

LECTURE COMPLEX

Discipline: “Socio-political knowledges» (sociology - Sociol 1102, political science - Polit 1102, cultural studies - Kultur 1102, psychology - Psih 1102)

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The lecture complex was developed in accordance with the working curriculum of the discipline (syllabus) "Socio-political knowledge (sociology - Sociol 1102, political science - Polit 1102, cultural studies - Kultur 1102, psychology - Psih 1102)" and discussed at the meeting of department.

Head of Department
“History of Kazakhstan and
Social & Public disciplines”
Minutes of the meeting № 1


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Date: 27.08.2025

Head of Department
“Social and Humanitarian
disciplines”
Minutes of the meeting № 1


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Date: 27.08.2025

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LECTURE #1

1. Theme: Sociology in the understanding of the social world. Introduction to the theory of sociology. Sociological research.

2. Purpose of the lecture: to acquaint students with the concept of sociology as a science of society, the assimilation by students of the main stages of the formation and development of sociology.

3. Lecture theses:

1. An invitation to sociology. The individual and society. Social environment and social behavior.
2. Social relations and social institutions. Socialization and identification. Social reality and common sense.
3. Sociological thinking, imagination and perspective.
4. Sociological theory. Macro and micro levels. Causal relationships in social experience.
5. Development of individual schools & directions (A.Comte, E.Durkheim, G.Spencer).
6. Structural functionalism. Conflictological theories.
7. Sociological research design. Research question. Hypotheses. Variables. Sample.
8. Information collection methods. Qualitative & quantitative. Data analysis.

1. An invitation to sociology. The individual and society. Social environment and social behavior. Sociology is the study of social life, social change, and the social causes and consequences of human behavior. Sociologists investigate the structure of groups, organizations, and societies, and how people interact within these contexts. Since all human behavior is social, the subject matter of sociology ranges from the intimate family to the hostile mob; from organized crime to religious cults; from the divisions of race, gender and social class to the shared beliefs of a common culture; and from the sociology of work to the sociology of sports. In fact, few fields have such broad scope and relevance for research, theory, and application of knowledge. Sociology provides many distinctive perspectives on the world, generating new ideas and critiquing the old. The field also offers a range of research techniques that can be applied to virtually any aspect of social life: street crime and delinquency, corporate downsizing, how people express emotions, welfare or education reform, how families differ and flourish, or problems of peace and war. Because sociology addresses the most challenging issues of our time, it is a rapidly expanding field whose potential is increasingly tapped by those who craft policies and create programs. Sociologists understand social inequality, patterns of behavior, forces for social change and resistance, and how social systems work. As the following pages convey, sociology is an exciting discipline with expanding opportunities for a wide range of career paths. The relation between individual and society is very close. Essentially, “society” is the regularities, customs and ground rules of antihuman behavior. These practices are tremendously important to know how humans act and interact with each other. Society does not exist independently without individual. The individual lives and acts within society but society is nothing, in spite of the combination of individuals for cooperative effort. On the other hand, society exists to serve individuals—not the other way around. Human life and society almost go together. Man is biologically and psychologically equipped to live in groups, in society. Society has become an essential condition for human life to arise and to continue. The relationship between individual and society is ultimately one of the profound of all the problems of social philosophy. It is more philosophical rather than sociological because it involves the question of values. Man depends on society. It is in the society that an individual is surrounded and encompassed by culture, as a societal force. It is in the society again that he has to conform to the norms, occupy statuses and become members of groups. The question of the relationship between the individual and the society is the starting point of many discussions. It is closely connected with the question of the relationship of man and society. The relation between the

two depends upon one fact that the individual and the society are mutually dependent, one grows with the help of the other. The aim of this paper is to show the questions: how a man is a social animal and how individual and society affect each other?

How does social environment affect human behavior?

The environment can influence peoples' behavior and motivation to act. ... The environment can influence mood. For example, the results of several research studies reveal that rooms with bright light, both natural and artificial, can improve health outcomes such as depression, agitation, and sleep.

What are the 4 types of human behavior?



A study on human behavior has revealed that 90% of the population can be classified into four basic personality types: Optimistic, Pessimistic, Trusting and Envious.

What are the environmental factors that affect personality?



One environmental influence on personality is culture. For instance, some cultures dictate that children should be reserved and speak only when spoken to. Another environmental influence is school. Since children spend the majority of their time in school, this can have a huge influence on their personality.

2. In social science, a social relation or social interaction is any relationship between two or more individuals. Social relations derived from individual agency form the basis of social structure and the basic object for analysis by social scientists. Fundamental inquiries into the nature of social relations feature in the work of sociologists such as Max Weber in his theory of social action. Social relationships are composed of both positive (affiliative) and negative (agonistic) interactions, representing opposing effects.

What is meant by social institutions?

DEFINITION. • A social institution is an interrelated system of social roles and social norms, organized around the satisfaction of an important social need or social function. • Social Institutions are organized patterns of beliefs and behaviour that are centered on basic social needs.

Social institutions, according to Samuel P. Huntington, are "stable, valued, recurring patterns of behavior". Institutions can refer to mechanisms which govern the behavior of a set of individuals within a given community, and are identified with a social purpose, transcending individuals and intentions by mediating the rules that govern living behavior. According to Geoffrey M. Hodgson, it is misleading to say that an institution is a form of behavior. Instead, Hodgson states that institutions are "integrated systems of rules that structure social interactions".

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The term "institution" commonly applies to both informal institutions such as customs, or behavior patterns important to a society, and to particular formal institutions created by law as well as custom and having a distinctive permanence in ordering social behaviors. Primary or meta-institutions are institutions such as the family that are broad enough to encompass other institutions.

Institutions are a principal object of study in social sciences such as political science, anthropology, economics, and sociology (the latter described by Émile Durkheim as the "science of institutions, their genesis and their functioning"). Institutions are also a central concern for law, the formal mechanism for political rule-making and enforcement and a topic for historians.

What is socialization and identity? Socialization is the process by which individuals learn their culture and learn to live according to the norms of their society. Through socialization, we learn how to perceive our world, gain a sense of our own identity, and discover how to interact appropriately with others. How do you identify a socialization? We also can identify the socialized person by knowing his/her behaviour, creative and ideal activity, culture, tradition, and s/he follow rules and regulations of the society, also follow social norms and values. What are the 4 means of socialization? Types of Socialization. Generally, there are five types of socialization: primary, secondary, developmental, anticipatory and resocialization. This type of socialization happens when a child learns the values, norms and behaviors that should be displayed in order to live accordingly to a specific culture. The term socialization refers to the process of interaction through which the growing individual learns the habits, attitudes, values and beliefs of the social group into which he has been born. ... Socialization prepares people to participate in a social group by teaching them its norms and expectations.

Common sense is based on personal experiences. But Sociology looks at the society not with respect to individuals but as a whole. While common sense develops as one experiences various situations but Sociology demands thoughts that are not merely individual experiences.

By systematically testing common sense beliefs against facts, sociologists can sort out which popular beliefs hold true and which do not. To accomplish this, sociologists use a variety of social science research designs and methods. Sociology as a discipline is more than common sense.

However, in it's favour is the fact that sociological knowledge is the product of theory development and testing, whereas common-sense knowledge is simply the product of assumption. Secondly, sociological knowledge is based on the insights into human society, culture and behaviour. Making practical decisions and informed judgments based on the facts presented in reality is an example of "common sense." Analyzing a scenario and making logical and clear decisions based on experience – leads to an optimal outcome.

3. Sociological thinking, imagination and perspective. They refer to a persons has a rational ability that allow them to see how personal relationships fit into a bigger societal context. It also explains a persons ability to differentiate between a personal problems and societal problems. It does not ask people to see themselves as others do.

One key feature of sociological thinking is that statements must be backed up by reliable and verifiable data. It is not acceptable to make statements that cannot be tested or verified. Another key feature is to view things from beyond the perspective of the individual. Critical sociological thinking refers to the ability to logically and reasonably evaluate an argument or problem while maintaining an awareness of and sensitivity to social forces and contexts.

Sociological imagination is the capacity to shift from one perspective to another. To have a sociological imagination, a person must be able to pull away from the situation and think from an alternative point of view. It requires us to "think ourselves away from our daily routines and look at them anew". What is perhaps the most common example of the sociological imagination pertains to **unemployment**. An individual facing unemployment might feel defeated, depleted and discouraged. That person is likely to look in the mirror and say, "You didn't work hard enough. You didn't try hard

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enough ...” You, you, you. The sociological imagination is making the connection between personal challenges and larger social issues. ... Mills' sociological imagination allows individuals to see the relationships between events in their personal lives (biography), and events in their society (history). To use the sociological imagination is to shift your perspective away from yourself and look at things more broadly, bringing in context to individual actions. If you're thinking about lunch, you're probably more likely to choose something that's familiar to you.

What are the three components of the sociological imagination? It includes 1. Tracing the interconnection between individual's behavioral patterns and the larger social forces 2. Learning to identify the system generated behavior of human beings, and 3. Identifying the social forces which are shaping the individual's behavior.

Why is sociological imagination so important? The sociological imagination helps people connect their own problems with public problems and their history. In order for an individual to figure out the causes of their problems, they first have to be able to understand the causes of the problems in the society in which they are living in. The Sociological Perspective. We are who we are and we behave the way we do because we happen to live in a particular society at a particular point in space and time. ... It permits us to trace the connection between the patterns and events of our own and the patterns and events of our society. What is the sociological perspective in sociology? At the heart of sociology is the sociological perspective, the view that our social backgrounds influence our attitudes, behavior, and life chances. In this regard, we are not just individuals but rather social beings deeply enmeshed in society. Examples include such different problems as eating disorders, divorce, and unemployment. Public issues, whose source lies in the social structure and culture of a society, refer to social problems affecting many individuals. Problems in society thus help account for problems that individuals experience.

4. A sociological theory is a set of ideas that provides an explanation for human society. Theories are selective in terms of their priorities and perspectives and the data they define as significant. As a result they provide a particular and partial view of reality. Three paradigms have come to dominate sociological thinking, because they provide useful explanations: structural functionalism, conflict theory, and symbolic interactionism. Different sociological perspectives enable sociologists to view social issues through a variety of useful lenses. What are the 3 main theories of sociology? These three theoretical orientations are: Structural Functionalism, Symbolic Interactionism, and Conflict Perspective.

Macro-level sociology looks at large-scale social processes, such as social stability and change. Micro-level sociology looks at small-scale interactions between individuals, such as conversation or group dynamics. Micro- and macro-level studies each have their own benefits and drawbacks. Micro-level research examines individuals and individual-level interactions of various kinds, including, for example, people's intentions, feelings, and beliefs. ... Macro-level research examines the political-administrative environment, including national systems, regulation, and cultures.

Macrosociology is a large-scale approach to sociology, emphasizing the analysis of social systems and populations at the structural level, often at a necessarily high level of theoretical abstraction.

A micro theory is one which focuses on individuals and small groups and the interactions between them, rather than focusing on large structures, patterns and conflicts across the whole of society. The study of social class and the study of the economy are examples of macrosociology. Topics are located within numerous subfields of sociology, including but not limited to stratification and inequality, resource mobilization, political and economic sociology, world systems, human evolution, and ecology.

Most social scientific studies attempt to provide some kind of causal explanation. ... Causality refers to the idea that one event, behavior, or belief will result in the occurrence of another subsequent event,

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behavior, or belief. In other words, it is about cause and effect. What is an example of a causal relationship? Causal relationship is something that can be used by any company. As you can easily see, warmer weather caused more sales and this means that there is a correlation between the two. ... Same correlation can be found between Sunglasses and the Ice Cream Sales but again the cause for both is the outdoor temperature. A causal relation between two events exists if the occurrence of the first causes the other. The first event is called the cause and the second event is called the effect. On the other hand, if there is a causal relationship between two variables, they must be correlated. Types of causal relationships. Several types of causal models are developed as a result of observing causal relationships: common-cause relationships, common-effect relationships, causal chains and causal homeostasis.

5. What is the main contribution of Herbert Spencer and Emile Durkheim? An important work of Spencer which was shared with both Comte and Durkheim was his theory of organic analogy in which he developed the tendency to see society as an organism. He borrowed his concepts from biology. What is the theory developed by Herbert Spencer and Emile Durkheim? Functionalism grew out of the writings of English philosopher and biologist, Hebert Spencer (1820–1903), who saw similarities between society and the human body; he argued that just as the various organs of the body work together to keep the body functioning, the various parts of society work together to keep society. What is the theory of Emile Durkheim? Emile Durkheim developed theories of social structure that included functionalism, the division of labor, and anomie. These theories were founded on the concept of social facts, or societal norms, values, and structures. ... Anomie is the state in which there is a breakdown of social norms and guidance.

What are the contributions of Herbert Spencer to the development of sociology? Herbert Spencer is famous for his doctrine of social Darwinism, which asserted that the principles of evolution, including natural selection, apply to human societies, social classes, and individuals as well as to biological species developing over geologic time. Why was Durkheim not satisfied with society in his time? As an observer of his social world, Durkheim was not entirely satisfied with the direction of society in his day. His primary concern was that the cultural glue that held society together was failing, and people were becoming more divided. What is Max Weber contribution to sociology? Get a brief introduction to what are considered some of his most important theoretical contributions: his formulation of the connection between culture and economy; conceptualizing how people and institutions come to have authority, and how they keep it; and, the "iron cage" of bureaucracy and how it shapes our lives.

6. Structural functionalism. Conflictological theories. Structural functionalism, in sociology and other social sciences, a school of thought according to which each of the institutions, relationships, roles, and norms that together constitute a society serves a purpose, and each is indispensable for the continued existence of the others and of society as a whole. Structural Functionalism is a macro theory that looks at how all structures or institutions in society work together. Examples of structures or institutions of society include: education, health care, family, legal system, economy, and religion. The primary concepts within Functionalism are collective conscience, value consensus, social order, education, family, crime and deviance and the media. Functionalist sociologists like Parsons and Durkheim have been concerned with the search for functions that institutions may have in society. Structural functional theory is an orientation that focuses on structure – the patterning of roles, the form of institutions, and the overall articulation of institutions in a society – and seeks to explain these structures in terms of their functions – contributions to the stability and persistence of societies. Structural functional theory is one of the broader approaches which can be used to explain the functional relation of different units of society and its effect on change and development of society. Structural functionalism is a type of consensus theory it says that society is based on mutual agreements. It sees the creation and maintenance of shared values and norms as crucial to society, and

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views social change as a slow, orderly process. He believed that a society was a system of relationships.

Conflict theories are perspectives in sociology and social psychology that emphasize a materialist interpretation of history, dialectical method of analysis, a critical stance toward existing social arrangements, and political program of revolution or, at least, reform. Conflict theories draw attention to power differentials, such as class conflict, and generally contrast historically dominant ideologies. It is therefore a macro-level analysis of society.

Karl Marx is regarded as the father of social conflict theory, which is a component of the four major paradigms of sociology. Certain conflict theories set out to highlight the ideological aspects inherent in traditional thought. While many of these perspectives hold parallels, conflict theory *does not* refer to a unified school of thought, and should not be confused with, for instance, peace and conflict studies, or any other specific theory of social conflict.

Sociological Research: Designs, Methods

Sociologists use many different designs and methods to study society and social behavior. Most sociological research involves ethnography, or “field work” designed to depict the characteristics of a population as fully as possible.

Three popular social research designs (models) are:

Cross-sectional, in which scientists study a number of individuals of different ages who have the same trait or characteristic of interest at a single time

Longitudinal, in which scientists study the same individuals or society repeatedly over a specified period of time

Cross-sequential, in which scientists test individuals in a cross-sectional sample more than once over a specified period of time

Six of the most popular sociological research methods (procedures) are the *case study*, *survey*, *observational*, *correlational*, *experimental*, and *cross-cultural* methods, as well as working with information already available.

Case study research

In case study research, an investigator studies an individual or small group of individuals with an unusual condition or situation. Case studies are typically clinical in scope. The investigator (often a clinical sociologist) sometimes uses self-report measures to acquire quantifiable data on the subject. A comprehensive case study, including a long-term follow-up, can last months or years.

On the positive side, case studies obtain useful information about individuals and small groups. On the negative side, they tend to apply only to individuals with similar characteristics rather than to the general population. The high likelihood of the investigator's biases affecting subjects' responses limits the generalizability of this method.

a) **Survey research.** Survey research involves interviewing or administering questionnaires, or written surveys, to large numbers of people. The investigator analyzes the data obtained from surveys to learn about similarities, differences, and trends. He or she then makes predictions about the population being studied.

As with most research methods, survey research brings both advantages and disadvantages. Advantages include obtaining information from a large number of respondents, conducting personal interviews at a time convenient for respondents, and acquiring data as inexpensively as possible. “Mail-in” surveys have the added advantage of ensuring anonymity and thus prompting respondents to answer questions truthfully.

Disadvantages of survey research include volunteer bias, interviewer bias, and distortion. Volunteer bias occurs when a sample of volunteers is not representative of the general population. Subjects who

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are willing to talk about certain topics may answer surveys differently than those who are not willing to talk. Interviewer bias occurs when an interviewer's expectations or insignificant gestures (for example, frowning or smiling) inadvertently influence a subject's responses one way or the other. Distortion occurs when a subject does not respond to questions honestly.

b) Observational research

Because distortion can be a serious limitation of surveys, observational research involves directly observing subjects' reactions, either in a laboratory (called laboratory observation) or in a natural setting (called naturalistic observation). Observational research reduces the possibility that subjects will not give totally honest accounts of the experiences, not take the study seriously, fail to remember, or feel embarrassed.

Observational research has limitations, however. Subject bias is common, because volunteer subjects may not be representative of the general public. Individuals who agree to observation and monitoring may function differently than those who do not. They may also function differently in a laboratory setting than they do in other settings.

c) Correlational research

A sociologist may also conduct correlational research. A correlation is a relationship between two variables (or “factors that change”). These factors can be characteristics, attitudes, behaviors, or events. Correlational research attempts to determine if a relationship exists between the two variables, and the degree of that relationship.

A social researcher can use case studies, surveys, interviews, and observational research to discover correlations. Correlations are either positive (to +1.0), negative (to -1.0), or nonexistent (0.0). In a positive correlation, the values of the variables increase or decrease (“co-vary”) together. In a negative correlation, one variable increases as the other decreases. In a nonexistent correlation, no relationship exists between the variables.

People commonly confuse correlation with causation. Correlational data do not indicate *cause-and-effect* relationships. When a correlation exists, changes in the value of one variable reflect changes in the value of the other. The correlation does not imply that one variable causes the other, only that both variables somehow relate to one another. To study the effects that variables have on each other, an investigator must conduct an experiment.

d) Experimental research. Experimental research attempts to determine *how* and *why* something happens. Experimental research tests the way in which an independent variable (the factor that the scientist manipulates) affects a dependent variable (the factor that the scientist observes).

A number of factors can affect the outcome of any type of experimental research. One is finding samples that are random and representative of the population being studied. Another is experimenter bias, in which the researcher's expectations about what should or should not happen in the study sway the results. Still another is controlling for extraneous variables, such as room temperature or noise level, that may interfere with the results of the experiment. Only when the experimenter carefully controls for extraneous variables can she or he draw valid conclusions about the effects of specific variables on other variables.

Cross-cultural research

Sensitivity to others' norms, folkways, values, mores, attitudes, customs, and practices necessitates knowledge of other societies and cultures. Sociologists may conduct cross-cultural research, or research designed to reveal variations across different groups of people. Most cross-cultural research involves survey, direct observation, and participant observation methods of research.

e) Participant observation requires that an “observer” become a member of his or her subjects' community. An advantage of this method of research is the opportunity it provides to study what

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actually occurs within a community, and then consider that information within the political, economic, social, and religious systems of that community. Cross-cultural research demonstrates that Western cultural standards do not necessarily apply to other societies. What may be “normal” or acceptable for one group may be “abnormal” or unacceptable for another.

f) Research with existing data, or secondary analysis

Some sociologists conduct research by using data that other social scientists have already collected. The use of publicly accessible information is known as secondary analysis, and is most common in situations in which collecting new data is impractical or unnecessary. Sociologists may obtain statistical data for analysis from businesses, academic institutions, and governmental agencies, to name only a few sources. Or they may use historical or library information to generate their hypotheses.

4. Illustrative material: power point presentation #1 <https://slideplayer.com/slide/2454984/>

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6. Control questions:

1. Which sociologist analyzed between protestant ethics and the rise of capitalism?
2. Who invented the concept of "social solidarity" is one of the key concepts in the sociological concept?
3. Which type of social action is not included in M. Weber's classification?
4. What did Comte originally call sociology?

LECTURE #2

1. Theme: Social structure and stratification of society. Socialization and identity. Family and modernity. Deviation, crime and social control.

2. Purpose of the lecture: assimilation by students of the basic methods of collecting information, concepts and systems of stratification and differentiation.

3. Lecture theses:

1. Society, equality and inequality. Open and closed society.
2. Stratification as a structured inequality between different groups. A brief overview of the theories of social stratification (K.Marx, M.Weber). Forms of social stratification (P. Sorokin). Social mobility.
3. Theories of socialization and identity (Th. Parsons, G.-H.Mead). Stages of socialization.
4. The family in a cross-cultural and historical perspective. Family typology.
5. Deviation, crime and social control.

1. A large group of people who live together in an organized way, making decisions about how to do things and sharing the work that needs to be done. All the people in a country, or in

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several similar countries, can be referred to as a society: a classless / multicultural /capitalist / civilized society.

A society is a group of individuals involved in persistent social interaction, or a large social group sharing the same spatial or social territory, typically subject to the same political authority and dominant cultural expectations. Societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent of members. In the social sciences, a larger society often exhibits stratification or dominance patterns in subgroups. Societies construct patterns of behavior by deeming certain actions or speech as acceptable or unacceptable. These patterns of behavior within a given society are known as societal norms. Societies, and their norms, undergo gradual and perpetual changes. Insofar as it is collaborative, a society can enable its members to benefit in ways that would otherwise be difficult on an individual basis; both individual and social (common) benefits can thus be distinguished, or in many cases found to overlap. A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology, and also applied to distinctive subsections of a larger society. More broadly, and especially within structuralist thought, a society may be illustrated as an economic, social, industrial or cultural infrastructure, made up of, yet distinct from, a varied collection of individuals. In this regard society can mean the objective relationships people have with the material world and with other people, rather than "other people" beyond the individual and their familiar social environment. Social equality is a state of affairs in which all individuals within a specific society have equal rights, liberties, and status, possibly including civil rights, freedom of expression, autonomy, and equal access to certain public goods and social services. Social equality requires the absence of legally enforced social class or caste boundaries and the absence of discrimination motivated by an inalienable part of an individual's identity. For example, advocates of social equality believe in equality before the law for all individuals regardless of sex, gender, ethnicity, age, sexual orientation, origin, caste or class, income or property, language, religion, convictions, opinions, health, disability or species. Social equality is related to equal opportunity. Social inequality is an area within sociology that focuses on the distribution of goods and burdens in society. This is the degree to which a person's social background, defined by their parents' social class or economic status, influences that person's opportunities in life.

Open society (French: *société ouverte*) is a term coined by French philosopher Henri Bergson in 1932 and describes a dynamic system inclined to moral universalism. Bergson contrasted an open society with what he called a closed society, a closed system of law, morality or religion. It is static, like a closed mind. Bergson suggests that if all traces of civilization were to disappear, the instincts of the closed society for including or excluding others would remain.

The idea of an open society was further developed during World War II by the Austrian-born British philosopher Karl Popper. Popper saw it as part of a historical continuum reaching from the organic, tribal, or closed society, through the open society (marked by a critical attitude to tradition) to the abstract or depersonalized society lacking all face-to-face interaction transactions.

Karl Popper defined the open society as one "in which individual is confronted with personal decisions" as opposed to a "magical or tribal or collectivist society". He considered that only democracy provides an institutional mechanism for reform and leadership change without the need for bloodshed, revolution or coup d'état. Modern advocates of the open society suggest that society would keep no secrets from itself in the public sense, as all are trusted with the knowledge of all. Political freedoms and human rights are claimed to be the foundation of an open society. A closed society is one in which an individual's role and function can theoretically never be changed, as in the

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traditional Hindu caste system. An open society, on the other hand, allows the individual to change his role and to benefit from corresponding changes in status.

2. Social stratification means structured inequalities between different groupings of people. The concept of stratification, thus refers to the existence of social groups which are ranked one above the other in terms of the amount of power, status and wealth their members possess. How does stratification lead to inequality? Social stratification is the division of society into categories, ranks, or classes. These divisions lead to social inequality - the unequal sharing of resources and social rewards. Stratification systems lie on a continuum of open to closed systems according to how easy or difficult it is to change statuses. What is inequality in social stratification? Social stratification implies social inequality; if some groups have access to more resources than others, the distribution of those resources is inherently unequal. In the United States, the most widely recognized stratification systems are based on race, social class, and gender. What are the 4 major forms of stratification? Sociologists generally distinguish four main types of social stratification are slavery, estate, caste and social class and status.

Social stratification refers to a society's categorization of its people into rankings of socioeconomic tiers based on factors like wealth, income, race, education, and power. The distinct vertical layers found in rock, called stratification, are a good way to visualize social structure. Social stratification is an abstract idea involving the "differentiation of people into groups based on shared socio-economic conditions and also a relational set of inequalities with economic, social, political and ideological dimensions". When variations lead to higher status, power or advantage for some groups over the other it is called social stratification. It is a system by which society ranks categories of people in a hierarchy. Social stratification is based on four basic principles which includes social stratification is a trait of society, not simply a reflection of individual differences; social stratification carries over from generation to generation; social stratification is universal but variable; social stratification involves not just inequality but beliefs as well. In modern Western societies, stratification is broadly organized into three main layers: upper class, middle class, and lower class. Each of these classes can be further subdivided into smaller classes. These categories are not particular to state-based societies as distinguished from feudal societies composed of nobility-to-peasant relations. Stratification may also be defined by kinship ties or castes. The concept of social stratification is interpreted differently by various theoretical perspectives of sociology. What is theory of Karl Marx and Max Weber about social stratification? Marx's main argument is that class is determined by economic factors alone, whereas in contrast, Weber argues that social stratification cannot be defined solely in terms of class and the economic factors which affect class relationships. What is Marx's theory of stratification? In Marx's view, social stratification is created by people's differing relationship to the means of production: either they own productive property or they labor for others. In Marxist theory, the capitalist mode of production consists of two main economic parts: the substructure and the Superstructure. What is social stratification according to Weber? According to this set of scholars, Weber maintained that stratification is an organized manifestation of unequal power in society separated into three spheres of activity for analytical purposes: economic, social and political, and, within each sphere, power is designed according to class, status and party.

Sorokin's work addressed three significant theories: social differentiation, social stratification, and social conflict. The idea of social differentiation describes three types of societal relationships. The first is familistic, which is the type that we would generally strive for. It is the relationship that has the most solidarity, the values of everyone involved are considered, and there is a great deal of interaction. Social stratification refers to the fact that all societies are hierarchically divided, with upper and lower strata and unequal distribution of wealth, power, and influence across strata. There is always some mobility between these strata. People or groups may move up or down the hierarchy, acquiring or

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losing their power and influence. Social conflict refers to Sorokin's theory of war. Whether internal to a nation or international, peace is based on the similarity of values among a country or between different nations. War has a destructive phase when values are destroyed and a declining phase, when some of the values are restored. Sorokin thought that the number of wars would decrease with increased solidarity and decreased antagonism. If a society's values stressed altruism instead of egoism, the incidence of war would diminish. **What is horizontal and vertical mobility?** Horizontal mobility is the movement from one position to another within the same social status. This is in contrast to vertical mobility, which is the movement from one social status to another. An example of horizontal mobility is a factory worker who finds a new job as a construction worker. What is vertical social mobility? This refers to a change in the occupational, political, or religious status of a person that causes a change in their societal position. An individual moves from one social stratum to another. Vertical mobility can be ascending or descending. What is an example of vertical social mobility? Vertical mobility is the movement from one social status to a different social status. An example of vertical mobility is a factory worker who enrolls in college and becomes an international businessman. The definition of horizontal is something that is parallel to the horizon (the area where the sky seems to meet the earth). Horizontal mobility involves moving within the same status category. An example of this is a nurse who leaves one hospital to take a position as a nurse at another hospital. **The individual lives and acts within society but society is nothing, in spite of the combination of individuals for cooperative effort.** On the other hand, society exists to serve individuals—not the other way around. Human life and society almost go together.

3. “Socialization” is a term used by sociologists, social psychologists, anthropologists, political scientists, and educationalists to refer to the lifelong process of inheriting and disseminating norms, customs, and ideologies, providing an individual with the skills and habits necessary for participating within his or her own society. Socialization is thus “the means by which social and cultural continuity are attained”. Socialization is the means by which human infants begin to acquire the skills necessary to perform as a functioning member of their society and is the most influential learning process one can experience. Unlike other living species, whose behavior is biologically set, humans need social experiences to learn their culture and to survive. Although cultural variability manifests in the actions, customs, and behaviors of whole social groups, the most fundamental expression of culture is found at the individual level. This expression can only occur after an individual has been socialized by his or her parents, family, extended family, and extended social networks. George Herbert Mead developed a theory of social behaviorism to explain how social experience develops an individual's personality. Mead's central concept is the self: the part of an individual's personality composed of self-awareness and self-image. Mead claimed that the self is not there at birth, rather, it is developed with social experience. What is Mead's theory of socialization? Mead believed that social experience depends on our seeing ourselves as others do, or, as he coined it, “taking the role of the other.” Understanding the role of the other results in self-awareness. Mead posited that there is an active “I” self and an objective “me” self. The “I” self is active and initiates action.

Socialisation takes place at different stages such as primary, secondary and adult. The primary stage involves the socialisation of the young child in the family. The secondary stage involves the school and the third stage is adult socialisation.

Primary Socialization is a Lifelong Process. Primary socialization occurs between infancy, childhood, and all through to early teens, where someone develops their personality and key principal identity. All along this process, an individual structures their self-awareness and self-image through social experience.

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Secondary socialization refers to the social learning that children undergo when they enter other social institutions, like school. Characteristics of the school, teachers, and the peer group all influence the socialization of children within school settings.

Adult socialization is the process in adulthood of learning the practices and expectations associated with a social role or social circumstances; it contrasts with childhood socialization. Adult socialization explains how adults adjust to new circumstances and new roles, learning to meet related expectations.

Gender socialization is the process through which children learn about the social expectations, attitudes and behaviour typically associated with boys and girls. This topic looks at this socialization process and the factors that influence gender development in children. **The gender order** is a patterned system of ideological and material practices, performed by individuals in a society, through which power relations between women and men are made, and remade, as meaningful. For Connell, the relationship between the body and gender is a central issue for gender theory. What does Connell mean by the gender order? The definition of Connell's theory of the gender order is “the way in which institutional structures (known as gender regimes) and individual identities intersect to produce the social arrangements that mean one gender can dominate another politically, socially and economically”.

Identity is the qualities, beliefs, personality, looks and/or expressions that make a person (self-identity as emphasized in psychology) or group (collective identity as pre-eminent in sociology). One can regard the awareness and the categorizing of identity as positive or as destructive. Sociology places some explanatory weight on the concept of role-behavior. *Identity negotiation* may arise from the learning of social roles through personal experience. Identity negotiation is a process in which a person negotiates with society at large regarding the meaning of their identity. What is meant by social identity? An individual's social identity indicates who they are in terms of the groups to which they belong. ... Examples of social identities are race/ethnicity, gender, social class/socioeconomic status, sexual orientation, (dis)abilities, and religion/religious beliefs. What is your personal identity? Personal identity is the concept you develop about yourself that evolves over the course of your life. This may include aspects of your life that you have no control over, such as where you grew up or the color of your skin, as well as choices you make in life, such as how you spend your time and what you believe.

Status is our relative social position within a group, while a role is the part our society expects us to play in a given status. For example, a man may have the status of father in his family. What are examples of statuses? Examples of ascribed status include sex, race, and age. Children usually have more ascribed statuses than adults, since they do not usually have a choice in most matters. A family's social status or socioeconomic status, for instance, would be an achieved status for adults, but an ascribed status for children.

What are the types of role in sociology? In sociology, there are different categories of social roles:

- cultural roles: roles given by culture (e.g. priest)
- social differentiation: e.g. teacher, taxi driver.
- situation-specific roles: e.g. eye witness.
- bio-sociological roles: e.g. as human in a natural system.
- gender roles: as a man, woman, mother, father, etc.

Social Status and Social Role. A status is the social position a person occupies; social roles are duties and behaviors tied to a status, often influencing how a person acts in a particular situation. A status is a position an individual holds within a society. What are examples of statuses in sociology? So, the status of parent, child, and sibling are examples of ascribed statuses. Achieved statuses, on the other hand, are those that come with effort. So, being a spouse, employee, or homeowner are examples of achieved statuses because they are chosen.

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What are social roles examples? Social roles include a defined set of actions assigned to every individual in the society. For example, the social roles of an electrician, a doctor, a psychologist, a mother, a grandfather are all different from each other.

4. What is cross cultural family? In cross-cultural families, there is more than one culture within the same household. Cultures can intersect within generations (parents' cultures differ), between generations (parents' and children's cultures differ), or for both generations together (parents' and children's culture differs from their peers' culture). What is the most common form of family structure cross culturally? Marriage between people we call “cousins” is common cross-culturally. These variations in the definition of marriage and family reflect what human cultures do with the biological “facts of life,” creating many different kinds of marriage, family, and kinship systems.

What is a family according to sociology? According to sociologists, the family is an intimate domestic group of people related to one another by bonds of blood, sexual mating, or legal ties. The family acts as a primary socialization of children whereby the child first learns the basic values and norms of the culture they will grow up in.

Family typology is defined as a device of basic attributes in a family system that has certain characteristics and describes a system of family characteristics in assessing, operating, and or behave.

What are the 5 types of families? The five main types of families are nuclear families, extended families, single-parent families, reconstituted families and childless families. The nuclear family is the most basic type of family portrayed by media as a happy family living in total harmony.

What is marriage and kinship? Kinship ties are connections between individuals, established either through marriage or through the lines of descent that connect blood relatives (mothers, fathers, siblings, offspring, etc.). Marriage may be defined as a socially acknowledged and approved sexual union between two adult individuals. Marriage is an institution to satisfy physical, psychological, social, cultural and economic needs of men and women. Marriage has been defined as an institution for admitting men and women into family life, legitimating offspring and establishing other rights and obligations of husband, wife and children. What is the key difference between kinship and marriage? Sociologists distinguish between kinship and marriage because they are two important and distinctive parts of family life. Marriage is one type of kinship tie, in which two or more individuals are socially acknowledged and approved as having a sexual union and being a family. What is the concept of kinship? It refers to the culturally defined relationships between individuals who are commonly thought of as having family ties. All societies use kinship as a basis for forming social groups and for classifying people.

Functions of Families:

- physical maintenance and care of family members;
- addition of new members through adoption or procreation;
- socialization of children;
- social control of its members;
- production, consumption and distribution of goods and services; and.
- affective nurturance (love).

The family ideally serves several functions for society. It socializes children, provides practical and emotional support for its members, regulates sexual reproduction, and provides its members with a social identity. What are the four social functions of the family? After emphasizing the universal character of the family, the anthropologist George Murdock (1949) argued that the family has four basic social functions: sexual regulations, reproduction, economic cooperation and socialization/education.

Comparative studies of family and family relations.

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Quantitative. One of the best known sources for gathering both historical and contemporary data on families is the national census survey. In the United States, the national census occurs in every household every 10 years. There are smaller surveys taken in between called the American Community Survey. Both are held by the larger U.S. Census Bureau and its related subsidiaries in each state. The Census Bureau collects data about American families for the nation, states and communities. Their data provides statistics on trends in household and family composition, and show the number of children, young adults and couples living in the United States. Their wave on Families and Living Arrangements is organized into clusters: childcare, children, child support, families and households, fertility, grandparents and grandchildren, marriage and divorce, and same-sex couples.

Qualitative. Another method is ethnographic or participatory observation research of families, which usually reduces the sample size to have a more intimate analysis of the conjugal or other family structure. In general, a qualitative approach to research is an excellent way to investigate group dynamics and family relationships. Specifically, qualitative research on the topic of families is particularly useful when looking at: 1) deeper meanings about family interactions and relationships 2) learning more about the insider views about relational processes and observing interactions 3) looking at the family from within a greater context and 4) providing a voice for marginalized family members (e.g. case of abuse). Often, qualitative data is able to provide ample data that is rich and meaningful, especially for structurally diverse families.

5. Deviance is behavior that violates social norms and arouses negative reactions. What is considered deviant depends on the circumstances in which it occurs and varies by location and time period. Durkheim said deviance performs several important functions for society. It clarifies social norms, strengthens social bonds, and can lead to beneficial social change. Biological explanations of deviance assume that deviants differ biologically from nondeviants. Psychological explanations of deviance assume that deviants have a psychological problem that produces their deviance. Sociological theories emphasize different aspects of the social environment as contributors to deviance and crime. Crime in the United States remains a serious problem that concerns the public. Public opinion about crime does not always match reality and is related to individuals' gender and race among other social characteristics. Women and African Americans are especially likely to be afraid of crime. Crime is difficult to measure, but the Uniform Crime Reports (UCR), National Crime Victimization Survey (NCVS), and self-report studies give us a fairly accurate picture of the amount of crime and of its correlates.

Several types of crime exist. Conventional crime includes violent and property offenses and worries Americans more than any other type of crime. Such crime tends to be intraracial, and a surprising amount of violent crime is committed by people known by the victim.

White-collar crime is more harmful than conventional crime in terms of personal harm and financial harm. Victimless crime is very controversial, as it involves behavior by consenting adults. Scholars continue to debate whether the nation is better or worse off with laws against victimless crimes.

To reduce crime, most criminologists say that a law-enforcement approach is not enough and that more efforts aimed at crime prevention are needed. These efforts include attempts to improve schools and living conditions in inner cities and programs aimed at improving nutrition and parenting for the children who are at high risk for impairment to their cognitive and social development.

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6. Control questions:

1. What is an interview?
2. Who is the respondent?
3. What is document analysis?
4. What are theoretical methods of sociological research?

LECTURE #3

1. Theme: Religion, culture and society. Sociology of Ethnicity and Nation. Education and social inequality.

2. Purpose of the lecture: to acquaint students with the concept of Religion, culture and society

3. Lecture theses:

1. Religion: basic concepts. Sociological analysis of religion.
2. Religion and social inequality. Elements of culture.
3. Socio-ethnic communities. Ethnic systems. Ethnos, people, nation, identity.
4. Education in a global perspective. Education as a social institution.
5. Functions of formal education. Education: social class, gender and ethnic differences.

1. Besides the family, religion is one of the largest social institutions that sociologists study. Throughout history, religion has been a central part of all known human societies. Sociologists study religion to understand religious experiences around the world and how religion is tied to other social institutions. They study religion objectively, and their purpose is not to judge. They do not attempt to say whether any religion is right or wrong. Instead, sociologists try to determine why religions take a particular form and how religious activities affect society as a whole.

Religion: Profane vs. Sacred

Religion can be defined as a social institution involving beliefs and practices based on the sacred. To better understand this definition, let's also define two other terms: profane and sacred. We define most objects or experiences as **profane**, which is an ordinary element of everyday life. Objects, like beds, computers, and phones, are profane, as are experiences, like going to work or brushing our teeth. Beyond the profane, most of us also consider some things **sacred**, which is set apart as extraordinary or holy and worthy of honor. Objects, like the Bible and the cross, and experiences, like taking communion, are sacred to some people.

The dichotomy between the profane and the sacred is at the heart of religion. However, the objects or experiences that are considered profane and sacred aren't universal. For example, although most people regard most books as profane, there are others that certain religions consider sacred: Muslims venerate the Qur'an, and Christians revere the Holy Bible. Regarding experiences, Muslims remove their shoes before entering a mosque to avoid defiling a sacred place with shoes that have touched the profane ground outside. Christians do not use the sacred name of God while cursing, which is actually where the term 'profanity' originated - to profane the name of God.

Faith: Rituals and Totems

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Sociology, even as a science, does not attempt to prove or disprove religious doctrine. Religion is a matter of **faith**, which can be defined as belief based on conviction rather than scientific evidence. Faith is frequently portrayed through the use of rituals and totems.

Rituals are formal, ceremonial behaviors that represent religious meanings. Rituals rely on symbols to convey their meaning and to reinforce that meaning for participants. Reading from the Torah during a bar mitzvah and touching the mezuzah when going through a doorway are examples of rituals in Judaism.

A **totem** is an object that is collectively sacred. Totems frequently symbolize both a group of people and that which the group considers sacred. For example, the image of the Buddha often serves as an icon representing the Buddhist tradition and community. To practicing Buddhists, it also represents the teachings and enlightenment of the Buddha.

2. Religion may be linked to social inequality if the religion being practiced is not the dominant religion in a particular culture or society. This is related to cultural and societal norms. A norm is what is regarded as being standard or typical. Cultures and societies have various different types of norms. A strong correlation exists between inequality and religion, such that societies marked by high inequality are more **religious** than those with more egalitarian income distributions. ... As a result, powerful religious movements constrain state-led efforts to provide social protection, increasing income inequality. The social-conflict approach to religion highlights how religion, as a phenomenon of human behavior, maintains social inequality by advancing a worldview that justifies oppression. Karl Marx's critical approach demanded that action be taken to resolve social inequalities.

Culture was defined earlier as the symbols, language, beliefs, values, and artifacts that are part of any society. As this definition suggests, there are two basic components of culture: ideas and symbols on the one hand and artifacts (material objects) on the other. The first type, called **nonmaterial culture also known as symbolic culture**, includes the values, beliefs, symbols, and language that define a society. The second type, called **material culture**, includes all the society's physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation. These elements of culture are discussed next. Every culture is filled with symbols, or things that stand for something else and that often evoke various reactions and emotions. Some symbols are actually types of nonverbal communication, while other symbols are in fact material objects. As the symbolic interactionist perspective discussed in emphasizes, shared symbols make social interaction possible.

Let's look at nonverbal symbols first. A common one is shaking hands, which is done in some societies but not in others. It commonly conveys friendship and is used as a sign of both greeting and departure. Probably all societies have nonverbal symbols we call gestures, movements of the hands, arms, or other parts of the body that are meant to convey certain ideas or emotions. However, the same gesture can mean one thing in one society and something quite different in another society (Axtell, 1998). In the United States, for example, if we nod our head up and down, we mean yes, and if we shake it back and forth, we mean no. In Bulgaria, however, nodding means no, while shaking our head back and forth means yes! In the United States, if we make an “O” by putting our thumb and forefinger together, we mean “OK,” but the same gesture in certain parts of Europe signifies an obscenity. “Thumbs up” in the United States means “great” or “wonderful,” but in Australia it means the same thing as extending the middle finger in the United States. Certain parts of the Middle East and Asia would be offended if they saw you using your left hand to eat, because they use their left hand for bathroom hygiene.

Perhaps our most important set of symbols is language. In English, the word *chair* means something we sit on. In Spanish, the word *silla* means the same thing. As long as we agree how to interpret these words, a shared language and thus society are possible. By the same token, differences in languages

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can make it quite difficult to communicate. For example, imagine you are in a foreign country where you do not know the language and the country's citizens do not know yours. Worse yet, you forgot to bring your dictionary that translates their language into yours, and vice versa, and your iPhone battery has died. You become lost. How will you get help? What will you do? Is there any way to communicate your plight?

As this scenario suggests, language is crucial to communication and thus to any society's culture. Children learn language from their culture just as they learn about shaking hands, about gestures, and about the significance of the flag and other symbols. Humans have a capacity for language that no other animal species possesses. Our capacity for language in turn helps make our complex culture possible.

Cultures differ widely in their **norms**, or standards and expectations for behaving. We already saw that the nature of drunken behavior depends on society's expectations of how people should behave when drunk. Norms of drunken behavior influence how we behave when we drink too much.

- **Norms** are the formal and informal rules regarding what kinds of behavior are acceptable and appropriate within a culture.

- Norms are specific to a *culture, time period, and situation*.

Norms are often divided into two types, formal norms and informal norms. Formal norms, also called **mores** (MOOR-ayz) and **laws**, refer to the standards of behavior considered the most important in any society. Examples in the United States include traffic laws, criminal codes, and, in a college context, student behavior codes addressing such things as cheating and hate speech. Informal norms, also called **folkways and customs**, refer to standards of behavior that are considered less important but still influence how we behave. Table manners are a common example of informal norms, as are such everyday behaviors as how we interact with a cashier and how we ride in an elevator.

“Culture” in general may be divided into two main groups : - Material Culture : All the concrete things that were created by man, such as houses, clothes, instruments etc. - Non-material Culture : the quality concerning human mind, concept, emotion, philosophy, religion etc.

The term “civilization” has still another meaning. Since each culture has peculiar features of its own, and since some cultures are more highly developed than others, we can say that a civilization is a superior culture. A culture deserves to be called a “civilization” when it has reached a stage of advancement in which writing has come to be used to a considerable extent. Some progress has been made in the arts and sciences, and political, social, and economic institutions have developed sufficiently to conquer some of the problems of order, security, and efficiency in complex society.

Oswald Spengler, the German philosopher of history, viewed “civilizations” as decadent phases of highly developed cultures. When a great people or empire was in its prime, he characterized its social pattern and intellectual pattern as a “culture”. When it passed its prime (time) and became ossified or fixed, he called it a “civilization”. Variety of professionals; The society should be composed of people in various professions.

The people who are responsible in any field of work, for example, administration, politics, economics, and society can set up systems for their social and cultural development until those systems are recognized.

3. An ethnicity or ethnic group is a grouping of people who identify with each other on the basis of perceived shared attributes that distinguish them from other groups. Those attributes can include a common nation of origin, or common sets of ancestry, traditions, language, history, society, religion, or social treatment. The term ethnicity is often used interchangeably with the term nation, particularly in cases of ethnic nationalism. Ethnicity may be construed as an inherited or societally imposed construct. Ethnic membership tends to be defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language, dialect, religion, mythology, folklore, ritual, cuisine, dressing

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style, art, or physical appearance. Ethnic groups may share a narrow or broad spectrum of genetic ancestry, depending on group identification, with many groups having mixed genetic ancestry.

By way of language shift, acculturation, adoption, and religious conversion, individuals or groups may over time shift from one ethnic group to another. Ethnic groups may be divided into subgroups or tribes, which over time may become separate ethnic groups themselves due to endogamy or physical isolation from the parent group. Conversely, formerly separate ethnicities can merge to form a pan-ethnicity and may eventually merge into one single ethnicity. Whether through division or amalgamation, the formation of a separate ethnic identity is referred to as ethnogenesis.

Although both organic and performative criteria characterise ethnic groups, debate in the past has dichotomised between primordialism and constructivism. Earlier 20th-century "Primordialists" viewed ethnic groups as real phenomena whose distinct characteristics have endured since the distant past. Perspectives that developed after the 1960s increasingly viewed ethnic groups as *social constructs*, with identity assigned by societal rules.

Ethnicity has been defined as: "the social group a person belongs to, and either identifies with or is identified with by others, as a result of a mix of cultural and other factors including language, diet, religion, ancestry and physical features traditionally associated with race". Ethnic identity is a sense of experiencing belongingness and being a member in an ethnic group where common values, traditions and attitudes are shared within the group. National identity: Focuses on an individual's identity in relation to the larger society.

Ethnic identity development includes the identity formation in an individual's self-categorization in, and psychological attachment to, (an) ethnic group(s). Ethnic identity is characterized as part of one's overarching self-concept and identification. It is distinct from the development of ethnic group identities. Cultural attributes like distinctive beliefs, institutions, practices, religion, and language often form the bases of identity.

What is the difference between ethnicity and nationality? Ethnicity refers to shared cultural characteristics such as language, ancestry, practices, and beliefs. It is easy to confuse nationality and tribe, but there are major differences between them. Nationality is the relationship between a person and the political state to which he belongs or is affiliated.

What is the national identity in sociology? National identity is a person's identity or sense of belonging to one or more states or one or more nations. It is the sense of "a nation as a cohesive whole, as represented by distinctive traditions, culture, and language".

4. Global Perspective in Education.

It goes without saying that our world is becoming increasingly globalized. Economic, social, and cultural connections between countries are becoming stronger and the world is becoming more and more interdependent. People are now constantly moving across different boundaries, traveling to different countries for a variety of reasons.

As the world is becoming one big “global village”, the importance of teaching global values to students and having a global perspective in education has never been greater. Young learners and students must develop global competencies which include the attitudes, knowledge, and skills to work in today's interdependent world and strive for a sustainable, peaceful, and inclusive world.

According to Ariel Tichnor-Wagner, an educator and researcher, teaching global perspectives has a variety of immediate benefits for students, including:

1. Improved student engagement.

When students learn through authentic tasks and content they are far more likely to engage in-class activities. This perspective of education, in turn, leads to higher attendance and academic

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achievements. For example, imagine what will happen if we set up a class where students interact with peers from Mexico via Skype or Zoom? They will be enticed to learn Spanish!

2. Higher chances of getting a job.

The world economy is becoming increasingly globalized. In the US alone over 40 million jobs are linked to [international trade](#) so it stands to reason that employers are desperately seeking graduates with cross-cultural skills, which can enable them to work with teams and clients all over the world.

3. Higher emotional intelligence and better communication skills.

Learning about global perspectives benefits students not only because it helps them find a better job, but also because it helps them develop self-awareness of their own identity, culture, beliefs, and how they connect to the rest of the world. This awareness will help them acquire relationship—building skills, which are so important for communication and collaboration. Student empowerment is increased as global learning helps them to improve their own lives and make a positive contribution to the lives of others. Ariel Tichnor-Wagner explains that: “When students are provided opportunities to investigate issues they deem important (be it gun violence, access to clean water, or human rights violations), unpack why these issues exist, and come up with solutions to make them better, they become empowered to be the catalysts of the changes they wish to see”.

So, what is a “global perspective”? Generally speaking, the global perspective encompasses several aspects:

1. [global citizenship skills](#), which include openness, respect, appreciation for diversity and multiple perspectives, empathy, and social responsibility—the importance of good citizenship and diversity
2. the ability to understand the politics of global citizenship such as global issues and current economic and political events; the effects of globalization on the world’s economy; world history, culture, and geography
3. a set of skills, including the ability to communicate across various cultural and linguistic boundaries, the ability to speak more than one language

So how can educators incorporate [global citizenship education](#) and teach these competencies in the classroom? Well, there are many approaches that they can employ and steps they can take. The good news is that there is no need to introduce a separate course or unit of study solely devoted to the issue of global perspectives. Instead, teachers should strive to add “global content” in their subjects, a global perspective in education, regardless of their expertise. For example, art teachers can encourage their students to read texts and novels representative of diverse cultural perspectives, whose characters come from diverse cultural backgrounds.

Teachers should also strive to allow their students to authentically engage with global issues. For instance, as part of their classes teachers can set up Skype or Zoom exchanges with students from schools in other countries, encourage group and project work on the issues of global concern, making sure that these activities remain student-centered and inquiry-based.

Finally, teachers should allow their own global experiences and those of their students to be incorporated into their classroom via informal conversations and discussions of everyone’s global experiences.

Education as a social institution

In our society, having some kind of education is an important aspect of many people. Education is generally interesting because the school system is a social agency that was created to enhance the processes of socialization through education. Students not only learn from the academic curriculum, but they also benefit from socializing with their teachers and peers. This social institution offers a useful analysis to their identity because education help shape their mindset on life experiences and thoughts which is acceptable in the society.

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Modern society finds it important that people think independently, decide autonomously and take personal initiatives, the concept of individualism has acquired a positive connotation.

Social institutions are a key element to the structure of societies. They consist of people who came together for a common purpose, and are part of the social order of society. They set an example of what the behavior and expectations are for individuals in society.

Having these institutions help decrease chaos and increase structure. Each institution involves different things, but is important part of our daily life. Education is a major social institution that impacts the lives of many.

WHAT IS EDUCATION AS A SOCIAL INSTITUTION? Education as a social institution is a set of patterns, norms, roles meant to provide an environment of learning skills and cultural values to live a prosperous life.

Education is a social institution through which a society's children are taught basic academic knowledge, learning skills, and cultural norms. It is the social institution through which society provides its members with knowledge, including basic facts, job skills, and cultural norms and values.

REASONS WHY EDUCATION ITS A SOCIAL INSTITUTE. Education can be acquired in a school which is an educational institution designed to provide learning spaces and learning environments for the teaching of students under the direction of teachers. As an educational organization, the school provides the students to gain knowledge, ability and attitude in accordance with the aims and principles of the educational system. The school is a social organization on its own as well as it can be handled within the context of the relations and its place within the society. The following can be tagged as reasons education is seen as a social institute:

- Children learn punctuality
- Time management
- Respect the authority of their teacher/elders which prepares them to respect their boss
- Teaches a child to be a good Citizen
- Teaches a child how to operate a house hold
- It provides a formal structure and an opportunity for a transfer of cultural knowledge
- Teaches human right and how students can exercise these rights.
- Encourages technological advancement, innovations and discovery
- Creates formal space for learning subject base, new idea and experiences.
- Molds behaviour, impart knowledge and enhance skills.
- Encourages and enhances association with peers, groups, etc

5. Functions of formal education.

What are the functions of education as a social institution?

1. Socialization

Socialization is one of the functions of education as a social institution. It provides a conscious instruction program aimed at inculcation of values and skills needed to live a prosperous life.

Similarly, education forms and develops the personality of individuals and society as a whole by developing physical, emotional, and intellectual capabilities and habits.

2. Regulation of behavior of citizens

Education plays an important part in cultivating behavior which is conforming to the collective norms and values of society. Through education, people transmit a way of life and values to the new generation.

3. Broader integration

Education integrates people into a broader society by providing opportunities for extra-curricular activities and the informal relationship among students and teachers.

4. Social and economic mobility

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The educational system is expected to provide opportunities for social and economic mobility by selecting and training the ablest and industrious youth for a higher-status position in society.

5. Social development

Education ensures social development by increasing the basic competencies of an individual and nation as a whole. It acts as the most important tool used for social progress as it helps improve living conditions through knowledge creation and research.

Education serves four important purposes thereby stimulating meaningful social development. These important purposes of education are as follows:

- **Humanistic Purpose:** Education focuses on the development of virtues to their full extent both at the personal and collective levels.
- **Civic Purpose:** Development and promotion of civic sense are one of the important functions of education as a social institution. This helps enhance public life and provides opportunities for young people to participate in the progress of society.
- **Economic purpose:** Social equips individuals with intellectual, emotional, and physical skills. These skills make them productive and instrumental in the enhancement of society's living conditions. It is education that also inculcates values of social equity and justice to do away with the economic miseries in society.

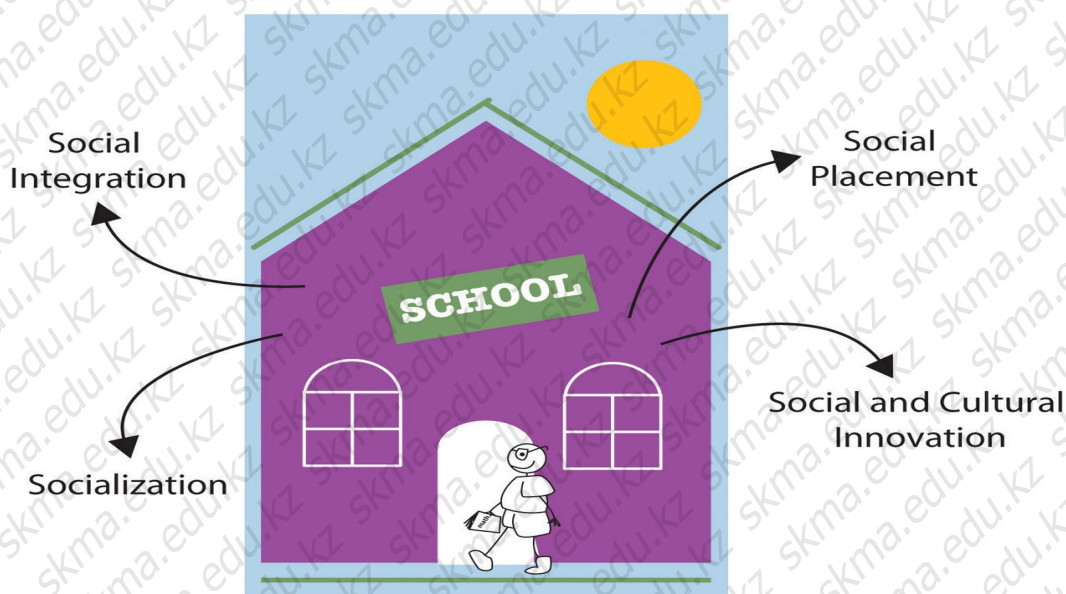
Education: social class, gender and ethnic differences

What is the correlation between social class and education? Education is a major component of social class, both directly and indirectly. Directly, individuals from higher social classes are more likely to have the means to attend more prestigious schools, and are therefore more likely to receive higher educations.

Education and Inequality

Conflict theory does not dispute most of the functions just described. However, it does give some of them a different slant and talks about various ways in which education perpetuates social inequality. One example involves the function of social placement. As most schools track their students starting in grade school, the students thought by their teachers to be bright are placed in the faster tracks (especially in reading and arithmetic), while the slower students are placed in the slower tracks; in high school, three common tracks are the college track, vocational track, and general track.

Such *tracking* does have its advantages; it helps ensure that bright students learn as much as their abilities allow them, and it helps ensure that slower students are not taught over their heads. But, conflict theorists say, tracking also helps perpetuate social inequality by *locking* students into faster and lower tracks. Worse yet, several studies show that students' social class and race and ethnicity affect the track into which they are placed, even though their intellectual abilities and potential should be the only things that matter: white, middle-class students are more likely to be tracked “up,” while poorer students and students of color are more likely to be tracked “down.”



Once they are tracked, students learn more if they are tracked up and less if they are tracked down. The latter tend to lose self-esteem and begin to think they have little academic ability and thus do worse in school because they were tracked down. In this way, tracking is thought to be good for those tracked up and bad for those tracked down. Conflict theorists thus say that tracking perpetuates social inequality based on social class and race and ethnicity.

Social inequality is also perpetuated through the widespread use of standardized tests. Critics say these tests continue to be culturally biased, as they include questions whose answers are most likely to be known by white, middle-class students, whose backgrounds have afforded them various experiences that help them answer the questions. They also say that scores on standardized tests reflect students' socioeconomic status and experiences in addition to their academic abilities. To the extent this critique is true, standardized tests perpetuate social inequality.

As we will see, schools in the United States also differ mightily in their resources, learning conditions, and other aspects, all of which affect how much students can learn in them. Simply put, schools are unequal, and their very inequality helps perpetuate inequality in the larger society. Children going to the worst schools in urban areas face many more obstacles to their learning than those going to well-funded schools in suburban areas. Their lack of learning helps ensure they remain trapped in poverty and its related problems.

Conflict theorists also say that schooling teaches a hidden curriculum, by which they mean a set of values and beliefs that support the status quo, including the existing social hierarchy. Although no one plots this behind closed doors, our schoolchildren learn patriotic values and respect for authority from the books they read and from various classroom activities.

Key Takeaways

- According to the functional perspective, education helps socialize children and prepare them for their eventual entrance into the larger society as adults.
- The conflict perspective emphasizes that education reinforces inequality in the larger society.
- The symbolic interactionist perspective focuses on social interaction in the classroom, on school playgrounds, and at other school-related venues. Social interaction contributes to gender-role socialization, and teachers' expectations may affect their students' performance.

4. **Illustrative material:** <https://docs.google.com/presentation/d/1mmfDkfEwXshxmkgjZi-157LI4jI546Ep/edit#slide=id.p1>

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6. Control questions:

1. What problems and interactions between society and family do you know?
2. How is a sociological theory of gender defined?
3. How would you describe the concepts of "marriage" and "family"?
4. What types and forms of marriage and family relations do you know?
5. What theories of deviant behavior do you know?
6. What measures of prevention of deviant behavior do you know?

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LECTURE #4

1. Theme: Mass media, technology and society. Economy, globalization and labor.

2. Purpose of the lecture: assimilation by students of the concepts of Mass media, technology and society, explain the basic concepts of economy, globalization and labor.

3. Lecture theses:

1. Mass information and mass communication in social systems.
2. Functions of the mass media. Mass consciousness and digitalization.
3. Economy, globalization and labor.

1. Mass information and mass communication in social systems. Mass media is communication—whether written, broadcast, or spoken—that reaches a large audience. This includes television, radio, advertising, movies, the Internet, newspapers, magazines, and so forth.

Mass media is a significant force in modern culture, particularly in America. Sociologists refer to this as a mediated culture where media reflects and creates the culture. Communities and individuals are bombarded constantly with messages from a multitude of sources including TV, billboards, and magazines, to name a few. These messages promote not only products, but moods, attitudes, and a sense of what is and is not important. Mass media makes possible the concept of celebrity: without the ability of movies, magazines, and news media to reach across thousands of miles, people could not become famous. In fact, only political and business leaders, as well as the few notorious outlaws, were famous in the past. Only in recent times have actors, singers, and other social elites become celebrities or “stars.”

The current level of media saturation has not always existed. As recently as the 1960s and 1970s, television, for example, consisted of primarily three networks, public broadcasting, and a few local independent stations. These channels aimed their programming primarily at two-parent, middle-class families. Even so, some middle-class households did not even own a television. Today, one can find a television in the poorest of homes, and multiple TVs in most middle-class homes. Not only has availability increased, but programming is increasingly diverse with shows aimed to please all ages, incomes, backgrounds, and attitudes. This widespread availability and exposure makes television the primary focus of most mass-media discussions. More recently, the Internet has increased its role exponentially as more businesses and households “sign on.” Although TV and the Internet have dominated the mass media, movies and magazines—particularly those lining the aisles at grocery checkout stands—also play a powerful role in culture, as do other forms of media.

Legislatures, media executives, local school officials, and sociologists have all debated this controversial question. While opinions vary as to the extent and type of influence the mass media wields, all sides agree that mass media is a permanent part of modern culture. Three main sociological perspectives on the role of media exist: the limited-effects theory, the class-dominant theory, and the culturalist theory.

Limited-effects theory. The limited-effects theory argues that because people generally choose what to watch or read based on what they already believe, media exerts a negligible influence. This theory originated and was tested in the 1940s and 1950s. Studies that examined the ability of media to influence voting found that well-informed people relied more on personal experience, prior knowledge, and their own reasoning. However, media “experts” more likely swayed those who were less informed. Critics point to two problems with this perspective. First, they claim that limited-effects theory ignores the media's role in framing and limiting the discussion and debate of issues. How media frames the debate and what questions members of the media ask change the outcome of the discussion

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and the possible conclusions people may draw. Second, this theory came into existence when the availability and dominance of media was far less widespread.

Class-dominant theory. The class-dominant theory argues that the media reflects and projects the view of a minority elite, which controls it. Those people who own and control the corporations that produce media comprise this elite. Advocates of this view concern themselves particularly with massive corporate mergers of media organizations, which limit competition and put big business at the reins of media—especially news media. Their concern is that when ownership is restricted, a few people then have the ability to manipulate what people can see or hear. For example, owners can easily avoid or silence stories that expose unethical corporate behavior or hold corporations responsible for their actions.

The issue of sponsorship adds to this problem. Advertising dollars fund most media. Networks aim programming at the largest possible audience because the broader the appeal, the greater the potential purchasing audience and the easier selling air time to advertisers becomes. Thus, news organizations may shy away from negative stories about corporations (especially parent corporations) that finance large advertising campaigns in their newspaper or on their stations. Television networks receiving millions of dollars in advertising from companies like Nike and other textile manufacturers were slow to run stories on their news shows about possible human-rights violations by these companies in foreign countries. Media watchers identify the same problem at the local level where city newspapers will not give new cars poor reviews or run stories on selling a home without an agent because the majority of their funding comes from auto and real estate advertising. This influence also extends to programming. In the 1990s a network cancelled a short-run drama with clear religious sentiments, *Christy*, because, although highly popular and beloved in rural America, the program did not rate well among young city dwellers that advertisers were targeting in ads.

Critics of this theory counter these arguments by saying that local control of news media largely lies beyond the reach of large corporate offices elsewhere, and that the quality of news depends upon good journalists. They contend that those less powerful and not in control of media have often received full media coverage and subsequent support. As examples they name numerous environmental causes, the anti-nuclear movement, the anti-Vietnam movement, and the pro-Gulf War movement.

While most people argue that a corporate elite controls media, a variation on this approach argues that a politically “liberal” elite controls media. They point to the fact that journalists, being more highly educated than the general population, hold more liberal political views, consider themselves “left of center,” and are more likely to register as Democrats. They further point to examples from the media itself and the statistical reality that the media more often labels conservative commentators or politicians as “conservative” than liberals as “liberal.”

Media language can be revealing, too. Media uses the terms “arch” or “ultra” conservative, but rarely or never the terms “arch” or “ultra” liberal. Those who argue that a political elite controls media also point out that the movements that have gained media attention—the environment, anti-nuclear, and anti-Vietnam—generally support liberal political issues. Predominantly conservative political issues have yet to gain prominent media attention, or have been opposed by the media. Advocates of this view point to the Strategic Arms Initiative of the 1980s Reagan administration. Media quickly characterized the defense program as “Star Wars,” linking it to an expensive fantasy. The public failed to support it, and the program did not get funding or congressional support.

Culturalist theory. The culturalist theory, developed in the 1980s and 1990s, combines the other two theories and claims that people interact with media to create their own meanings out of the images and messages they receive. This theory sees audiences as playing an active rather than passive role in

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relation to mass media. One strand of research focuses on the audiences and how they interact with media; the other strand of research focuses on those who produce the media, particularly the news.

Theorists emphasize that audiences choose what to watch among a wide range of options, choose how much to watch, and may choose the mute button or the VCR remote over the programming selected by the network or cable station. Studies of mass media done by sociologists parallel text-reading and interpretation research completed by linguists (people who study language). Both groups of researchers find that when people approach material, whether written text or media images and messages, they interpret that material based on their own knowledge and experience. Thus, when researchers ask different groups to explain the meaning of a particular song or video, the groups produce widely divergent interpretations based on age, gender, race, ethnicity, and religious background. Therefore, culturalist theorists claim that, while a few elite in large corporations may exert significant control over what information media produces and distributes, personal perspective plays a more powerful role in how the audience members interpret those messages.

2. Functions of the mass media. Mass communication doesn't exist for a single purpose. With its evolution, more and more uses have developed and the role it plays in our lives has increased greatly. Wright characterizes seven functions of mass communication that offer insight into its role in our lives.

1. Surveillance. The first function of mass communication is to serve as the eyes and ears for those seeking information about the world. The internet, televisions, and newspapers are the main sources for finding out what's going around you. Society relies on mass communication for news and information about our daily lives, it reports the weather, current issues, the latest celebrity gossip and even start times for games. Do you remember the Boston Marathon Bombing that happened in 2013? How did you hear about it? Thanks to the internet and smart phones instant access to information is at the users fingertips. News apps have made mass communication surveillance instantly accessible by sending notifications to smartphones with the latest news.

2. Correlation. Correlation addresses how the media presents facts that we use to move through the world. The information received through mass communication is not objective and without bias. People ironically state “it must be true if it's on the internet.” However, we don't think that in generations past people must have without a doubt stated it “has to be true” because it was on the radio. This statement begs the question, how credible are the media? Can we consume media without questioning motive and agenda? Someone selects, arranges, interprets, edits, and critiques the information used in the media. If you ask anyone who works for a major reality TV show if what we see is a fair representation of what really happens, the person would probably tell you “no.”

3. Sensationalization. There is an old saying in the news industry “if it bleeds, it leads,” which highlights the idea of Sensationalization. Sensationalization is when the media puts forward the most sensational messages to titillate consumers. Elliot observes, “Media managers think in terms of consumers rather than citizens. Good journalism sells, but unfortunately, bad journalism sells as well. And, bad journalism-stories that simply repeat government claims or that reinforce what the public wants to hear instead of offering independent reporting -is cheaper and easier to produce” (35).

4. Entertainment. Media outlets such as People Magazine, TMZ, and entertainment blogs such as Perez Hilton keep us up to date on the daily comings and goings of our favorite celebrities. We use technology to watch sports, go to the movies, play video games, watch YouTube videos, and listen to iPods on a daily basis. Most mass communication simultaneously entertains and informs. People often turn to media during our leisure time to provide an escape from boredom and relief from the predictability of our everyday lives. We rely on media to take us places we could not afford to go or imagine, acquaints us with bits of culture, and make us laugh, think or cry. Entertainment can have the secondary effect of providing companionship and/or catharsis through the media we consume.

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5. *Transmission.* Mass media is a vehicle to transmit cultural norms, values, rules, and habits. Consider how you learned about what's fashionable in clothes or music. Mass media plays a significant role in the socialization process. We look for role models to display appropriate cultural norms, but all too often, not recognizing their inappropriate or stereotypical behavior. Mainstream society starts shopping, dressing, smelling, walking, and talking like the person in the music video, commercial, or movies. Why would soft drink companies pay Kim Kardashian or Taylor Swift millions of dollars to sell their products? Have you ever bought a pair of shoes or changed your hairstyle because of something you encountered in the media? Obviously, culture, age, type of media, and other cultural variables factor into how mass communication influences how we learn and perceive our culture.

6. *Mobilization.* Mass communication functions to mobilize people during times of crisis (McQuail, 1994). Think back to the Boston Marathon Bombing. Regardless of your association to the incident, Americans felt the attack as a nation and people followed the news until they found the perpetrators. With instant access to media and information, we can collectively witness the same events taking place in real time somewhere else, thus mobilizing a large population of people around a particular event. The online community Reddit.com is a key example of the internet's proactivity. While the FBI was investigating the bombing, the Reddit community was posting witness's photos and trying to help identify the culprits. People felt they were making a difference.

7. *Validation.* Mass communication functions to validate the status and norms of particular individuals, movements, organizations, or products. The validation of particular people or groups serves to enforce social norms (Lazarsfeld & Merton). If you think about most television dramas and sitcoms, who are the primary characters? What gender and ethnicity are the majority of the stars? What gender and ethnicity are those that play criminals or those considered abnormal? The media validates particular cultural norms while diminishing differences and variations from those norms. A great deal of criticism focuses on how certain groups are promoted, and others marginalized by how they are portrayed in mass media.

3. *Economy, globalization and labor.* One of the effects of globalization is the migration of labor forces, something we started to see many decades ago. This migration occurs when people from one country or area move to another in pursuit of work and new opportunities. In recent history, this has become problematic for many countries. The quantity and quality of labor that individuals supply is an important factor in determining the economy's level of production and rate of growth. People with jobs, people looking for jobs and businesses seeking employees make up what is known as the labor market. In general, globalization decreases the cost of manufacturing. This means that companies can offer goods at a lower price to consumers. The average cost of goods is a key aspect that contributes to increases in the standard of living. Consumers also have access to a wider variety of goods. As globalization spreads the division of labor on a global scale, countries are able to export labor and production processes that they are relatively less profitable at and instead specialize in labor that is relatively more profitable.

The allocation of various parts of the production process to different places in the world. 'The world economy is organized through horizontal and vertical linkages of an international division of labour, in which the modes of integration and geographical scopes vary over time'. Division of labor combines specialization and the partition of a complex production task into several, or many, sub-tasks. Its importance in economics lies in the fact that a given number of workers can produce far more output using division of labor compared to the same number of workers each working alone.

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6. Control questions:

1. What functions of formal education do you know?
2. How are the sociological perspectives of education determined?
3. How would you characterize the concepts of "mass media" and "digitalization"?
4. What functions of mass media do you know?

LECTURE #5

1. Theme: Population, urbanization and social movements. Social Change: Recent Sociological Discussions

2. Purpose of the theme: explain to the students what is population, urbanization and social movements.

3. Lecture theses:

1. Population, urbanization and social movements
2. Social Change

1. Population, urbanization and social movements. Social change involves the transformation of cultural norms and values, behavior, social institutions, and social structure. As societies become more modern, they become larger, more heterogeneous, and more impersonal, and their sense of community declines. Traditions decline as well, while individual freedom of thought and behavior increases. Some sociologists view modernization positively, while others view it negatively. Tönnies in particular lamented the shift from the *Gemeinschaft* of premodern societies to the *Gesellschaft* of modern societies. Durkheim also recognized the negative aspects of modernization but at the same time valued the freedom of modern societies and thought they retain a good amount of social solidarity from their division of labor.

A functionalist understanding of social change emphasizes that it's both natural and inevitable. Talcott Parsons's equilibrium model recognized that gradual change is desirable and ordinarily stems from such things as population growth and technological advances, but that any sudden social change disrupts society's equilibrium. Taking a very different view, conflict theory stresses that sudden social change is often both necessary and desirable to reduce inequality and to address other problems in society. Such social change often stems from intentional efforts by social movements to

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correct perceived deficiencies in the social, economic, and political systems. Several sources of social change exist. These include population growth and changes in population composition, changes in culture and technology, changes in the natural environment, and social and ethnic conflict.

Demography is the study of population. It encompasses three central concepts: fertility, mortality, and migration, which together determine population growth. Fertility and mortality vary by race and ethnicity, and they also vary around the world, with low-income nations having both higher fertility and higher mortality than high-income nations.

The world's population is growing by about 80 million people annually. Population growth is greatest in the low-income nations of Africa and other regions, while in several industrial nations it's actually on the decline because birth rates have become so low. The world's population reached 6.8 billion by the beginning of the 21st century and is projected to grow to more than 9 billion by 2050, with most of this occurring in low-income nations. The annual rate of population growth will decline in the years ahead.

Thomas Malthus predicted that the earth's population would greatly exceed the world's food supply. Although his prediction did not come true, hunger remains a serious problem around the world. Although food supply is generally ample thanks to improved technology, the distribution of food is inadequate in low-income nations. Fresh water in these regions is also lacking.

Demographic transition theory helps explain why population growth did not continue to rise as much as Malthus predicted. As societies become more technologically advanced, first death rates and then birth rates decline, leading eventually to little population growth.

Urbanization is a consequence of population growth. Cities first developed in ancient times after the rise of horticultural and pastoral societies and “took off” during the Industrial Revolution as people moved to be near factories.

Urbanization led to many social changes then and continues today to affect society.

Sociologists have long been interested in the city and have both positive and negative views of

Urbanization and city life. Contemporary research supports Wirth's hypothesis that tolerance for nontraditional beliefs and behaviors will be higher in urban areas than in rural areas.

Social movements have been important agents for social change. Common types of social movements include reform movements, revolutionary movements, reactionary movements, and self-help and religious movements.

Explanations of social movements address both micro and macro factors. Important issues at the micro level include the question of irrationality, the importance of relative deprivation, and the impact of social isolation. Macro theories address the social, economic, and political conditions underlying collective behavior. Two of the most important such theories are Smelser's structural-strain theory and resource mobilization theory.

Most social movements go through a life cycle of four stages: emergence, coalescence, bureaucratization, and decline. Decline stems from several reasons, including internal divisions and repressive efforts by the state.

Social movements have political, cultural, and biographical consequences. Research finds that movements are more successful in the political arena when they use more rather than less protest and when they focus on a single issue rather than multiple issues.

2. Social change, in sociology, the alteration of mechanisms within the social structure, characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems. Throughout the historical development of their discipline, sociologists have borrowed models of social change

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from other academic fields. In the late 19th century, when evolution became the predominant model for understanding biological change, ideas of social change took on an evolutionary cast, and, though other models have refined modern notions of social change, evolution persists as an underlying principle.

Other sociological models created analogies between social change and the West's technological progress. In the mid-20th century, anthropologists borrowed from the linguistic theory of structuralism to elaborate an approach to social change called structural functionalism. This theory postulated the existence of certain basic institutions (including kinship relations and division of labour) that determine social behaviour. Because of their interrelated nature, a change in one institution will affect other institutions.

Various theoretical schools have emphasized different aspects of change. Marxist theory suggests that changes in modes of production can lead to changes in class systems, which can prompt other new forms of change or incite class conflict. A different view is conflict theory, which operates on a broad base that includes all institutions. The focus is not only on the purely divisive aspects of conflict, because conflict, while inevitable, also brings about changes that promote social integration. Taking yet another approach, structural-functional theory emphasizes the integrating forces in society that ultimately minimize instability.

Social change can evolve from a number of different sources, including contact with other societies (diffusion), changes in the ecosystem (which can cause the loss of natural resources or widespread disease), technological change (epitomized by the Industrial Revolution, which created a new social group, the urban proletariat), and population growth and other demographic variables. Social change is also spurred by ideological, economic, and political movements.

The specific meaning of social change depends first on the social entity considered. Changes in a small group may be important on the level of that group itself but negligible on the level of the larger society. Similarly, the observation of social change depends on the time span studied; most short-term changes are negligible when examined in the long run. Small-scale and short-term changes are characteristic of human societies, because customs and norms change, new techniques and technologies are invented, environmental changes spur new adaptations, and conflicts result in redistributions of power.

This universal human potential for social change has a biological basis. It is rooted in the flexibility and adaptability of the human species—the near absence of biologically fixed action patterns (instincts) on the one hand and the enormous capacity for learning, symbolizing, and creating on the other hand. The human constitution makes possible changes that are not biologically (that is to say, genetically) determined. Social change, in other words, is possible only by virtue of biological characteristics of the human species, but the nature of the actual changes cannot be reduced to these species traits.

Several ideas of social change have been developed in various cultures and historical periods. Three may be distinguished as the most basic: (1) the idea of decline or degeneration, or, in religious terms, the fall from an original state of grace, (2) the idea of cyclic change, a pattern of subsequent and recurring phases of growth and decline, and (3) the idea of continuous progress. These three ideas were already prominent in Greek and Roman antiquity and have characterized Western social thought since that time. The concept of progress, however, has become the most influential idea, especially since the Enlightenment movement of the 17th and 18th centuries. Social thinkers such as Anne-Robert-Jacques Turgot and the marquis de Condorcet in France and Adam Smith and John Millar in Scotland advanced theories on the progress of human knowledge and technology.

Another trend stems from production methods based on the [division of labour](#) and [social differentiation](#). The control of natural forces, and the ensuing social progress, was achieved only by

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utilizing the division of labour—and the corresponding specialization of knowledge—to raise productivity beyond natural limits. One consequence of this growth of productivity and technological [innovation](#), however, was social differentiation. More people, in other words, could specialize in activities that were not immediately necessary for survival. Growth in the size and density of populations and increases in social differentiation heightened the interdependence of more and more people over longer distances. In hunting-and-gathering societies people were strongly interdependent within their small bands, depending on very little from outside their groups. In modern times most of the world's people are linked by networks of interdependence that span the globe.

These processes are not [inevitable](#) in the sense that they correspond to any “law” of social change. They have had the tendency, however, to spread whenever they occurred. For example, once the set of transformations known as the agrarian [revolution](#) had taken place anywhere in the world, their extension over the rest of the world was predictable. Societies that adopted these innovations grew in size and became more powerful. As a consequence, other societies had only three options: to be conquered and incorporated by a more powerful agrarian society, to adopt the innovations, or to be driven to marginal places of the globe. Something similar might be said of the Industrial Revolution and other power-enhancing innovations, such as bureaucratization and the introduction of more destructive weapons. The example of weapons illustrates that these transformational processes should not be equated with progress in general.

Explanations of social change

One way of explaining social change is to show causal connections between two or more processes. This may take the form of [determinism](#) or [reductionism](#), both of which tend to explain social change by reducing it to one supposed [autonomous](#) and all-determining causal process. A more cautious assumption is that one process has relative causal priority, without implying that this process is completely autonomous and all-determining. What follows are some of the processes thought to contribute to social change.

Natural environment

Changes in the natural [environment](#) may result from climatic variations, natural disasters, or the spread of disease. For example, both the worsening of climatic conditions and the [Black Death epidemics](#) are thought to have contributed to the crisis of [feudalism](#) in 14th-century Europe. Changes in the natural environment may be either independent of [human](#) activities or caused by them. Deforestation, erosion, [air pollution](#), and contemporary [climate change](#) belong to the latter category, and they in turn may have far-reaching social consequences.

Demographic processes

Population growth and increasing population density represent [demographic](#) forms of social change. Population growth may lead to geographic expansion of a society, military conflicts, and the intermingling of [cultures](#). Increasing population density may stimulate technological [innovations](#), which in turn may increase the [division of labour](#), social differentiation, commercialization, and [urbanization](#). This sort of process occurred in western Europe from the 11th to the 13th century and in England in the 18th century, where [population growth](#) spurred the [Industrial Revolution](#). On the other hand, population growth may contribute to economic stagnation and increasing [poverty](#), as may be witnessed in several developing countries today.

Technological innovations

Several theories of social evolution identify technological innovations as the most important determinants of societal change. Such technological breakthroughs as the smelting of iron, the introduction of the [plow](#) in agriculture, the invention of the [steam engine](#), and the development of computers and the Internet have had lasting social consequences.

Economic processes

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Technological changes are often considered in conjunction with economic processes. These include the formation and extension of markets, modifications of property relations (such as the change from feudal lord-peasant relations to contractual proprietor-tenant relations), and changes in the organization of labour (such as the change from independent craftsmen to factories). Historical [materialism](#), as developed by Marx and Engels, is one of the more prominent theories that gives priority to economic processes, but it is not the only one. Indeed, materialist theories have even been developed in opposition to Marxism. One of these theories, the “logic of industrialization” thesis by the American scholar Clark Kerr and his colleagues, states that [industrialization](#) everywhere, including in the mid-20th-century communist countries, has similar consequences.

Ideas

Other theories have stressed the significance of ideas as causes of social change. Comte’s [law of three stages](#) is such a theory. Weber regarded religious ideas as important contributors to economic development or stagnation; according to his controversial thesis, the individualistic [ethic](#) of Christianity, and in particular [Calvinism](#), partially explains the rise of the capitalist spirit, which led to economic dynamism in the West.

Social movements

A change in [collective](#) ideas is not merely an [intellectual](#) process; it is often connected to the formation of new [social movements](#). This in itself might be regarded as a potential cause of social change. Weber called attention to this factor in conjunction with his concept of “[charismatic leadership](#).” [Charismatic](#) leaders, by virtue of the extraordinary personal qualities attributed to them, are able to create a group of followers who are willing to break established rules. Examples include Jesus, Napoleon, and Hitler. In later social theory, however, the concept of [charisma](#) was trivialized to refer to almost any popular figure.

Political processes

Changes in the regulation of violence, in the organization of the state, and in [international relations](#) may also contribute to social change. For example, German sociologist [Norbert Elias](#) interpreted the formation of states in western Europe as a relatively autonomous process that led to increasing control of violence and, ultimately, to rising standards of self-control. According to other theories of political revolution, such as those proposed by the American historical sociologist Charles Tilly, the functioning of the state apparatus itself and the nature of interstate relations are of decisive importance in the outbreak of a [revolution](#): it is only when the state is not able to fulfill its basic functions of maintaining [law](#) and order and defending territorial [integrity](#) that revolutionary groups have any chance of success.

Each of these processes may contribute to others; none is the sole determinant of social change. One reason why deterministic or reductionist theories are often disproved is that the method for explaining the processes is not autonomous but must itself be explained. Moreover, social processes are often so intertwined that it would be misleading to consider them separately. For example, there are no fixed borders between economic and political processes, nor are there fixed boundaries between economic and technological processes. Technological change may in itself be regarded as a specific type of organizational or [conceptual](#) change. The causal connections between distinguishable social processes are a matter of degree and vary over time.

4. Illustrative material: <https://slideplayer.com/slide/4782008/>

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6. Control questions:

1. What functions of formal education do you know?
2. How are the sociological perspectives of education determined?
3. How would you characterize the concepts of "mass media" and "digitalization"?
4. What functions of mass media do you know?

LECTURE #6

1. Theme: Political science as a science and academic discipline. Political power: the essence and mechanism of implementation. Political elites and political leadership.

2. Purpose of the theme: understanding by students of the role of political science as a science and academic discipline.

3. Lecture theses:

1. The place of political science in the system of modern knowledge, the formation and development of political science, its main categories, subject and object of political science.
2. Political power: the essence and mechanism
3. Political elites and political leadership

1. Political science, the systematic study of governance by the application of empirical and generally scientific methods of analysis. As traditionally defined and studied, political science examines the state and its organs and institutions. The contemporary discipline, however, is considerably broader than this, encompassing studies of all the societal, cultural, and psychological factors that mutually influence the operation of government and the body politic.

Although political science borrows heavily from the other social sciences, it is distinguished from them by its focus on power—defined as the ability of one political actor to get another actor to do what it wants—at the international, national, and local levels. Political science is generally used in the singular, but in French and Spanish the plural (*sciences politiques* and *ciencias políticas*, respectively) is used, perhaps a reflection of the discipline's eclectic nature. Although political science overlaps considerably with political philosophy, the two fields are distinct. Political philosophy is concerned primarily with political ideas and values, such as rights, justice, freedom, and political obligation (whether people should or should not obey political authority); it is normative in its approach (i.e., it is concerned with what ought to be rather than with what is) and rationalistic in its method. In contrast, political science studies institutions and behaviour, favours the descriptive over the normative, and develops theories or draws conclusions based on empirical observations, which are expressed in quantitative terms where possible.

Although political science, like all modern sciences, involves empirical investigation, it generally does not produce precise measurements and predictions. This has led some scholars to question whether the discipline can be accurately described as a science. However, if the term *science* applies to any body of

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systematically organized knowledge based on facts ascertained by empirical methods and described by as much measurement as the material allows, then political science is a science, like the other social disciplines. In the 1960s the American historian of science Thomas S. Kuhn argued that political science was “pre-paradigmatic,” not yet having developed basic research paradigms, such as the periodic table that defines chemistry. It is likely that political science never will develop a single, universal paradigm or theory, and attempts to do so have seldom lasted more than a generation, making political science a discipline of many trends but few classics.

Political science is a social study concerning the allocation and transfer of power in decision making, the roles and systems of governance including governments and international organizations, political behaviour, and public policies. It measures the success of governance and specific policies by examining many factors, including stability, justice, material wealth, peace, and public health. Some political scientists seek to advance positive theses (which attempt to describe how things are, as opposed to how they should be) by analysing politics; others advance normative theses, such as by making specific policy recommendations. The study of politics and policies can be closely connected—for example, in comparative analyses of which types of political institutions tend to produce certain types of policies. Political science provides analysis and predictions about political and governmental issues. Political scientists examine the processes, systems and political dynamics of countries and regions of the world, often to raise public awareness or to influence specific governments.

2. In social science and politics, **power** is the social production of an effect that determines the capacities, actions, beliefs, or conduct of actors. Power does not exclusively refer to the threat or use of force (coercion) by one actor against another, but may also be exerted through diffuse means (such as institutions). Power may also take structural forms, as it orders actors in relation to one another (such as distinguishing between a master and an enslaved person, a householder and their relatives, an employer and their employees, a parent and a child, a political representative and their voters, etc.), and discursive forms, as categories and language may lend legitimacy to some behaviors and groups over others.

The term *authority* is often used for power that is perceived as legitimate or socially approved by the social structure. Power can be seen as evil or unjust; however, power can also be seen as good and as something inherited or given for exercising humanistic objectives that will help, move, and empower others as well.

Scholars have distinguished the differences between soft power and hard power.

3. In political and sociological theory, the **elite** (French: *élite*, from Latin: *eligere*, to select or to sort out) are a small group of powerful people who hold a disproportionate amount of wealth, privilege, political power, or skill in a group. Defined by the *Cambridge Dictionary*, the "elite" are "those people or organizations that are considered the best or most powerful compared to others of a similar type."

American sociologist C. Wright Mills states that members of the elite accept their fellows' position of importance in society. "As a rule, 'they accept one another, understand one another, marry one another, tend to work, and to think, if not together at least alike'." It is a well-regulated existence where education plays a critical role.

Mills determined that there is an "inner core" of the power elite involving individuals that are able to move from one seat of institutional power to another. They, therefore, have a wide range of knowledge and interests in many influential organizations, and are, as Mills describes, "professional go-betweens of economic, political, and military affairs". Relentless expansion of capitalism and the globalizing of economic and military power, binds leaders of the power elite into complex relationships with nation states that generate global-scale class divisions. Sociologist Manuel Castells writes in *The Rise of the Network Society* that contemporary globalization does not mean that "everything in the global

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economy is global". So, a global economy becomes characterized by fundamental social inequalities with respect to the "level of integration, competitive potential and share of the benefits from economic growth". Castells cites a kind of "double movement" where on one hand, "valuable segments of territories and people" become "linked in the global networks of value making and wealth appropriation", while, on the other, "everything and everyone" that is not valued by established networks gets "switched off...and ultimately discarded". These evolutions have also led many social scientists to explore empirically the possible emergence of a new transnational and cohesive social class at the top of the social ladder: a global elite But, the wide-ranging effects of global capitalism ultimately affect everyone on the planet, as economies around the world come to depend on the functioning of global financial markets, technologies, trade and labor.

Political leadership implies both a political and operational dimension. Strong and structured political support, with ministers determining the overall direction of the Strategy, taking ownership and responsibility, aligning policies and funds, and providing the resources and status for decision making, is crucial.

This level should ensure the overall political orientation as well as providing strategic thematic guidance and decisions on actions. To ensure a balanced distribution, a rotating presidency will be set up. It can be allocated to all participating States and Regions with the agreement of the Commission. As already experienced in other macro-regional strategies, the organisation of a ministerial meeting concerning each policy area gathering together ministers and/or presidents of the Regions (according to the political and institutional organisation in each State and Region) on a regular basis is considered as a good practice. It would help maintain the political momentum of the Strategy in the area concerned and deliver clear political messages about actions to take and priorities to achieve.

Each country should show its commitment, in particular by making sure that the key partners in the implementation of the Strategy (such as coordinators and implementers at objective and actions level) get the necessary recognition and legitimacy to fulfil their tasks. They should receive a clear mandate and appropriate resources and time allowing them to work in satisfactory conditions and in effective collaboration with the relevant national/regional administrative departments and policy-making and implementing bodies.

As regards the level of overall political steering and decision-making, the Milan Declaration foresees the setup of 'a General Assembly to be held on a regular basis'. The General Assembly should gather the high-level political representatives of States and Regions involved in the Strategy, the European Commission, and the Alpine Convention as observer. Decisions should be made by consensus, with one vote for each country delegation. The European Commission will act as a facilitator and coordinator and will co-chair the meetings, without voting right. The Commission will confirm that decisions taken by the General assembly comply with EU legislation, when appropriate.

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6. Control questions:

1. What is the role of the economy in social development?
2. What is the structure of employment in Kazakhstan?
3. What is the global division of labor?
4. What is the relationship between health and society?
5. What are the economic and social aspects of health care?
6. How do you explain the availability of the health care system?

LECTURE #7:

1. **Theme:** State and civil society. Political mode. Electoral systems. Political parties.
2. **Purpose of the lecture:** give a notion to state and civil society, to reveal the features and peculiarities of political mode, electoral systems and political parties.
3. **Lecture theses:**
 1. State and civil society
 2. Political mode.
 3. Electoral systems.
 4. Political parties.

1. **Civil society** can be understood as the "third sector" of [society](#), distinct from [government](#) and [business](#), and including the family and the [private sphere](#). By other authors, civil society is used in the sense of 1) the aggregate of non-governmental organizations and institutions that advance the interests and will of citizens or 2) individuals and organizations in a society which are independent of the government.

Sometimes the term civil society is used in the more general sense of "the elements such as freedom of speech, an independent judiciary, etc, that make up a democratic society" ([Collins English Dictionary](#)). Especially in the discussions among thinkers of Eastern and Central Europe, civil society is seen also as a [normative](#) concept of civic values.

The term civil society goes back to [Aristotle](#)'s phrase *koinōnía politiké* (κοινωνία πολιτική), occurring in his [Politics](#), where it refers to a 'political community' commensurate with the Greek [city-state](#) (polis), describing a group established by human individuals for the sake of their collective survival. The [telos](#) or end of civil society, thus defined, was [eudaimonia](#) (τὸ εὖ ζῆν, tò eu zēn) (often translated as human flourishing or common well-being), in as man was defined as a 'political (social) animal' (ζῷον πολιτικόν *zōon politikón*). The concept was used by Roman writers, such as [Cicero](#), where it referred to the ancient notion of a [republic](#) (res publica). It re-entered into Western political discourse following one of the late medieval translations of Aristotle's Politics into Latin by [Leonardo Bruni](#) who as a first translated *koinōnía politiké* into *societas civilis*. With the rise of a distinction between monarchical autonomy and public law, the term then gained currency to denote the corporate estates (Ständestaat) of a feudal elite of land-holders as opposed to the powers exercised by the prince. It had a long history in state theory, and was revived with particular force in recent times, in Eastern Europe, where dissidents such as [Václav Havel](#) as late as in the 1990s employed it to denote the sphere of civic associations threatened by the intrusive holistic state-dominated regimes of Communist Eastern Europe. The first post-modern usage of civil society as denoting political

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opposition stems from writings of [Aleksander Smolar](#) in 1978–79. However, the term was not in use by [Solidarity](#) labor union in 1980–1981.

The literature on relations between civil society and democratic [political society](#) has its immediate origins in [Scottish Enlightenment](#) philosophy, including [Adam Ferguson's](#) [An Essay on the History of Civil Society](#), and in the work of [G. W. F. Hegel](#), from whom the concepts were adapted by [Alexis de Tocqueville](#), [Karl Marx](#), and [Ferdinand Tönnies](#). They were developed in significant ways by 20th century researchers [Gabriel Almond](#) and [Sidney Verba](#), who identified the role of political culture in a democratic order as vital.

They argued that the political element of political organizations facilitates better awareness and a more informed citizenry, who make better voting choices, participate in politics, and hold government more accountable as a result. Civil society acts as a forum for people with common goals and interests to further develop democratic ideals, which in turn can lead to a more democratic state. Membership in these kinds of associations serves as a source of information which reduces the barriers to collective action. These groups then affect policy by putting pressure on governments. This implies that civil society serves to balance the power of the state. The statutes of these political organizations have been considered micro-constitutions because they accustom participants to the formalities of democratic decision making.

More recently, [Robert D. Putnam](#) has argued that even non-political organizations in civil society are vital for democracy because they build social capital, trust, and shared values within a society. Social capital, as defined as the social networks and norms of reciprocity associated with them, can help societies resolve dilemmas of collective action; individuals with dense social networks are more likely to credibly commit to other members of society and leverage their social capital to build public goods. In turn, countries with strong civil societies are more likely to succeed as democracies. Some scholars have built on Putnam's claim and argued that the participation of a specific type of civil society organization—non-political organizations rooted in quotidian relationships—in the democratic transition process is what drives successful democratic transitions. Gianfranco Poggi argues this as well, saying that interpersonal trust is needed if republican society is to be maintained.

Others, however, have questioned the link between civil society and robust democracy. As [Thomas Carothers](#) points out, civil societies do not necessarily form for worthy reasons nor do they necessarily promote democratic values. For example, [Sheri Berman](#) argued that civil society organizations can actually be used to mobilize people against democracy. This was evident in fall of the [Weimar Republic](#) in Germany. The Weimar Republic's failure to address the ravages of economic depression, and domestic struggles, led to the creation of a multitude of German civil societies. A defining and arguable fatal flaw of these groups was they reinforced societal conflicts and differences among Germans. This separation of German society into individual social groups meant they were incredibly vulnerable to nationalist ideals. Nazis infiltrated these discontent groups where they eventually became the backbone and foundation for the party and its propaganda. As a result, the Nazi party transformed itself from a place of political irrelevancy to the largest party in the German Reichstag after the [1932 elections](#). Contrary to Putnam's argument, in this instance, a dense civil society network had damaged democracy. The Nazi Party exploited the societal organization of Germany ultimately leading to the fall of the nation's first ever republic.

Even in well-established democracies, the proliferation of special interest groups—which signal a strong civil society—can potentially impede the functioning of representative institutions and distort policy outcomes in favor of the wealthy, well-connected, or well-organized. Moreover, based on survey data collected by Kenneth Newton, there is little evidence that social and political trust overlap, which renders the relationship between the strength of civil society and democracy obsolete. Indeed, as Larry Diamond asserts, in order to understand the multitude of ways civil society can serve

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democracy, it is also necessary to understand the tensions and contradictions civil society generates for democracy.

In the United States, Tocqueville states that the tendency to form associations that would manifest into civil societies has propelled its success as a democratic government. Putnam argues that the strength of civil societies in the U.S. have historically brought more social trust and more social capital for citizens. Others state that a dependence on civil societies can lead citizens to question the effectiveness of the U.S. government and can create instability by dividing society.

In modern America, Yuval Levin writes that civil societies are considered to be a gateway between the U.S. government and citizens. Some state that civil societies help maintain individual freedoms as a check to the U.S. government's power, while others see its role as upholding the state's efforts by helping it fuel social causes while constraining the un-democratic consolidation of power. Others, such as David Rieff, point out that the U.S. government is more financially equipped to work on social causes than civil societies like NGOs, who prove inadequate due to their lack of relative strength. Research by Harvard professor Theda Skocpol indicates that though civil societies have brought more democracy to America, the shift from large unions and organizations to smaller movements targeting specific political issues is less likely to spurn large-scale participation in democracy. Galston and Levine state these new civil societies have proved to be less likely to engage in the political process and more likely to bring social activism.

Civil society organizations provide citizens with knowledge crucial to political participation, such as the obligations and rights of citizens with regard to government processes, different types of political issues and policy agendas, ways in which citizens can collaborate to address societal issues, and approaches to creating meaningful change in communities. Dr. Carew E. Boulding and Dr. Jami Nelson-Núñez assert that civil society organizations are beneficial in that citizens are more inclined to participate politically when they can act collectively and develop associative solidarities with others around shared policy preferences. Other scholars, however, note that there are some drawbacks of civil society organizations as it pertains to political participation and policy processes. Dr. Thomas Carothers explains that, because civil society organizations have such an influential role in political participation, the proliferation of these organizations has made it increasingly difficult for governments to meet both the widening range of policy preferences and rapidly changing social needs. The scholar David Rieff discusses another issue tied to civil society and political participation: single-issue activism. Since most civil society organizations focus on one sector or societal issue, this sometimes causes voters to shift their attention away from the multifaceted broad issues facing society, such as the challenges of globalization, and instead the focus of elections becomes centered on a few specific hot-button topics, such as abortion.

There is a considerable amount of data supporting the notion that civil society organizations significantly increase political participation. Dr. Robert Putnam conducted a study of civil society in Italy in the mid-1990s, and observed that those who were engaged with civil society organizations demonstrated greater “political sophistication, social trust, political participation, and ‘subjective civic competence’” than those not involved in these organizations. Similarly, Dr. Sheri Berman found that the NSDAP (Nazi Party) civil society organization leveraged strong civil society networks among the middle class together for the purpose of mobilizing for political participation in Germany. The powerful influence of these efforts is evidenced by the NSDAP becoming the most potent political force in the nation in the mid-1930s. These case studies provide evidence of the crucial role of social networks in facilitating political participation and civic engagement.

2. The main types of political systems recognized are democracies, totalitarian regimes and, sitting between these two, authoritarian regimes with a variety of hybrid regimes. Modern classification system also include monarchies as a standalone entity or as a hybrid system of the main three.

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3. An electoral system or voting system is a set of rules that determine how elections and referendums are conducted and how their results are determined. Electoral systems are used in politics to elect governments, while non-political elections may take place in business, non-profit organisations and informal organisations. These rules govern all aspects of the voting process: when elections occur, who is allowed to vote, who can stand as a candidate, how ballots are marked and cast, how the ballots are counted, how votes translate into the election outcome, limits on campaign spending, and other factors that can affect the result. Political electoral systems are defined by constitutions and electoral laws, are typically conducted by election commissions, and can use multiple types of elections for different offices.

Some electoral systems elect a single winner to a unique position, such as prime minister, president or governor, while others elect multiple winners, such as members of parliament or boards of directors. When electing a legislature, areas may be divided into constituencies with one or more representatives or the electorate may elect representatives as a single unit. Voters may vote directly for an individual candidate or for a list of candidates put forward by a political party or alliance. There are many variations in electoral systems, the most common being Party-list proportional representation, first-past-the-post voting, plurality block voting, the two-round (runoff) system and ranked voting (STV or Instant-runoff voting). Mixed systems and some other electoral systems attempt to combine the benefits of non-proportional and proportional systems.

The study of formally defined electoral methods is called social choice theory or voting theory, and this study can take place within the field of political science, economics, or mathematics, and specifically within the subfields of game theory and mechanism design. Impossibility proofs such as Arrow's impossibility theorem demonstrate that when voters have three or more alternatives, no preferential voting system can guarantee the race between two candidates remains unaffected when an irrelevant candidate participates or drops out of the election.

4. A **political party** is an organization that coordinates candidates to compete in a particular country's elections. It is common for the members of a party to hold similar ideas about politics, and parties may promote specific ideological or policy goals.

Political parties have become a major part of the politics of almost every country, as modern party organizations developed and spread around the world over the last few centuries. It is extremely rare for a country to have no political parties. Some countries have only one political party while others have several. Parties are important in the politics of autocracies as well as democracies, though usually democracies have more political parties than autocracies. Autocracies often have a single party that governs the country, and some political scientists consider competition between two or more parties to be an essential part of democracy.

Parties can develop from existing divisions in society, like the divisions between lower and upper classes, and they streamline the process of making political decisions by encouraging their members to cooperate. Political parties usually include a party leader, who has primary responsibility for the activities of the party; party executives, who may select the leader and who perform administrative and organizational tasks; and party members, who may volunteer to help the party, donate money to it, and vote for its candidates. There are many different ways in which political parties can be structured and interact with the electorate. The contributions that citizens give to political parties are often regulated by law, and parties will sometimes govern in a way that favours the people who donate time and money to them.

Many political parties are motivated by ideological goals. It is common for democratic elections to feature competitions between liberal, conservative, and socialist parties; other common ideologies of very large political parties include communism, populism, nationalism, and Islamism. Political parties in different countries will often adopt similar colours and symbols to identify themselves with a

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particular ideology. However, many political parties have no ideological affiliation, and may instead be primarily engaged in patronage, clientelism, or the advancement of a specific political entrepreneur.

4. Illustrative material: https://docs.google.com/presentation/d/1375yELQI3Ce_dhrhZKaw5inbQJm6-fHX/edit?usp=drive_web&ouid=106659929443614445216&rtfpof=true

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6. Control questions:

1. What is modernization and urbanization?
2. Name the sources of social change.
3. What are the sociological perspectives for the study of social changes?

LECTURE # 8

1. Theme: Political development and modernization. Political conflicts and crises. World Politics and Modern International Relations.

2. Purpose of the theme: - to reveal the features and essence of political development and modernization, political conflicts and crises/ explain what is world politics and modern international relations.

3. Lecture theses:

1. Political development and modernization.
2. Political conflicts and crises.
3. World Politics and Modern International Relations.

1. Thus modernization is a process, which means a change in all the fields, social, cultural, psychological, economic and political but still it is essentially an economic concept. Though it is mainly an economic concept, still it puts emphasis on social mobilization, Social mobilization means an overwhelming change in a large population of those countries which are moving from their traditional way of life to the modern ways of life. Thus when an ancient society steeped in ignorance and poverty, old and outdated beliefs and superstitions and mainly dependent on sluggish agriculture begins to discard them and moves forward to a new way of life and adopts the path of social transformation, urbanization, industrialization; mechanization, new technology. and increasing literacy, then we can say that the society is marching toward modernization.

Basic Characteristics of Modernization:-

The most important characteristics of modernization are;

1. Application of technology and mechanization.

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2. Industrialization.
3. Urbanization.
4. Rise in national income and per capita income.
5. Increase in literacy.
6. Political participation.
7. Development of mass-media techniques.
8. Social mobility.
9. Cultivation of national identity.

Application of technology and mechanization:

This means in other words that the people give up their old ways of living, old methods of agriculture and travelling. Previously, the majority of the people in India used to live in villages in old ways in Kuccha houses and they used to cultivate their lands through ploughs and travel by means of bullock-carts.

Now, this has been given up entirely as the people now live in well-built houses, cultivate their fields through tractors and use other modern methods of agriculture chemical fertilizers or manure, good seeds irrigation system and harvesting through machines.

Now the ordinary people prefer to travel by means of buses and trains but the more affluent section of the society i.e. the rich people prefer to travel by super-fast trains and aeroplanes. This means in other words that the people are using modern, methods of technology and mechanization.

Industrialization:

Previously the people used to spin cloths through spindles and live in traditional ways and use their old patterns of occupation and places of residence. When the industrialization of a country takes place, the people give up their traditional rural and agricultural economies. Its place is taken over, industrialization. New factories and mills continue to grow daily and use late techniques.

Urbanization:

When the industrialization of a country takes place then the new centres of industries develops. Consequently, the people of village particularly the labourers migrate in large number to these new centres in the city with the hope that they will return to their villages after making enough money, but well their livelihood in the villages and agriculture cannot bear so much burden.

Moreover, it is very inconvenient for them to come and go daily from the village to the cities as there is a lot of rush in buses and trains and travelling is very costly. So with the growing industrialization of the country, the people in large number continue to migrate from the villages to cities and settle permanently there, This in return causes many problems in the cities, housing sanitation, improving methods of communication and acquiring more and more lands for manifold purposes.

The rise in national and per capita income:

The agricultural economy alone cannot increase the national wealth and per capita income as it has to support the idle members of the society also. Therefore in order to raise the national and per capita income, the old economy based on agriculture has to be supplemented by industrial growth and its income because by exporting the industrial goods the country can make huge profits.

Increase in Literacy:

Another prominent feature of modernization is that all-out efforts are made by the Government and the society to wipe out illiteracy and strenuous efforts are made not only to send every child to school but the adults are also persuaded to learn three Rs. This education does not remain limited only to arts, science and commerce but also spreads to higher medical education, research, technology and crafts. Thus the avenues of higher education are made available to every person in all fields. So everybody runs after attaining higher education.

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Political participation:

When the best possible opportunities are offered to every person to attain higher education, the people become enlightened. Economic development and equal distribution of wealth enable everybody to share sometime from the pressing necessity of daily wants and devote it to political participation. Every voter begins to read newspapers and learn something about politics.

The voter ultimately becomes enlightened and votes for that party which is likely to solve economic problems and take the country to further heights unattainable so far. Therefore the political participation is made possible in a democracy through **political parties**, interest groups, and various other organizations.

Agents of Modernization:-

After this, we have to discuss the things that helped modernization. These are the following:

Colonialism:

The first and foremost agency that brought about modernization is colonialism. Whatever be the motives of the colonialists, they built a network of roads, railways, telegraphs and telephonic services banking systems, processing plants and the like. First of all, they did these things in order to strengthen their ethical hold on the countries which they had conquered by means of brute force. They established processing plants in order to use the raw material of the dependent countries for their motherland. The swift means, of communication that the colonialists established in their own interest, were also used by the nationalists in order to establish contacts among themselves and forge unity. Thus the colonialism helped each dependent country towards modernization in its initial stages. When the country becomes free, then the tasks of modernization is taken up by the national leaders.

Elites:

The second most important part played in the modernization of the country are the elites of the country. The colonialists establish schools and colleges in order to impart education in their language and literature so that the people of a colonial country may give up their own cultural heritage and ignore their own history and literature but the students trained in those schools and colleges go up for higher training to the ruling country. They come into contact therewith the democratic institutions and men of modern outlook. When they return home, they are pained to see the plight of their own countrymen. Therefore they press for reforms and start national agitations when their demands are not conceded. We are well familiar with the role of Shri Gopal Krishna Gokhale. Lok Manya Bal Gangadhar Tilak, Mahatma Gandhi, Pandit Jawaharlal Nehru and many others who first of all went to England to get higher education and then took 4 leading part in the national movement.

Revolutionary Leaders:

It has been observed that in certain backward countries military leaders capture **power** by means of force and then adopt the path of modernization in order to stabilize their regimes. We are familiar with the history of Turkey, Pakistan, Bangladesh, Burma, Nigeria, Algeria, Sudan and many Latin American countries. In those countries, the military coups occurred and to topmost Generals captured power and then they started the process of modernization.

For example, Kamal Ataturk modernized Turkey. Ayub Khan and Zia-ul-Haque started the same process in their own country. In Bangladesh, though there was strong opposition to the autocratic rule of General Arshad, yet he was modernizing the country in his own interest. In 1998 Wazid Hassina, daughter of Shiekh Mujibur Rahman was ruling, In Iran, Ataullah Khomeini after capturing power did the same thing.

Political Parties:

The political parties in a democracy play a prominent role in the modernization of the country. They develop a spirit of patriotism and secular outlook among the masses. The Indian National Congress acquired power and after that, it has launched the country on a path of progress. A huge ark of schools,

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colleges, roads, railways, bridges, telephones, steel plants and industries in the public sector has been spread. Huge dams have been constructed very State to provide facilities of irrigation and generate electricity. No efforts hat 6 n spared to improve agriculture and modernize it.

Military:

When in any country civil government becomes unable to control the public unrest and the conditions of civil war take place, then the military intervenes and assumes the reigns of the government. The military authorities curb the disintegrating tendencies with a strong hand and launch the country on a path of progress. Thus the military modernizes the country. This has happened in turkey Egypt, Burma, Pakistan and a host of other countries.

Bureaucracy:

The party-in-power in a democracy is always most anxious to modernize the country in order to prolong its rule. The ruling party has to implement, all its development programmed through the bureaucracy. Therefore bureaucracy plays a significant role in modernizing the country. When these bureaucrats retire, they take with them a progressive outlook which they spread amongst the Masses.

2. Stathis Kalyvas identifies eleven types of political violence: Interstate war, Civil war, Terrorism, Political assassination, Military coup, Mass protest/Rebellion, Intercommunal violence, Organized crime/Cartels, Ethnic cleansing, Genocide, and State repression. While conflict describes an interaction of friction and discord resulting from diverging, insurmountable interests, crisis describes the apex of a conflict – often linked to armed confrontations. Very often, a crisis is thought of as a sudden and unexpected event leading to a dangerous escalation. Political conflicts can be territorial disputes, competition for leadership positions, clashes between Political Parties, or disputes over specific policy issues and legislation. Some implications of political conflict include: Instability in governments and political systems. Hindered economic growth and development.

3. International relations (IR) are the interactions among [sovereign states](#). The [scientific study](#) of those interactions is also referred to as international studies, international politics, or international affairs. In a broader sense, the study of IR, in addition to multilateral relations, concerns all activities among states—such as [war](#), [diplomacy](#), [trade](#), and [foreign policy](#)—as well as relations with and among other international actors, such as [intergovernmental organizations](#) (IGOs), [international nongovernmental organizations](#) (INGOs), [international legal bodies](#), and [multinational corporations](#) (MNCs). There are several [schools of thought](#) within IR, of which the most prominent are [realism](#), [liberalism](#), and [constructivism](#).

International relations is widely classified as a major subdiscipline of [political science](#), along with [comparative politics](#), [political theory](#), [political methodology](#), and [public administration](#).

While international politics has been analyzed since [antiquity](#), international relations did not become a discrete field until 1919, when it was first offered as an undergraduate major by [Aberystwyth University](#) in the [United Kingdom](#). After the [Second World War](#), international relations burgeoned in both importance and scholarship—particularly in [North America](#) and [Western Europe](#)—partly in response to the [geostrategic](#) concerns of the [Cold War](#). The [collapse of the Soviet Union](#) and subsequent rise of [globalization](#) in the late 20th century presaged new theories and evaluations of the rapidly changing [international system](#).

International relations or international affairs is, dependent on the academic institution, either a subdiscipline of [political science](#), or a broader [multidisciplinary](#) field of [global politics](#), law, economics or world history. As a subdiscipline of political science, the focus of IR studies lies on political, diplomatic and security connections among states, as well as the study of modern political world history. In many academic institutions, studies of IR are thus situated in the department of politics/social sciences. This is for example the case in Scandinavia, where international relations are often simply referred to as international politics (IP).

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In institutions where international relations refers to the broader multidisciplinary field of global politics, law, economics and history, the subject may be studied across multiple departments, or be situated in its own department, as is the case at for example the London School of Economics. An undergraduate degree in multidisciplinary international relations may lead to a more specialised master's degree of either international politics, economics, or [international law](#).

In the inaugural issue of World Politics, Frederick S. Dunn wrote that IR was about "relations that take place across national boundaries" and "between autonomous political groups in a world system". Dunn wrote that unique elements characterized IR and separated it from other subfields:

international politics is concerned with the special kind of power relationships that exist in a community lacking an overriding authority; international economics deals with trade relations across national boundaries that are complicated by the uncontrolled actions of sovereign states; and international law is law that is based on voluntary acceptance by independent nations.

The terms "International studies" and "[global studies](#)" have been used by some to refer to a broader multidisciplinary IR field.

See also: [International relations \(1648–1814\)](#), [International relations \(1814–1919\)](#), [Diplomatic history of World War I](#), [International relations \(1919–1939\)](#), [Diplomatic history of World War II](#), [Cold War](#), and [International relations since 1989](#).

Studies of international relations started thousands of years ago; [Barry Buzan](#) and Richard Little considered the interaction of ancient [Sumerian](#) city-states, starting in 3,500 BC, as the first fully-fledged international system. Analyses of the foreign policies of sovereign city states have been done in ancient times, as in [Thucydides'](#) analysis of the causes of the [Peloponnesian War](#) between [Athens](#) and [Sparta](#), as well as by [Niccolò Machiavelli](#) in [The Prince](#), published in 1532, where he analyzed the foreign policy of the renaissance city state of [Florence](#). The contemporary field of international relations, however, analyzes the connections existing between [sovereign nation-states](#). This makes the establishment of the [modern state system](#) the natural starting point of international relations history. The establishment of modern sovereign states as fundamental political units traces back to the [Peace of Westphalia](#) of 1648 in [Europe](#). During the preceding [Middle Ages](#), European organization of political authority was based on a vaguely hierarchical religious order. Contrary to popular belief, Westphalia still embodied layered systems of sovereignty, especially within the [Holy Roman Empire](#). More than the Peace of Westphalia, the [Treaty of Utrecht](#) of 1713 is thought to reflect an emerging norm that sovereigns had no internal equals within a defined territory and no external superiors as the ultimate authority within the territory's sovereign borders. These principles underpin the modern international legal and political order.

The period between roughly 1500 to 1789 saw the rise of independent [sovereign states](#), [multilateralism](#), and the institutionalization of [diplomacy](#) and the military. The [French Revolution](#) contributed the idea that the citizenry of a state, defined as the nation, that were sovereign, rather than a monarch or noble class. A state wherein the [nation](#) is sovereign would thence be termed a nation-state, as opposed to a monarchy or a religious state; the term [republic](#) increasingly became its synonym. An alternative model of the nation-state was developed in reaction to the French republican concept by the Germans and others, who instead of giving the citizenry sovereignty, kept the princes and nobility, but defined nation-statehood in ethnic-linguistic terms, establishing the rarely if ever fulfilled ideal that all people speaking one language should belong to one state only. The same claim to sovereignty was made for both forms of nation-state. In Europe today, few states conform to either definition of nation-state: many continue to have royal sovereigns, and hardly any are ethnically homogeneous.

The particular European system supposing the sovereign equality of states was exported to the Americas, Africa, and Asia via [colonialism](#) and the "standards of civilization". The contemporary

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international system was finally established through [decolonization](#) during the [Cold War](#). However, this is somewhat over-simplified. While the nation-state system is considered "modern", many states have not incorporated the system and are termed "pre-modern".

The official portraits of King [Władysław IV](#) dressed according to [French](#), [Spanish](#) and Polish fashion reflects the complex politics of the [Polish–Lithuanian Commonwealth](#) during the [Thirty Years' War](#). Further, a handful of states have moved beyond insistence on full sovereignty, and can be considered "post-modern". The ability of contemporary IR discourse to explain the relations of these different types of states is disputed. "Levels of analysis" is a way of looking at the international system, which includes the individual level, the domestic state as a unit, the international level of transnational and intergovernmental affairs, and the global level.

What is explicitly recognized as international relations theory was not developed until after [World War I](#), and is dealt with in more detail below. IR theory, however, has a long tradition of drawing on the work of other [social sciences](#). The use of capitalizations of the "I" and "R" in international relations aims to distinguish the academic discipline of international relations from the phenomena of international relations. Many cite [Sun Tzu's The Art of War](#) (6th century BC), [Thucydides' History of the Peloponnesian War](#) (5th century BC), [Chanakya's Arthashastra](#) (4th century BC), as the inspiration for realist theory, with [Hobbes' Leviathan](#) and [Machiavelli's The Prince](#) providing further elaboration. Similarly, [liberalism](#) draws upon the work of [Kant](#) and [Rousseau](#), with the work of the former often being cited as the first elaboration of [democratic peace theory](#). Though contemporary human rights is considerably different from the type of rights envisioned under [natural law](#), [Francisco de Vitoria](#), [Hugo Grotius](#) and [John Locke](#) offered the first accounts of universal entitlement to certain rights on the basis of common humanity. In the 20th century, in addition to contemporary theories of [liberal internationalism](#), [Marxism](#) has been a foundation of international relations.

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6. Control questions:

1. Describe the place of political science in the system of modern knowledge.
2. What is the periodization of the history of the formation and development of political thought.
3. Name the elements of political science in the teachings of antiquity (Confucius, Plato, Aristotle).
4. What are the political views of Kazakh educators?
5. What are distance learning centers?
6. What are the main directions of modern political science.