Continue

Share copy and redistribute the material in any medium or format for any purpose, even commercially. Adapt remix, transform, and build upon the material for any purpose, even commercially. The licensor cannot revoke these freedoms as long as you follow the license terms. Attribution You must give appropriate credit , provide a link to the license, and indicate if changes were made . You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use. ShareAlike If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. No additional restrictions You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits. You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation . No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. 100%(4)100% found this document useful (4 votes)28K viewsSociety is defined as a group of people who live in a defined territory, interact with one another, and share a common culture. It consists not only of individuals and their cultural norms, AI-enhanced title and descriptionSaveSave What is Society For Later100%100% found this document useful, undefinedAI-generated AbstractThe paper raises fundamental questions about the definition and understanding of society in the context of contemporary ethnic and cultural complexities. It draws parallels between past and present social transformations, particularly noting the impact of globalization on the conceptualization of society. The discussion emphasizes the gaps between cultural flows and fixed social identities, arguing for a need to reconcile the essence of what constitutes a society.Last Updated on December 13, 2022 by Karl ThompsonSociety is a concept used to describe the structured relations and institutions among a large community of people which cannot be reduced to a simple collection or aggregation of individuals. (1)Sociology is the study of the relationship between society and individuals and how and why societies change over time, so clearly having a working definition of this concept is very important for sociology students.This post explores some competing definitions of society including the idea that globalisation has reduced the relevance of the old bounded concept of society which was so fundamental in early modernist sociology.The concept of society can be traced to the fourteenth century, when the primary meaning was companionship or association, a meaning which still exists today. However, the specific sociological meaning of society was not developed until the nineteenth century.A strong argument can be made for the view that society which he used when he established society as a new discipline which dealt with the collective reality of human life as opposed to studying individuals.Durkheim argued that society has an independent reality from individuals, and exists in its own right, exerting an influence over individuals within a bounded territory, which for Durkheim essentially meant the nation state.However, the relevance of bounded-societies has been questioned since the 1970s due to globalisation, and the increasing amount of people, money, and communications moving across national borders.Because of this, some sociologists argue that sociology should shift its analysis from societies to (global) modalities.The concept of society has been fundamental to sociologists self-identity, with most text books using the concept to define the discipline, withthe study of societies often beingpart of the definitionof sociology in most text books and society in turn being defined as large communities, existing within nation states.Talcott Parsons added another important defining characteristicofsociety that it should be self-perpetuating, or able to reproduce itself without external assistance.For most of sociologys history, sociologists have studied and compared societies, and nowhere is this more obvious than in the historic division between first, second and third world societies, andtheories of development such as modernization theory, which outline why certain societies (or nation states) are less developed in comparison to other more developed societies (or nation states).There have been many attempts to understand social change by focusing one specific driving force, for example sociological theorising has developed the following conceptualizations of society:Industrial societyCapitalist societyPost-industrial societyPostmodern societyThe knowledge societyRisk societyThe network society.However, the problem with a bounded sociology which limits itself to cross national comparisons is that it tells us little about inequalities within societies.A dualistic conception of society as a thing apart from the individual may be more of a reflection of the dualistic legacy of western philosophy rather than being based on actual empirical reality.To this end, many sociologists have proposed focusing more on interactions rather than society and the individual. Norbert Elias was one of the first to develop a sociology which focused more on social processes, concentrating more on shifting relationships at a variety of levels, from individual interactions to inter-state conflicts.Globalisation has also put into question the usefulness of focusing on individual nation states: large TNCs are now more powerful than most nation states, and criminal organisation and social movements cut across national borders, making them seem less useful as a focus for social analysis.John Urrys (2007) social mobilities project, which focuses on the study of processes of movements across national borders is one way in which sociology has moved its analysis away from the nation state in response to globalisation.John Urryhas suggestedthat sociology might usefully move its the traditional province of analysis of labour. Men assumed the breadwinner role, while women held the role of carer.In recent years, there has been a move towards more equality within gender relations. However, contemporary Asian families still tend to stick to traditional roles.A lot of more recent migrants work as household cleaners and child carers. For those households that can afford them, this would mean men do less domestic work. Women would also do less domestic work themselves. However, probably this would benefit women more than men.This allows wealthier women to do less domestic labour, and pursue careers. However, migrant women are burdened with even more domestic labour, just working for someone else. Most of these paid domestic workers are women, so this just reinforces traditional domestic roles.A final aspect of migration is emigration. Many older people migrate to foreign countries, meaning they would not be available to do childcare for their grandchildren. This could increase the amount of domestic labour parents have to do.A second aspect of globalisation is increased access to new technologies in the UK.Hans Rosling famously analysed the impact of the washing machine on freeing up women from domestic labour. Washing used to take an entire day a week. Now it doesnt. Women in the UK have benefitted by being able to spend more time on education and in work.Household technologies have largely reduced what radical feminists refer to as the dual burden. However as Marxist feminists analysed the impact of the washing machine and the ironing. Men, on the other hand, are more likely to limit themselves to using power tools for DIY.Technology may also have had negative impacts on the domestic division of labour. The rise of tablets and phones have made it easier for children to access people like Andrew Tate. He spreads a message of toxic masculinity. This message advocates for traditional gender roles. The idea that women should clear up after men, for example, is part of it.For more A-level sociology exam question and answers see my page on exams, topics, answer questions and essays.SUPPLY AND DEMANDHousing supply is affected by both the quantity and quality of accommodation. Setting acceptable and affordable standards for policymaking purposes is therefore a complex task. In England the current official gauge is based on the minimum decent homes standard set by Labour in 2000, revised in 2006 to incorporate new health and safety ratings and meet the need for more eco-friendly, energy efficient housing. Similar, though somewhat tighter, standards were also introduced elsewhere in the UK along with targets as in England that by example, 27 per cent in the social sector and 37 per cent in the private rental sector in 2010 failed to meet the governments decent home standard (DCLG, 2011), although this standard has not been updated since 2006 (Henderson, 2019) and review is now underway (DCLG, 2020).Quality and quantity of housing are inevitably interlinked, at the end of the First World War this became a major political issue, captured in the slogan Homes fit for heroes and prompting the development of public housing. At this time the supply was mainly about quality. During the Second World War, however, house building stopped, 450,000 houses were destroyed and 3 million damaged by enemy bombing. The immediate post-war decades therefore saw an insufficient quantity of dwellings (and initially building materials too), triggering the largest house building programme ever undertaken in the UK.This meant that by the 1970s there was calculated to be a crude surplus of houses across the country. By the turn of the century, however, demand was outpacing provision once again, a process that intensified as house building stalled in the wake of the 2008 recession and continuing demographic change, sparking concern over a housing crisis. In England, for instance, the government predicted an annual growth in new households of 232,000 between 2008 and 2033, double the current annual rate of house building (DCLG, 2010a; Montague, 2012). Significant shortfalls were also identified in Wales and Scotland, though less so in Northern Ireland (Pawson and Wilcox, 2011).Regional changes also impact here with economic factors leading people to move to areas with greater employment opportunities. However, housing does not move with households, with the result that supply and demand do not easily match. This can lead to shortages in some areas, with empty and hard-to-let properties in the older industrial areas of the UK and shortages in growth areas, most notably in the South-East of England. House prices in such areas consequently became relatively much higher, leaving young adults unable to purchase a home.Figure 10.1 illustrates recent changes in the pattern of home ownership. Whilst owning outright was the most common type of tenure for those aged 65 years and over, for those aged 1664 years old ownership with a mortgage was the most common (40 per cent). However, since 1993 the number of young people with a mortgage has decreased and more young people are in privately rented accommodation a quarter of this age group in the early 2010s compared to 1 in 10 in 1993. More broadly demographic and cultural changes also affect demand.Rising life expectancy means there are more elderly occupying homes for longer than previously and often single-person households.Young people too (both with large numbers living with parents until their mid-thirties due to limited affordable housing) or childless couples for longer.More couples are separating or divorcing, dividing the household into two.Rising birth rates and future pressures within schools may influence demand for housing.There have been increased numbers of concealed households, where an older generation (e.g. elderly parents) move in with one of their adult children and their family or a young couple living with parents.School performance can also impact on demand for housing in certain areas if a school is well-performing people will move into the relevant catchment area to get their children into those schools.Figure 10.1Home ownership since 1980, England. Source Ministry of Housing, Communities and Local Government, 2020.These developments in demand and supply are the major factors influencing the housing market, driving up rents and house prices in places where prospects are good and large numbers want to live (so-called hotspots), and leading to low demand and empty properties elsewhere (often in areas with other significant socio-economic problems). They are also the issues that most concern policymakers as they seek to ensure decent housing is available for all, at prices they can afford and that also meets more recent concerns over environmental sustainability.General interventions aiming to control the availability of and access to housing have been a feature of social policy for over a century, and have occupied a critical, albeit fluctuating, role in public debate. Indeed, it is probably fair to say that public policy change here has been more marked than in any of the other major areas discussed in this book. A key theme considered within this broader debate has been the changing nature of home tenure over recent decades.House ownership is a rather complex legal and economic issue. Technically ownership rights apply to land rather than buildings (though in practice, of course, the two are inseparable), and, more significantly, these may be held outright (freehold) or shared (leasehold). The latter means the (freehold) owner of a house can rent (lease) it to someone else in return for payment. The effect of this, in simple terms, is to create different kinds of provision, generally referred to as tenures:Owner-occupied housing, where the property is bought for a capital sum from the builder or a previous occupier (usually with the aid of a mortgage; see below).Rented housing, where the dwelling is let by an owner, who retains a legal interest in it and collects rent payments from the occupier.The latter is provided with contradictory viewpoints and encountering information that challenges existing beliefs.People may feel frustration, resistance, or anxiety when faced with evidence that contradicts their assumptions. If the conclusions drawn from new data are unexpected, they can provoke discomfort or reluctance to reconsider prior views.Although academic environments emphasize logical reasoning over emotional responses, emotions still influence decision-making and critical evaluation. The ability to regulate emotional reactions when engaging in debates or analyzing controversial issues is an essential skill. Remaining calm and composed while constructing well-reasoned arguments enhances ones ability to communicate persuasively and think critically.Aim to be calm and rational, not emotional!Critical thinking requires careful attention to detail and persistence in pursuing reliable conclusions. Key components of this process include:Observing Details: Recognizing minor elements that provide deeper insights into a broader understanding.Detecting Patterns and Trends: Identifying relationships through data analysis, mapping connections, and recognizing recurring themes.Reviewing Information Thoroughly: Going over material multiple times to avoid missing key points.Considering Alternative Perspectives: Examining the same information from multiple viewpoints to develop a more well-rounded understanding.Practicing Objectivity: Setting aside personal biases, emotions, and preferences to ensure conclusions are as fair and evidence-based as possible.Evaluating Consequences and Long-Term Effects: Assessing whether a decision that seems beneficial in the short term might have negative long-term outcomes.Critical thinking requires making well-informed judgments. As previously mentioned, our thought processes may not always be entirely reliable if we fail to recognize the factors influencing them. These influences can stem from our assumptions, biases, prior experiences, personal beliefs, and preferencesmany of which we take for granted as normal or universal. Often, these underlying influences shape our understanding of ourselves and the world around us without our conscious awareness.Individuals who demonstrate exceptional critical thinking skills tend to be highly self-reflective. They frequently analyze and reassess their personal motivations, interests, potential prejudices, and areas where their knowledge is incomplete. They actively challenge their own perspectives and carefully evaluate whether the evidence they rely on is sound and unbiased.Becoming more aware of our own thought patterns and biases can be difficult. It often requires a level of introspection that many people find uncomfortable. We tend to believe we have a strong sense of self, so discovering aspects of our thinking that we were previously unaware of can be unsettling. Similarly, questioning long-held beliefs can feel challenging, as these ideas are often intertwined with our personal identity. When our identity itself is being challenged.Additionally, thinking critically can sometimes mean holding an unpopular perspective within our social circles. Friends, family members, or colleagues may interpret the same evidence differently or reject alternative viewpoints altogether. Standing by a well-reasoned but minority position takes confidence and resilience, particularly when we acknowledge that theres always a possibility that we, too, could be mistaken.Below, three lecturers share their different approaches to critical thinking. Their methods show how to read, analyze, and evaluate information effectively.First, I skim the text to get a general idea and see if it agrees with or challenges what I already believe.I compare what Im reading with what I already know about the topic and relate it to my own experiences.As I go through the text, I summarize key points in my head to help me follow the overall argument.I identify the authors viewpoint, asking: What is their main argument, and what are they trying to convince me of?As I read, I check my understanding of each section. If something is unclear, I reread itoften, things made more sense the second time. If it still doesnt make sense, I make a note to revisit it later once I have more context.I then analyze the writers reasoning and decide whether I find it persuasive.If I agree with the argument, I ask myself: why? Is it based on expert opinions? Is the evidence strong and reliable?If I disagree, I try to understand why. Is it just a gut reaction, or do I have solid reasons for rejecting it? If Im relying only on instinct, I look for concrete evidence that either supports or contradicts my doubts.Finally, I form my own opinion and check whether it is convincing. Could I defend my view if someone challenged me?This approach focuses on analyzing information in a structured way and then forming a well-supported opinion.Critical thinking is not just about what is writtenit also involves understanding the bigger picture.I focus on the main issue by asking: What is really being said, and why?The answers are not always directly in the text. They might be influenced by historical events, cultural debates, or financial and political interests that shape what is being written.Often, whats considered true is shaped by popular opinions, social trends, and outside influences, not just facts.This approach helps me look beyond the words and understand how context affects the meaning of what im reading.The third lecturer agrees with the first two approaches but adds another step: figuring out what is important and what is just extra detail.Not all information is equally important. I need to find the key points and ignore anything that isnt useful.Prioritizing information is key. I focus on the most important ideas instead of getting lost in unnecessary details.I keep asking: Is this fact accurate? Does it relate to the main argument? Is the best example to prove the point?I also question whether the examples used are the best ones available or if they might misrepresent the issue.This method helps me stay focused on what really matters rather than being overwhelmed by too much information.Using an analytical approach to break down and understand new information.Looking beyond the text to consider how outside factors influence arguments.Sorting through information carefully to find what is truly important.Challenging your own thinking to make sure your conclusions are fair and logical.Critical thinking is a crucial skill for A-level sociology students, enabling them to analyze, evaluate, and synthesize information systematically. By employing critical thinking, students move beyond memorization and engage deeply with sociological theories, research, and debates. This article explores how to apply critical thinking in A-level sociology by focusing on core thinking abilities, research skills, emotional awareness, precision, and self-reflection.Effective critical thinking involves classification, selection, differentiation, comparison, and contrast. These skills help students deconstruct complex theories and concepts.Compare and contrast their views on social institutions.Differentiate between their explanations of social order and change.By systematically analyzing these perspectives, students gain a deeper understanding of sociological theories and their real-world implications. (Overview of Sociological Theories)Thorough research is vital for strengthening critical analysis in sociology. Gathering comprehensive information allows students to form well-informed judgments by considering key facts, alternative perspectives, and various interpretations.For example, when exploring the role of education in society, students might:By evaluating diverse viewpoints and supporting evidence, students develop a well-rounded understanding of education in society.Engaging with sociological concepts often requires navigating strong emotional reactions, particularly when topics challenge personal beliefs or expectations. Recognizing that the meanings of social terms can be debated is crucial for maintaining objectivity and rational analysis.For example, discussions on sensitive issues like race, gender, or class may lead to discomfort or defensiveness. To navigate these emotions objectively, students should:Reflect on how these emotions influence interpretations.Strive to maintain objectivity by focusing on empirical evidence and logical reasoning.A good example is the family, which argues that traditional nuclear families are essential for social stability. While some students may strongly agree or disagree with this perspective, critical thinking encourages them to evaluate evidence rather than reacting emotionally.By managing emotional responses, students engage more effectively in sociological debates and discussions.Critical thinking in sociology demands careful attention to detail and a commitment to accuracy. This involves:Observing patterns and connections.Identifying the rise of postmodern family structures while also considering how traditional family forms persist.Reviewing multiple sourcesA second reading of a sociological text may reveal nuances that were obvious initially.Cross-checking information provides another study support or contradict a claim?For instance, if a study claims that crime rates are increasing, a critical thinker would check official crime statistics, compare different sources, and consider factors like changes in reporting methods.This level of careful evaluation ensures that sociological conclusions are based on factual evidence rather than assumptions.Self-awareness is a key aspect of critical thinking, as it helps students recognize how their assumptions, biases, and experiences influence their interpretations.Reflect on personal beliefs and how they align or conflict with different sociological theories.Seek feedback from peers and instructors to identify blind spots.Engage with diverse perspectives to challenge and broaden ones viewpoints.For example, students analyzing the causes of crime may initially believe that poverty is the main reason people commit crimes. However, a broader look at interactionist perspectives reveals that labeling and societal reactions also play a key role. By reading about Beckers labelling theory, students might reconsider their initial assumptions and recognize that crime is socially constructed.By developing self-awareness, students improve their ability to critically assess sociological arguments without bias.Applying critical thinking to A-level sociology involves breaking down theories, researching thoroughly, managing emotions, refining accuracy, and developing self-awareness. By embracing these strategies, students can move beyond memorization and engage deeply with sociological theories and concepts.Rather than just accepting theories at face value, critical thinkers question, compare, and analyze arguments. These skills not only enhance academic performance but also help students navigate real-world social issues with a more informed and analytical mindset.By mastering critical thinking, sociology students will be better equipped to tackle complex problems, challenge dominant perspectives, and construct well-supported arguments.This blog explores the role of critical thinking in academia, the challenges students face in developing these skills, and how embracing nuanced, evidence-based reasoning leads to more informed perspectives. Ready to sharpen your analytical mindset? Lets dive in!Students are expected to develop critical thinking skills so that they can dig deeper below the surface of the subject they are studying and engage in critical dialogue with its main theories and arguments. This is usually through engaging in critical debate in seminars, presentations, or writing produced for assessment or publication.One of the best ways of arriving at a point where we really understand something is by doing, or replicating, the underlying research for ourselves. However, as undergraduates, and indeed in everyday life, there simply isnt time to research everything we encounter. The depth of understanding that comes through direct experience, practice, and experimentation has to be replaced, at times, by critical analysis of the work of other people.Students need to develop the ability to critically evaluate the work of others. While some find this easy, others tend to accept or reject the results of other peoples research too readily, without analysing it sufficiently to check that the evidence and the reasoning really support the main points being made.Bodner (1988), for example, describes chemistry students as being unable to apply their knowledge outside the narrow domain in which it was learnt. They know without understanding.Bodner suggests that, instead of focusing on standard chemical calculations in books, students should be looking for answers to questions such as How do we know? and Why do we believe?Bodners description is likely to be just as true for students in other subjects. It is not unusual for students, and for people generally, to rely unquestioningly on research that is based on a small sample of the population, that is out of date, or that is based on faulty or ill-structured projects.Evidence from small-scale studies is often treated as if it were absolute proof of a general principle, and is sometimes quoted year after year as if it were an established fact.Of course A-level sociology students who will have studied research methods should be much less likely to fall into this trap.Do you recognise anything of yourself in Bodners description of students? What effect would the approach he suggests have on your learning and understanding?In academic contexts, criticism refers to an analysis of positive and negative features. It is important to identify strengths and satisfactory aspects rather than focus only on weaknesses, to evaluate what works as well as what does not. Good critical analysis accounts for why work is good or poor, why it works or fails. It is not enough merely to list good and bad points.For most academic programmes, students are expected to take a well-reasoned, evidence-based, critical approach to what they hear, read, see, and learn. That is the case even when considering the work of respected academics.Normally, any theory, perspective, data, area of research, or approach to a discipline could be subject to critical analysis. Some colleges, such as religious foundations, may consider certain subjects to be out of bounds, but this is not typical.The Idea or the Action, Not the PersonA distinction is usually drawn between the idea, work, text, theory, or behaviour on the one hand, and on the other, the person associated with these. This is also true when making critical analyses of other students work if this is a requirement of your course.Even so, it is worth remembering that people identify closely with their work and may take criticism of it personally. Tact and a constructive approach are needed. Giving difficult messages in a way other people can accept is an important aspect of critical evaluation.Your works rubbish, of course, but as a human being, youd do, I suppose! Irma wasnt famed for her tact.In our day-to-day lives, we can slip into thinking everything is right or wrong, black or white. In the academic world, answers may occur at a point on a continuum of possibilities.One of the purposes of higher-level thinking is to address questions that are more complicated and sophisticated and do not lend themselves to straightforward responses. You may have noticed that the more you know about a subject, the more difficult it becomes to give simple answers.Which type of answer do we look for at our fingertips, we are used to obtaining answers within minutes of formulating a question. However, in the academic world, questions are raised in new areas, and answers may not be found for years, or even lifetimes. This can feel uncomfortable if you are used to ready answers.This does not mean, though, that vague answers are acceptable. If you look at articles in academic journals, you will see that they are very closely argued, often focusing on a minute aspect of the subject in great detail and with precision.Students, too, are expected to develop skills in using evidence, even if drawn from other peoples research, to support a detailed line of reasoning.It is worth remembering that in academic work, including professional research for business and industry, researchers often need to pursue lines of enquiry knowing that.No clear answers may emerge.It may take decades to gain an answer.They may contribute only a very small part to a much larger picture.Finding out where the best evidence lies for the subject you are discussing.Evaluating the strength of the evidence to support different arguments.Coming to an interim conclusion about where the available evidence appears to lead.Constructing a line of reasoning to guide your audience through the evidence and lead them toward your conclusion.Selecting the best examples.Providing evidence to illustrate your argument.The idea of the Orient evolved from Western colonial powers. It is a politically dangerous and culturally biased idea. This concept continues to infect Western views of the Eastern world. This powerful argument is made by Edward Said in his influential text, Orientalism (1978).The concept of Orientalism, he says, works in two important ways. It presents the East as a homogeneous region. The East is depicted as exotic, uncivilized, and backward. At the same time, it constructs the Wests idea of the East. This idea is a simplified, unchanging set of cultural representations.Orientalism offers us a useful criticism of Optimist views of globalisation.Edward Said explains that the idea of modern Orientalism arose from a significant historical event. In 1798, a French army led by Napoleon briefly conquered Egypt in battle. This conquest was significant because Napoleon took with him not only soldiers, but also scientists, recorders, and interpreters. These experts were given the job of recording and categorizing what they saw.In doing so, they created a version of the Orient as objective knowledge. Their words gained unquestionable authority back home in Europe.However, as Said suggests, they were looking at the East through the lens of the imperialists who sent them. The West saw itself as rational, civilized, and progressive. The reports sent back to Europe by Napoleons experts were meticulously crafted. This meant that the East was presented to Europeans in a highly packaged way. The West explained the East. In the process, it was moulded to suit the European mind. Literary figures such as Lord Byron appropriated and disseminated this idea of what Orientals were like. They romanticized the Orient but continued to emphasize its inalienable difference.The problem continues, Said says, because the idea of the Orient has never been questioned. The Western view of the East is all its forms keeps arising. This includes food, fashion, and sets of images. The Orient is seen as a place of mythical exoticism. It is the home of Sphinx, Cleopatra, Eden, Troy, Sodom and Gomorrah, Sheba, Babylon, and Muhammad.Orientalism is a framework used to understand the Orient, says Said. At the same time, it tells us that the peoples of the East are different. It portrays them as frightening. The world is viewed as a violent fanatic. Western nations feel the need to protect themselves from the infiltration of the Other. The challenge, he says, is to find a way of coexisting peacefully.The Oklahoma bombing, USA, in 1995. The media first blamed the attack on Muslims and Arabs (the other). However, a white American was responsible for the attack.1375 Chaucer refers to the Orient as the lands lying east of the Mediterranean.Early 19th centuryFrench academic Silvestre de Sacy sets out the terms of modern Orientalism.In 1836, Edward William Lane published Manners and Customs of the Modern Egyptians. This book became an important reference for writers. One of these writers was the French novelist Gustave Flaubert.1961 Franz Fanon writes about the dehumanizing forces of colonialism in The Wretched of the Earth.1981 Sadik Jalal al-Azm argues that Orientalism tends to categorize the West. This is similar to the way Said says it packages the East.Cultural theorist and literary critic Edward Said was the founder of post-colonial studies. He was born in West Jerusalem during the British Mandate in Palestine. His father was a wealthy Palestinian-American of Christian faith. Said went to study in schools in Lebanon, Egypt, and the USA. He later studied at Princeton and Harvard. He then became a professor of English Literature at Columbia University. He taught there until his death in 2003. Said wrote prolifically on a wide range of topics, including music and Palestinian issues.Said stated that he was politicized by the Six-Day War of 1967 between Israel and its Arab neighbours. After this event, he became an important voice for the Palestinian cause, especially in the USA. In 1999 he founded an Arab-Israeli orchestra with the conductor Daniel Barenboim, in the belief that music transcends politics.1978 Orientalism1979 The Question of Palestine1993 Culture and ImperialismFor students of A-level sociology Orientalism is a useful theory to know for the Globalisation and Global Development module.You can find out more by reading this article in The Conversation: Orientalism explained.This theory and methods question came up in the May 2020 A-level sociology Education with Theory and Methods exam paper.Outline and explain two problems of using primary qualitative methods in sociological research (10)Below I include the mark scheme and a possible answer to this question.The context the AQA provides in its mark scheme is as follows:cannot make generalisationscannot isolate cause and effectdifficultino analysing datalow in reliabilitysubjective imposition problemunscientificcannot generate social laws.Personally I see these as falling into three groups which naturally fit together.Cannot make generalisations/ cannot generate social lawsCannot isolate cause and effect/ difficulties in analysing dataLow in reliability/ subjective/ unscientific.So the strategy here is to pick two of these and make these your points.And it would be good to use examples from some qualitative methods, namely Participant Observation or Unstructured Interviews, ideally bothThe first problem of using primary qualitative research methods such as Participant Observation is that they are unscientific, and influenced by the subjective biases of the researchers who use them.A good example of this is Venkateshs study Gang Leader for a Day. He seemed to really like the leader of the 200 strong crack-dealing gang he studied, and the fact that he got on so well with him may have influenced the way he interpreted his actions. He may also have been selective in what he wrote, possibly keeping some of the worst crimes out of his publication.A related problem is that we can never know how bad the bias is, because participant observation also lacks reliability, meaning that they are difficult to repeat in the same way and get the same results.This is especially true for Participant Observation which is done over a several months of years. It would be impossible for someone else to replicate the context of Venkateshs study because the same situations will not occur again as there are no laws of human behaviour.In another researcher could go back and repeat the research they may follow different leads, speak to different people, and end up with entirely different interpretation of the same gang.Although this is a moot point because by the time Venkatesh published his research the gang didnt exist any more.HOWEVER, one can at least verify the findings by showing them to the respondents who took part.A second problem of primary qualitative data is that it is not usually possible to isolate cause and effect and uncover social lawsFor example with unstructured interviews which are respondent led you might have a broad topic area and then ask respondents different questions to different people.You would have a nice flexible conversation with feel about a topic area, but also just a mess of qualitative data.The gas you would probably quite long winded and possibly with lots of irrelevant information if the researcher allowed the respondents too much freedom.Thus if you do 10 unstructured interviews you might end up with 10 very different sets of findings with no common themes.It would be hard for a researcher to analyse this data and find the common themes, isolate variables and find out the discrete causes of social action.To do that you would need to have structured questions and limit the options available to the respondents.Having said that today it should be possible to use software to find the common themes in qualitative data, but coming at this from a different perspective again (from the 2020 A-level Sociology papers please see my exams and essays page.AQA Sociology Past PapersThis is a 20 mark methods in context questions from the 2020 A-level Sociology Education with Theory and Methods exam paper (7192/1).Link to the Mark Scheme for the Paper here.Below I include the Item and Question, a full answer, and some hints and tips.If you like this sort of thing then you might also like this post: pages and posts.Read Item C below and answer the question that follows.Pupils behave in many different ways in schools. Some pupils conform to school rules, for example by wearing the correct uniform and completing tasks set, whilst others break school rules. Interactions between teachers and pupils, and between peers, are likely to influence behaviour.Sociologists are interested in researching patterns of pupil behaviour, particularly disruptive behaviour. One way of studying pupil behaviour in schools is to use non-participant observation. Pupils are often observed during the course of the observation begins. However, behaviour may not be classified in the same way by different researchers.Applying material from Item C and your knowledge of research methods, evaluate the strengths and limitations of using non-participant observation to investigate pupil behaviour in schools (20).These questions are of METHOD + TOPIC, so you need to get in all of the methods stuff (theoretical, practical ethical) as a base, and then APPLY the methods to the topic, and this means USING THE ITEM!pupil behaviour: uniform. completing tasks, breaking rules.Interactions between teachers and pupils, and peers influence behaviour.Non PO can be used inside and outside the classroom.Can categorise behaviours before handCategories of behaviour may not be classified in the same way by researchers.Validity depends on overt/ cant ask questions about meaning (only observing)/ limited because you can only look for a few types of behaviour.Practical NOT practical, if in-person, one has to be in the classroom, cant realistically follow pupils around easily outside of the classroom. Have to gain access to the school.Representativeness limited because of limited capacity to observe.Reliability can be repeated, but categories may differ, and see if this is correlated with higher student engagement in terms of less off-task chatter, more completion of tasks, or even test results if done in the lesson.If you did the research in league with the school you could focus on the same students and their behaviour responses in different teaching environments, and would be able to quantify their findings they would need appropriate activity and behaviour grids to record data into.In terms of validity, a problem may be that pupil behaviour may be different with a researcher present within the classroom. For this reason, filming a class may improve validity, although ethically students and ideally parents and teachers would have to be informed of this in advance to gain consent. One observer may also miss out on some pupil behaviour in larger classes, they simply may not be able to see everything going on in a class of say 30 pupils, and for this reason filming may again be useful to go back and observe again. Filming would also allow for a second research to check findings, improving reliability.The item mentions that different researchers may not categorise behaviour the same way, this is a problem which could reduce reliability, especially if researchers are from different ethnic or class backgrounds, or different genders. Women may be less likely to see bad behaviour of girls, for example, and the same for men with boys, unconscious researcher bias may reduce validity and reliability. However as mentioned above, filming observations in classrooms could be a way to overcome this, different researchers can watch the same footage and come to an agreement around how to categorise behaviours.Practically non-PO is not very practical, researchers would have to gain access to the school, and then spend significant time in terms of representatives you would be limited to one class at a time, and one hours work of in-class observations would have to be written up and checked afterwards. If you wanted to research across different schools, access would have to be negotiated for each school. The item mentions doing non PO outside of the classroom, the problem here is that if youre doing this in corridors, playgrounds, or social spaces, there would be a lot of coming and going of different students, so you wouldnt be able to focus on particular students, as you could do with being in a classroom. This kind of outside the classroom would be messier than in-classroom, and to be honest i dont know what youd be looking for, maybe just open ended observation would yield something useful, but I cant really see the point? Maybe you could use this to measure general rowdiness in different schools and see if this is correlated with staff presence (but the answer here seems obvious?). On reflection there seems little to gain from doing this.Less structured non PO outside of classrooms would also be harder to administer.One other way of doing non participant observation would be to set up cameras up in corridors and school gates, these could measure things like student lateness, and maybe other things with in-depth information from participants.This also raises ethical problems in that non-PO on its own would be researching without any say-so from the participants, treating them like guinea pays, and this method is in some ways like a field-experiment. This method thus wouldnt be favoured by interpretivists.One final thing is that OFSTED inspections and school internal observations offer a secondary source of non-PO data that could form the basis of further non-PO research, findings from either of these could be a jumping off point for further research.For example previous internal school observations may have found that, for example, Kahoot works really well for students, so further observations could see if this is true in a wider range of subjects, or if IT more generally improves student performance in a variety of lessons.There are many potential correlations of specific behaviours within classrooms, but must have a narrow focus to be useful. i cant see how it would be useful doing more general observations outside of the classroom, it would be too impractical and too open to the subjective whims of the researchers to yield anything useful I think.Methods in Context topicsMore methods in context questions.With recent advancements in medical technology, one would believe that more tests and earlier diagnosis simply means better health. But what if our quest to detect diseases early actually hurts us more than it is helping us?Consultant neurologist Dr Suzanne OSullivan asserts that we now face a new kind of health crisis. This crisis is brought about not by hidden disease. It is caused by overdiagnosis. It is not doctors being wrong. It is diagnosing illness that will never have hurt anyone. In some cases, the illness may never have happened at all.Dr OSullivan reflects on her 30 years of medical practice and growing dismay at the trend towards overdiagnosis. She speaks of patients like Stephanie and her teenage daughter Abigail. Stephanie had epilepsy and wanted an explanation; Abigail, though, was a healthy teenager. After screening them genetically, Dr OSullivan informed Abigail she had a progressive neurological disease. The condition hadnt yet appeared. The diagnosis was technically true. It had no therapy or cure. However, it created anxiety over an eventual future that is unlikely ever to materialize. Abigail had changed from normal health to the ominous diagnosis of serious disease. And Dr OSullivan insists, in the quiet, insidious power of diagnosis. It can affect our sense of self-body even when no treatment is necessary.In another case, a young woman named Darcie had accumulated multiple diagnoses over the years. She was diagnosed with epilepsy, ADHD, and then autism. These diagnoses were given despite her having relatively minor or anxiety-based symptoms. The incessant medicalisation of her day-to-day experience rendered her iller, rather than healthier. And maybe even more importantly, it prompted her to see herself solely as ill.This is not an unusual trend. More children are being diagnosed with neurodevelopmental disorders than ever before today. But mental illness issues in adolescents still rise. Clearly, more diagnosis has not resulted in better outcomes.Whats causing this trend, then? It is a mix of factors. These include increased public awareness and more advanced technology. Pharmaceutical company advertising also plays a role. Additionally, the rise of social media pathologizes normal emotions and behaviors.Genetic testing and high-tech scans can now detect small abnormalities years before anyone becomes even aware. But is it helpful to know you may fall ill in 30 years time? In Dr OSullivans view, early diagnosis without treatment can generate fear, anxiety, and unnecessary medical intervention, even without the disorder itself nonetheless. And with disorders like Parkinsons, now diagnose before symptoms begin, early information might merely prolong a life lived with Parkinsons. There is no cure, so it doesnt lead to a life without it.This is called the nocebo effect: the negative opposite of the placebo. A diagnosis, while sometimes helpful, can validate a persons notion that they are in pieces. This can create a vicious cycle of stress, dependence on medication, and reduced quality of life.Dr OSullivan is not calling for diagnosis to be prohibited far from it. She insists, however, demanding a more cautious, patient-centred approach. Tests must be employed only when they can actually do good. Practitioners must be prepared to withdraw diagnoses when they no longer serve the patient.Lastly, medicine must be about healing suffering, not just labeling it. In an increasingly label- and early-diagnosis-obsessed culture, we must ask: Are we making folks healthier or just more anxious?Dr. OSullivans concerns about overdiagnosis and its harmful effects can be further understood. This is achieved through a sociological perspective, particularly Social Action Theory. Social Action Theory was developed by Max Weber. It was expanded upon by later interpretivist sociologists. This theory emphasizes how individual meanings and social interactions shape our understanding of reality. This includes health and illness.Labeling Theory, a key concept in interpretivist sociology, is significant. It argues that illness is not a fixed label.It is a socially constructed identity: patient, sick, or at risk. This label can profoundly shape how people see themselves. It can also affect how others treat them. This happens regardless of whether they actually feel unwell.Dr. OSullivans cases of Abigail and Darcie show this in practice. The diagnosissometimes given for a condition that may never even manifest itselfplays a role. These criteria change over time and differ between societies. The explosion in neurodevelopmental and mental health diagnoses reflects changing definitions. It shows greater awareness. It also demonstrates how new categories of illness are created and legitimated socially, not just medically. Howard Becker describe: a person becomes their label. Their life comes to revolve around that status. Medical definitions and cultural beliefs label illness is socially defined. It demonstrates how new categories of illness are created and legitimated socially, not just medically.The social construction of illness means that what counts as sick or well is partly decided by social norms.In summary: Dr. OSullivans critique supports the sociological view that diagnosis is not just a technical act but a social process. Labelling can have unintended consequences, turning healthy people into patients and creating anxiety where none may have existed.From a Social Action Theory perspective, attention to the meanings that individuals attach to health, symptoms, and diagnosis.Medical professionals, under pressure from technology, social media, and pharmaceutical interests, may focus on early detection and labelling. But for patients, the meaning of a diagnosis may be more about biological reality. It may be about their identity, relationships, and future expectations.Greenland used to be a world strategically around 982 AD. His name? None other than. His real name was Erik Thorvaldsson, but most people know him by his colourful nickname, Erik the Red. This nickname likely referred to the colour of his hair and beard.This crafty Viking gave the land the appealing name Greenland. He did this to attract settlers. Ironically, Greenland is mostly covered in ice. Its name was a bit of a marketing ploy.Greenland has a long and storied history. The Norse settlers established colonies. They thrived for a few centuries. Then they mysteriously vanished. Later, the Inuit people migrated to the island. They adapted to the harsh environment with remarkable skill. Greenland officially became a Danish province.What followed was controversial local annexation known as Danization. Greenlanders were relocated. Children were fostered in Denmark. Thousands of Inuit women and girls were fitted with IUDs without consent to lower birth rates.Greenlanders voted for home rule in 1979 and gained further autonomy in 2009. Denmark still oversees foreign policy and defence, but Greenland runs its own government and domestic affairs. There is strong local support for eventual full independence.He has called it strategically nice. Greenland sits near Russian missile routes and hosts critical US military bases. Its rich in rare earth minerals, and as the ice melts, it could offer new shipping routes and mining potential.But theres a big catch: Arctic mining is notoriously difficult, and even China has pulled out of projects there. Greenland also wants to be left alone.Greenland is not for sale. Greenlanders have echoed this, calling the move unacceptable and uniting across political lines to oppose it. Trumps follow-up? He didnt rule out taking it one way or another.Greenland is the most sparsely populated place on Earth. Most settlements are coastalthere are almost no roads inland. Winters bring near-total darkness; summers, endless light. The weather is brutal, the health challenges serious, and yet the people remain deeply connected to their land and culture.Lets dig deeper by applying some sociology theory.According to optimist globalisation theorists, Trumps proposal reflects how global interdependence turns everythingeven icy islandsinto economic assets. Rare earth minerals, shipping lanes, and strategic location? Its the dream of borderless capitalism.Pessimist theories of globalisation highlight how global power still exploits the periphery. Greenlanders are Indigenous, self-governing, and have already faced forced assimilation. A rich foreign nation trying to buy them off? Its not

newits colonialism 2.0.Some sociologists argue that the nation-state is declining, while others think globalisation is in reverse. But Greenland shows how smaller nationsand even semi-autonomous onescan still resist global superpowers. Local democracy and cultural pride won out over geopolitical ambition.James W. Messerschmidts work on masculinities and crime offers another angle. Trumps aggressive push to own Greenland is an assertion of hegemonic masculinity. It involves dominating territory, flexing power, and refusing to take no for an answer.Trumps failed Greenland gamble wasnt just a bizarre news storyit revealed how globalisation, imperial legacy, and modern identity politics collide. The people of Greenland, often overlooked in global politics, made their voices heard: they are not for sale.Check out these sociology reads to dig deeper into the ideas behind the headlines:The question above appeared in the A-level sociology May 2022 7192/1 Education with Theory and Methods Paper.This blog post presents an essay which should score in the top mark band.Read Item B below and answer the question that follows.Item BThe patterns of educational achievement by gender have changed over time. Some sociologists explain these patterns through factors external to schools, such as socialisation and parental attitudes towards education. Changes in wider society, such as employment opportunities, may also contribute to these patterns.However, the way schools are organised and the social interactions that take place within schools are also likely to affect gender differences in educational achievement. [30 marks]Over the past few decades, there has been a significant shift in gender patterns of educational achievement in the UK. Boys used to outperform girls. However, recent data shows that girls now generally achieve better results at most levels of education.Item B highlights that external factors to schools, such as socialisation, play a significant role. Parental attitudes are also important in explaining gendered patterns of achievement.One key external explanation is gender role socialisation. Sociologist Ann Oakley argued that gender socialisation begins at home. Girls are encouraged to be more passive and compliant. These traits are valued in schools. Parents are also more likely to encourage girls to read, which may explain their stronger literacy skills early on.Another significant external factor is the changing position of women in society. The rise of feminism since the 1970s is notable. Sue Sharpe highlights this in her study Just Like a Girl (1976, 1994). She found that girls aspirations changed from marriage and family in the 1970s to careers and independence by the 1990s. This shift is also supported by improvements in employment opportunities and the introduction of equal pay and anti-discrimination laws. As a result, girls now see educational achievement as key to their future.In contrast, Paul Williss classic study Learning to Labour (1977) offers insight into why boys might underachieve. Willis found that working-class boys often formed anti-school subcultures. These subcultures valued manual labour over academic success. This led to lower achievement and reinforced a laddish culture where academic work was devalued.External factors like socialisation and changing employment opportunities help explain long-term changes. However, they cannot fully account for variations within schools. They also do not explain why some boys still do well. Therefore, it is necessary to consider internal, in-school factors too.Item B also notes that the way schools are organised and the social interactions that take place within schools are also likely to affect gender differences. Teacher expectations and labelling play a major role. John Abraham found that teachers tend to view girls as more capable and better behaved. This perspective leads to higher expectations and more encouragement. This can produce a self-fulfilling prophecy, boosting girls achievement.Conversely, boys are often labelled as disruptive, which can undermine their confidence and encourage anti-school attitudes. The influence of peer group cultures is significant. Willis showed that boys may experience pressure to act tough. They may avoid academic work, creating anti-school subcultures that hinder achievement. The structure of assessment is another factor. According to research by Stephen Gorard, the introduction of coursework in the 1980s and 1990s benefited girls. Girls generally had better organisation and sustained effort. More recently, the coursework was reduced. There was a return to exam-based assessment. This change led to a slight narrowing of the gender gap.Subject choices also matter. Girls are more likely to choose humanities and arts subjects. Boys tend to gravitate towards sciences and technology. This pattern is shaped by both peer pressure and teacher encouragement, and has long-term effects on achievement and future opportunities.However, critics argue that focusing on gender alone ignores other key factors such as class and ethnicity. Not all girls are high achievers; working-class girls, in particular, still face significant barriers.Although Item B does not directly mention policy, education reforms have played a role in shaping gendered achievement. The ReviseSociology (2023) post on education policy and gender explains several initiatives. Policies like GIST (Girls into Science and Technology) have encouraged girls to pursue non-traditional subjects. WISE (Women into Science and Engineering) has also promoted this effort. They have also challenged stereotypes. Anti-sexist policies and the promotion of equal opportunities have raised girls attainment.Some argue that policy needs to do more to address boys underachievement. Girls have overtaken boys at most levels. Critics suggest more targeted interventions for boys are needed, especially those from disadvantaged backgrounds.In conclusion, the gender gap in educational achievement is shaped by a complex interaction of external and internal factors. External factors such as gender socialisation, changing aspirations, and employment opportunitieshighlighted by Oakley, Sharpe, and Willishave played a major role. Internal school processes, such as labelling and assessment methodshighlighted by Abraham and Gorardare also crucial. Education policies have tried to address these issues, with varying success. Overall, sociological explanations must consider the diversity of experiences among boys and girls. They must also consider intersections with class and ethnicity.Links to sources:Key references used:Ann Oakley (gender socialisation)Sue Sharpe (Just Like a Girl)Paul Willis (Learning to Labour)John Abraham (teacher expectations and labelling)Stephen Gorard (impact of coursework on gender)A society (/s-sati/) 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 members. Human social structures are complex and highly cooperative, featuring the specialization of labor via social roles. Societies construct roles and other patterns of behavior by deeming certain actions or concepts acceptable or unacceptablethese expectations around behavior within a given society are known as societal norms. So far as it is collaborative, a society can enable its members to benefit in ways that would otherwise be difficult on an individual basis.Societies are characterized at a level of technology and type of economic activity. Larger societies with larger food surpluses often exhibit stratification or dominance patterns. Societies can have many different forms of government, various ways of understanding kinship, and different gender roles. Human behavior varies immensely between different cultures; humans shape society, but society in turn shapes human beings.The term "society" often refers to a large group of people in an ordered community, in a country or several similar countries, or the 'state of being with other people', e.g. "they lived in medieval society."[1]The term dates back to at least 1513 and comes from the 12th-century French societe (modern French soci) meaning 'company'.[2] Societe was in turn derived from the Latin word societas ('fellowship,' 'alliance', 'association'), which in turn was derived from the noun socius ("comrade, friend, ally").[2]Further information: SocialityAnt social ethology: Ants are eusocial insects. The social group enables its members to benefit in ways that would not otherwise be possible on an individual basis. Humans, along with their closest relatives bonobos and chimpanzees, are highly social animals. This biological context suggests that the underlying sociability required for the formation of societies is hardwired into human nature.[3] Human society features high degrees of cooperation, and differs in important ways from groups of chimps and bonobos, including the parental role of males,[4][5] the use of language to communicate,[3] the specialization of labor,[6] and the tendency to build "nests" (multigenerational camps, town, or cities).[6]Some biologists, including entomologist E.O. Wilson, categorize humans as eusocial, placing humans with ants in the highest level of sociability on the spectrum of animal ethology, although others disagree.[6] Social group living may have evolved in humans due to group selection in physical environments that made survival difficult.[7]Further information: SociologyIn Western sociology, there are three dominant paradigms for understanding society: functionalism (also known as structural functionalism), conflict theory, and symbolic interactionism. According to the functionalist school of thought, individuals in society work together to create emergent behavior, sometimes referred to as collective consciousness.[9] 19th century sociologists Auguste Comte and mile Durkheim, for example, believed that society constitutes a separate "level" of reality, distinct from both biological and inorganic matter. Explanations of social phenomena had therefore to be constructed within this level, individuals being merely transient occupants of comparatively stable social roles.[10]Conflict theorists take the opposite view, and posit that individuals and social groups or social classes within society interact on the basis of conflict rather than agreement. One prominent conflict theorist is Karl Marx who conceived of society as operating on an economic "base" with a "superstructure" of government, family, religion and culture. Marx argues that the economic base determines the superstructure, and that throughout history, societal change has been driven by conflict between laborers and those who own the means of production.[11] Symbolic interactionism is a microsociological theory that focuses on individuals and how they relate to society.[12] Symbolic interactionists study humans' use of shared language to create symbols and meanings,[13] and use this frame of reference to understand how individuals interact to create symbolic worlds, and in turn, how these worlds shape individual behaviors.[14]In the latter half of the 20th century, theorists began to view society as socially constructed.[15] In this vein, sociologist Peter L. Berger describes society as "dialectic": Society is created by humans, but this creation turns in turn creates or molds humans.[16]Jos Rizal, a theorist of colonial societiesThe sociologic emphasis placed on functionalism, conflict theory, and symbolic interactionism, has been criticized as Eurocentric.[17] The Malaysian sociologist Syed Farid al-Attas, for example, argues that Western thinkers are particularly interested in the implications of modernity, and that their analysis of non-Western cultures is therefore limited in scope.[17] As examples of nonwestern thinkers who took a systematic approach to understanding society, al-Attas mentions Ibn Khaldun (13321406) and Jos Rizal (18611896).[17]Khaldun, an Arab living in the 14th century, understood society, along with the rest of the universe, as having "meaningful configuration", with its perceived randomness attributable to hidden causes. Khaldun conceptualized social structures as having two fundamental forms: nomadic and sedentary. Nomadic life has high social cohesion (asabija), which Khaldun argued arose from kinship, shared customs, and a shared need for defense. Sedentary life, in Khaldun's view, was marked by secularization, decreased social cohesion, and increased interest in luxury.[18] Rizal was a Filipino nationalist living toward the end of the Spanish Colonial Period who theorized about colonial societies. Rizal argued that indolence, which the Spanish used to justify their colonial occupation, was instead caused by the colonial occupation. Rizal compared the pre-colonial era, when the Filipinos controlled trade routes and had higher economic activity, to the period of colonial rule, and argued that exploitation, economic disorder, and colonial policy discouraged farming led to a decreased interest in work.[19]Sociologists tend to classify societies based on their level of technology, and place societies in three broad categories: pre-industrial, industrial, and postindustrial.[20]Subdivisions of these categories vary, and classifications are often based on level of technology, communication, and economy. One example of such a classification comes from sociologist Gerhard Lenski who lists: (1) hunting and gathering; (2) horticultural; (3) agricultural; and (4) industrial; as well as specialized societies (e.g., fishing or herding).[21]Some cultures have developed over time toward more complex forms of organization and control. This cultural evolution has a profound effect on patterns of community. Hunter-gatherer tribes have, at times, settled around seasonal food stocks to become agrarian villages. Villages have grown to become towns and cities. Cities have turned into city-states and nation-states. However, these processes are not unidirectional.[22]Main article: Pre-industrial societyIn a pre-industrial society, food production, which is carried out through the use of human and animal labor, is the main economic activity. These societies can be subdivided according to their level of technology and their method of producing food. These subdivisions are hunting and gathering, pastoral, horticultural, agricultural, and feudal.[23]HunterGathererSan people in Botswana start a fire by hand.The main form of food production in hunter-gatherer societies is the daily collection of wild plants and the hunting of wild animals. Hunter-gatherers move around constantly in search of food.[23] As a result, they do not build permanent villages or create a wide variety of artifacts. The need for mobility also limits the size the societies, and they usually only form small groups such as bands and tribes,[24] usually with fewer than 50 people per community.[25][24] Bands and tribes make relatively egalitarian, and decisions are reached through consensus. There are no formal political offices containing real power in band societies, rather a chief is merely a person of influence, and leadership is based on personal qualities.[26] The family forms the main social unit, with most members being related by birth or marriage.[27] The anthropologist Marshall Sahlins described hunter-gatherers as the "original affluent society" due to their extended leisure time. Sahlins estimated that adults in hunter-gatherer societies work three to five hours per day.[28][29] This perspective has been challenged by other researchers, who have pointed out high mortality rates and perennial warfare in hunter-gatherer societies.[30][31][32] Proponents of Sahlins' view argue that the general well-being of humans in hunter-gatherer societies challenges the purported relationship between technological advancement and human progress.[33][34]Main article: Pastoral SocietyMost pastoral societies perform adumu, the traditional jumping dance.Rather than searching for food on a daily basis, members of a pastoral society rely on domesticated herd animals to meet their food needs. Pastoralists typically live a nomadic life, moving their herds from one pasture to another.[35] Community size in pastoral societies is similar to hunter-gatherers (about 50 individuals), but unlike hunter gatherers, pastoral societies usually consist of multiple communitiesthe average pastoral society contains thousands of people. This is because pastoral groups tend to live in open areas where movement is easy, which enables political integration.[36] Pastoral societies tend to create a food surplus, have specialized labor[20] and high levels of inequality.[36]Further information: Horticulture and Subsistence patternFruits and vegetables grown in garden plots, that have been cleared from the jungle or forest, provide the main source of food in a horticultural society. These societies have a similar level of technology and complexity to pastoral societies. When the land becomes barren, horticulturists clear a new plot and leave the old plot to revert to its natural state. They may return to the original land several years later and begin the process again. By rotating their garden plots, horticulturists can stay in one area for a long period of time. This allows them to build permanent or semi-permanent villages.[38]As with pastoral societies, surplus food leads to a more complex division of labor. Specialized roles in horticultural societies include craftspeople, shamans (religious leaders), and traders.[38] This role specialization allows horticultural societies to create a variety of artifacts. Scarce, defensible resources can lead to wealth inequalities in horticultural political systems.[39]Main article: Agrarian societyPloughing with oxen in the 15th centuryAgrarian societies use agricultural technological advances to cultivate crops over a large area. Lenski differentiates between horticultural and agrarian societies by the use of the plow.[40] Larger food supplies due to improved technology mean agrarian communities are larger than horticultural communities. A greater food surplus results in towns that become centers of trade. Economic trade in turn leads to increased specialization, including a ruling class, as well as educators, craftspeople, merchants, and religious figures. Ethnic identity has been closely tied to the rise of the nation state as the predominant form of political organization in the 19th and 20th centuries.[79][80][81]Main article: Industrial societyIndustrial transportation, including trains, can stabilize the economy, leading to population growth.Industrial societies, which emerged in the 18th century in the Industrial Revolution, rely mostly on machines powered by external sources for the mass production of goods.[46][47] Whereas in pre-industrial societies the majority of labor takes place in primary industries focused on extracting raw materials (farming, fishing, mining, etc.), in industrial societies, labor is mostly focused on processing raw materials into finished products.[48] Present-day societies vary in their degree of industrialization, with some using mostly newer energy sources (e.g. coal, oil, and nuclear energy), and others continuing to rely on human and animal power.[49]Industrialization is associated with population booms and the growth of cities. Increased productivity, as well as the stability caused by improved transportation, leads to decreased mortality and resulting population growth.[50] Centralized production of goods in factories and a decreased need for agricultural labor leads to urbanization.[47][51] Industrial societies are often capitalist, and have high degrees of inequality along with high social mobility, as businesspeople use the market to amass large amounts of wealth.[47] Working conditions in factories are generally restrictive and harsh.[52] Workers, who have common interests, may organize into labor unions to advance those interests.[67] Ervus Goffman used the metaphor of a theater to develop the dramaturgical lens, which argues that roles provide scripts that govern social interactions.[67]Main articles: Information revolution and Information societyWorld Summit on the Information Society, Geneva.An information society is a society where the usage, creation, distribution, manipulation and integration of information is a significant activity.[57] Proponents of the idea that modern-day global society is an information society posit that information technologies are impacting most important forms of social organization, including education, economy, health, government, warfare, and levels of democracy.[58] Although the concept of information society has been discussed since the 1930s, in the present day, it is almost always applied to ways that information technologies impact society and culture. It therefore covers the effects of computers and telecommunications on the home, the workplace, schools, government, and various communities and organizations, as well as the emergence of new social forms in cyberspace.[59]Main article: Knowledge societyThe Seoul Cyworld control roomAs the access to electronic information resources increased at the beginning of the 21st century, special attention was extended from the information society to the knowledge society. A knowledge society generates, shares, and makes available to all members of the society knowledge that may be used to improve the human condition.[60] A knowledge society differs from an information society in that it transforms information that allow society to take effective action, rather than only creating and disseminating raw data.[61]Social norms are shared standards of acceptable behavior by groups.[62][63] Social norms, which can both be informal understandings that govern the behavior of members of a society, as well as be codified into rules and laws,[64] are powerful drivers of human behavior.[65]Social roles are norms, duties, and patterns of behavior that relate to an individual's social status.[66] In functionalist thought, individuals form the structure of society by occupying social roles.[67] According to symbolic interactionism, individuals use symbols to navigate and communicate roles.[67] Erving Goffman used the metaphor of a theater to develop the dramaturgical lens, which argues that roles provide scripts that govern social interactions.[67]Main articles: Kinship and FamilyEgyptian family riding on a donkey-drawn cart in 2019. Familial relationships are one of the most important organizing principles in many societies.The division of human society into male and female gender roles has been marked culturally by a corresponding division of norms, practices, dress, behavior, rights, duties, privileges, status, and power. Some argue that gender roles arise naturally from sex differences, which lead to a division of labor where women take on reproductive labor and other domestic roles.[68] Gender roles have varied historically, and challenges to predominant gender norms have recurred in many societies.[69][70]All human societies organize, recognize and classify types of social relationships based on relations between parents, children and other descendants (consanguinity), and relations through marriage (affinity). There is also a third type of familial relationship applied to godparents or adoptive children (fictive). These culturally defined relationships are referred to as kinship. In many societies, it is one of the most important social organizing principles and plays a role in transmitting status and inheritance.[71]All societies have rules of incest taboo, according to which marriage between certain kinds of kin relations are prohibited, and some societies also have rules of preferential marriage with certain other kin relationship.[72]Main article: EthnicityHuman ethnic groups are a social category that identify together as a group based on shared attributes that distinguish them from other groups. These shared attributes can be a common set of traditions, ancestry, language, history, society, culture, nation, religion, or social treatment within their residing area.[73][74] There is no generally accepted definition of what constitutes an ethnic group,[75] and humans have evolved the ability to change affiliation with social groups relatively easily, including leaving groups with previously strong alliances, if doing so is seen as providing personal advantages.[76] Ethnicity is separate from the concept of race, which is defined by physical characteristics, although both are socially constructed.[77] Assigning ethnicity to a certain population is complicated, as even within common ethnic designations there can be a diverse range of subgroups, and the makeup of these ethnic groups can change over time at both the collective and individual level.[78] Ethnic groupings can play a powerful role in the social identity and solidarity of ethnopolitical units. Ethnic identity has been closely tied to the rise of the nation state as the predominant form of political organization in the 19th and 20th centuries.[79][80][81]Further information: Government and PoliticsThe United Nations headquarters in New York City, which houses one of the world's largest political organizationsGovernments create laws and policies that affect the people that they govern. There have been many forms of government throughout human history, with various ways of allocating power, and with different levels and means of control over the population.[82] In early history, the distribution of political power was determined by the availability of fresh water, fertile soil, and temperate climate of different locations.[83] As farming populations gathered in larger and denser communities, interactions between different groups increased, leading to the further development of governance within and between communities.[84]As of 2022[update], according to The Economist, 43% of national governments were democracies, 35% autocracies, and 22% containing elements of both.[85] Many countries have formed international political organizations and alliances, the largest being the United Nations with 193 member states.[86][87]Main articles: Trade and EconomicsLong-distance spice trade routes along the Silk Road (green) and other routes (red) circa 1st century ADTrade, the voluntary exchange of goods and services, has long been an aspect of human societies, and it is seen as a characteristic that differentiates humans from other animals.[88] Trade has even been cited as a practice that gave Homo sapiens a major advantage over other hominids; evidence suggests early H. sapiens made use of long-distance trade routes to exchange goods and ideas, leading to cultural explosions and providing additional food sources when hunting was sparse. Such trade networks did not exist for the now-extinct Neanderthals.[88][89] Early trade likely involved materials for creating tools, like obsidian, exchanged over short distances.[90] In contrast, throughout antiquity and the medieval period, some of the most influential long-distance routes carried food and luxury goods, such as the spice trade.[91] Early human economies were more likely to be based around gift giving than a bartering system.[92] Early money consisted of commodities; the oldest being in the form of cattle and the most widely used being cowrie shells.[93][94] Money has since evolved into governmental issued coins, paper and electronic money.[95][96] Human study of economics is a social science that looks at how societies distribute scarce resources among different people.[97] There are massive inequalities in the division of wealth among humans; as of 2018 in China, Europe, and the United States, the richest tenth of humans hold more than seven-tenths of those regions' total wealth.[98]See also: War and ViolenceNapoleon's retreat after his failed invasion of Russia in 1812 (oil painting by Adolph Northen, 1851)The willingness of humans to kill other members of their species en masse through organized conflict (i.e. war) has long been the subject of debate. One school of thought is that war evolved as a means to eliminate competitors, and that violence is an innate human characteristic. Humans commit violence against other humans at a rate comparable to other primates (although humans kill adults at a relatively high rate and have a relatively low rate of infanticide).[99]Another school of thought suggests that war is a relatively recent phenomenon and appeared due to changing social conditions.[100] While not settled, the current evidence suggests warlike behavior only became common about 10,000 years ago, and in many regions even more recently.[100]Phylogenetic analysis predicts 2% of human deaths to be caused by homicide, which approximately matches the rate of homicide in band societies.[101][102] However, rates of homicide in societies that have legal systems and strong cultural attitudes against violence stand at about 0.01%.[102]Society portalCivil societyConsumersGroup cohesivenessHigh societyLearned societyMass societyOpen societyOutline of communityOutline of cultureOutline of religionOutline of societyProfessional associationReciprocal altruismSecret societySociobiologySocial actionSocial capitalSocial contractSocial orderSocial systemSocietal collapseStructure and agency^ "Meaning of society in English". Cambridge Dictionary. Archived from the original on 26 March 2023. Retrieved 8 January 2024.^ a b "Society". Merriam-Webster Dictionary. Archived from the original on 7 May 2021. Retrieved 8 January 2024.^ a b Fukuyama, Francis (2011). "The State of Nature". The Origins of Political Order: From Prehuman Times to the French Revolution (First ed.). New York, NY: Farrar, Straus and Giroux. pp.2648. ISBN978-0-374-22734-0. LCCN2010038534. OCLC650212556.^ Godelier, Maurice (2004). Mtamorphoses de la parent (in French). Fayard. ISBN2-213-61490-3. LCCN2004459773. OCLC61137773.^ Goody, Jack (NovemberDecember 2005). "The "Labyrinth of Kinship". New Left Review. II (36). London, UK: 127139. ISSN0028-6060. LCCN63028333. OCLC1605213. Archived from the original on 6 November 2018. Retrieved 8 January 2024.^ a b c Angier, Natalie (April 2012). "Edward O. Wilson's New Take on Human Nature". Smithsonian Magazine. Archived from the original on 21 December 2023. Retrieved 8 January 2024.^ Wilson, David Sloan (2007). Evolution for Everyone: How Darwin's Theory Can Change the Way We Think About Our Lives. New York, NY: Delacorte. ISBN978-0-385-34092-2. LCCN2006023685. OCLC70775599.^ Conerly, Holmes & Tamang 2021, pp.103108.^ a b Macionis, John J.; Gerber, Linda Marie (2011). Sociology (7thed.). Toronto, Canada: Pearson Prentice Hall. ISBN978-0-13-700161-3. OCLC434559397.^ Conerly, Holmes & Tamang 2021, pp.104105.^ Conerly, Holmes & Tamang 2021, p.101.^ a b c Conerly, Holmes & Tamang 2021, p.108.^ Hall, Peter M. (2007). "Symbolic Interaction". In Ritzer, George (ed.). Blackwell Encyclopedia of Sociology. Vol.10. doi:10.1002/9781405165518.wbeoss310. ISBN978-1-4051-2433-1. LCCN2006004167. OCLC63692691.^ West, Richard L.; Turner, Lynn H. (2018). Introducing Communication Theory: Analysis and Application (6thed.). McGraw-Hill Education. ISBN978-1-259-87032-3. LCCN2016059715. OCLC967775008.^ Conerly, Holmes & Tamang 2021, pp.109110.^ Berger, Peter L. (1967). The Sacred Canopy: Elements of a Sociological Theory of Religion. Garden City, NYC: Doubleday & Company, Inc. p.3. ISBN978-0-385-07305-9. LCCN90034844. OCLC22736039.^ a b c al-Attas, Syed Farid (2014). "Deparochialising the Canon: The Case of Sociological Theory". Journal of Historical Sociology. 34 (1): 1327. doi:10.1111/johs.12314. ISSN0952-1909. LCCN89065316. OCLC18102209. S2CID235548680. Archived from the original on 31 January 2024. Retrieved 31 January 2024.^ Becker, Howard; Barnes, Harry Elmer (1961). "The Meeting of East and West and the Advance of Secularism". The Sacred Canopy: Elements of a Sociological Theory... Journal of Historical Sociology. 34 (1): 1327. doi:10.1111/johs.12314. ISSN0952-1909. Archived from the original on 31 January 2024. Retrieved 31 January 2024.^ Becker, Howard; Barnes, Harry Elmer (1961). "The Meeting of East and West and the Advance of Secularism". Social Thought from Lore to Science. Vol.1 (3rded.). New York, NY: Dover Publications. pp.266277. LCCN61004323. OCLC423043.^ Atlas, Syed Farid; Sinha, Vineeta (2017). "Jos Rizal (1861-1896)". Sociological Theory Beyond the Canon. London, UK: Palgrave Macmillan. ISBN978-1-137-41133-4. LCCN2017934880. OCLC966921499.^ a b Conerly, Holmes & Tamang 2021, p.96.^ Glassman, Ronald M. (29 June 2017). "The Importance of City-States in the Evolution of Democratic Political Processes". The Origins of Democracy in Tribes, City-States and Nation-States. Springer. p.1502. doi:10.1007/978-3-319-51695-0_126. ISBN978-3-319-51695-0. LCCN2019746050. OCLC1058216897.^ Lenski & Lenski 1974, p.135.^ a b Lenski & Lenski 1974, p.134.^ Lee, Richard B.; Daly, Richard H. (1999). "Introduction: Foragers & Others". The Cambridge Encyclopedia of Hunters and Gatherers. Cambridge University Press. p.3. ISBN0-521-57109-X. LCCN98038671.^ Lenski & Lenski 1974, p.135.^ a b Lenski & Lenski 1974, p.134.^ Sahlins, Marshall D. (1968). "Discussions, Part II: Notes on the Original Affluent Society". In Lee, Richard B.; DeVore, Irven (eds.). Man the Hunter. Chicago, Illinois: Aldine Publishing Company. pp.8589. LCCN67017603. OCLC490234.^ Sahlins, Marshall D. (1972). "The Original Affluent Society". Stone Age Economics. Chicago, Illinois: Aldine-Atherton, Inc. p.34. ISBN0-202-01008-8. LCCN75169506. OCLC395958. Archived from the original on 1 October 2019. Retrieved 9 January 2024. Reports on hunters and gatherers of the ethnological presentspecifically on those in marginal environmentssuggest a mean of three to five hours per adult worker per day in food production.^ Hill, Kim; Hurtado, A. M.; Walker, R. S. (April 2007). "High adult mortality among Hiwi hunter-gatherers: Implications for human evolution". Journal of Human Evolution. 52 (4): 443454. Bibcode:2007JHumE..52..443H. doi:10.1016/j.jhevol.2006.11.003. eISSN1095-8606. ISSN0047-2484. LCCN72623558. OCLC925940973. PMID17289113.^ Keeley, Lawrence H. (1996). "Crying Havoc: The Question of Causes". War Before Civilization. Oxford University Press. pp.2224, 2627. ISBN978-0-8014-8323-3. JSTOR10.7591/j.ctt1rv61vh. LCCN93009391. OCLC34473682. Archived from the original on 1 June 2021. Retrieved 26 December 2023.^ Prist, Ann-Catrin; Kilan, Sven; Mann, Andreas (8 November 2020). "When does a social norm catch the worm? Disentangling social normative influences on sustainable consumption behaviour" (PDF). Journal of Consumer Behaviour. 20 (3): 635654. doi:10.1002/cb.1890. ISSN1472-0817. LCCN2005206515. OCLC49883566. S2CID228801752. Archived (PDF) from the original on 29 April 2024. Retrieved 10 January 2024.^ Lego, Jeffrey W. (Winter 1997). "Which Norms Matter? Revisiting the "Failure" of Internationalism". International Organization. 51 (1): 3163. doi:10.1162/002081897550294. ISSN0020-8183. JSTOR2703951. LCCN49001752. S2CID154368865.^ Conerly, Holmes & Tamang 2021, p.111.^ a b Conerly, Holmes & Tamang 2021, p.112.^ Ridgeway, Cecilia L. (2001). "Small Group Interaction and Gender". In Smelser, Neil J.; Baltes, Paul B. (eds.). International Encyclopedia of the Social & Behavioral Sciences. Vol.21 (1sted.). Elsevier Science. pp.1418514189. doi:10.1016/B0-08-043076-7/03999-1. ISBN0-08-043076-7. LCCN2001044791. OCLC47869490.^ Alters, Sandra; Schiff, Wendy (2011). Essential Concepts for Healthy Living (Updated 5thed.). Jones & Bartlett Publishers. p.143. ISBN978-0-7637-8975-6. LCCN2009053267. OCLC496282269.^ Fortin, Nicole M. (2005). "Gender Role Attitudes and the Labour-market Outcomes of Women across OECD Countries". Oxford Review of Economic Policy. 21 (3). Oxford University Press: 416438. doi:10.1093/oxrep/gri024. LCCN2008348278. OCLC39193155.^ Gillespie, Susan D. (2000). "Beyond Kinship: An Introduction". In Joyce, Rosemary A.; Gillespie, Susan D. (eds.). Beyond Kinship: Social and Material Reproduction in House Societies. University of Pennsylvania Press. pp.121. ISBN978-0-8122-3547-9. LCCN00021501. OCLC43434760.^ Itao, Kenji; Kaneko, Kunihiko (4 February 2020). "Evolution of kinship structures driven by marriage tie and competition". Proceedings of the National Academy of Sciences of the United States of America. 117 (5): 23782384. Bibcode:2020PNAS..117.2378I. doi:10.1073/pnas.1917716117. PMC7007516. PMID31964846.^ Chandra, Kanchan (2012). "What is Ethnic Identity? A Minimalist Definition". Constructivist Theories of Ethnic Politics. Oxford University Press. pp.6970. ISBN978-0-19-989315-7. LCCN2012006989. OCLC779097212.^ Peoples, James; Bailey, Garrick (2012). Humanity: An Introduction to Cultural Anthropology (9thed.). Wadsworth, Cengage Learning. p.389. ISBN978-1-111-34956-1. LCCN2010948245. OCLC755620202.^ a b c Ferguson, R. Brian (1 September 2018). "War Is Not Part of Human Nature". Scientific American. Archived from the original on 30 January 2021. Retrieved 12 January 2024.^ a b Gmez, Jos Mara; Verd, Miguel; Gonzlez-Megas, Adela; Mndez, Marcos (October 2016). "The phylogenetic roots of human lethal violence". Nature. 538 (7624): 233237. Bibcode:2016Natur.538..233G. doi:10.1038/nature19758. ISSN1476-4687. LCCN2005233250. OCLC47076528. PMID27680701. S2CID4454927.^ a b Pagel, Mark (October 2016). "Animal behaviour: Lethal violence deep in the human lineage" (PDF). Nature. 538 (7624): 180181. Bibcode:2016Natur.538..180P. doi:10.1038/nature19474. ISSN1476-4687. LCCN2005233250. OCLC1476487. PMID27680700. S2CID4459560. Archived (PDF) from the original on 20 May 2022. Retrieved 12 January 2024.Brown, Donald E. (1988). Hierarchy, History, and Human Nature: The Social Origins of Historical Consciousness. University of Arizona Press. ISBN0-8165-1060-1. LCCN88015287. OCLC17954611.Conerly, Tonja; Holmes, Kathleen; Tamang, Asha Lal (2021). Introduction to Sociology (3rded.). Houston, TX: OpenStax. ISBN978-1-711493-98-5. OCLC1269073174. Archived (PDF) from the original on 9 October 2022. Retrieved 9 January 2024.Lenski, Gerhard E.; Lenski, Jean (1974). Human Societies: An Introduction to Macrosociology (2nded.). New York: McGraw-Hill, Inc. ISBN978-0-07-037172-9. LCCN73008956. OCLC650644.Lenski, Gerhard E.; Lenski, Jean (1987). "Forms and Models of Government". In Sekiguchi, Masashi (eds.). Government and Politics. Vol.1. United Kingdom: Eolss Publishers. pp.3048. ISBN978-1-84826-969-9. OCLC938309332.^ Holslag, Jonathan (2018). A Political History of the World: Three Thousand Years of War and Peace. Penguin Books, Limited. pp.2425. ISBN978-0-241-35204-5. LCCN2018487155. OCLC1066747142.^ Christian, David (2004). Maps of Time: An Introduction to Big History. University of California Press. p.284. ISBN978-0-520-24476-4. LCCN2003014088.Where productivity increased and populations grew, farming communities and technologies spread into regions that had been only thinly populated before, thereby laying the foundations for new regions of agrarian civilization.^ "Democracy Index 2022: Frontline democracy and the battle for Ukraine" (PDF). Economist Intelligence Unit. 2023. p.3. Archived (PDF) from the original on 30 March 2023. Retrieved 11 January 2024.^ Eves, Jeanne, ed. (19 September 2018). "International Organization". National Geographic. Archived from the original on 11 December 2023. Retrieved 11 January 2024.^ Mingst, Karen A.; Karns, Margaret P.; Lyon, Alynna J. (2022). "The unitedNations in World Politics". The United Nations in the 21st Century (6thed.). Routledge. pp.120. doi:10.4324/9781003038269-1. ISBN978-1-003-03826-9. LCCN2021042389. OCLC1285420072.^ a b Horan, Richard D.; Bulte, Erwin; Shogren, Jason F. (September 2005). "How trade saved humanity from biological exclusion: an economic theory of Neanderthal extinction". Journal of Economic Behavior & Organization. 58 (1): 129. doi:10.1016/j.jebo.2004.03.009. ISSN0167-2681. LCCN81644042. OCLC6974696.^ Gibbons, John (11 August 2015). "Why did Neanderthals go extinct?". Smithsonian Insider. Archived from the original on 12 November 2020. Retrieved 13 January 2024.^ Goosh, Stephen S.; Stearns, Peter N., eds. (2008). "Beginnings to 1000 BCE". Premodern Travel in World History. Routledge. pp.79. ISBN978-0-415-22940-1. LCCN2007004687. OCLC288225698.^ Henriques, Martha. "How spices changed the ancient world". BBC. Archived from the original on 25 January 2021. Retrieved 13 January 2024.^ Strauss, Ilana E. (26 February 2016). "The Myth of the Barter Economy". The Atlantic. Archived from the original on 15 February 2021. Retrieved 13 January 2024.^ Semenova, Alla (14 April 2011). "Would You Barter with God? Why Holy Debts and Not Profane Markets Created Money". American Journal of Economics and Sociology. 70 (2): 376400. doi:10.1111/j.1536-7150.2011.00779.x. eISSN1536-7150. ISSN0002-9246. LCCN45042294. OCLC1480136.^ Yang, Bin (March 2011). "The Rise and Fall of Cowrie Shells: The Asian Story". Journal of World History. 22 (1). University of Hawaii Press: 140. eISSN1527-8050. ISSN1045-6007. JSTOR23011676. LCCN90640778. OCLC20155374.^ Chown, John F. (1994). A History of Money: From AD 800. Routledge. ISBN0-415-10279-0. LCCN93031293. OCLC28708022.^ Evans, David S. (24 January 2005). "The Growth and Diffusion of Credit Cards in Society". Payment Card Economics Review. 2: 5976. ISSN1946-4983. LCCN2004240987. OCLC54674679. SSRN653382. Archived from the original on 14 January 2024.^ "Why do we need economists and the study of economics?". Federal Reserve Bank of San Francisco. July 2000. Archived from the original on 12 November 2020. Retrieved 13 January 2024.^ Zucman, Gabriel (2019). "Global Wealth Inequality". Annual Review of Economics. 11: 124128. doi:10.1146/annurev-economics-080218-025852. eISSN1941-1391. LCCN2008214322.^ a b Gmez, Jos Mara; Verd, Miguel; Gonzlez-Megas, Adela; Mndez, Marcos (October 2016). "The phylogenetic roots of human lethal violence". Nature. 538 (7624): 233237. Bibcode:2016Natur.538..233G. doi:10.1038/nature19758. ISSN1476-4687. LCCN2005233250. OCLC47076528. PMID27680701. S2CID4454927.^ a b Pagel, Mark (October 2016). "Animal behaviour: Lethal violence deep in the human lineage" (PDF). Nature. 538 (7624): 180181. Bibcode:2016Natur.538..180P. doi:10.1038/nature19474. ISSN1476-4687. LCCN2005233250. OCLC1476487. PMID27680700. S2CID4459560. Archived (PDF) from the original on 20 May 2022. Retrieved 12 January 2024.Brown, Donald E. (1988). Hierarchy, History, and Human Nature: The Social Origins of Historical Consciousness. University of Arizona Press. ISBN0-8165-1060-1. LCCN88015287. OCLC17954611.Conerly, Tonja; Holmes, Kathleen; Tamang, Asha Lal (2021). Introduction to Sociology (3rded.). Houston, TX: OpenStax. ISBN978-1-711493-98-5. OCLC1269073174. Archived (PDF) from the original on 9 October 2022. Retrieved 9 January 2024.Lenski, Gerhard E.; Lenski, Jean (1974). Human Societies: An Introduction to Macrosociology (2nded.). New York: McGraw-Hill, Inc. ISBN978-0-07-037172-9. LCCN73008956. OCLC650644.Lenski, Gerhard E.; Nolan, Patrick (2010). The Agricultural Economy". Human Societies: An Introduction to Macrosociology (11thed.). Oxford University Press, Incorporated. pp.3537. ISBN978-0-19-994602-0.^ Brown 1988, p.112.^ Lenski & Lenski 1974, p.315.^ a b c Conerly, Holmes & Tamang 2021, p.101.^ Nolan & Lenski 2009, p.221.^ Nolan & Lenski 2009, p.208.^ Lenski & Lenski 1974, p.319.^ Lenski & Lenski 1974, p.328.^ Nolan & Lenski 2009.^ Nolan & Lenski 2009, p.205.^ Conerly, Holmes & Tamang 2021, p.102.^ Conerly, Holmes & Tamang 2021, p.102.^ Benjger, James Ralph (1986). The Control Revolution: Technological and Economic Origins of the Information Society. Harvard University Press. pp.2122. ISBN0-674-16986-7. LCCN85031743. OCLC13064782.^ Mattelart, Armand (2003). Histoire de la Socit de l'information. Translated by Taponier, Susan G.; Cohen, James A. SAGE Publications. pp.99158. ISBN0-7619-4948-8. LCCN2002114570. OCLC52391229.^ Lyon, David (2002). "Cyberspace: Beyond the Information Society?". In Armitage, John; Roberts, Joanne (eds.). Living with Cyberspace: Technology & Society in the 21st Century. Continuum. pp.2133. ISBN0-8264-6035-6. LCCN2002071644. OCLC246853965. Archived from the original on 29 April 2024. Retrieved 10 January 2024.^ Phillips, Fred; Yu, Ching-Ying; Hameed, Tahir; El Akhdary, Mahmoud Abdullah (2017). "The knowledge society's origins and current trajectory". International Journal of Innovation Studies. 1 (3): 175191. doi:10.1016/j.ijis.2017.08.001.^ Castelfranchi, Cristiano (December 2007). "Six critical remarks on science and the construction of the knowledge society". Journal of Science Communication. 6 (4). SISSA: C03. doi:10.22323/2.06040303. ISSN1824-2049. OCLC56474936.^ Lapinski, Maria Knight; Rimal, Rajiv N. (May 2005). "An Explication of Social Norms". Communication Theory. 15 (2): 127147. doi:10.1093/ct/15.2.127. ISSN1050-3293. LCCN91660236. OCLC45974452.^ Finnemore, Martha (1996). National Interests in International Society. Cornell University Press. pp.2224, 2627. ISBN978-0-8014-8323-3. JSTOR10.7591/j.ctt1rv61vh. LCCN96019391. OCLC34473682. Archived from the original on 1 June 2021. Retrieved 26 December 2023.^ Prist, Ann-Catrin; Kilan, Sven; Mann, Andreas (8 November 2020). "When does a social norm catch the worm? Disentangling social normative influences on sustainable consumption behaviour" (PDF). Journal of Consumer Behaviour. 20 (3): 635654. doi:10.1002/cb.1890. ISSN1472-0817. LCCN2005206515. OCLC49883566. S2CID228801752. Archived (PDF) from the original on 29 April 2024. Retrieved 10 January 2024.^ Lego, Jeffrey W. (Winter 1997). "Which Norms Matter? Revisiting the "Failure" of Internationalism". International Organization. 51 (1): 3163. doi:10.1162/002081897550294. ISSN0020-8183. JSTOR2703951. LCCN49001752. S2CID154368865.^ Conerly, Holmes & Tamang 2021, p.111.^ a b Conerly, Holmes & Tamang 2021, p.112.^ Ridgeway, Cecilia L. (2001). "Small Group Interaction and Gender". In Smelser, Neil J.; Baltes, Paul B. (eds.). International Encyclopedia of the Social & Behavioral Sciences. Vol.21 (1sted.). Elsevier Science. pp.1418514189. doi:10.1016/B0-08-043076-7/03999-1. ISBN0-08-043076-7. LCCN2001044791. OCLC47869490.^ Alters, Sandra; Schiff, Wendy (2011). Essential Concepts for Healthy Living (Updated 5thed.). Jones & Bartlett Publishers. p.143. ISBN978-0-7637-8975-6. LCCN2009053267. OCLC496282269.^ Fortin, Nicole M. (2005). "Gender Role Attitudes and the Labour-market Outcomes of Women across OECD Countries". Oxford Review of Economic Policy. 21 (3). Oxford University Press: 416438. doi:10.1093/oxrep/gri024. LCCN2008348278. OCLC39193155.^ Gillespie, Susan D. (2000). "Beyond Kinship: An Introduction". In Joyce, Rosemary A.; Gillespie, Susan D. (eds.). Beyond Kinship: Social and Material Reproduction in House Societies. University of Pennsylvania Press. pp.121. ISBN978-0-8122-3547-9. LCCN00021501. OCLC43434760.^ Itao, Kenji; Kaneko, Kunihiko (4 February 2020). "Evolution of kinship structures driven by marriage tie and competition". Proceedings of the National Academy of Sciences of the United States of America. 117 (5): 23782384. Bibcode:2020PNAS..117.2378I. doi:10.1073/pnas.1917716117. PMC7007516. PMID31964846.^ Chandra, Kanchan (15 June 2006). "What Is Ethnic Identity and Does It Matter?". Annual Review of Political Science. 9: 397424. doi:10.1146/annurev.polisci.9.062404.170715. ISSN1094-2939. LCCN98643699. OCLC37047805.^ Cronk, Lee; Leech, Beth L. (20 September 2017). "How Did Humans Get So Good at Politics?". Sapiens Anthropology Magazine. Archived from the original on 7 August 2020. Retrieved 11 January 2024.^ Blackmore, Erin (22 February 2019). "Race and ethnicity: How are they different?". National Geographic. Archived from the original on 22 October 2020. Retrieved 7 January 2024.^ Race, Ethnicity, and Genetics Working Group (October 2005). "The Use of Racial, Ethnic, and Ancestral Categories in Human Genetics Research". American Journal of Human Genetics. 77 (4): 519532. doi:10.1086/491747. PMC1275602. PMID16175499.^ Smith, Anthony D. (1999). Myths and Memories of the Nation. Oxford University Press. p.47. ISBN978-0-19-829534-1. OCLC41641377.^ Banton, Michael (24 January 2007). "Max Weber on 'ethnic communities': a critique". Nations and Nationalism. 13 (1): 1935. doi:10.1111/j.1469-8129.2007.00271.x.^ Smith, Anthony D. (2006). "Ethnicity and Nationalism". In Delanty, Gerard; Kumar, Krishan (eds.). The SAGE Handbook of Nations and Nationalism. London: SAGE Publications. p.171. ISBN1-4129-0101-4. LCCN2005936296. OCLC64555613.^ Harrison, J. Frank (2010). "Forms and Models of Government". In Sekiguchi, Masashi (eds.). Government and Politics. Vol.1. United Kingdom: Eolss Publishers. pp.3048. ISBN978-1-84826-969-9. OCLC938309332.^ Wikipedia's sister projects:Definitions from WiktionaryMedia from CommonsNews from WikinewsQuotations from WikiquoteTexts from WikisourceData from WikidataRetrieved from " of cooperative society by different authors pdf. Definition of society by different authors. Definition of society in sociology by different authors. Definition of society by different scholars. Definition of human rights by different authors pdf.