists tend to reject the claim that there is the single theory that can explain the position of women in society. Unlike more conventional feminists; they emphasize the use of language. Their principal aim is deconstructing male language and a masculine view of the world. For them, deconstruction involves attacking linguistic concepts typically regarded positive way and reinterpreting their opposite in a positive right language. Language itself fails to represent a feminine understanding of the world. Language is the ally of male rationality. It is used to impose an artificial order on the world and to express the masculine desire to manipulate and control. Language that has been developed primarily by men is inadequate for understanding the ways in which women understand and experience the world. By making the voices of many women heard and taken seriously, it becomes possible to escape from the straight jacket of male thought and male modern language (Tyler, 2005).

Author on postmodernism, Dominic Strinati, has noted, it is also important "to include in this category the so-called 'art rock' musical innovations and mixing of styles associated with groups like Talking Heads, and performers like Laurie Anderson, together with the self-conscious 'reinvention of disco' by the Pet Shop Boys". In the late-20th century, Avant-garde academics labelled American singer Madonna, as the "personification of the postmodern", with Christian writer Graham Cray saying that "Madonna is perhaps the most visible example of what is called post-modernism", and Martin Amis described her as "perhaps the most postmodern personage on the planet". She was also suggested by assistant professor Olivier Sécardin of Utrecht University to epitomise postmodernism.

Urban planning

Modernism sought to design and plan cities that followed the logic of the new model of industrial mass production; reverting to large-scale solutions, aesthetic standardisation, and prefabricated design solutions. Modernism eroded urban living by its failure to recognise differences and aim towards homogeneous landscapes (Simonsen, 1990). Jane Jacobs' 1961 book *The Death and Life of Great American Cities* was a sustained critique of urban planning as it had developed within

Modernism and marked a transition from modernity to postmodernity in thinking about urban planning (Irving, 1993).

The transition from Modernism to Postmodernism is often said to have happened at 3:32 pm on 15 July in 1972, when Pruitt–Igoe, a housing development for low-income people in St. Louis designed by Architect Minoru Yamasaki, which had been a prize-winning version of Le Corbusier's 'machine for modern living,' was deemed uninhabitable and was torn down (Irving 1993, 480). Since then, Postmodernism has involved theories that embrace and aim to create diversity. It exalts uncertainty, flexibility and change (Hatuka & D'Hooghe, 2007) and rejects utopianism while embracing a utopian way of thinking and acting. Postmodernity of 'resistance' seeks to deconstruct Modernism and is a critique of the origins without necessarily returning to them (Irving, 1993). Because of postmodernism, planners are considerably less likely to insist that there is just one certain "correct method" to approach urban planning and are instead more receptive to many approaches and concepts.

The postmodern approach to understanding the city were pioneered in the 1980s by what could be called the "Los Angeles School of Urbanism" centered on the UCLA's Urban Planning Department in the 1980s, where contemporary Los Angeles was taken to be the postmodern city par excellence, contra posed to what had been the dominant ideas of the Chicago School formed in the 1920s at the University of Chicago, with its framework of urban ecology and emphasis on functional areas of use within a city, and the concentric circles to understand the sorting of different population groups. Edward Soja of the Los Angeles School combined Marxist and postmodern perspectives and focused on the economic and social changes (globalization, specialization, industrialization, deindustrialization, Neo-Liberalism, mass migration) that lead to the creation of large city-regions with their patchwork of population groups and economic uses

British Marxist Alex Callinicos, who was born in Zimbabwe, claims that postmodernism "reflects the 1968 revolution's disillusioned generation and the integration of many of its members into the managerial and professional "new middle class." Instead of seeing it as an important intellectual or cultural phenomenon in and of itself, it is best understood as an indication of political discontent and social mobility.

Highlights of Post modernity

Hyper reality is the virtual world more real than reality? The implication is that cameras see even hidden things than the ordinary eyes.

Secondly, post-modern society is a network society with a complex structure if any structures at all. It is a consuming society because many people especially youth do not want to contribute to the economy positively instead they go into networking as yahoo boys, fraud stars and even kidnapping and insecurity engagement. In Nigerian today there is hardly any state structure because many groups have divided Nigeria among themselves for instance, Indigenous people of Biafra (IPOB, Boko Haram, Fulani herdsmen, etc) and cashless economy.

Criticism

The linguist and philosopher Noam Chomsky have said that postmodernism is meaningless because it adds nothing to analytical or empirical knowledge. He questions why postmodernist thinkers do not react to questions in their respective professions. In the same way "What are the underlying principles of their theories, what supporting data do they draw from, what do they explain that wasn't already evident, etc.? though postmodernists agree that the world has passed modernity era but they do not agree on one concept, some say postmodernity information society or late modernity.

Postmodernism is one approach that seeks to explain how society has developed to an era beyond modernity. People living in this era are more inclined to value reason and science more than they did in the past because traditional met narratives can no longer describe postmodern existence appropriately. Moreover, a postmodern society would usually have experienced globalization, which implies the assimilation of new religions. As a result, people will select a religion based on what best suits their interests and way of life, which raises the possibility that society could experience a "pick and mix" religious culture.

Postmodernism In Sociology: Characteristics, & Examples

Postmodernism is a perspective in sociology that places special emphasis on how society constructs reality, how language and discourse shape knowledge, and how identities are fragmented in modern society.

Key Takeaways

• A sociological approach known as postmodernism, or post-modernism, emphasizes the ambiguous character of society where all established beliefs have been questioned and refuted. Living experiences take place in a global civilization devoid of absolutes and explanations.

• Jean Baudrillard, Jacques Derrida, Michel Foucault, and Jean-François Lyotard are a few postmodernist philosophers.

• Postmodernism rejects the Enlightenment project, which sought to use reason to analyze and regulate society, setting it apart from the majority of other sociological ideas. A postmodernist believes that because society is dynamic, it is impossible to comprehend it rationally.

• In the late 20th century, postmodernism emerged as a philosophical movement in the West that aimed to question the major tenets of Western philosophy during the modern era, which approximately corresponded to the 17th through the 19th centuries.

• The main characteristics of postmodernism include strong subjectivism, widespread cynicism, antagonism against reason, and a tendency to blame elite ideology for cultural norms.

• Around the 1940s, artists like Jorge Luis Borges produced works that exhibited some of its fundamental characteristics (Barth, 1967).

How Postmodernism Help Us Understand Society? Wagnet (2020)
The Family
It is disputed by postmodernists that the nuclear family is a "natural" and "normal" organizational structure.
They argue that powerful institutions such as the government and the media have shaped and maintained the nuclear family as a social construct.

Family life is pluralistic, that is, marked by variation, variance, and instability, according to postmodernists like Stacey (1998), rather than being a fixed, unchanging concept.

There will never be a perfect or ideal family since families are dynamic. (The Family and Postmodernism).

According to postmodernists, postmodern families differ from modern families in the following six ways:

1. Liberated perspectives on sexuality

2. Choosing not to have children

3. Reproductive technologies: advancements in in-vitro fertilization, surrogacy, and embryo transplantation have made it feasible for non-nuclear families to become pregnant.

4. Different parenting arrangements: If parents are working, divorcing, or starting over, co-parenting is becoming increasingly popular.

Wagnet, Education (2020)

According to postmodernism, schools nowadays are more "consumerist" and provide more individual options than they were in the past.

In the past, people would usually attend the local school, which was selected based on social class. But in the postmodern era, parents often have to do their homework to choose the school that best suits their child's needs because there are so many to choose from.

The increased possibilities have led to an increasingly "consumerist" approach toward schooling. These days, parents are seen as customers who are paying for their children's services.

As a result, education has expanded in variety and customization. When presenting classes, teachers are expected to use a variety of instructional tactics to meet the different "learning styles" of their students.

Additionally, specialized educational institutions that prioritize a single subject above others have grown, and thousands of firms have started offering apprenticeship and training programs on a private basis.

With schools using technology far more frequently and pupils being sent online for learning support or even as their main source of instruction, education has become more hyperreal (Thompson, 2019).

The manner in which knowledge is imparted in schools has also been criticized by postmodernism. They contend that knowledge is a byproduct of power relations rather than impartial or objective.

They argue that while other viewpoints are marginalized in schools, the ideals and values of the ruling class are reinforced.

Lastly, postmodernists have criticized the use of education as a social control mechanism.

They contend that rather than encouraging critical thinking and originality in kids, education is frequently utilized to ingrain uniformity and submissiveness in them (Thompson, 2019).

Health and Social CareWagnet (2020)

Postmodern cultural standards have a big influence on the doctor-patient relationship. From a postmodern perspective, the doctor-patient relationship is no longer regarded as "sacred" or "special."

Instead, it is just seen as another "regular" human encounter. So, at this point, the patient has more authority than the physician. Patients these days are said to be more involved in their own care.

It is anticipated that they will be given more options and information, as well as take part in decision-making more actively.

Today's patients have the ability to "shop" around for a doctor, choosing the one whose personalized care philosophy most closely matches their own (Rolfe, 2001).

This inclination has been attributed to a number of factors, including shifting cultural perspectives, the development of new technologies, and the increase in healthcare costs.

The delivery of social and health services has also been impacted by postmodernism. Under the postmodern worldview, services are no longer seen as "one size fits all".

These are really seen as more "individualized" and "personalized." This has led to the emergence of new service models such as "home care" and "day care."

Furthermore, it's prompted a shift from traditional institutional care—such as that offered by hospitals and nursing homes—to more community-based care (Rolfe, 2001).

Postmodernism's Problems Wagnet (2020)

Postmodernism has faced criticism for putting simulacra and simulation ahead of large-scale narratives.

Some have said that postmodernism leads to nihilism and a loss of meaning. Others have retorted that it serves as an escape strategy to keep individuals from connecting with the actual world.

As Steve Bruce (2002) illustrates, other sociologists, however, reject the postmodern ideas of relativism and the equal weight of all truths.

According to him, people may understand that science always yields superior outcomes than other study methods. Sociologists who hold similar views to Bruce's claim that postmodernists underestimate the persistent impact that group identities—like age, race, and socioeconomic status—have on people's behavior and worldview.

Meanwhile, postmodernism has gained acknowledgement for its challenge to established ways of thinking and emphasis on power dynamics. It's supposed to spark imagination and offer new insights into the world.

CHAPTER TWELVE
IDEAS OF POST-MODERNITY BY DIFFERENT THEORISTS

1. Postindustrial Society

Postindustrial society: a society that has undergone a shift from a manufacturing-based economy to a service-based economy, which is also linked to a later reorganization of society. The United States, Western Europe, and Japan are among the nations and areas that have the most evidence of post industrialization, which is the following stage in the growth of an industrialized civilization.

The word "postindustrial" was originally used in 1973 by American sociologist Daniel Bell in his book The Coming of Post-Industrial Civilization:

a. A Venture in Social Forecasting, which outlines a number of characteristics of a postindustrial society. A shift from the production of commodities to the provision of services, with relatively few businesses actually producing any items, is a characteristic of postindustrial society.

b. As the direct manufacture of commodities is relocated abroad, technical and professional workers such as computer engineers, physicians, and bankers—are replacing blue-collar manual laborers.

c. The substitution of theoretical knowledge for practical knowledge.

d. More thought is being given to the theoretical and moral ramifications of new technologies, which helps society avoid some of the drawbacks of their introduction, such as environmental mishaps and big, widespread power outages.

e. The creation of more recent scientific fields to examine the theoretical and moral consequences of emerging technologies, such as those involving new types of information technology, cybernetics, or artificial intelligence.

f. A greater focus on universities and polytechnic institutions, which turn forth graduates who invent and direct the cutting-edge technologies essential to a postindustrial society.

g. Changing values and norms also reflect the shifting influences on society, in addition to the economic elements of a postindustrial society. For instance, outsourcing of manufactured goods alters how citizens of a nation view and interact with outsiders and immigrants. Additionally, those who had previously worked in industry now find themselves without a definite social function.

In a postindustrial society, the relationship between manufacturing and services shifts. When a country transitions to a service-based economy, production must move to another location and is frequently outsourced (i.e., delivered from a corporation to a contractual supplier) to industrial economies. Even while this provides the impression that postindustrial society is only dependent on services, it is nonetheless closely linked to the industrial economies that receive the manufactured exports.

The transition from a manufacturing to a services economy is the subject of this essay. When the service sector of the economy produces more wealth than the manufacturing sector, this is referred to as a post-industrial society in sociology.

The following common themes have started to develop as the phrase has been utilized.

a. The shift from the production of products to the delivery of services occurs in the economy.

b. Knowledge develops into an asset; see Human capital.

c. The primary means of economic growth are the production of ideas.

d. Blue-collar, unionized work, such as manual labor (such as assembly-line work), is losing value and importance to the economy due to processes of globalization and automation, while professional workers (such as scientists, people working in the creative industries, and IT professionals) are increasing in importance and value.

e. Information and behavioral sciences are established and put into practice. (For instance, game theory, information theory, cybernetics, and information architecture.

Young urban professionals so stand to gain the most from the post-industrial world. The transfer of power into their hands as a result of their knowledge endowments is frequently noted as a positive development as they are a new, educated, and political generation that is more passionate about liberalism, social justice, and ecology.

In post-industrial civilizations, knowledge is more valued, which leads to an overall rise in expertise in the business and society. By doing this, it gets rid of what Alan Banks and Jim Foster call "undesirable jobs as well as the grosser manifestations of poverty and inequality." The aforementioned transfer of power to young, educated

individuals who care about social justice adds to this effect. It is emphasized that information is power in the post-industrial society, and technology is the tool.

Criticism

Another contentious topic is urban development in the context of post-industrialism. This criticism contends that rather than leading to environmental improvement, the new leaders of post-industrial society instead worsen the environment.

2. Network Society

The network society, as defined by Castells, encompasses more than simply the information society that was initially discussed since networks have evolved into the fundamental building blocks of contemporary society. According to Castells, the network society is shaped by factors like religion, cultural upbringing, political organizations, and social standing in addition to technology, which together with other cultural, economic, and political factors may define modern societies (Castells, 1990). From Wikipedia, the free encyclopedia, the term "network society" was first used in 1991 to describe the social, political, economic, and cultural transformations brought about by the proliferation of networked, digital information and communications technology.

George Simmel studied how industrial capitalism and modernization affected intricate patterns of affiliation, organization, production, and experience. Jan van Dijk and Manuel Castells both used the phrase "network society" in their 1991 books De Netwerkmaatschappij (The Network Society) and The Rise of the Network Society, respectively (1990).

According to Van Dijk, a society in which a mix of social and media networks dictates its primary style of organization and most crucial institutions at all levels is referred to as a "network society" (individual, organizational and societal). He compares this kind of civilization to a mass society, which is molded by communities, groups, and organizations (the "masses") that are arranged in physical proximity. According to Van Dijk, a "network society" is a type of society that progressively organizes its ties through media networks, eventually replacing or enhancing face-to-face social networks. Digital technology supports communication

between people and over social networks. This indicates that the main organizational framework and most significant societal structures are being shaped by social and media networks.

The growth of what might be referred to as self-directed mass communication is made possible by the proliferation of horizontal communication networks that are completely unrelated to the media industry and governments. It is considered mass communication since it is disseminated through the Internet and could theoretically reach every person on the world. It is self-directed because people or groups frequently start it by forgoing the media system. A new system of global, horizontal communication was established by the boom of blogs, vlogs, podding, streaming, and other interactive computer-to-computer communication methods. networks that, for the first time in history, allow individuals to connect with one another without using the socialized communication channels established by institutions of society.

In the network society, virtuality is the basis of reality through the new forms of socialized communication, and as a result, the culture of the network society is largely shaped by the messages exchanged in the composite electronic hypertext created by the technologically linked networks of different communication modes. Technology is shaped by society to meet the requirements, values, and interests of its users. Information and communication technologies are also particularly sensitive to how societal applications of technology affect that technology. The development of the internet was mostly produced by its users, especially the initial thousands of users, as can be seen from its history. The expansion of networking across all spheres of activity on the basis of digital communication networks, however, is a necessary but not sufficient condition for the creation of a new type of social organization based on networking.

Castells claims that networks make up our societies' new social morphology. He thinks that modern society is radically detached, which has given people a stronger sense of autonomy as a result of technology. According to Castells, "the Industrial Age is giving way to the Information Age" (Castells, 2000). He describes how the development of new information technologies, notably those for communication and biological applications, was responsible for this historical transformation. He pointed

out how communication technology have made it possible to maintain constant, all-encompassing contact, transcending both place and time in social practices.

A new type of society was created as a result of several significant social, technical, economic, and cultural developments (Castells 2000, 17). The Rise of the Network Society: The Information Age: Economy, Society, and Culture, the first volume in Castells' Information Age trilogy, is where the phrase "network society" was first used. "A network society is defined as a society in which the major social structures and activities are centered around electronically processed information networks," he asserted. Because social networks are among the first forms of social organization, it is not simply about networks or social networks; rather, it is about social networks that process and manage information and rely on micro-electronic based technologies (Castells, 1996).

A network society is, to put it simply, a society in which the social fabric is supported by microelectronic-based information and communication technology. Despite his explanation that networks are not a novel kind of social organization but rather a crucial aspect of social morphology, networks are simply fresh iterations of well-established processes. He contends that communication technologies, such as the internet and mobile phones, which promote decentralization of operations and control concentration and, in turn, boost the efficacy of networks in comparison to hierarchical organizations, are substantially to blame. The patterns of interaction produced by the flow of messages among communicators through time and place are known as communication networks.

3. Late capitalism

Wikipedia, a free online encyclopedia around the start of the twentieth century, German economist Weme Sombart coined the phrase "late capitalism" or "late-stage capitalism." The phrase started to be used in the United States and Canada in the latter half of 20O0 to describe perceived absurdities, paradoxes, crises, injustices, inequity, and exploitation brought on by contemporary business growth.

Werner Sombart, a German economist, coined the phrase "late capitalism," "late-stage capitalism," or "end-stage capitalism" at the beginning of the 20th century.

The phrase started to be used in the United States and Canada in the late 2010s to describe perceived incoherencies, crises, injustices, inequity, and exploitation brought on by contemporary corporate expansion. Around the 1940s and 1930s, when many economists thought capitalism was doomed, Marxists in continental Europe started using the phrase "late capitalism." Many economists, notably Joseph Schumpeter and Paul Samuelson, thought the end of capitalism would be approaching towards the conclusion of World War II because of the possibility that the economic issues might be insurmountable.

The term "later capitalism" refers to the period of time that has passed since 1940, which includes the "golden era of capitalism" that followed World War II. Before the phrase became well-known in the English-speaking world as a result of the 1975 publication of Ernest Mandel's book Late Capitalism in English, it had long been in use in continental Europe. Mandel intended to offer a traditional Marxist explanation of the post-war era in terms of Marx's theory of the capitalist mode of production in the German original version of his essay, which was labeled "an effort at an explanation." Mandel argued that there are limitations to capitalism development and that significant qualitative shifts occurred inside the capitalist system during and after World War II.

Mandel identified three phases in the growth of the capitalist mode of production in his book Late Capitalism.

- Freely competitive capitalist production enabled by the expansion of industrial capital in domestic markets, roughly from 1700 to 1870.
- The imperialist battle for global markets and the exploitation of colonial territories characterize the period of monopoly capitalism, which lasted roughly from 1870 to 1940.
- The post-World War II era of late capitalism, which is characterized by the multinational company, globalized markets and labor, mass consumerism, and the existence of liquid international capital flows.

Mandel attempted to define the essence of the modern era as a whole in the tradition of the orthodox Marxists by referring to the primary laws of motion of capitalism that Marx had outlined.

In contrast to communist predictions, Mandel sought to explain the unexpected resurgence of capitalism following World War II and the lengthy economic boom that included the greatest rate of economic development ever recorded in human history. A renewed interest in the notion of long waves in economic growth has been sparked by his work.

Fredric Jameson

The foundation of Fredric Jameson's widely acknowledged Postmodernity Cultural Logic of Late Capitalism was Mandel's vision. Jameson's postmodernity refers to a new style of cultural creation (developments in literature, film, fine art, video, social theory, etc.) that is quite different from the Modernist age that it replaces, especially in how it approaches subject position, temporality, and narrative. In the modernist age, the prevailing thought was that society could be reengineered using scientific and technological knowledge as well as a general understanding of what development meant. Modernism was increasingly replaced by postmodernism in the second part of the 20th century, which is suspicious of social engineering and has a lack of agreement on what development means. All the previous certainties have crumbled in the face of the fast technological and societal change. Every aspect of existence starts to become unstable as a result, becoming mostly pliable, flexible, fleeting, and transitory.

Every perspective on postmodernism in the present, whether an apologia or a stigmatization, is also, according to Jameson, "necessarily an implicit or explicit political attitude on the character of multinational capitalism in the present." The Marxists Internet Archive provides a copy of Jameson's analysis in part. Whether characterized as a multinational or informational capitalism, Jameson sees the late capitalist era as a novel and previously unheard-of phenomenon with a worldwide reach. Meanwhile, late capitalism deviates from Marx's prediction of the end of capitalism.

4. Late modernity (or liquid modernity)

According to Alina Sajed (2017), late modernity refers to the highly developed global societies of today as the continuation (or development) of modernity rather than a component of the next age known as postmodernity. Late modernity, coined

by the Polish sociologist Zymunt Bauman as "liquid" modernity, is characterized by the information revolution and the global capitalist economies with their escalating service privatization (Hairis 2004). Alina Sajed (2017) late modernity (or liquid modernity is the characterization of today's highly developed global societies as the continuation (or development) of modernity rather than an element of the succeeding era known as post modernity or the post modernity. A defining characteristic of late modernity is rapid social change and Giddens argues this is the result of two factors-disembedding and reflectivity, disembedding refers to our ability to interact with one another without having to make face-to-face contact. This is thanks to the beauty of the internet.

Social theorists and sociologists such as Scott Lash, UWcheck, Zygmunt; Bauman, and Anthony Giddens maintain (against postmodernists) that modernization continues' into the contemporary era, which is thus better conceived as/ a radical state of late modernity. Vanden Herewegen (2010) On technological and social changes since the 19603, the concept of "late modernity" proposes that contemporary societies are a clear continuation of modern institutional transitions and cultural developments. Such authors talk about a reflexive modernization as post-traditional order which impact day-today social life and person activities. Giddens Modernity now tends to be self-referring, instead of being defined largely in opposition to traditionalism, as with classical modernity. Giddens does not dispute that important changes have occurred since "high" modernity, but he argues that we have not truly abandoned modernity. Rather, the modernity of contemporary society is a developed, radicalized, "late" modernity—but still modernity, not post modernity. In such a perspective, postmodernism appears only as a hyper-technological version (Appignaneais garret, 1995).

Subjects

The subject is constructed in late modernity against the backdrop of a fragmented world of competing and contrasting identities- and lifestyle cultures. According to Foltti (2011) the framing matrix of the late modern personality is the ambiguous way the fluid social relations of late modernity impinge on the individual, producing a reflexive and multiple self.

Characteristics

Zygmunt Bauman, who introduced the idea of liquid modernity, wrote that its characteristics are about the individual, namely increasing feelings of uncertainty and the privatization of ambivalence. It is a kind of *chaotic continuation of modernity,* where a person can shift from one social position to another in a fluid manner. Nomadism becomes a general trait of the "liquid modern" person as she or he flows through her or his own life like a tourist, changing places, jobs, spouses, values, and sometimes more such as political or sexual orientation excluding her- or himself from traditional networks of support, while also freeing her- or himself from the restrictions or requirements those networks impose.

Bauman stressed the new burden of responsibility that fluid/modernism placed on the individual-traditional patterns would be replaced by self-chosen ones. Entry into the globalized society was open to anyone with their own stance and the ability to fund it, in a similar way as was the reception of travelers at the old-fashioned caravanserai fit the result is a normative mindset with emphasis on shifting rather than on staying on provisional in lieu of permanent (or "solid") commitment which (the new style) can lead a person/astray towards a prison of their own modernity creation (Bauman, 2000).

Late Modernity

According to Harrier (2004) the modernity or liquid modernity is the characteristics of today's highly developed global societies as the continuous dulelsmut of modernity rather than as an element of the succeeding are as post modernity post-modern. Introduced liquid modernity by the post sociologist Zygment Banrman
Late modernity is marked by the global capitalist economies with this increasingly privatization of services and by the information revolution.

According to Giddens (1991) on technologies and social changes since 1960s, the concept of "late modernity" proposes that contemporary 50 others are a clear conformation of modern institutional transitions and cultural developments. Such authors talk about a reflective modernization as post- traditional order which impact day-to-day social life and personal activities. Modernity now tends to be self-referring, instead of being defined lowly in opposites to traditionalism, as with classed modernity. Giddens does not dispute that important changes have occurred

since modernity but he argue that we have not truly abandoned modernity. The modernity of contemporary society is a developed, radicalized, late modernity but still modernity, not post modernity. He hopes that one day the world will enter post modernity.

a) Capitalism would be transformed into a post-scarcity system. Markets would continue to exist, but they would not produce the inequality typical of modernity because there would be an ample supply of goods for everybody. This would be achieved partly through economic growth, but also through people in the richer countries scaling down their aspirations. People will accept a lower standard of living because of development fatigue'. According to Giddens, there is evidence that people in richer countries are becoming tired of the negative consequences of unlimited economic growth. They are unhappy with overcrowded roads, pollution and soaring house prices. People are coming to understand that there are ecological limits to how much economic growth environment can stand. They are therefore becoming willing to accept that lower incomes might actually improve the quality of people's lives. Richer nations would have to accept the need to share some wealth with poorer nations if a post-scarcity system were to be achieved.

b) Societies based on surveillance would be replaced by societies in which there was multi-layered democratic participation. The development of techniques of surveillance helps to convince governments that the cooperation and support of populations are essential for the effective exercise of power. People increasingly demand the right to have a say in all aspects of their lives, at local, national and even global level. There are 'pressures towards democratic participation in the workplace, in local associations, in media organizations, and in transnational groupings of various sorts.'

c) In a postmodern society the dominance of military power would give way to demilitarization. Globalization and the accompanying increase in interdependence between nations are likely to mean that going to war makes little sense. Long-established borders between nations will increasingly accept and disputes over territory are likely to become infrequent. Furthermore, states will be keen to reduce the enormous costs of building up armed forces or fighting wars.

Finally, industrialism would be superseded by the humanization of technology. With the development of areas such as genetics and biotechnology, people are becoming increasingly aware of the need to exercise control over technology to prevent it having disastrous consequences. They are likely to become concerned over issues such as human cloning, transplanting animal organs into humans, and genetically modify crops. Such concerns would lead, in a 'post-modern' society, to strict limit being placed on the development and use of technology to prevent if casing environmental disaster or human tragedy.

5. Second Modernity

Second Modernity is a phrase coined by German industrial sociologist Ulrich Beck and is his word for the period after modernity. He noted that where modernity break down agricultural society in favour of industrial society second modernity transformation industrial society into a new and more reflexive network or information society. According to carrier and Nordman 20, the second modernity has also been linked to the so-called society, marked by a pluraliation of different types of knowledge. If is characters in part inters information manufactured by the information world itself (Hording 2008) According to Canurae Nordman (2011):

6. Information Society

Michael Buckland characterizes information in society in his book *Information and Society.* Buckland expresses the idea that information can be interpreted differently from person to person based on that individual's experiences. Nico Stehr (1994, 2002a, b) says that in the knowledge society a majority of jobs involves working with knowledge. "Contemporary society may be described as a knowledge society based on the extensive penetration of all its spheres of life and institutions by scientific and technological knowledge" (Stehr, 2002b). In sociology, *informational society* refers to a post-modern type of society. Theoreticians like Ulrich Beck, Anthony Giddens and Manuel Castells argue that since the 1970s a transformation from industrial society to informational society has happened on a global scale.

As steam power was the technology standing behind industrial society, so information technology is seen as the catalyst for the changes in work organisation, societal structure and politics occurring in the late 20th century.

An information society is a society where the usage, creation, distribution, manipulation and integration of information is a significant activity. Its main drivers are information and communication technologies, which have resulted in rapid information growth in variety and is somehow changing all aspects of social organization, including education, economy, health, government, warfare, and levels of democracy. The people who are able to partake in this form of society are sometimes called either computer users or even digital citizens, defined by K. Mossberger as "Those who use the Internet regularly and effectively". This is only one of the dozens of online words that have been found to imply that society as we know it is changing and evolving.

There is presently no agreed-upon definition of what precisely falls under the umbrella of an information society and what is not. The majority of theorists concur that a change began sometime between the 1970s, the early 1990s reforms of the Socialist East, and the 2000s period that produced the majority of today's net principles and is now changing the basic nature of how societies function. Information technology extends beyond the internet since the principles of internet usage and design have an impact on other fields, and there are debates regarding the true extent of the effect of certain media or production methods. The information society may be characterized by five main categories of information: technical, economic, occupational, geographical, and cultural, according to Frank Webster. Webster claims that the nature of information has changed how we live today. Theory and information are at the core of how we conduct ourselves.

A society is said to be in an information society if there is a large amount of consumption, creation, distribution, manipulation, and integration of information (Jacob, 2008). Information and communication technologies are its main drivers. They have led to a fast increase in the amount of information in society and have changed many facets of social organization, including education, the economy, health care, government welfare, and levels of democracy. The people required to participate in this type of society are occasionally referred to as either computer citizens or even digital citizens. According to Mossberger, who uses the term "interest" frequently and effectively, this is one of the numerous interested expressions that have been used to imply that people have entered a new stage of civilization. Some of the markers of this steady change may be technology economy

spatial cultural or a conurbation of all these information society is seen as a successor to industrial society. The growth of the amount of technologically mediated information has been quantified in different ways, including society technological opacity to store information to commutate information and to complete information

The Information Revolution relates with the well-known terms agricultural revolution and industrial revolution.

- The information economy and the knowledge economy emphasize the content or intellectual property that is being traded through an information market or knowledge market, respectively. Electronic commerce and electronic business emphasize the nature of transactions and running a business, respectively, using the Internet and World-Wide Web. The digital economy focuses on trading bits in cyberspace rather than atoms in physical space. The network economy stresses that businesses will work collectively in webs or as part of business ecosystems rather than as stand-alone units. Social networking refers to the process of collaboration on massive, global scales. The internet economy focuses on the nature of markets that are enabled by the Internet.
- Knowledge services and knowledge value put content into an economic context. Knowledge services integrate Knowledge management, within a Knowledge organization, that trades in a Knowledge market. In order for individuals to receive more knowledge, surveillance is used. This refers to the usage of drones as a tool to learn more about other people. Despite appearing to mean the same thing, each phrase offers more than just subtle differences or other perspectives. Each phrase denotes a characteristic of how economic activity will probably take place in the new post-industrial society. Alternately, the new economic system will include all of the aforementioned characteristics in addition to those that have not yet completely manifested. In connection with the development of the information society, information pollution appeared, which in turn evolved information ecology – associated with information hygiene.

Criticisms and post-postmodern social theory

Debates about post structural and postmodern social theory ordinarily generate an enormous amount of heat. Supporters are often gushing in their praise, while

detractors are frequently driven into what can only be described as a blind rage. For example, John O'Neill (1995) writes of the "the insanity of postmodernism".

1) Post modernity criticized for its failure to live modern scientific standards that postmodernists eschew. To the scientifically oriented modernist, it is impossible to know whether or not contentions of postmodernists' area is true.

2) Since the knowledge produced postmodernists be seen as constituting a body of scientific Ideas, it might better to look social theory as ideology (Kumar, 1995).

3) Because they are unconstrained by the norms of science postmodernists are to do as they please; play with a wide range of ideals. Board generalizations are offered often without qualification.

4) Postmodern ideas are often so vague and abstract that it is difficult, if not impossible connect. them to the social world.

5) In their analyses postmodern theorists often offer critiques of modem, society but those critiques are of questionable validity since they generally lack a normative basis with which to make such judgments.

6) Postmodern social theorists are best at critiquing society but they lack any vision of what society ought to be.

7) Postmodern social theory leads to profound pessimism.

8) While postmodern social theorists grapple with what they consider to be major social issue they often end up ignoring what many consider the key problems of our time.

9) While one can find adherents among them, the feminists have been particularly strong critics of postmodern social theory.

CHAPTER THIRTEEN
ANTHONY GIDDENS AND HIS KEY IDEAS ON CONTEMPORARY SOCIAL THEORY

Giddens and his Ideas

Gidden's Key Ideas about Self and Society in the Late Modern Age (Taken from Modernity and Self Identity and against Post Modernism)

1. There is a global framework, which is dynamic, ever-changing, and unpredictable. For example, it is capitalist and nation states continue to be dominant.

2. Institutions (political and economic) are "reflexive"; they attempt to "guide" future occurrences in light of current and constantly updated (imperfect) information.

3. There are serious global issues (created dangers) that we are all facing and cannot avoid, such as global warming. Though many of us struggle to accept it, these issues unite us because they are genuine and objectively exist.

4. Late modernity is fundamentally characterized by an accelerated rate of change and uncertainty.

5. Through abstract Systems, globalization infiltrates our personal and professional lives (money, clock time, expert systems, especially science).

6. While Giddens rejects the idea of hyperreality, the media is increasingly significant and influential in late-modern society. The fundamental contribution of the media is that it increases our awareness of diversity and the knowledge that there are several other ways to live.

7. In Late Modern (not Post-Modern) Society, there is what Giddens calls a "duality of structure" - social structures both empower us and constrain us (differently, and broadly along the lines of class, gender, and ethnicity, although not perfectly). People are not just "free" to do whatever they want; their freedom comes from existing structures. For example, consider your typical fashion blogger on YouTube. You may think of them as "free," but they are fundamentally constrained.

8. In terms of the self, identity is no longer a given; we no longer have a pre-existing identity based on our gender, class, family, or locality; everything is open to question, and we are forced to continually look in the mirror and ask, "Who am I?" As a result, defining our own identities has become a task that we must

complete for ourselves, and nearly every aspect of our lives has become something we must consider.

9. Because of this, we start to worry about creating a "Narrative of Self", a logical life story so that we may persuade ourselves that we have a consistent identity throughout time. It takes a long time and a lot of effort to create a self-identity.

10. Therapy arises as a new expert system to assist individuals in the ongoing process of identity rebuilding; this system is particularly helpful during pivotal times like divorce.

11. The building and expression of the self become the new standard. We may accomplish this in a variety of ways, but the primary ones are through consumption (acquiring and doing things), relationships, and the development of physical regimens (health regimes).

12. The increase of narcissism and the lack of moral and existential inquiries into life are unpleasant effects of this self-centeredness. However, this process is dialectical and there are New Social Movements (such as the Green Movement) that do take moral and existential concerns into account. In these movements, individuals try to incorporate moral and existential dilemmas into the creation of their "political" identities.

13. Different "Generic" Types of Identity are Produced by Late Modernity: Fundamentalists and narcissists are both extreme manifestations of the same social system. (1991, Giddens)

In his early writings, Giddens focused on the systematic reconstruction of social theory and the formation of a synthetic method. Giddens named this new approach structurization theory and intended it to replace systematic social theory. However, Giddens focused on the entire issue of modernity after the 1980s. Hence, he has sought to unravel the nature, dynamics and consequences of modernity, in this ambitious effort, Giddens has drawn a lot of materials to construct a theoretical explanation of the dynamics of late modern societies and the intertwining life between modernity and development, from this general perspective, Giddens settled finally on a current concern with addressing specific and delimited social issues confronting modern societies.

Gidden sees exclusion and domination of marginalized groups as part of modernity. This emanates from the fact that Western rationalist (which is the basis of modernity) concerned with increasing power space deprives some groups of the all-important power and sequestering difficult and painful issues like death beyond the immediate view of the public. In other words, the struggle for power! And the utilization of power to achieve the ends of the state and even individuals in the forefront of the state project

Giddens and the theory of modernity (from Modernity to late modernity)
In focusing on modernity, Guldens set off from the premise that modernity has been grossly misunderstood due to the glaring, deficiencies of social theory, lie out Karl Marx and his ideas as the main Culprits who have wrongly Interpreted the enduring dynamics of modernity Marxism to guilty of reducing the compelling complexity modernity to a more economics process. In other words, Complexity of modernity cannot be truly captured in any one social institution or in the single social process of inequality. Thus, for Giddens Modernity does not depend on or revolve around or determine by one factor as popularized by Marx. The economic institution, while significant is not the only factor and does not have much coercive and deterministic force as ascribed to it in the ideas of Marx.

According to Giddens modernity through its institutions and culture creates new forms of self-Identity and social action. However, this is really a two way process since modernity itself is also influenced. Giddens points out two real experiences of modernity. These are the emergence of new post feudal institutions associated with democracy and industrial capitalism, following this culture of constant innovation and reflexivity arises. Modernity is anchored basically in this institution and the dominance of industrial capitalism. Modernity does away with the so-conceived eternal truths, which are products of postmodern era; and creates its own criteria for everything from ethics to morality and law.

This makes modernity dynamic and ever-changing in nature. Put differently, modernity implies' the decline of tradition 'and traditional ethos of life and authority, But the decline of tradition invariably calls into being a search for modern principles of legitimating. The search bears fruit in the enthronement of reason as the judge and

basis of social institutions and a theory of history as the progressive evolution of such rationality (Tucker 1998). But even while agreeing with obvious expansion of subjective freedom and marginalization of disadvantaged group in today's world, Giddens rather than adopt the extreme logic of subjective freedom overly implied in the postmodern viewpoints posits a theory of late modernity. The modern nation-state is distanced from tradition and fiction and exists on the basis of rationality and control of its subjects.

Modernity also breeds an industrialization of war which occurs in the quest of the nation state for some gains or more control the most crucial distinction of late from early modernity is the penetration of reflexively into the reproduction of personal and institutional life. In this regard, Giddens uses the expression reflexive modernization to capture this change. In essence, Giddens at this stage sees social relations as also imbued with reflexively. The important fact is that modernity has redefined our ideas of the both time and space.

Over the past ten years, there has been a lot of study and theorizing on globalization and its effects, but little of this has reached students of a level Sociology. By outlining Anthony Giddens' opinions on globalization and its effects on culture and identity in the West, with an emphasis on the two fundamental themes of risk and detraditionalization, this article seeks to answer this. This essay should be helpful to any student who wants to better understand how globalization influences daily life. It was developed with the new AQA AS module in Culture and Identity in mind. Giddens demonstrates how the powers of institutions like the Nation State, the family, and religion to provide us a feeling of security and stability is threatened by two effects of globalization, specifically the emergence of a "risk awareness" and detraditionalization. These institutions are no longer able to provide us with a set of values and standards that explain how we ought to behave in society. This circumstance has significant ramifications for how people perceive daily life and how they go about creating their identities.

Globalization, manufactured risks and risk consciousness
Giddens' readable modern classic "Runaway World," makes it clear to the reader that the author views globalization as an unexpected and unstable phenomenon. We are

the first generation to live in a global society, whose contours we can still only vaguely discern, according to Giddens. No matter where we are, it is upending the ways we now live. This is developing in a chaotic, anarchic way. It is neither stable nor secure; rather, it is riven by profound divides and anxiety. Many of us feel as though we are under the sway of uncontrollable forces (Giddens, 2002). The creation of "manufactured dangers," which are manmade and stem from new technologies created as a result of scientific knowledge advancements, is one element of globalization. There are hazards associated with several of these new technologies, including nuclear and biotechnologies, that are really global in scale. For instance, the 1986 Chernobyl nuclear accident caused radioactive radiation to travel thousands of kilometers to multiple nations, but the burning of fossil fuels in the United States may cause flooding in Bangladesh.

Giddens claims that because these new risks have just been for the past fifty years, we don't have much experience dealing with them. He contends that there is a "new riskiness to risk" since we do not yet fully understand all of the potential ramifications of these new technologies, which might have disastrous effects on mankind. For instance, we are unsure of the consequences that altering the genetic makeup of our staple foods may have, and we are unsure of the exact proportion of global warming that is attributable to human activity. Numerous of the aforementioned issues call for both coordinated local and international action; in this regard, nation states seem ill-equipped to address such global issues. Additionally, where there is insufficient understanding, conflicting expert opinions might be heard, as in the discussion over whether or not Britain should construct new nuclear power plants or whether or not we should support crops that have been genetically modified. As a result, the experts hired by politicians are reduced to a single voice in a field of specialists providing various pieces of data that support various positions.

Globalization, Risk and Identity
What are the effects of this circumstance on self-identification then? We have identity politics on the one hand and apolitical indifference on the other. People who are worried about the above-mentioned global issues and who believe that the government is unprepared to address these new global hazards have tended to support New Social Movements like the green movement. At the most extreme end

of these movements, one's whole way of life, identity, and being are focused on resolving global issues at the local, national, and international levels by protesting internationally and taking local action. However, only a very small number of people engage in such dramatic action, and many others continue to be indifferent to global threats. In the environment of incomplete information, where no one can ever be confident of the entire scope of these global hazards, political indifference can likewise be readily excused.

Detraditionalization

The concept of detraditionalization is a second important element in Giddens' writing. Giddens contends that "questions regarding alternatives don't have to be answered for someone who is adhering to a conventional practice. Tradition offers a context for behavior that is frequently uncontested. Tradition offers stability and the chance to build one's individuality against a solid foundation. This comes to an end as a result of globalization since conventional methods of functioning are frequently called into question when local cultures and traditions are exposed to new cultures and ideas. Globalization causes communities and cultures to detraditionalize, meaning that "tradition for the sake of tradition" plays a less and smaller role in day-to-day life. Marriage is an excellent illustration of an institution going through this process. A couple is considerably less likely to get married just because it is "what people do, or what their parents did," even while the custom of marriage still exists. Nowadays, a normal couple will talk about whether they should get married or not, consider if it is appropriate for them, and if they do decide to get married, talk about where to get married as well as a variety of other factors related to the wedding ceremony itself.

Detraditionalization is a concept that permeates many facets of life. If we consider identity politics as it has been represented via New Social Movements, it is clear that conventional forms of political participation are undergoing change. Giddens contends that the rise of globalization has even caused religions to become less traditional. There is strong evidence to support this claim, as practices like going to church in Christianity and wearing a veil in Islam seem to be more about personal preference than blind allegiance to tradition.

Cosmopolitanism and Democratisation

The growth of what Giddens refers to as cosmopolitanism, in which people are far less limited by arbitrary custom than in "traditional" or pre-global civilizations, is the positive side of detraditionalization. In a multicultural society, people are considerably more free to consider pre-existing cultural norms like those related to marriage, religion, and politics and to select the elements of those norms that best fit them. As a result, culture is transformed into something that is more flexible, debatable, and adaptable by individuals than it has ever been in human history. Giddens contends that when more people have a voice in how culture shapes their lives, culture becomes more democratic.

Detraditionalisation and self-identity

Self-identity is also impacted by detraditionalization. Giddens says that "self-identity has to be constructed and regenerated on a more active basis than before where tradition fades and lifestyle choice dominates." Giddens contends further that people must continually examine their lives and make adjustments in light of new information as it emerges in a society that is increasingly globalizing and changing. Reflexivity refers to the entire process of continuously reflecting on one's life and making appropriate changes.

Many of our institutions no longer provide us a clear set of pre-given standards and values, therefore reflexivity is important. Modern partnerships, especially marriages, no longer come with a predetermined set of defined standards, values, obligations, and responsibilities; instead, they must be discussed and agreed upon. Similarly, for those who identify as religious, the "meaning of being Christian" or "being Muslim" is much more debatable than ever before, and for those who identify as politically active, there are now a wide variety of political activism options available in addition to union membership, party membership, and voting in national and local elections. Today's person must deal with a scenario in which modern institutions no longer only dictate how they should behave or "be"; rather, they no longer serve as calming forces that firmly attach people to society in predetermined ways. Instead, we must decide whatever parts of tradition are most appealing to us and be able to explain our decisions to others.

The rapid pace of social change brought on by globalization means that we may well have to repeatedly redefine our relationships, our religious and political identities. This is true even after we have decided what the ground rules of a relationship are, what our religion means to us, or what kind of political action we should take. As examples, the recent government decision to build more nuclear power plants will cause many green activists to shift their political attentions to this issue; the ongoing "threat of Islamic extremism," whether exaggerated or not, has led to a debate over what it means to be British and Muslim; and a foreign firm relocating outside the United Kingdom may mean a career change, which could mean a renegotiation of the terms of a relationship.

Reflexivity, expert systems and therapy
According to Giddens, this ongoing need to modify our identities to reflect broader societal changes is what gave rise to "expert systems." These may be found everywhere in British culture, from career counselors who help us select the degrees that are most suited to us to therapists and counselors who support us in the ongoing process of reconstructing our identities.

The negative consequences of Globalisation and detraditionalisation
While Giddens is cautiously optimistic about the changes brought on by globalization, he does highlight two significant issues. Giddens believes that global risks are something we can all work together to address and that detraditionalization opens the door to a radical democratization of daily life. The rise in addiction in contemporary society is the first of these. People can now experience sex, eating, gambling, and even shopping addictions. Giddens believes that detraditionalization is responsible for this rise in addictions. Addiction is seen as an attempt by people to construct a coherent "narrative of the self" through repetitive actions that provide comfort, thus linking actions today with actions to the past. In pre-global societies, stable traditions provided individuals with a link to the past. Now that this has disappeared, people have no connection to the past. The emergence of Fundamentalism, which Giddens characterizes as traditional behaviors preserved by a blind allegiance to ideas and beliefs, and unwillingness to having a discourse about those views, is the second unfavorable effect of detraditionalization.

Evaluating Giddens

Giddens' assessment of modern civilizations, according to many opponents, is too optimistic. Zygmunt Bauman largely agrees that social uncertainty forces most people to constantly engage in "identity construction," but he also emphasizes that the powerful and wealthy are the ones who create an unstable, rapidly changing world and benefit from it, and that they are much better equipped to protect themselves from its negative effects. According to Frank Furedi, who references Bauman, the expert systems that have developed to help us create our identities are not impartial organizations. He contends, among other things, that rather than enabling people to act with more autonomy, they rather encourage them to rely on professional judgment.

Criticisms of Giddens

In his astute analysis of the three main ways Anthony Giddens' theories have been criticized, Tucker 1998. These include his theories' ambiguity, his poor historical methodology, and his reliance on a historical conception of subjectivity.

CHAPTER FOURTEEN
SYSTEMS THEORY

What is systems theory?

Ritzer (2022) argues that the complicated relationships between the components cannot be addressed in isolation from the context of the whole. Systems theorists disagree with the notion that society and other substantial aspects of society should be seen as a single set of social realities. Instead, the many layers of the social system's interactions or processes are the main emphasis. The primary goal of systems theory, according to Buckley (1967:41), can be summarized as follows: The type of system we are interested in can be generally described as a complex of elements or components directly related in a causal network, such that each component is related to at least some others in a more or less stable way within any given period of time.

A system is an array of component designed to accomplish a particular objective according to plan. There are three points. First there is a design or establishment arrangements, secondly, there is a purpose or objective which the system is designed to accomplish, and thirdly, there are inputs of materials, physical, and human resources as well as information technology to the system management (Stem house 1983). A system can be defined as an integrated assembly of interacting element designed to carry out co-operatively predetermined functions. A system is also defined as an assemblage of objects united by some form of regular interaction or interdependent an organic or organized whole (Pratt 1980).

All system has common characteristics, for example all systems, whether physical, biological, social, Industrial etc are organized. All system has role relationships, all system has hierarchical order and control, all system organized transmission, and all system has component parts. Not all systems anyway consist of separate purposeful entities in themselves. An example is the human body system. Mathematical system is another example (Akuma, 2008).

Education as a system is also product oriented. The reason is that its products are the educate people and the knowledge produced through research and classroom activities. Education by its unique nature or the design of educational programmers and activities proves that educations cannot accuse without using system theory in the education serves. Education has to be systematically ordered if continuity is to be

assured, and if decisions affirm all to be made and implemented. Therefore be the determination in the part of the administrators or manages of the educational systems to maintain boundary lines within the education system. Every system has its own organogram drawing on it the boundary where each part is adjacent to each other. This boundary map or line identifies existing trouble sports and enable prediction of where new incidents or episodes of conflicts are likely to occur (Akuma, 2008).The principles of systems include;

  a. The principles of co-operative interaction and mutual interdependence
  b. The principle of integration
  c. The principle of collective culture

Principles of systems management
Three principles of system management which have been developed by Johnson, Kast and Rosenzweigh (1967) Quoted in Akuma 2008 can appropriately be applied to educational systems management they are as follows:
1. **The principle of co-operative interaction and mutual interdependence:**
     There are many interactional patterns which exist between individual- officers and members, subsystems/departments and units as well as different interest groups within the system. They all interact and exist as interdependent variables or factors. They have relational and logical functions to perform for the achievements of the overall objective of the system. The kind and pattern of interaction among the parts or subsystems should be an unbroken continuity of reciprocal relations through systems activities. This principle is already applicable in any educational system especially the school system which have subsystems or departments and units that interrelate functionalist.

2. **The principle of integration**
     Integration in the systems context is to bring parts together into a whole. The parts so constitute an indissoluble whole that no part can be affected without affecting all other parts. Parts play their roles in the light of the purpose for which the whole system exists. The nature of the system and its function is derived from the position in the whole and its behaviour is regulated by the whole. Everything should start with the whole as a premise and the parts and their relationships should evolve. This is exactly how it is .in the educational systems management and it ought to be in other systems management.

3. **The principle of collective culture**

Every system including education has tenets of collective culture. Such tenets are designed in impersonal terms. The collective culture that must sustain every system must be impersonal in its policy-making, laws, execution of judgment, division of labour, carrying out supervision of operations as well as reward for input and output services, The systems general policies are impartial, that is,' not governed or determined by personal or group interest but by the systems' interest. This principle is applied mostly by the scientific management and bureaucratic organizations and, of course, occasionally in some educational organizations.

The study of how systems function in nature, culture, and science is known as systems theory. Systems theory is a framework for analyzing or describing any set of entities that interact to generate a certain result. Systems theory is used to examine how society changes its structure in response to environmental changes, which has significant ramifications for our understanding of social order. Systems theory emphasizes the limited ability to influence society since it highlights the complexity of social evolution. However, despite society's enormous complexity, social scientists may still appreciate the great array of social systems' adaptable potential (Gibson, 2021).

"The whole is greater than the sum of the parts" is the fundamental tenet of systems theory. Making a cake is a simple illustration of this. A cake wouldn't exist if its components were laid out in their whole. You would have cake ingredients in its place. System theory examines every system that comprises a notion, idea, or system as a whole. Its objective is to determine how to successfully adjust the system using feedback loops and goal-oriented behavior. (Buckley, 1967). In social science, the study of society as a complex arrangement of parts, including people and their beliefs, as they relate to a whole, is known as systems theory, sometimes known as social systems theory (e.g., a country).

The social sciences have a long history of studying society as a social system. In complex systems, features emerge that appear to be unique to no one system within the total and that systems theory aims to explain and build theories about. Emergent behavior is what is meant by this (Luhman, 1982a). Ludwig von Bertalanffy developed the general systems theory (GST) (1968). A general theory to describe all systems across all scientific disciplines has become the goal of this concept, which is based on the idea that complex systems have organizing principles that may be found and quantitatively modeled.

Systems theory is the multidisciplinary study of systems, which are coherent collections of connected, dependent pieces that can be either naturally occurring or created by humans. Every system has physical and temporal boundaries, is affected by its surroundings, is defined by its structure and purpose, and expresses itself via its operation. If a system exhibits synergy or emergent behavior, it may be greater than the sum of its parts (Ritzer, 2022). An entire system or other sections of it may be impacted by changing one component. These shifts in behavioural patterns could be anticipated. How effectively a system interacts with its environment determines how much learning and adaptation it will experience. Other systems are maintained by certain systems in order to keep them from failing. In order to achieve optimum equifinality, systems theory aims to explain a system's dynamics, constraints, and circumstances as well as to explicate principles (such as purpose, measure, techniques, and tools) that may be identified and applied to other systems at every level of nesting.

Instead of creating ideas and principles that are exclusive to one field of knowledge, general systems theory aims to build concepts and principles that are generally applicable. Dynamic or active systems are distinguished from static or passive systems. Activity structures or components that interact in behaviors and processes are known as active systems. Structures and components that are processed are referred to as passive systems. For example, a program is passive when it is a disc file and active when it runs in memory. The field is related to systems thinking, machine logic, and systems engineering.

A broad systems theory that could describe all systems in all scientific domains was a goal of many early systems theorists. In 1937, Ludwig von Bertalanffy gave lectures to introduce his "universal systems theory," which he then published in books starting in 1946. His 1968 book General System Theory: Foundations, Development, Applications gave the idea a lot of attention. There are numerous definitions of a general system, and some of the characteristics that definitions include are: an overarching objective of the system, components of the system and relationships between these components, and emergent properties of the interaction between the components of the system that are not performed by any component alone. In terms of entropy, Derek Hitchins defines a system as a collection of parts and connections where the components of their interactions reduce entropy.

In his work as a biologist, Bertalanffy sought to assemble the organismic research he had come across under one umbrella. He intended to use the term "system" to refer to the ideas that underlie all systems. He authored General System Theory in 1968. There are models, concepts, and rules that may be applied to generalized systems or their subclasses regardless of the specific kind, nature, and interactions between their constituent parts or "forces." It appears reasonable to want a theory of universal principles that apply to systems in general rather than systems of a more or less specific sort. The systems theory of organization is a theory that organizations that aren't necessarily related to one another and yet work together to form a whole. This theory is helpful for understanding things like organizational behaviour, organizational change and organizational development, (Buckley, 1967)

Historical Development

Many early systems theorists aimed at finding a general systems theory that could explain all systems in all fields of science. According to Montuori (2011)

"General systems theory" (GST; German: *allgemeine Systemlehre*) was coined in the 1940s by Ludwig von Bertalanffy, who sought a new approach to the study of living systems. Bertalanffy developed the theory via lectures beginning in 1937 and then via publications beginning in 1946. According to Mike C. Jackson (2000), Bertalanffy promoted an embryonic form of GST as early as the 1920s and 1930s, but it was not until the early 1950s that it became more widely known in scientific circles.

Jackson also claimed that Bertalanffy's work was informed by Alexander Bogdanov's three-volume *Tectology* (1912-1917), providing the conceptual base for GST. A similar position is held by Richard Mattessich (1978) and Fritjof Capra (1996). Despite this, Bertalanffy never even mentioned Bogdanov in his works. The systems view was based on several fundamental ideas. First, all phenomena can be viewed as a web of relationships among elements, or a system. Second, all systems, whether electrical, biological, or social, have common patterns, behaviors, and properties that the observer can analyze and use to develop greater insight into the behavior of complex phenomena and to move closer toward a unity of the sciences. System philosophy, methodology and application are complementary to this science.

Cognizant of advances in science that questioned classical assumptions in the organizational sciences, Bertalanffy's idea to develop a theory of systems began as early as the interwar period, publishing "An Outline for General Systems Theory" in the *British Journal for the Philosophy of Science* by 1950. In 1954, von Bertalanffy, along with Anatol Rapoport, Ralph W. Gerard, and Kenneth Boulding, came together at the Center for Advanced Study in the Behavioral Sciences in Palo Alto to discuss the creation of a "society for the advancement of General Systems Theory." In December that year, a meeting of around 70 people was held in Berkeley to form a society for the exploration and development of GST. The Society for General Systems Research (renamed the International Society for Systems Science in 1988) was established in 1956.

Thereafter as an affiliate of the American Association for the Advancement of Science (AAAS), specifically catalyzing systems theory as an area of study. The field developed from the work of Bertalanffy, Rapoport, Gerard, and Boulding, as well as other theorists in the 1950s like William Ross Ashby, Margaret Mead, Gregory Bateson, and C. West Churchman, among others.

Bertalanffy's ideas were adopted by others, working in mathematics, psychology, biology, game theory, and social network analysis. Subjects that were studied included those of complexity, self-organization, connectionism and adaptive systems. The Cold War affected the research project for systems theory in ways that sorely disappointed many of the seminal theorists. Some began to recognize that theories defined in association with systems theory had deviated from the initial general systems theory view. Economist Kenneth Boulding, an early researcher in systems theory, had concerns over the manipulation of systems concepts. Boulding concluded from the effects of the Cold War that abuses of power always prove consequential and that systems theory might address such issues.[ ] Since the end of the Cold War, a renewed interest in systems theory emerged, combined with efforts to strengthen an ethical view on the subject.

In sociology, systems thinking also began in the 20th century, including Talcott Parsons' action theory and Niklas Luhmann's social systems theory. According to Rudolf Stichweh (2011). Since its beginnings, the social sciences were an important part of the establishment of systems theory... he two most influential suggestions were the comprehensive sociological versions of systems theory which were

proposed by Talcott Parsons since the 1950s and by Niklas Luhmann since the 1970s.Elements of systems thinking can also be seen in the work of James Clerk Maxwell, particularly control theory.

Niklas Luhmann's General Systems Theory

According to Ritzer (2000), the most prominent theorist in sociology is Niklas Luhmann (1927-1998). Luhmann developed a sociological approach that combined elements of Talcott Parsons's structural functionalism with general systems theory and introduced concepts from cognitive biology and cybernetics. Luhmann sees Pasons's later ideas as the only general theory that is complex enough to form the basis for a new sociological approach that reflect the latest finding in biological and cybernetic systems. However, he sees two problems with Parsons's approach. First it has no place for self reference and, according to Luhmann, society's ability to refer to itself is central to our understanding of it as a system. Second, Parsons does not recognize contingency.

As a result Parsons cannot adequately analyze modern society as it is because he does not see that it could be otherwise. Thus, to take one example from Parsons's work, the AGIL, scheme should not be seen as a fact, but instead as a model of possibilities. For example, the AGIL Scheme shows that the adaptive and the goal attainment subsystems can be related in various ways; therefore the aim of analysis should be to understand why the system produced a particular relationship between these two subsystems at any given time. Luhmann addresses these two problems in Parsons's work by developing a theory that takes self-reference as central to systems and that focus on contingency, the fact that things could be different.

The key to understanding what Luhmann addresses means by a system can be found in the distinction between a system and its environment. Basically, the difference between the two is one of complexity. The system is always less complex than its environment. For example, a business, such as an automobile manufacturer, can be seen as a system that deals with a highly complex environment, which included many different types of people, a constantly changing physical environment, and many other diverse systems. When the manufacturer needs raw materials (steel,

rubber, etc) it doesn't normally care where they come from, how they are produced, and the nature of their suppliers. All of this complexity is reduced to information about the price and the quality of the raw materials. Similarly, all the diverse practice of its customers is reduced to those that directly impact on whether or not they buy a car.

Simplifying complexity means being forced to select (the manufacturer cares about how raw materials are produced, but may not pay attention to the political situation in the nation in which they are produced). Being forced to select means contingency since one could always select differently (the manufacturer chooses not to monitor the political situation). And contingency means risk. Thus, if the manufacturer chooses not to monitor the political situation in the nation producing the raw material, the production process might be severely disrupted by a rebellion that shuts off the supply of such materials.

A system simply cannot be as complex as its environment. A system that tried would bring to mind the Borges (1964) story of the king who ordered a cartographer to create a completely accurate map for his country. When the cartographer was done, the map was as big as a country and was therefore useless as a map. Amps, like systems, must reduce complexity. The cartographer must select what features are important. Different maps of the same area can be made because the selection is contingent. This is always necessary, but it is also risky since the map maker can never be sure that what is left out will not be impotent to the user.

While they can never be as complex as their environment, systems develop new sub-systems and establish various relations between these subsystems in order to deal effectively with their environment. If they did not, they would be overwhelmed by the complexity of the environment. For example, an automobile manufacturer could create a department of international affairs charged with monitoring political conditions in supplying nations. This new department would be responsible for keeping manufacturing appraised of potential disruptions in the supply of raw materials and for finding alternative sources in case of a disruption. Thus, paradoxically, "only complexity can reduce complexity" (Lumann, 1995) quoted in (Ritzer, 2000).

The core idea of systems theory is that all systems, no matter what kind, are organizations. Wholeness, hierarchy, self-regulation, openness, adaptation, stability, and flexibility are considered to be the six characteristics of all systems. Among system theory's most distinguishing characteristics are that it is composed of components, each of which functions as a complete sub-system. Economic status, ideological stance, and social standing are examples of sub-systems that can examine the system as a whole and have an impact on one another. An effective framework for examining complex systems, including social, organizational, and ecological systems, is provided by systems theory. This method places a strong emphasis on how systems are interdependent and connected, as well as the feedback loops they produce.

4 Basic Elements in the System Theory

The system model is composed of four fundamental components. Process, input, output, and feedback. The term "process" refers to the actions taken to transform an input into the intended output. The research or back materials that are transferred to the output are represented as inputs. The control element is feedback.

System theory in education

The tenet of Bertalanffy's systems theory is that a system cannot be fully understood by focusing only on one of its components. The theory made an effort to see the school as a coherent, functional entity made up of interconnected pieces.

System theory in community development

The connections and mutual effects that exist inside a system are the main emphasis of systems theory. It can draw attention to the manner in which people connect with one another and are impacted by one another in communities.

Main principle of system theory

The idea that the whole is larger than the sum of its parts is the central idea of systems theory, irrespective of the subject to which it is applied.

What are the advantages of systems theory?

By offering a comprehensive viewpoint on intricate programs and interventions, holistic perspective system theory enables evaluators to comprehend the system as a whole and the interactions among its constituent parts.

Weakness

System theory has come under fire for its moral conundrum in a culture that places a premium on human liberty and well-being. It has also drawn criticism for failing to emphasize the value of knowledge and allow for thinking autonomy.

Disregard for unique situations. One of the main criticisms of systems theory is that it can overlook each person's particular situation and demands. There is a chance that by concentrating on the larger system, the client's unique experience and difficulties would be missed.

Systems theory in psychology

Systems theory is a sophisticated philosophy that emphasizes how individuals in a group are interdependent in order to better understand and maximize the qualities of the system. When used in psychology, it can assist a group in strengthening their bonds, being more productive, and identifying a shared objective.

Gains from systems theory

A central issue addressed by (Buckley, 1967) according to (Ritzer, 2022) is what sociology has to gain from systems theory. First, because systems theory is derived from the hard sciences and because it is, at least in the eyes of its proponents, applicable to all behavioral and social sciences, it promises a common vocabulary to unify them. Second, systems theory is multi-leveled and can be applied equally well to the largest-scale and the smallest-scale, to the most objective and the most subjective, aspects of the social world. Third, systems theory is interested in the varied relationships of the many aspects of the social world and thus operate against piecemeal analyses of the world.

Systems theory provides a powerful method for the description of homeostatic systems, that is, systems in which feedback controlled regulation processes occur. Since human goal-directed behaviour is regulated by such processes, systems theory

is also very useful for psychological research. Systems theory plays a key role in the advancement of society. Only by looking at all the moving parts can we have a greater understanding of the whole and how it works. A principal that holds true in physical sciences alike. It helps mangers develop an understanding of how each element is affected by at least one other element in the system. The theory also integrates all the elements and subgroups as a whole. (Luhman 1987)

Properties of general systems

General systems may be split into a hierarchy of systems, where there is less interactions between the different systems than there is the components in the system. The alternative is hierarchy where all components within the system interact with one another. Sometimes an entire system will be represented inside another system as a part, sometimes referred to as a holon. These hierarchies of system are studied in hierarchy theory. The amount of interaction between parts of systems higher in the hierarchy and parts of the system lower in the hierarchy is reduced. If all the parts of a system are tightly coupled (interact with one another a lot) then the system cannot be decomposed into different systems. The amount of coupling between parts of a system may differ temporally, with some parts interacting more often than other, or for different processes in a system

Criticisms

1. Many theorists, including Jurgen Habermas, have argued that what Luhmann sees as a necessary evolutionary development is, in fact, regressive and unnecessary.
2. Luhmann's theory seems limited in its ability to describe relations between systems. Not all systems appear to be as closed and autonomous as Luhmann assumes.
3. Luhmann's systems theory assumes a Variety of equally valid views of society without the possibility of giving one priority over the others.
4. In spite of these and other weakness, Luhmann's systems theory has emerged as one of the leading social theories as we move into the twenty-first century and it has sparked a resurgence of interest in systems theory. (Ritzer, 2000).

CHAPTER FIFTEEN
BEHAVIORISM THEORY

What is Behaviorism theory?

(Araiba, 2019) defines behaviorism as a methodical approach to comprehending the behavior of people and other creatures. It is predicated on the idea that behavior is either a reflex brought on by the combination of specific antecedent stimuli in the environment or a result of the individual's history, particularly reinforcement and punishment contingencies, in conjunction with their current state of motivation and controlling stimuli. Although most behaviorists acknowledge the significance of inheritance in affecting behavior, they place a greater emphasis on environmental factors. Behaviorism began as a response to first-person narrative-heavy introspective psychology in the 19th century. Introspective techniques were disregarded by JB Watson and BF Skinner because they were arbitrary and unmeasurable. These psychologists sought to concentrate on visible, measurable behaviors and occurrences. They claimed that only observable signs are considered in science. By demonstrating that psychology can be precisely measured, understood, and wasn't merely based on views, they aid in raising its level of significance. Watson and Skinner felt that, given a bunch of newborns, it would be their upbringing and environment—rather than their parents or genetics—that would ultimately determine how they behaved.

It incorporates ideas from theory, methodology, and philosophy. Behaviorism was born out of earlier research in the late nineteenth century, such as when Edward Thorndike pioneered the law of effect, a method that involved using consequences to strengthen or weaken behavior. Behaviorism emerged in the early 1900s as a reaction to depth psychology and other traditional forms of psychology, which frequently struggled to make predictions that could be tested experimentally (Maden, 2013).

The central tenet of behaviorism is that all actions are acquired via interactions with the environment. According to this learning theory, environmental circumstances have a much greater impact on behavior than intrinsic or inherited traits. In its most basic definition, behavioral psychology, often known as behaviorism, is the study and analysis of observed behavior. Middle of the 20th century thought was greatly influenced by this area of psychology. Given that its theories and principles are still

important in fields like psychotherapy and education, it is being used by mental health professionals today.

Branches of Behaviorism

According to Araiba (2019), the names given to the various branches of behaviorism include:

- **Behavioral genetics:** Francis Galton, a descendant of Charles Darwin, proposed it in 1869.
- **Inter-behaviorism:** formulated before B. F. Skinner's works by Jacob Robert Kantor.
- **Methodological behaviorism:** According to John B. Watson, only public occurrences (such as a person's motor activities) may be objectively observed. Thoughts and feelings were still accepted to exist, but they were not seen as being a part of the study of conduct. Additionally, it provided the theoretical underpinnings for the early behavior modification technique used in the 1970s and 1980s.
- **Psychological behaviorism:** Unlike the earlier behaviorisms of Skinner, Hull, and Tolman, psychological behaviorism, as advocated by Arthur W. Staats, was based on a human study program incorporating numerous aspects of human behavior. New learning theories are introduced by psychological behaviorism. Humans learn using both unique human learning principles and the concepts that apply to animal learning. These concepts relate to humans' very strong capacity for learning. Humans acquire repertoires that allow them to pick up new skills. Therefore, human learning is cumulative. Because no other animal possesses the skill, humans are a special species.
- Radical behaviorism: Skinner's philosophy, which is an extension of Watson's form of behaviorism, contends that internal processes, particularly private events like thoughts and feelings, are also a component of the science of behavior and that environmental factors influence these internal processes in the same way that they influence externally visible behaviors. Private occurrences aren't visible to others directly, although the species' overt behavior might subsequently reveal them. Radical behaviorism forms the core philosophy behind behavior analysis. Willard Van Orman Quine used many of radical behaviorism's ideas in his study of knowledge and language.

- Teleological behaviorism: Proposed by Howard Rachlin, post-Skinnerian, purposive, close to microeconomics. Focuses on objective observation as opposed to cognitive processes.
- Theoretical behaviorism: Proposed by J. E. R. Staddon, adds a concept of *internal state* to allow for the effects of context. According to theoretical behaviorism, a state is a set of *equivalent histories*, i.e., past histories in which members of the same stimulus class produce members of the same response class (i.e., B. F. Skinner's concept of the *operant*). Conditioned stimuli are thus seen to control neither stimulus nor response but state. Theoretical behaviorism is a logical extension of Skinner's class-based (*generic*) definition of the operant.

A Brief History

According to Madden (2013), behavioral psychology was founded by psychologist John B. Watson by expanding on the ideas of Russian psychologist Ivan Pavlov. Pavlov discovered that specific items or events might cause a reaction in what is known as classical conditioning. His well-known studies with dogs showed that the stimulus of a bowl of dog food will result in an ad hoc reaction (salivation). Pavlov may have had learning implications for other areas of human behavior if he could combine a stimulus with a new conditioned response. For instance, it could be possible to comprehend how and why humans learn, act, and think. The prior generation thought that all learning and behavioral reactions were caused by conditioning. That point of view alludes to the now widely discredited stringent or extreme behaviorism. Give me a dozen well-developed, healthy children, and I'll raise them, and I'll promise to pick one at random and teach him to become any kind of specialist. I could choose between being a doctor, lawyer, artist, merchant leader, and yes, a robber. (Behaviorism, by John B. Watson).

Watson wasn't the only psychologist who contributed to the development of behavioral psychology. The law of effect, which describes how gratifying outcomes are more likely to recur in the future, was developed by Edward Thorndike. He was the first to include those additional scientific elements into the theory of learning. Clark Hull, a pioneer of behavioral psychology, developed the drive hypothesis. As organisms experience deprivation, specific wants and motivations arise in humans that have a direct influence on behavior.

Watson and Behaviorism

John B. Watson (1878–1958) was a significant American psychologist whose most well-known work took place at Johns Hopkins University in the early 20th century, according to Zastrous & KirstAshan (1974). Watson believed that because it was difficult to objectively analyze the mind, the study of consciousness was defective. Watson liked to pay close attention to clearly visible behavior and work to regulate it. Watson is regarded as the father of behaviorism and was a key proponent of changing psychology's emphasis from the mind to behavior as well as of this method of watching and influencing behavior. The relationship between taught behavior and an organism's innate characteristics was an important topic of research for behaviorists. Animals were frequently utilized in behaviorism studies with the idea that what could be gained from utilizing animal models might, to some extent, be transferred to human behavior. In fact, according to Tolman (1938), "I believe that everything essential in psychology (except for those things that require society and words) may be explored in essence via the ongoing experimental and theoretical investigation of the determiners of rat behavior at a choice-point in a labyrinth."

Experimental psychology was dominated by behaviorism for many years, and its effects may still be seen today (Thorne & Henley, 2005). Through its objective approaches, particularly experimentation, behaviorism played a significant role in establishing psychology as a scientific field. Additionally, behavioral and cognitive-behavioral treatment employ this strategy. Behavioral modification is frequently employed in educational contexts. Research on the effects of the environment on human behavior has also been influenced by behaviorism.

Skinner and operant conditioning

The behaviorist theory of learning, which holds that learning is a process of "conditioning" in an environment of stimulation, reward, and punishment, was championed by B.F. Skinner (1904–1990), a renowned American psychologist, Harvard professor, and proponent. According to Skinner's theory of operant conditioning, there are two types of learning: formal schooling, which depends on the instructor developing the best possible patterns of stimulus and response (reward and punishment), and informal learning, which happens organically (1968). Reward and punishment are said to be a key factor in human behavior. It was described by Thorndike in his Law of Effect. These days, many refer to it as "operant

conditioning" In a typical experimental setup, the fundamentals are visible. In an experimental area with a food dispenser, a hungry rat may be spotted.

A horizontal bar extends from one wall at the end of a lever. Lever depression activates a switch. Any action on the part of the rat that depresses the lever is, as we say, "reinforced with food" when the switch is linked to the food dispenser. The device just triggers the presentation of food in response to the occurrence of some random action. The relationship between an action and its results may be straightforward, and a change in the likelihood that an action will be taken is not unexpected. Our growing understanding of the incredibly delicate and complicated qualities of behavior that may be linked to subtle and complex elements of the contingencies of reinforcement that prevail in the environment is immensely helpful in operant conditioning.

The use of operant conditioning in teaching is straightforward and easy. Teaching is the planning of the reinforcing conditions that students learn under. They learn in their natural habitats without instruction, but teachers set up specific circumstances that speed up learning by hastening the development of behaviors that would otherwise take time to acquire or ensuring the appearance of behaviors that may never happen. Finding additional reinforcers plays a smaller role in teaching improvement than creating stronger backup plans utilizing the resources currently at hand. Of course, immediate and regular reinforcement is preferred, but this does not diminish the significance of sporadic or distant reinforcers.

The diligent student understands how to emphasize immediate repercussions so that they serve as reinforcement. In addition to already knowing, he is also reinforced for his knowledge. It is frequently handled poorly when moving from external reinforcement to self-generated reinforcement of what one already knows. While in a big lecture course the consequences are few and delayed, in a small class the precurrent conduct of listening, reading, solving problems, and producing sentences is regularly and almost instantly rewarded. The unpleasant by-product of not knowing builds up if mediating devices have not been set up, and if the learner is not immediately rewarded for knowing that he knows.

If frequent reinforcement weakens the teacher's ability to reinforce, a new issue arises. Money, food, grades, and accolades must all be properly managed, but the

inherent benefits of doing what is right and progressing are limitless. The student cannot, strictly speaking, reward or punish himself by withholding positive or negative reinforcement until he has acted in a particular way, but he may look for or create circumstances in which his conduct is rewarded or penalized. By verifying a solution to a puzzle, for example, he can produce reinforcing occurrences. He can refrain from responding ineffectively in difficult circumstances. He can, for instance, learn not to read novels that are too challenging for him in order to preserve his desire to read other books. The ability to appropriately regulate one's motivation has never been taught in school. It hasn't often attempted. However, once the issue is recognized, solutions become available.

We should be able to make pupils interested and diligent through a correct grasp of reinforcement contingencies, and we should be able to be pretty certain that they will continue to appreciate the lessons we teach them for the rest of their lives. Understanding behaviorism requires an understanding of the stimulus-response hierarchy. In the behavioral learning hypothesis, positive reinforcement is essential since without it, pupils would rapidly stop responding because it doesn't seem to be working. The behavioral learning theory and repetition and rewarding behavior go hand in hand. Teachers sometimes strive to achieve the ideal mix between replicating the circumstance and bringing in positive reinforcement to help children understand why they should keep up the behavior. A key component of behaviorial learning is motivation. Students may be motivated by both positive and negative reinforcement.

The Behavioral Approach
Human conduct is learnt, hence any behavior may be undone and replaced by new behaviors, according to Hintzman (1977). The observable and quantifiable characteristics of human behavior are the main focus of behaviorism. As a result, learnt habits can be undone when they become unacceptable. According to behaviorism, children's development is a continuous process in which they largely play a passive part. It is also a broad strategy that is applied in both therapeutic and educational contexts, among others. Behaviorists believe that only the things we can see and observe are genuine, or at the very least are things that merit investigation. We can observe how individuals act, respond, and behave but we cannot see the mind, id, or unconscious. Although the minds and the brains may be inferred from behavior, they are not the investigation's main objective. The study's focus is on what

people really do, not what they believe or feel. In the same way, behaviorists do not try to understand the origins of deviant behavior by looking at the mind or the brain. He assumes that the conduct is an example of certain learned habits, and he works to identify the learning process.

The subject of study is usually behavior. Since the mind and its more esoteric counterparts, such as the psyche and soul, are not of concern to behaviorists, it is possible to draw conclusions about the factors that support and perpetuate human behavior from the study of animal conduct. The behavioral approach has a fairly solid foundation thanks to animal studies. The factors behind the conduct of both healthy people and those who have issues that may be classified as "mental illness" are of interest to behavioral researchers. The behavioral approach is frequently utilized to treat a wide range of presenting issues when it comes to mental illness. Treatment of behavioral disorders and impulse control disorders, such as excessive drinking, obesity, or sexual issues, may be where it is most successful. Behavioral techniques have occasionally proven effective in the management of more serious mental diseases including schizophrenia, negative reinforcement, punishment, self-management, shaping, time out, and systematic desensitization. They may be highly beneficial in the treatment of anxiety.

Techniques for teaching behavior

According to Western Governors University, teachers can use the behaviorial learning technique in the classroom in a variety of ways (2022).

1. Drills: To show students how the behaviourial learning theory employs repetition and reinforcement, teachers may practice skills using drill patterns.

2. A query and response to assist pupils, teachers might utilize questions as a stimulus and answers as responses that become harder with time.

3. Recommend practice: Teachers can actively assist pupils in overcoming obstacles and provide the reinforcement and behavior modification you desire.

4. Consistent revisions: The behaviorial learning theory emphasizes the value of revisions. Students will recall information much better if we review our materials and provide encouragement.

5. Supportive feedback: In the classroom, behaviorists frequently used positive reinforcement. These include verbal rewards, a praise and reward system, new privileges, and more.

Criticism and limitation

The cognitive revolution in the second part of the 20th century mostly overshadowed behavior. The development of the cognitive therapy movement in the middle of the 20th century was a result of this shift, which was brought about by radical behaviorism coming under heavy fire for not examining mental processes. Three major influences emerged that helped to shape cognitive psychology as a former school of thought:

- Noam Chomsky's (1959) critique of behaviorism and empiricism in general, according to Hintzman (1977), was the beginning of the "cognitive revolution."
- As computer science advances, it will become possible to draw comparisons between human cognition and the computational capabilities of computers, creating totally new fields of psychological thought. Years were spent researching the idea of artificial intelligence by Allen Newell and Herbert Simon (AI). The successful outcome was more of a conceptualization of mental processes with computer equivalents (memory, storage, retrieval, etc.)
- Research organizations like George Mandler's Center for Human Information Processing were founded in order to give the topic official status in 1964. In an essay published in the journal of the history of the behavioral sciences in 2002, Mandler discussed the beginnings of cognitive psychology.

Early opponents of cognitive psychology, known as behaviorists, said that the idea of internal mental states could not be reconciled with the empiricism the field attempted. However, cognitive neuroscience is still accumulating data that suggests a connection between physiological brain activity and purported mental processes, supporting the theoretical underpinnings of cognitive psychology.

Three types of behaviourism

1. Methodological: behaviour should be studied without connection to mental states (just behaviour)

2. Psychological: human and animal behaviour is explained based on external physical stimuli.

3. Analytical/logical: certain behaviours will arise from particular mental states and beliefs.

Key takeaways in behaviourism

Alane (2019) updated on September 2019 key takeaways in behaviourism as follows:

1. *Behaviourism is the theory that human or animal psychology can be objectively studied through observable action/behaviour rather than thoughts and feelings that cannot be observed.*

2. *Behaviourism influential figures includes the Psychologists John B. Watson and B.F Skinner who was associated with classical conditioning and operant conditioning.*

3. *In classical conditioning an animal or human learns to associate two stimuli with each other. This type of conditioning invoke biological responses or emotional*

4. *In operant conditioning an animal or human learns a behaviour by associating it with consequences. This can be done through positive or negative reinforcement or punishment.*

5. *Operant conditioning is still seen in classroom though behaviourism is no longer the dominant way of thinking in psychology.*

Criticism and limitation

In the second half of the 20th century, behavior was largely eclipsed as a result of the cognitive revolution. Radical behaviorism was heavily criticized for not looking at mental processes, which caused a change that gave rise to the cognitive therapy movement. According to Hintzman (1977), three major factors emerged in the middle of the 20th century that helped to shape cognitive psychology as a former school of thought: • Noam Chomsky's 1959 critique of behaviorism and empiricism in general started the "cognitive revolution"; • Advances in computer science would lead to the drawing of analogies between human thought and the computational functionality of computers, opening up entirely new fields of study. Years were spent researching the idea of artificial intelligence by Allen Newell and Herbert Simon (AI). The successful outcome was more of a conceptualization of mental processes with computer equivalents (memory, storage, retrieval, etc.)

- Research organizations like George Mandler's Center for Human Information Processing were founded in order to give the topic official status in 1964. In an essay published in the journal of the history of the behavioral sciences in 2002, Mandler discussed the beginnings of cognitive psychology.
- While behavior works best in settings where language and math learning are involved, it is ineffective for analytical and all-encompassing learning.
- They are other extra aspects that should be considered while assessing behavior.

Early opponents of cognitive psychology, known as behaviorists, said that the idea of internal mental states could not be reconciled with the empiricism the field attempted. However, cognitive neuroscience is still accumulating data that suggests a connection between physiological brain activity and purported mental processes, supporting the theoretical underpinnings of cognitive psychology.

What Is Behavioral Learning Theory in Education Behaviorism?
The following query was posed by Wise and Sevcik (2007): Have you ever wondered how people learn and behave? Why do certain students find a topic difficult while others do well in it? How may teachers act and be more motivated than their students? Some of these issues are attempted to be addressed by behavioral learning theory.

Overview of Behavioral Learning Theory
Clinical psychology review (2019)
The early 1900s saw the emergence of behavioral learning theory as a counter to introspective psychology, which depended on subjective explanations of feelings and thought processes. Behavior analysts, including B.F. Skinner, maintained that mental states and cognitive processes were unimportant or impossible to achieve, and that psychology should instead focus on observable and quantifiable events and behaviors.

Behaviorists suggested that operant conditioning is the method by which learning takes place and that environmental cues and consequences change behavior. Operant conditioning is the process of tying an action's reward or punishment to its result. For instance, when students receive praise for providing the correct response to a

question, they are more likely to repeat the activity in the future. Reprimanding a pupil for speaking out of turn makes them less inclined to do so in the future.

Artificial intelligence (AI), therapy, education, and animal training are a few of the domains that have benefited from the use of behavioral learning theory. It has, meanwhile, also come under fire for being overly deterministic, simplistic, and for downplaying the influence of social, emotional, and cognitive elements on behavior.

Behavioral vs Social Learning Theory
While both behavioral and social learning theories are based on the study of human behavior, there are some important differences between the two. Behavioral learning theory is primarily concerned with how behavior is influenced by outside stimuli and results.

However, the importance of observational learning and the influence of cognitive processes on behavior are highlighted by Albert Bandura's social learning theory. The social learning hypothesis states that people learn new abilities through observing and imitating the actions of others. It also considers the impact of internal mental processes on learning.

There are various ways in which behavioral learning theory and social learning theory diverge:

• The theory of social learning recognizes that learning can occur without punishment or explicit reinforcement.

• The social learning hypothesis acknowledges that in addition to personal experience, people can learn from watching others.

• The social learning hypothesis uses environmental and cognitive components to explain behavior.

For both teachers and students, using a behavioral learning paradigm can have a number of advantages. Mendeley (2019) lists a few of these advantages as follows:

• It offers a precise and impartial method for gauging the performance and advancement of students.

• It enables teachers to adjust feedback and teaching to the unique needs and skills of each student.

• Through the use of techniques for both positive and negative reinforcement, it assists teachers in maintaining discipline and classroom behavior.

• By giving them rewards for their accomplishments and efforts, it encourages children to learn.

• By teaching kids how to keep an eye on and manage their own behavior, it aids in the development of self-regulation skills in them.

Behaviorist Teaching Strategies

Using behaviorist teaching techniques can improve learning and student engagement. Behavioral learning theory serves as the foundation for a wide range of instructional techniques. According to Mandeley (1019), a few of these tactics are as follows:

• Direct Instruction: This approach emphasizes practice and repetition while using a clear, methodical teaching style. It guarantees that students are given reliable and correct information.

• Token Economy: In an economy based on tokens, or points, pupils who perform well are rewarded. These systems give students a concrete incentive to stay involved by allowing them to trade tokens for prizes or privileges.

• Fading and Prompting: Teachers can direct students toward the right answer by using prompts. Prompts are gradually removed from students as they demonstrate proficiency so they can react on their own.

• Behavior Contracts: These spell out precise objectives and the benefits associated with reaching them. By agreeing to the terms of a contract that is signed by both teachers and students, kids are encouraged to take ownership of their conduct.

• **Time-Out:** Students who engage in disruptive behavior are removed momentarily from an environment that prioritizes reinforcement. It allows the student to gather themselves and reflect on their actions.

• **Task analysis:** Complex tasks can be broken down into smaller, more doable pieces. If a skill is taught to students step by step and they are gradually given more responsibility, they will advance more quickly.

Some of these drawbacks according to Mandeley (1019) are:

• **Absence of Attention to Cognitive Skills**: The behavioral model places a lot of emphasis on observable behaviors and outside cues. It might ignore the growth of higher-order cognitive abilities, critical thinking, and problem-solving, all of which are necessary for long-term learning and academic achievement.

• **Limited Applicability to Complex Learning:** Simple and rote learning activities are best suited for the behavioral method. It might not, however, adequately address the intricacies of creative thinking and problem-solving in the actual world, which call for a deeper comprehension and analysis.

• **Limited Evaluation of Learning Outcomes:** Measurable results, such accurate answers or task completion, are frequently the basis for behavioral learning. This narrow focus may cause other crucial elements of education—like creativity, emotional intelligence, and social skills—to be disregarded.

• **Overemphasis on Penalties and Rewards:** When rewards and penalties are used excessively, students may perform more as a result of external motivation than from a genuine desire to learn. This could be detrimental to intrinsic desire and long-term involvement.

• **Limited Individualization:** Individual variances in learning styles, problems, and strengths may not be adequately taken into account by the behavioral model. Certain kids might need tailored strategies that take into account their particular requirements.

• **Short-Term Focus:** Behaviorist methods frequently produce noticeable changes in behavior quickly. However, once the external incentives are withdrawn, their effects might not endure long and students might resume their old practices.

• **Less Creativity and Autonomy:** Because students are expected to adhere to predetermined behavioral standards and explicit instructions, the behavioral method may limit their creativity and autonomy.

Balancing Learning Models

It is important to realize that not every situation or student will benefit from the same approach to learning. Educators should consider a comprehensive approach that incorporates several theories of learning, including behaviorism, constructivism, and social learning theory. By integrating different teaching strategies and considering the requirements of each individual student, educators may create a dynamic and inclusive learning environment that supports a diversity of learning styles and nurtures holistic development.

Every teacher is aware that they will often have a challenging student in their class who will be challenging to deal with and manage, according to Wikipedia (2020). To persuade them to focus and quit bothering other people, extra work may be necessary because their conduct is typically difficult to regulate. You will learn good classroom management techniques in your teacher candidate training, which will help you deal with challenging students. Understanding learning theories and the range of approaches and perspectives on how individuals learn is also beneficial.

The behavioral learning theory is a prominent interpretation of behaviorism that focuses on how students learn. Behaviorism's central claim is that all acts are learned through interactions with their environment. This learning theory states that behavior is not significantly impacted by innate or inherited traits, but rather is learnt from its environment.

Positive reinforcement is one of behaviorism's most prevalent examples. If a youngster gets a perfect score on a spelling exam, they get a tiny gift. For children to be eligible for the award in the future, they will need to dedicate a significant amount of study time and effort to their test.

Since behaviorism implies that teachers have direct control over their students' behavior and has an impact on how pupils act and behave in the classroom, it is essential for educators. It also helps teachers see how a student's lifestyle and family environment may be influencing them, allowing them to assess behavior objectively and assist progress.

History of behaviorism by Wisc and Sevik (2017)

Throughout the 19th century, behaviorism emerged as an opposition to introspective psychology, which placed a significant emphasis on first-person recollections. Introspective techniques were ignored by J.B. Watson and B.F. Skinner because they are subjective and difficult to measure. These psychologists aimed to concentrate on measurable, visible actions and events. They argued that only visible indicators should be included in science. By demonstrating that psychology was more than simply opinions and could be rigorously examined and understood, they contributed to the field's increasing relevance.

According to Watson and Skinner, an infant's conduct will ultimately be influenced by their upbringing and surroundings more so than by their parents' biology or genetic makeup.

One well-known behaviorist experiment is Pavlov's Dogs. A group of dogs would receive food when they heard a bell ring. When enough time had passed and the bell rung, the dogs would start drooling before they ever saw the food. Behaviorism makes a similar notion, contending that our experiences and upbringing shape our conduct.

Grip behaviorism requires an understanding of the stimulus-response chain. An animal will react to a stimuli, like a bell ringing, by giving itself a food pellet or salivating. According to the behavioral learning principle, stimulus-response relationships can be used to explain even complicated behaviors.

Behaviorism learning theory

Understanding the notion of behavioral learning is essential to supporting and inspiring students in the classroom. Teachers impart information to their students when they respond appropriately to stimuli. When students learn behaviorally, they take on a passive role while teachers use stimulus-response learning to transfer knowledge. Behaviorism is a technique used by educators to teach children how to respond to various stimuli. This needs to be done once more to help students remember the kind of behavior that their teachers value.

Positive reinforcement is essential to the behavioral learning theory. Children will quickly stop responding when they don't seem to be working if they don't get encouraging feedback. Less pupils may receive As if teachers stop giving out stickers for every A on an exam or other forms of positive reinforcement. This is because students' behavior won't be associated with a reward.

The behavioral learning theory is closely associated with both positive reinforcement and repetition. Teachers often struggle to strike the right balance between summarizing the event and motivating students to maintain their behavior.

Motivation is a crucial element in behavioral learning. Both positive and negative reinforcement can serve as motivators for students. A child is considerably more likely to learn the answers quickly when they receive praise for achieving a high test score than when they do. When students don't feel valued, their brain makes the assumption that their good grades aren't that important. They thus lose interest in the exam's subject matter. Children who get positive reinforcement, on the other hand, perceive a direct connection between their ability to continue succeeding and how they respond to positive stimuli.

Behaviorism and social learning theory
The behavioral learning theory and the social learning theory are based on similar ideas. The behavioral learning theory and the social learning theory both agree on the impact of outside factors on behavior. However, the social learning theory goes a step further and asserts that internal psychological processes can have an impact on behavior. According to the social learning theory, behavior is influenced by one's inner beliefs even though students or individuals may see activities.

The importance of internal mental processes in conduct is neither explored or highlighted by behaviorism. Social learning holds that behavior is significantly more complex than behaviorism's oversimplified notion of stimulus and response. It suggests that students learn by observation once they consciously decide to model behavior. Underlying emotions, such as the desire to blend in and be accepted by others, have an impact on behavior.

Behaviorist teaching strategies

According to Wikipedia on May 29, 2020, educators can use behavioral learning approach techniques in their classrooms in a variety of ways.

• Exercises. To assist students understand how behavioral learning theory uses repetition and reinforcement, teachers might use drill patterns to practice skills.
• A query and response. To assist students, teachers can utilize questions as a stimulus and answers as a reaction, progressively increasing in difficulty.
• Practice under guidance. Instructors can actively assist students in working through issues in order to provide them with the reinforcement and model behavior you wish them to adopt.
• Consistent evaluation. Reviews are crucial to the notion of behavioral learning. Students will retain material much better if it is reviewed and they receive positive feedback.
• Appreciative feedback. Regular use of positive reinforcement is seen in behaviorist schools. This can take the shape of additional privileges, reward schemes, vocal affirmation and praise, and more.

Behaviorism criticisms

Many teachers find behaviorism to be a terrific alternative, yet there are several drawbacks to this approach. For some learning goals, such as math and foreign languages, behaviorism works well; nevertheless, it is less useful for analytical and thorough learning.

Some behavioral learning detractors claim that the theory is incomplete and does not adequately account for human behavior and learning. More theories that expand on behaviorism by suggesting that there are numerous more aspects to take into account when assessing behavior have been proposed.

Obtaining the appropriate degree and certificates is crucial if your goal is to work as a teacher in the future. This will set you up for success. In order to be prepared to work with students and in the classroom, it's also critical to comprehend learning theories. You'll have a lot more success as a teacher if you know more about psychology and how students learn.

The following query was posed by Wise and Sevcik (2007): Have you ever wondered how people learn and behave? Why do certain students find a topic difficult while others do well in it? How may teachers act and be more motivated than their students? Some of these issues are attempted to be addressed by behavioral learning theory.

CHAPTER SIXTEEN
SOCIAL LEARNING THEORY (ALBERT BANDURA)

Social Learning Theory as Observational Learning

Albert Bandura's social learning theory places a strong emphasis on the value of seeing, modeling, and copying other people's behaviors, attitudes, and emotional responses. The interaction of environmental and cognitive influences on human cognition and behavior is considered by the social learning hypothesis. In Bandura's Social Learning Theory, there are four steps: motivation, attention, retention, and reproduction (Bandura, 1977). The application of this understanding of children's mental processes to the classroom in ways that interest students is made possible by the social learning hypothesis. Additionally, it provides instructors with the means to get past their obstacles to learning by using understanding about their behavior. Individuals might learn through first-hand experiences or through observation, according to Bandura. (Bandura, 1977)

According to the "social learning" theory of social behaviour learning, humans can acquire new behaviours by imitating and observing others. It says that even in the absence of physical reproduction or explicit reward, learning is a cognitive process that happens in a social setting and can only happen through observation or direct instruction. Vicarious reinforcement is a technique that enables learning through both behaviour observation and the observation of rewards and punishments. A behaviour is more likely to persist if it receives consistent punishment; conversely, it is more likely to cease if it receives consistent punishment. The hypothesis is based on the conventional theory of behaviour, which maintains that reinforcements are the only

factors that influence behaviour it accomplishes this by emphasizing the crucial roles that various internal processes play in the process of learning for a person.

Social learning theory

1. Rather than being just behavioural, learning is a cognitive process that takes place in a social setting.

2. Observing an activity and then observing the outcome of that action might facilitate learning (vicarious reinforcement).

3. The process of gaining knowledge from observations and using that information to make decisions about behaviour performance is called observational learning, sometimes referred to as modeling. Thus, even in the absence of an obvious behavioral change, learning can still occur.

4. Reinforcement is a factor in learning, but it is not the only one.

Modeling and underlying cognitive processes

A major component of Social Learning Theory is modeling. Three categories of modeling stimuli were described by (Bandura, 1977).

1. Live models are individuals who exhibit the desired behavior

2. Verbal instruction, in which a person gives a participant detailed instructions on how to carry out the desired conduct

3. Symbolic, in which modeling is done through media, such as radio, television, movies, the Internet, and books. Characters, whether actual or imaginary, can serve as stimuli.

The kind of model used as well as a number of behavioral and cognitive processes affect precisely what can be learned via observation, including

• **Attention:** Observers need to pay attention to the modeled behavior in order to learn from it. Research using experiments has shown that learning results are significantly increased when one is aware of the mechanisms of reinforcement and the content being learnt. Attention is affected by both the action or event's

characteristics (such as relevance, novelty, affective valence, and functional value) and the observer's characteristics (such as arousal, past performance, perceptual skills, and cognitive capacities). Social factors affect attention in this way: the relevance and utility of observations are influenced by the status of different models, which in turn affects attention.

• **Retention**: Observers need to be able to recall specifics of the behavior in order to replicate it. Once more, the qualities of the event (complexity) and the observer (cognitive ability, cognitive rehearsal) affect this process. According to Bandura, there are two types of cognitive processes that underpin retention: verbal and visual. In more complicated situations, verbal descriptions of models are employed.

• **Reproduction:** When Bandura uses the term "reproduction," she does not mean "model propagation," but rather "model implementation." This calls for some level of cognitive ability as well as, occasionally, sensor motor skills. Reproduction can be challenging since it can be challenging to observe behavior adequately when it comes to behaviors that are reinforced by self-observation (he mentions improvement in sports). This can require the input of others to provide self-correcting feedback. More recent research on feedback supports this theory by indicating that providing participants with constructive criticism and observation enhances their task performance.

• **Motivation** - The observer's expectations and motivations, such as expected outcomes and internal norms, influence the decision to replicate (or not reproduce) a seen behavior. Since the functional value of various behaviors in a particular environment drives motivational elements, Bandura's account of motivation is thus essentially dependent on environmental and therefore social factors.

Application of social learning theory to some selected areas. Wikipedia (2023)
Social learning in social work
Some theories in social work can be borrowed from a variety of fields, including education and criminology. Despite having its roots in psychology, social learning theory has relevance in the field of social work education. The observation of others makes social work a valuable field for the application of social learning theory. A youngster would probably desire to replicate their sibling's daily routine, for instance, if they observe them carry it out step-by-step. Reinforcement and feedback can assist

people in learning and implementing new actions. Social workers can assist their clients in changing for the better by providing feedback and reinforcements. For instance, if a client is making progress toward a goal—like staying sober—a social worker could offer encouragement and feedback. Social workers can use the framework that social learning provides to help their clients make positive changes through modeling and social influence.

Social learning and depression

In social learning, discussions about depression can touch on a wide range of subjects. For example, someone who is depressed might avoid social events and communicate with people.

They may think they are unintelligible to others or that they have nothing important to say in discussions. It may be difficult for depressed people to find the motivation to engage in social activities. Furthermore, they could feel that socializing with other people takes up too much energy and would much rather spend their time alone at home. The concept of social learning provides a framework for understanding how social situations exacerbate depression and for developing treatments that promote positive behaviors and attitudes.

Social learning for the improvement of health

One of the main responsibilities of educators and even social workers is to encourage positive and healthy habits. It is the duty of teachers to instruct their pupils on proper classroom behavior. For instance, teachers must instil in their students the idea that they should stay silent during class if they wish for them to do so. In addition, the teachers are supposed to instruct the students in role-playing, storytelling, and classroom exercises. Peer-led health programs are an additional example of how to effectively encourage healthy behaviors in adolescents and young adults by utilizing social learning behaviors and attitudes, as well as social support for positive changes.

Social learning and Addiction

The social learning theory, which highlights the importance of social effect and promotes the emergence and maintenance of addictive behaviors, is related to addiction. According to the social learning theory, people learn new behaviors through their social interactions with other people—specifically, through observation, experience, and reinforcement. Substance abuse behaviors can be inherited by addicts from their peers, relatives, or the media, as well as from enjoyable or relieving events that offer reinforcement. The social learning hypothesis also highlights how crucial social context is for the continuation of addictive behaviors; a person's decision to use drugs can be influenced by social surroundings and norms. The social learning hypothesis postulates that social and environmental factors may influence how addiction develops into a learnt behavior.

Social learning in Gender

According to social learning theory, social environments like family, friends, the media, and culture serve as models for gender identity and role learning. Gender stereotyped actions and attitudes are imitated and reinforced, rather than being predetermined by biology or genetics. Children pick up gender schemas—cognitive structures that arrange and classify information according to gender—by watching same-sex role models. Gender roles are therefore viewed as socially produced and context-specific rather than universal and natural. These schemas direct children's interpretation, assessment, and recollection of gender-relevant events and subsequently influence their behavior and cognition. Furthermore, gender is impacted by social and contextual variables in addition to an individual's own cognition, motivation, and self-efficacy, according to the social learning theory. Gender development is thus the result of intricate interactions between psychology, culture, and biology.

Criminology

It has been demonstrated that the social learning theory, in particular, explains the origin and persistence of violence. Criminal scientists Ronald Akers and Robert Burgess integrated ideas from operant conditioning, social learning theory, and differential association theory developed by Edwin Suther1 to give a comprehensive account of criminal behavior. Burgess and Akers emphasized that criminal behavior is taught in both social and nonsocial environments through a combination of

observation, direct reinforcement, vicarious reinforcement, and explicit teaching. Group norms affect the kind of reinforcement that is given as well as the probability of encountering particular actions.

Media violence

The study of media violence has made extensive use of social learning theory principles.

The idea put forth by Akers and Burgess states that violent behavior is encouraged when it is not punished and is thought to have a good effect. Numerous studies and meta-analyses have found a high correlation between watching violent television and avoiding it later in life, as well as between playing violent video games and aggressive behaviors.

School psychology

The ideas of social learning are incorporated into many classroom and teaching practices to improve students' acquisition and retention of knowledge. When employing the guided participation method, the instructor might say something and ask the students to repeat it. As a result, students replicate and mimic the teacher's actions, which promotes retention. An expansion of reciprocal learning through guided participation, wherein the teacher and students take turns facilitating discussions. Teachers can also influence students' behavior in the classroom by setting an example of proper conduct and publicly praising pupils for their good behavior. The instructor can help students learn more by making knowledge and practices clear to them by highlighting their function as role models and encouraging them to take on the role of observers.

Some benefits of social learning include:
- A rise in student involvement among disinterested students.
- Students are learning to organize themselves.
- Encouraged teamwork.
- Acquiring abilities that are transferable to the workplace.

Albert Bandura had different views on learning than the rigid behaviorists did. Social learning theory, which Bandura created, is a variation of behaviorism that considers social circumstances as well as cognitive processes. It considers the dynamic interplay between a person's environment and behavior. As stated by Bandura (1977), pure behaviorism was unable to explain how learning might occur without external reward. He believed that motivation and other internal mental processes, such as thinking, must also play a part in learning.

One element of Albert Bandura's Social Learning Theory is observational learning (Bandura, 1977). In observational learning, we pick up new skills by seeing others and then copying or modeling their actions or speech. Models are the people who exhibit the mimicked conduct. Three categories of models were distinguished by Bandura: verbal, symbolic, and live. A live model physically exhibits a behavior. A verbal teaching model discusses or describes the activity rather than performing it. A symbolic representation of behavior through media formats. Of course, simply seeing a model does not teach us how to behave. For learning to be effective.
Bandura outlined key phases in the modeling process that must be followed: attention, retention, replication, and motivation. First, you need to pay attention to what the model is doing and keep your attention there. The next step is to be able to recall what you saw; this is retention. After that, you must be able to imitate the conduct you saw and remembered; this is replication. Finally, you need to be driven. To duplicate the behavior, you must be motivated to do so, and whether you are motivated relies on what occurred to the model. If you witnessed the model, get positive reinforcement for her actions, you would be more inclined to imitate them. Vicarious reinforcement is what is meant by this. On the other side, you might be less inclined to imitate the model if you saw her getting in trouble. It is referred to as vicarious punishment.

The Bandura social learning theory places a strong emphasis on observing and imitating the actions, attitudes, and feelings of others. According to Bandura (1977), learning would be very time-consuming and dangerous if people were to only rely on their own activities' results to guide them in making decisions. Fortunately, the majority of human behavior is acquired by modeling and observation: through watching others, one develops an understanding of how new actions are carried out,

and this coded knowledge later on acts as a guide for action as stated by Bandura (1977). According to the social learning hypothesis, environmental, behavioral, and cognitive forces constantly interact to shape human behavior. The processes that make up observational learning are as follows:

(1) Attention, which includes modeled events (distinctiveness, affective valence, complexity, prevalence, functional value),

(2) Retention, which includes symbolic coding, cognitive organization, symbolic rehearsal, and motor rehearsal,

(3) Motor Reproduction, which includes physical capabilities and self-observation of reproduction. Social learning theory covers both cognitive and behavioral frameworks since it takes into account attention, memory, and motivation. The simple behavioral interpretation of modeling offered by Miller & Dollard is improved by Bandura's theory (1941). The theories of Vygotsky and Lave, which likewise place a strong emphasis on social learning, are connected to Bandura's work.

Application

The knowledge of aggressiveness and psychiatric problems has benefited greatly by the use of social learning theory (Bandura, 1973), particularly in the context of behavior modification (Bandura, 1969). Additionally, it serves as the theoretical underpinning for the commonly utilized behavior modeling approach in training courses. Bandura has concentrated on the idea of self-efficacy in a number of circumstances in recent years (e.g., Bandura, 1997).

Example

Television ads are one of the most prevalent and typical instances of social learning settings. In advertisements, it's implied that consuming a specific beverage or employing a specific hair wash can increase our popularity and earn the respect of attractive individuals. Depending on the component processes at play (such as motivation or attention), we may imitate the action shown in the advertisement and purchase the offered product.

Principles

1. By structuring and practicing the modeled action symbolically first, before acting it out in plain sight, the maximum level of observational learning is accomplished. Better memory is achieved by coding modeled behavior into words, labels, or visuals than by merely witnessing.
2. People are more inclined to imitate a behavior if it yields results they value.
3. People are more inclined to imitate a behavior if the model is like them, has respectable standing, and the action provides practical usefulness.

Major criticisms

One of the major criticisms of social learning theory pertains to its principal concept that increased associations with deviant peers increases the likelihood that an individual will adopt attitudes and values favourable to criminal conduct through the mechanism of rewards and punishments.

Limitation 1 - Credit is given for the limitation of SLT being reductionist and neglecting the complexity of human behaviour. Reference to classical and operant conditioning is inaccurate. Limitation 2 - The fact that SLT deterministic because it neglects free will is credited as a second limitation

Social learning theory

The study of learning behavior through observation, modeling, and imitation of novel behaviors that are supported by role models in society is known as social learning theory. Because of this, new behaviors either persist or stop based on how they are rewarded or reinforced in the social setting.

What is the main idea of social theory learning?

Social learning theory is predicated on the idea that people form their own behaviors based on the attitudes, behaviors, and outcomes of others that they watch.

Praising a student who raises his hand in class is one of the fundamental classroom applications of the social learning theory. In this case, classmates are encouraged to participate in class by providing answers to questions and the student receives motivation to continue this activity. (Wikipedia 14, July 2024).

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