

**Outline of Sociology**  
**January 2, 2012**

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**Note:** To look up references, see the Consciousness Bibliography, listing 10,000 books and articles, with full journal and author names, available in text and PDF file formats at [http://www.outline-of-knowledge.info/Consciousness\\_Bibliography/index.html](http://www.outline-of-knowledge.info/Consciousness_Bibliography/index.html).

## **SOCI>Sociology**

### **sociology**

Humans and other gregarious mammals can learn social behavior {social behavior, sociology} {sociology}. Social behavior depends more on rewards than punishments. Social interactions depend on affection, authority, collaboration, communication, esteem, exchange, power, and recognition.

### **topics**

Sociology includes anthropology, paleontology, groups, societies, and societal institutions. Sociology studies human societies, human groups, group behaviors, society changes, group relations, social-organization types, education, technology, resources, population, and religion. Sociology studies groups relative to human needs.

### **technology and change**

Technology is the most-important society-change cause. Change rate depends on attitudes toward change, discoveries and inventions, information, population size, contact with other societies, and natural, political, and economic environment changes. As technology advances, population size increases, settlements become more permanent, more goods become available, more services become available, more leisure time is available, and more labor division develops. These factors increase technology. Innovation depends on invention, discovery, existing-thing alteration, cultural diffusion, challenging but not harsh environments, curiosity, needs, self-interest, and boredom.

### **tradition in society**

Society coheres through habits, emotional bonds, conventions, loyalty, and communal feeling {tradition, society}.

## **SOCI>Sociology>Subjects**

### **social studies**

People study societies {social studies}.

### **demography**

People study population statistics {demography}.

### **ethnography**

People study folklore and societies {ethnology} {ethnography}.

## **SOCI>Sociology>Subjects>Anthropology**

### **anthropology**

People can study people's biological origins and variations {physical anthropology}. People can study preliterate or semi-literate human societies {anthropology}| {social anthropology} {cultural anthropology}.

### **totem**

Tribes can have sacred animals {totem}.

## **SOCI>Sociology>Subjects>Anthropology>Magic**

### **contagion in magic**

Magic can involve contact {contagion, magic}.

### **envouement**

Magic can involve harming people by harming images or objects belonging to people {envouement}.

### **homeopathy**

Magic can involve the idea that like produces like {homeopathy}.

**sympathetic magic**

Magic can involve objects similar to magic objects {sympathetic magic}.

**SOCI>Sociology>Con Game****Ponzi scheme**

Charles Ponzi [1920] sold postal reply coupons for arbitrage {Ponzi scheme}, mostly to Italian immigrants. However, coupon supply was small, so money came from new buyers paying previous buyers {pyramid scheme}.

**pigeon drop**

Person 1 begins talking to Person 2. Person 3 shows the two something valuable and offers to split it among them.

Person 1 says Person 3 should first try to find owner. Person 3 gives the valuable to Person 1, who secretly exchanges it with identical but worthless object or envelope {pigeon drop}.

Person 3 says that the two should give him something valuable, so they will not run off with the valuable. The two give money or something to Person 3, who leaves.

Person 1 gives the worthless stuff to Person 2 to hold while Person 1 goes to look for Person 3.

Now Person 2 is alone, having lost money or something, and the others are far away before Person 2 can call police.

**SOCI>Sociology>Culture****culture**

Communities have histories, actions, objects, ideas, sentiments, customs, beliefs, skills, and morals {culture, society}.

**factors**

Language, technology, social organization, and ideology are main parameters. Culture can depend on ethnicity, class, sex, age, region, and/or occupation. Culture can have subcultures based on ethnicity, class, sex, age, region, or occupation.

**values**

Cultures have dominant ideals {cultural value}. Cultures provide ideal and pragmatic morals and accepted behaviors.

**properties**

All cultures have kinship patterns, group membership, communication, social dominance, ownership, property rights, social roles, and rituals.

**change**

Physical-environment changes, new technologies, and contacts with other cultures change norms. Cultural changes can cause new inventions, wars, or recessions.

**culture lag**

Different culture parts adjust to newness at different rates {culture lag}.

**cultural trait**

Human social attributes {cultural trait} have different values in different cultures. Culture traits can associate into larger groups {trait complex}, such as language, clothing, gestures, and etiquette. An important trait complex is time and space, such as time importance, free-time uses, environment relations, acting on time, and acceptable distances between two people in social interactions.

**mass culture**

Mass communication has caused similar culture {mass culture} over large geographic areas.

**acculturation**

People learn how to function in cultures {acculturation}.

**ethnocentrism**

People can identify strongly with their culture and downgrade other cultures {ethnocentrism}.

**regionalism**

Different regions have different customs, attitudes, speech patterns, and wealth {regionalism}.

### **mind reasoning theory**

Mind logically evaluates problems based on social norms. It does not use truth or validity. It especially uses social-dominance hierarchies. It uses social rank and allowed, prohibited, and possible actions to get what one wants anyway by working with others' beliefs and behaviors {mind reasoning theory} {theory of mind reasoning}. Aggression and sexual behavior are social behaviors. Showing emotion is for social behavior.

### **pets**

Many people keep dogs, cats, rabbits, gerbils, hamsters, birds, farm animals, or reptiles {pets} in or near their houses for protection, companionship, mice and rat catching, play, or to give and receive affection. Pets are similar to small children but typically require less responsibility, time, money, and space. Pets can irritate neighbors by barking or meowing, defecating, fighting, destroying property, and trespassing. Pets can irritate their owners by disobeying or destroying property. Pets can make homes dirtier and more crowded.

### **cannibalism**

Eating people {cannibalism} happened prehistorically. Ritual cannibalism and dietary cannibalism happened until current times. Cannibalism can involve group members or people outside group.

### **SOCI>Sociology>Culture>Age**

#### **majority of people**

Society has norms for what people can do over legal age {majority, people}.

#### **minority of people**

Society has norms for what people can do under legal age {minority, people}.

### **SOCI>Sociology>Culture>Norms**

#### **norm of culture**

Cultures have rules {norm, society} | {social norm} {normative order} {moral norm} that specify proper and improper behavior in interactions with others. Groups have written or unwritten rules of expected and desirable behavior. Norms can interrelate {culture pattern}. Norms can become laws.

#### **reinforcement**

Rewards and punishments reinforce norms.

#### **norms**

Norms include success, achievement, materialism, change, progress, reasoning, open and outgoing personality, order, equal justice, equal opportunity, human equality, individualism, privacy, ownership, practicality, personal power, personal responsibility, and coexistence.

#### **folkway**

Norms {folkway} can be weak and have few rewards and punishments.

#### **mores**

Norms can be important and have strong rewards and punishments {mores}, but are not laws.

#### **sentiments**

Society has norms {sentiments} for social values, patriotism, and feelings for others.

### **SOCI>Sociology>Culture>Norms>Rules**

#### **double standard**

Societies can have different roles for men and women {double standard}.

#### **gentleman's agreement**

Societies can have unwritten rules {gentleman's agreement}.

## **SOCI>Sociology>Culture>Norms>Deviation**

### **conformity**

People tend not to violate norms {conformity}|. People often believe same things and behave the same as their group.

### **deviation**

In groups, few people violate norms {deviation}|.

## **SOCI>Sociology>Culture>Manners**

### **manners**

Habits govern individual behavior {manners}| in social situations. Manners are about doing right thing at right time in right place. Manners associate with propriety, urbanity, harmony, and pleasantness. Manners can be about neatness, respect, obedience, and submission. Perhaps, neatness habits resulted from need for hygiene. Greeting rules depend on society rank. Higher animals have aspects of manners.

### **urbanity**

Educated-citizen behaviors are courteous, elegant, and charming {urbanity}|.

## **SOCI>Sociology>Family**

### **family in sociology**

Groups {family} can have involuntary membership. Parents have legal power. Age differences are large. First socialization influence is parents, who care for children and establish parent and child roles. Socialization by family typically results in people {inner-directed person} who have strong consciences, have principles, control others through guilt, have moralistic politics, and have production economies. Socialization by family typically teaches children how to stay clean, control body functions, control temper and anger, explore and be curious safely, and stop noisy, destructive, and untidy behaviors.

### **aspects**

Family and private life include marriage, driving, school, money, job, closeness to people, and death.

### **family relations**

Families are main intimate and lasting personal relations. Identification and dominance are likely in families. Families teach interpersonal relations.

### **roles**

Married people have three role types: companion, partner, and mother or father.

### **descent in family**

Family descent {descent, family} {bloodline} can be through males {patrilineal descent}, through females {matrilineal descent}, or through both {bilineal descent}|.

### **kinship coefficient**

Kinship relationships are basic to society and have relationship coefficients {inbreeding coefficient} {kinship coefficient} {coefficient of kinship} {relationship coefficient} {coefficient of relationship}|.

### **locality in family**

Families can live {locality, family} with husband parents {patrilocal}, with wife parents {matrilocal}, or separately {neolocal}|.

### **rite of passage**

Ceremonies {passage rite} {rite of passage}| can be for entering adolescence and puberty.

## **SOCI>Sociology>Family>Size**

### **nuclear family**

Families {nuclear family}| {conjugal family} can have husband, wife, and dependent children.

**extended family**

Families {extended family} {consanguinal family} can be nuclear family and other relatives.

**SOCI>Sociology>Family>Economic**

**bureaucratic family**

Families {bureaucratic family} can emphasize accommodation, emotional expression, and other-directedness. They use reasoning, encouragement, and permissiveness.

**entrepreneurial family**

Families {entrepreneurial family} can emphasize self-reliance, competition, rational thought, rational action, self-control, and activeness. They use punishments, rewards, and commands.

**SOCI>Sociology>Family>Parent**

**matriarchal family**

Mothers can be dominant {matriarchal family}.

**patriarchal family**

Fathers can be dominant in family {patriarchal family}.

**SOCI>Sociology>Family>Gender**

**monogamy**

Families can have one man and one woman {monogamy}|.

**polyandry**

Families can have more than one man {polyandry}.

**polygyny**

Families can have more than one woman {polygyny}|.

**polygamy**

Families can have more than one wife or husband {polygamy}|.

**SOCI>Sociology>Sociological Group**

**group in sociology**

People live in groups {group, sociology} {social group} and have social relationships. Social groups have from two people to crowds.

**social**

People are social. They interact with others in groups and derive satisfaction from groups. They have social interactions and behavior patterns. They have social skills that develop through interactions with others. They belong to social categories and describe others by social category.

**social: order**

Groups maintain structure {social order}.

**social: differentiation**

Groups have different roles to cause social differentiation. Industrialization and urbanization increase social differentiation.

**roles**

Social positions have behavior patterns, roles associated with duties and privileges. Group-member interactions involve power, status, prestige, influence, decisions, and leadership. Roles can interact to make complementary roles. Roles can interfere with each other, causing role conflict. Roles encourage specialization, interdependence, social control, continuity, and learning.

**purposes**

Groups assemble for specific functions. Groups create shared worlds, which allow information and feeling exchanges. Groups create identifications. Groups share norms. Groups perform common tasks.

**risk**

Groups take bigger and earlier risks than individuals, because responsibility is diffuse and fear of failure is less.

**communication**

More group communication makes efficiency less and happiness more. Communication expresses beliefs, goals, intentions, or emotions to audiences that are to understand messages and recognize speaker intentions. Information is commands and requests and transmits through acceptable channels.

**communication: non-verbal**

Non-verbal communication includes eye contact, laughing, and touching. Speaking emotional tone, open or closed arm and leg positions, interpersonal distance, crossed arms or legs, and pupil size reflect feelings.

**competition**

Groups can compete to reach same objectives. Competing groups can conflict and try to destroy each other. Conflict tends to make groups tight-knit. Interacting groups can have rivalry and compete to reach same objectives, based on competition rules. Rivalry tends to polarize groups, such as political parties. Independent groups can resolve differences by accommodation.

**cooperation**

Groups can have joint activities. Cooperation typically benefits weak groups more. Groups can integrate to share communication, dependencies, responsibilities, and attitudes. Groups can assimilate.

**centralization**

As groups evolve, power concentrates in largest associations and governments {centralization}|. Centralization opposes social differentiation.

**human ecology**

Environments {human ecology} can affect people's behavior. Just as in ecology, different human populations succeed each other, populations become segregated, and competition and cooperation patterns arise.

**practice**

Communities, associations, and institutions typically have strongly established behavior patterns {practice, behavior}. Practices regulate and eliminate internal conflicts. They preserve social order and prevent destruction from outside forces. They promote behavior patterns that define the group.

**sociogram**

Groups have informal personal interactions, which reflect friendships and indicate subgroups {sociogram}|.

**specialization**

People can do one work type {specialization}| {division of labor}. Groups tend to have more job specialization. Industrialization and urbanization increase labor division.

**SOCI>Sociology>Sociological Group>Communication****interactional approach**

Communication between two people is responses to earlier messages {interactional approach}. Messages based on similar assumptions and expectations provide negative feedback about previous messages, and so keep relationship stable.

**vicious circle in groups**

Messages based on different expectations provide positive feedback and cause instability, as messages increase differences {vicious circle, group}. Relationships that become unstable, or become stable in bad ways, can become better only by changing both people's behavior.

**negotiation**

If people need something from each other, communication between parties {negotiation, communication}| can result in agreement. Parties want to reach agreement.

**target and minimum**

Parties have target settlement points and minimum sticking points. Parties try to find opponent targets and limits, while concealing own.

**threats and concessions**

Negotiation often involves coercive threats. Negotiations always involve concessions. Often extreme demands {blue sky bargaining} precede concessions.

**reciprocity**

Bargaining requires expecting trust and good faith {reciprocity norm} {norm of reciprocity}. Behaviors reciprocate. If reciprocity norm is true, agreement is satisfactory to both parties. Ability to imagine oneself in role of other and to act chosen part facilitates negotiation.

**time**

The longer negotiations go on, the more pressure builds for agreement. Final bargaining session {decision-making crisis} has trade-off of remaining issues.

**tactics**

In negotiations, what one side gains, other loses. Negotiating tactics minimize cost to one's side and maximize cost to opponent, while claiming opposite. Negotiating also involves explaining gains and losses to people represented by negotiators. Third parties aid negotiations by de-emphasizing losses and emphasizing gains.

**formal negotiation**

Formal negotiations involve two teams and are public. Having audiences makes teams want to appear dominant and causes aggressive behavior.

**formal negotiation: team**

Compared to one negotiator, negotiating teams overvalue conduct, devalue opposing team, polarize positions, distort and restrict communication between teams, and result in less divergent and creative solutions.

**opinion**

Issue judgments {opinion}, based on social communications, depend on groups to which people belong and their influence. Opinions depend on issue interest level.

**poll of opinion**

Voting and public opinion polls {poll} do not show opinion strength, meaning, or relation to other opinions.

**receiver-based communication**

To coordinate behavior, people in groups can inform others of what they know and want to do {receiver-based communication}.

**SOCI>Sociology>Sociological Group>Communication>Propaganda****propaganda in group**

People can express one-sided opinions or values {propaganda, group}, to reach immediate goals or influence public opinion. For example, people can raise anxiety about safety and security, such as suggesting hidden enemies or dangers. They can gain attention by emphasizing negative aspects.

**bandwagon propaganda**

Stage public demonstrations or cite poll numbers to claim wide support {bandwagon}.

**card stacking**

Connect one-sided opinions with positive emotional values, such as similar accepted opinions {card stacking}.

**character assassination propaganda**

Make unfounded accusations about people {character assassination}.

**front**

Use someone or something else {front, propaganda} to state true goal, to conceal actual group.

**glittering generality**

Connect one-sided opinions with positive emotional values, such as accepted generalities {glittering generality}.

**just plain folks**

Connect one-sided opinions with positive emotional values, such as popular beliefs {just plain folks}|.

**testimonial**

Have prestigious people state one-sided opinions or state that the opinions are good {testimonial}|.

**value transfer**

Connect one-sided opinions with positive emotional values {value transfer}| {transfer of value}, such as glittering generality, card stacking, or just plain folks.

**SOCI>Sociology>Sociological Group>Psychology****group psychology**

Groups have psychology {group psychology}.

**attraction**

Attractiveness can depend on group power, influence, likeability, status, prestige, authority, leader personality, prestige, or goals.

**basic personality**

Most group members have similar personality traits {basic personality} {modal personality} {social character} {representative personality}.

**biological need**

Humans have biological needs, which individuals try to satisfy using as few resources as possible. Sociocultural systems help people satisfy needs and cause new needs.

**anomie**

People can lack rules for social conduct and group beliefs, can have no available groups, can feel isolation, cannot be happy, or cannot meet their needs {anomie}|.

**conformism**

People tend to think and behave as their peers do {conformism}|. Conformism can differentiate groups and can cause people to work for the group, rather than themselves.

**dependency**

People need other people to survive and be happy {dependency}|. Dependency is basic to cooperation and social control.

**identification in sociology**

People feel and understand others' emotions {identification with others}|.

**morale**

Belief in goals, confidence in leaders, and willingness to work together {morale}| contribute to group influence.

**sanction**

Groups can have strong rewards and punishments {sanction}|.

**SOCI>Sociology>Sociological Group>Kinds****group types in sociology**

Groups can be bands, tribes, chiefdoms, and states {group types}.

Bands have 15 to 80 people, have kinship relations, are nomads, act by consensus, have no laws, and own land communally.

Tribes have hundreds of people, are kinship clans, live in villages, act by consensus, have few leaders, have no laws, and own land communally.

Chiefdoms have thousands of people, have different social classes, live in one or more villages, have top-down hereditary offices, have no laws, can pay tribute to others, hold land feudally, and have luxuries.

States have more than 50,000 people, live in villages and cities, have top-down bureaucracies, have laws, collect taxes, have private land, and have luxuries.

### **community as group**

Groups {community, group} can depend on geographic area. Individuals typically feel that they belong, share interests, and define themselves in terms of community. Important events for people typically happen in communities.

### **kinship group**

Groups can be about family and marriage relationships {kinship}|.

### **public group**

Groups can be public {public} or private. Public groups affect all society members.

## **SOCI>Sociology>Sociological Group>Kinds>Formal**

### **formal group**

Groups {formal group} can try to attain official written goals at minimal cost, through rationality and discipline. Formal groups have subgroups to perform functions. People have one work type. Administration coordinates and makes policy. Bureaucracies have power and authority hierarchies and delegate functions from higher levels to lower levels. Rules and regulations govern roles, work, and pay.

### **institution**

Formal groups {institution} can be structural community parts. Formal group is institution if it is highly formal, is stable, is long term, includes cultural values, and has social composition {base group}. Social groupings make institutions such as family, club, library, museum, town hall, and market. They make classes, cultures, unions, parties, communities, and nations. They can depend on race, gender, or language. They can be about activity or shared feeling.

## **SOCI>Sociology>Sociological Group>Kinds>Order**

### **primary group**

Groups can depend on satisfaction and security gained from interactions and relations {primary relation} between two people {primary group}|. For people in primary groups, nothing is more important. Primary groups feature non-verbal communication between members. Primary groups are family and cliques.

### **peer group**

Children know people of same age and status {peer group}|. After family, next socialization influence is child's playgroup. Peer groups teach obedience to abstract rules, test adult limits, and transmit adult values. For peer-group socialization, people {other-directed person} have social skills, are sensitive to others, control others through anxiety, have pragmatic politics, and have consumption economies.

### **clique**

After peer group, next socialization influence is adolescent group {clique}|. Cliques teach getting along with others, cooperating, being sociable, and conforming.

### **secondary group**

Secondary groups {secondary group} are geographical communities, cultural communities, associations, movements, and mobs.

### **social movement**

Ideological, unified, active, and idealistic groups {social movement} work for goals or ideas, which originate from injustice or inequality.

### **collective behavior**

Unstructured social situations {collective behavior}| involve crowds, riots, protests, revolutions, revivals, fads, rumors, public opinion, social movements, panics, bank runs, crazes, esprit de corps, parties, and ceremonies. People share common mood or emotional state, such as cause, hostility, self-sacrifice, or danger. Collective behavior is

emotional, is personal, has shifting loyalties, is power-oriented, and relates to broader-society conflicts and changes. Unstructured social situations feature high stimulation, high suggestibility, low discipline, and anonymity, which encourage unconventional behavior. Collective behavior allows individual decisions that old values do not control.

### **SOCI>Sociology>Sociological Group>Kinds>Special**

#### **encounter group**

Groups can emphasize personal growth and communication {encounter group}, as in Carl Rogers's client-centered therapy.

#### **sensitivity group**

Groups {sensitivity group} can organize to produce change by promoting interpersonal awareness.

#### **sodality**

Devotional or charitable societies {sodality} are for lay people.

#### **training group**

Groups {training group} (T-group) can address issues of organization leadership, authority, and change dynamics.

### **SOCI>Sociology>City**

#### **city**

Large towns {city, sociology} have higher population density, more cultural events, and more information.

#### **formation**

Modern cities arise as agricultural productivity rises, businesses make large factories, large markets form for goods and services, and population increases. Villages and towns become cities. Work becomes more specialized. Religion and priests gain more power. Land management and irrigation begin, and fertility rites end. Political leaders arise. Armies, militias, and police forces form. Bureaucracy develops. Commodity markets start. Food surpluses allow some people not to farm. Some people accumulate wealth.

#### **people**

City people tend to conceal feelings, stay in control in social situations, be realistic, follow their self-interest, be indifferent, be socially reserved, and be conscious of time.

#### **megalopolis**

Cities can grow to meet each other and make large urban regions {megalopolis}|.

#### **urban renewal**

Eliminating or renovating deteriorated buildings {urban renewal} can dislocate people, shift rents, disrupt neighborhoods, increase crowding, and decrease safety.

### **SOCI>Sociology>City>Part**

#### **slum**

Cities can have poor residential areas {slum}.

#### **suburb**

Cities can have areas {suburb}| around them with residences but no factories.

### **SOCI>Sociology>City>Growth**

#### **concentric zone theory**

Cities can grow in rings. Center is for business, with circles of light manufacturers, homes, residences, heavy manufacturers, and suburbs {concentric zone theory}.

#### **multiple-nuclei theory**

Cities can grow from several centers, determined by needs, communication, and geography {multiple-nuclei theory}.

**sector theory**

Cities can grow outward on radii that follow transportation lines {sector theory}.

**SOCI>Sociology>Minority****integration of minority**

Minority groups can integrate into society {integration, society} {assimilation, society}. Minority or immigrant groups assimilate faster if they value education, obtain employment in many industries, own small businesses, have small numbers, keep successful members in group, and have light-colored skin.

**segregation of minority**

Other groups can keep minority groups separate from them {segregation, society}. Physical separation can be by law {de jure segregation, minority} or by neighborhood {de facto segregation, minority}.

**apartheid**

Physical separation {apartheid} of minorities can be by law {de jure segregation, apartheid} or by neighborhood {de facto segregation, apartheid}.

**SOCI>Sociology>Population****population in sociology**

Large well-defined groups {population, society} have characteristic average values. Populations have numbers of people in categories.

**census**

Societies regularly enumerate population-member characteristics {census}. Census counting uses geographic areas {census tract}.

**demographic transition**

Populations can change to new characteristic distributions {demographic transition}. For example, primitive societies can experience population growth as better public health lowers death rate, and later experience population decline as birth rate falls when need and time for children wanes.

**SOCI>Sociology>Population>Statistics****population statistics**

Populations have properties {population statistics}. Populations have number of people at age ranges, shown in population pyramid.

**life expectancy**

Populations have average age at death {life expectancy}.

**population density society**

Populations have number of people per square area {population density, society}.

**sex ratio in population**

Populations have ratio of males to females {sex ratio, population}.

**SOCI>Sociology>Population>Statistics>Death****chance of survival**

If survival chance {chance of survival} {survival chance} at an age is half, half of population born in year reach that age.

**infant mortality rate**

Populations have death rates of children 0 to 1 year old per number of people {infant mortality rate}.

**maternal mortality rate**

Populations have death rates from giving birth {maternal mortality rate}.

**morbidity**

Populations have incidence of disease per 100,000 people {morbidity}.

**mortality**

Populations have death rates {mortality}.

**neonatal mortality rate**

Populations have deaths of children 0 to 1 month old {neonatal mortality rate}.

**SOCI>Sociology>Population>Statistics>Birth**

**fecundity**

Populations have potential birth rates {fecundity}. Greater numbers of eggs and sperm released or better mating methods can increase fecundity.

**fertility**

Populations have birth rates {fertility}.

**fertility ratio**

Number of children under age, per woman aged 15 to 44, times 1000 {fertility ratio} is greatest for farmers, lowest for city, and greater for lower classes.

**growth rate**

Populations increase at annual rates {growth rate}.

**SOCI>Sociology>Society**

**society**

Human groups {society, sociology} can have complex social behaviors and organizations.

**levels**

Societies are groups intermediate between families and states. Society levels are band, tribe, chiefdom, and state.

**purposes**

Societies try to ensure efficient interactions among members and meet member economic and psychological needs.

**purposes: food**

Societies produce and gather food.

**purposes: security**

Societies provide defense and safety. Societies have governments.

**culture**

Societies have language and culture, which affect all behaviors. Culture includes rituals and religions. Societies teach customs. Societies have religious beliefs, games, leisure time activities, and property laws.

**groups**

Societies have territoriality, tribalism, cliques, or subgroups. Societies have dominance of some members over others. Societies have social classes.

**groups: families**

Societies typically have nuclear families, with sexual and parent-child bonding. They have marriage practices, kinship systems, codes, and alliances, with kin selection. Families serve many roles in society, mostly in raising children. Families socialize children, discipline children, transmit culture to children, provide first status level to children, and provide security in outside social relations. Families also increase social controls and increase population, through pride in children and desire to continue family line.

**groups: families and norms**

Societies affect families by setting norms. Norms for children involve children number, children sex ratio, parent and children roles, and family-behavior rules. There are norms for household organization and location. There are norms for romantic love, motherhood, and sexual behavior. Ritual norms are marriage ceremonies, birth rites, and rites at entering adolescence and puberty.

#### **roles**

Societies require individuals to have many roles and compete to shift roles. Societies teach roles.

#### **interactions: conflicts**

Societies have conflicts and behaviors that vary with age and sex. Societies balance conflicting motivations or behaviors, such as aggression versus passivity, competition versus cooperation, selfishness versus altruism, and immediate need satisfaction versus delayed satisfaction for future rewards.

#### **interactions: cooperation**

Societies have cooperation, sharing, bartering, and reciprocal altruism. They use deception and hypocrisy only at moderate level. Societies have continual interaction and interdependence among members.

#### **changes**

Societies have cyclic changes, such as business cycles, seasonal cycles, and political cycles of democracy vs. aristocracy. Societies can evolve to use more energy and information and/or toward more diversity. Primitive societies have no definite patterns of transition to modern societies.

#### **changes: extinction**

Societies can become extinct by military defeat, disease, absorption into larger or more powerful and attractive cultures, and major innovations.

#### **traits**

Human-society traits include age-grading, athletic sports, body adornment, bonding behaviors, calendar, cleanliness training, community organization, cooking, cooperative behavior, cosmology, courtship, dancing, decorative art, divination, dream interpretation, education, eschatology, ethics, ethnobotany, etiquette, faith healing, family feasting, fire making, folklore, food taboos, funeral rites, games, gestures, gift giving, government, greetings, hairstyles, hospitality, housing, hygiene, incest taboos, inheritance rules, jokes, kin groups, kinship nomenclature, labor division, language, law, luck, magic, marriage, mealtimes, medicine, obstetrics, parent-child bonding, penal sanctions, personal names, population policy, post-natal care, pregnancy customs, property rights, spirit propitiation, puberty customs, religious rituals, residence rules, sexual bonding, sexual restrictions, soul concept, status differences, surgery, superstitions, tool making, trade, visiting, weaving, and weather control.

#### **apes**

Ape societies have 10 to 100 animals, long childhoods, parental care, and play.

#### **ideal society**

Individuals become more important, protected from harm, educated, and cared for by others. Individuals have more-various life experiences and more tolerance. Successful societies appear to require several subgroups, varied goals and means, many institutions, balance between centralized planning and freedom, and many experiments.

#### **theory**

People can study human societies using structural-functional approaches to relate organizations, institutions, and customs. People can study human societies using ecological-evolutionary approaches to find environments, adaptations, and evolution. Evolutionary approaches can explain change and conflict as evolving symbol systems that represent culture. Perhaps, strong or smart leaders control events {great-man theory}. Racial theories attribute societal characteristics to supposed racial attributes. Geographical and climatic theories attribute societal characteristics to territory climate or resources.

### **SOCI>Sociology>Society>Socialization**

#### **socialization**

People can acquire cultural values, aspirations, attitudes, roles, social skills, disciplines, concern for others, concern for consequences, concern for relations to others, and social organization {socialization}|.

#### **purposes**

Socialization continues society. It fits people into society. It provides values. It orders social interactions and roles. It satisfies need for others. It creates concept of self. It pushes people to have self-discipline, independence, and maturity. It helps people feel and understand emotions. It presents people with ideal of self. It teaches habits and customs. It continues ideology. It improves efficiency and economy. It provides satisfaction to individuals. It satisfies desire for competence. It makes infancy better. It enhances value of old age. It favors large social systems.

#### **people**

People do not have instincts to control behavior. People have individual drives that conflict with other people's drives. Infants depend on adults, and development and maturation takes a long time. To adapt to society, children need to know what to do and not to do.

### **groups**

Socialization depends on cliques, schools, and work. Schools transmit personal ideals. Work teaches attitudes about time and space and provides job specialization.

### **resocialization**

People can have rapid social-value changes {resocialization}. Resocialization can use brainwashing processes. Prisoner rehabilitation and religious conversions have resocialization. It requires complete control of individual by group, eliminating individual status or roles, downgrading previous values, encouraging self-criticism, having strong rewards and punishments, being in peer group, having personal interactions with group members, and relating old values to new values.

### **tradition-directed person**

If socialization is in tribes or villages, people {tradition-directed person} have traditions and mores, control others by sharing, do not engage in politics, and have subsistence economy.

## **SOCI>Sociology>Society>Social Organization**

### **social organization**

People have group relations and behaviors {social organization}.

### **factors**

Major social-organization determinants are birth rate, death rate, equilibrium population size, gene-flow rates, and kinship relations.

### **levels**

Social-organization levels are interpersonal, including roles and social interactions; group, including group characteristics, interpersonal-relation initiation and preservation, and group relations; and social order, including community attitudes, behaviors, and conflicts.

### **social functions**

Social functions are communication, production, distribution, military defense, medicine, member replacement, and social control. Communication uses common language. Communication, production, distribution, and defense require special technologies. Social organization and control depend on labor division and social stratification. These depend on individual statuses and roles and society's culture or ideology. Social control involves rules, values, beliefs, rewards, and punishments.

### **rational coordination**

Plans for reaching complex common purposes {rational coordination} are basis for social organization. Rational coordination typically has many workers that do repetitive jobs. Factories produce goods with organized workers along assembly lines. Factories make many similar things by mass production. Organizations have general rules, job specialization, and impersonal relations between people.

### **bureaucracy**

Governments depend on rational coordination {bureaucracy}. Bureaucracies typically require professional managers. They have few interactions between bureaucratic levels. They have low personal satisfaction and low personal initiative.

## **SOCI>Sociology>Society>Social Class**

### **strata**

Societies have classes {strata}.

### **types**

Social classes can depend on others' opinions {reputational strata}, on people's feelings {subjective strata}, or on occupation, power, income, or education {objective strata}.

### **occupation**

Occupation is typically the best social-class indicator, because occupational status holds throughout society, across all other social-class types. The six main social classes by occupation are upper-upper high-wealth aristocrats; lower-upper high-salary professionals and managers; upper-middle civic leaders, business leaders, and professionals; lower-middle small businesspersons and white-collar workers; upper-lower semiskilled laborers and service workers; and lower-lower unskilled laborers and unemployed people.

### **social stratification**

Upper, middle, and lower social levels {social stratification}| {social class} {social category} {stratum} exist. Social classes differ in status level, accepted learning environment, income, wealth, and moral principles. Old-and-new-member, expert-and-novice, occupation, wealth, possession, and intelligence differences cause social classes. Groups have attributes based on wealth, education, and income.

### **attitude**

Lower classes typically judge others based on money. Middle classes typically judge others based on money and morality. Upper classes typically judge others based on ancestry and life style. Individuals learn behaviors of others in same class.

### **status**

Social position and rank {status} {social status} can be bases for social organizations {status system}. Social status can depend on ancestry, race, sex, and skin color {ascribed status} or income, job, residence, education, religion, and politics {achieved status}. Caste systems have rigid hereditary classes. Aristocracies have defined social classes. Hereditary kingdoms depend on status and titles.

### **mobility**

People want to move to higher social class {upward mobility} {mobility, society}, which is most often done by marriage. People typically move up in social class over generations {generational mobility}. People of same social status can move between situses {horizontal mobility}. People of same situs can move between strata {vertical mobility}. People can move between jobs {career mobility}. Education increases social mobility.

## **SOCI>Sociology>Society>Kinds**

### **hunter-gatherer society**

Hunters and gatherers {hunter-gatherer}| were nomadic, with some horticulture. Hunter-gatherer was the only society type before -10000.

### **hunting**

Wood spears began [-33000]. Later, people used spear throwers. Later, they used bows and arrows. In hunter society, sharing kills with community members was common. Sharing reduced future risks to individuals.

### **life**

Birth and death rates were high. Average life span was 20, but people lived to 35 to 40 years old if they lived past first year. Abortion and infanticide were common. Ill and old died when community moved.

### **tribes**

Common language, culture, and name caused hunter-society informal associations. Tribes resulted from social fission.

### **villages**

Hunters and gatherers had 40 people in villages.

### **classes**

Hunting societies did not have a strong class system. Rulers had little power. Hunter societies had one headman, who was the best hunter, one shaman, and artisans. These positions were part time. Office of headman was hereditary in more than half of groups. Shamans healed, blessed hunts, protected against evil spirits, and punished enemies. War was rare.

### **law**

Laws were few, with little private property. In hunter society, if people suffered injury, they and/or relatives took blood revenge. Punishment by community included loss of respect, ostracism, and banishment for serious offense. If people violated rituals, communities relied on supernatural to punish offender.

### **slaves**

Hunters rarely had slaves.

### **kinship**

Economic organization depended on nuclear and extended families, unless hunting and gathering were communal. Kinship patterns were important. Extended families helped people in hard times. Headman had two or three wives. People could divorce. Kinship was through males: brothers or father and his married sons. Exogamy with neighboring tribes opened more territory for migration and so increased food.

#### **gender**

Hunting, making weapons, making tools, politics, religion, and art were male activities. Collecting and preparing vegetables and caring for children were female activities. Hunter societies had respect for old people, people with supernatural powers, people with skill in war, people with skill in hunting, kindness, generosity, good temper, and speaking ability. Only males received respect.

#### **games**

Hunters probably had few games.

#### **religion**

Hunters did not have one God but did have a main god. Religions were myths about world and man creation. Religion, magic, aesthetic reasons, and entertainment inspired art.

#### **familistic society**

Tribes and farms {familistic society} depend on kinship.

#### **tribe**

Tribes {tribe, society} have different evolution rates, customs, and change rates. Folk customs depend on ancient traditions.

#### **caste system**

Communities can have rigid hereditary classes {caste system} with different statuses. Classes {caste} have roles. Social interactions are typically traditional and regular. Stable environments can form caste societies. If environments change, specialized caste societies continue.

#### **maritime society**

Societies {maritime society}, typically on islands, emphasized trade and commerce. Maritime societies fished and had many boats. Maritime societies began -2000. Maritime societies were usually small republics. Merchants were more work oriented than other ruling groups, and they started more innovations.

#### **fishing society**

Societies {fishing society} fished, were nomadic, and had simple horticulture. Fishing societies began 12000 years ago. They had no metal, no metal-working, small wood boats, few houses, no weaving, no pottery, and no leather.

#### **villages**

Fishers had 60 people in villages.

#### **classes**

Fishing societies did not have a strong class system. Rulers had little power, and wars were few.

#### **slaves**

Fishing societies often had slaves.

#### **law**

Private property was minimal. Laws were few.

#### **gender**

Fishing, making weapons, making tools, politics, religion, and art were male activities. Collecting and preparing vegetables and caring for children were female activities.

#### **games**

Fishers probably had few games.

#### **religion**

Fishers did not have one God but had a main god.

#### **herding society**

Societies {herding society} tended sheep, ox, or goats. Advanced herding societies had horses or camels. Herding societies began 10,000 years ago. Advanced herding societies appeared 3500 years ago. Herding societies worked metal, worked leather, wove, had no pottery, had no boats, had no houses, and changed into conquerors.

#### **villages**

Herders had 60 people in communities and up to 2000 in villages.

**classes**

Herding societies did not have a strong class system. Rulers had some power. War was intermittent.

**law**

Private property and laws existed.

**slaves**

Herders often had slaves.

**gender**

Herding, making weapons, making tools, politics, religion, and art were male activities. Collecting and preparing vegetables and caring for children were female activities.

**games**

Herders had games of physical skill.

**religion**

Herding societies usually believed in one active God.

**horticultural society**

Societies {horticultural society} cultivated plants. Simple ones used no plow and no iron and had no metallurgy. Horticultural societies began 9000 years ago. In simple horticultural societies, root crops grew around village. Villages did not link families or businesses, but they had trade and crafts.

Metal use began 6000 years ago. Horticultural societies usually did leather work and pottery, used seals, knew glazing, knew fermentation, and started orchards. Starting in late Neolithic times, horticultural societies had cattle, pigs, and ornaments.

**villages**

Villages had 100 to 300 people in communities and up to 6000 in villages. At first, villages had no defenses or walls, because wars were few.

**classes**

Positions were headman, chief, or shaman. Status depended on position, military skill, age, speaking ability, kin, and wealth. Strong class system was in advanced horticultural societies. Rulers had some power. War was intermittent. Advanced horticultural societies developed feudalism with two classes. One had warriors, priests, and nobles.

Warriors ruled society. Central authority developed, with administration and judges. Leaders favored their extended family and retained men with no family to serve them. King's brothers often revolted.

Priests controlled planting and harvest times. Only priests were literate and kept records.

Nobility was typically hereditary. The largest families became more powerful, as they accumulated wealth by taking most agricultural surplus, grew in number of men and retainers, had more children through polygyny, allied with or conquered lesser families, and learned ways to avoid revolts, feuds, and revenge.

**law**

Laws and private property existed.

**war**

Land became scarcer as groups grew and impinged on each other. War increased and led to war trophies, war poets, war singers, warrior cults, and ceremonial cannibalism. Confederations for defense began.

**slaves**

Simple horticulturists rarely had slaves. Advanced horticulturists often had slaves.

**kinship**

Kinship patterns were often through mother's relatives, because women cultivated. Kinship protected people from enemies, provided power for revenge, and organized economy.

**gender**

Men took several wives. Men had little to do, because women performed cultivation. Making weapons, making tools, politics, religion, and art were male activities. Collecting and preparing vegetables and caring for children were female activities.

**games**

Horticulturists had games of physical skill.

**religion**

Simple horticulturists did not have one God but had a main god. Advanced horticulturists usually believed in one god, who was not active in human life.

**agrarian society**

Societies {agrarian society} {agricultural society} cultivated plants, had metallurgy, and used plows. Agrarian societies had houses, pottery, leather, and weaving. Simple agricultural societies began 5000 years ago. Advanced agrarian societies appeared 3000 years ago.

#### **grains**

Agrarian societies grew cereal grains and typically had agricultural surpluses. Food increase allowed more people to live and allowed some people not to have to farm.

#### **exchange**

Agrarian societies first developed means of exchange. Wheat in Egypt and barley in Mesopotamia were the first means of exchange, because grains are preservable. Later, exchange used metal bars and coins. Means of exchange led to merchant class.

#### **writing**

Writing developed to keep economic records. Cuneiform writing used 600 to 1000 characters. Only nobles and rich learned how to write.

#### **cities**

Cities formed. Communities and villages had 3000 to 10000 people. Some cities had over 100,000 people by 2500 years ago.

#### **classes**

Advanced agrarian societies developed classes, from dichotomies between peasants and rulers, people in cities and villages, and literate and illiterate people. Urban people, literate people, and rulers merged into a superior class, with respect for war, skill, and information but contempt for physical labor. Rulers had strong power.

#### **army**

Advanced agrarian societies developed professional armies, with up to 5000 men, starting 4500 years ago. Military caste began. Armies sometimes used mercenaries. Kings controlled armies, who also acted as police. War was common.

#### **bureaucracy**

In advanced agrarian societies, king's household and retained officials and scribes formed a bureaucracy. Formal legal systems developed. There were many laws. Private property was a major concept.

#### **slaves**

Agrarian societies often had slaves.

#### **games**

Agrarian societies had games of chance, and later, games of strategy.

#### **gender**

Getting money, making weapons, making tools, politics, religion, and art were male activities. Collecting and preparing vegetables and caring for children were female activities. In agrarian societies, men cultivated because they had the physical strength needed to plow. After harvest, men waged war.

#### **kinship**

In agrarian societies, kinship was through males.

#### **religion**

Religion was central to agrarian societies. Agrarian peoples believed in active gods. Gods created people to serve them, so they could have leisure to perform their activities. Humans were to supply gods with food, drink, and shelter. Priests mediated with gods, whom people can anger and who can cause ruin. In Egypt, pharaoh was god, but, in Mesopotamia, king was under god. Thus, religion motivated people to have and set aside surpluses, and governments imposed taxes to take part. Religion helped rulers get more surplus goods, to build things and to make war. Magic was part of religion.

#### **fealty**

Personal commitments {fealty} between leader and follower, such as barons and vassals, can be bases for social organization. Medieval feudalism and fiefdoms depended on fealty.

#### **medieval society**

Hereditary king and ruling class, 2% of people, controlled half or more total wealth and income {medieval society}.

#### **economy**

Economies depended on ruler desires, in a command economy. Power and government helped gain wealth. People bought and sold government and religious offices. Kings were private owners of whole state {proprietary theory of state}.

#### **politics**

Rules of succession to kingship were clear, but frequent internal struggles happened.

### **church**

Catholic Church owned 30% of European land. Clergy was a separate class, usually literate and well off.

### **cities**

Cities were mostly political, religious, or commercial centers, not industrial centers. 1% to 10% of people lived in cities. In cities, trade and industry were 5% of ruler incomes.

Merchants mixed with ruling class and supplied them luxury goods. Merchants became wealthy. Families owned businesses. Artisans, 3% to 5% of people, had shops of 4 to 10 people that lived and worked there. Guilds began, but merchants, not artisans, controlled them.

Cities contained many servants. Thieves, beggars, prostitutes, injured, and unemployed were also in cities.

### **life**

Sanitation was poor. Life expectancy was 20 to 25 years. Prevalent attitudes among people were fatalism and belief in magic.

### **primogeniture**

Family wealth passed to first-born son at father's death. Primogeniture was necessary to keep family wealth and land large and powerful.

### **peasants**

Peasants and people in cities were often too poor to marry. More than half of peasant production went to rulers, mainly through taxes, but also from rents, interest, tithes, and profits. Peasants typically had house, cooking utensils, no beds, stools, table, and chest. Peasants ate bread, cheese, and soup. Peasants had high birth rate, causing surplus labor. Plague, crop failure, war, and famine happened often and reduced number of peasants. Peasants received cruel treatment from rulers. Ruling family owned land and ruled peasants.

### **change: exploration**

Exploration brought gold to Europe and caused inflation. Inflation favored merchant class and reduced hereditary-holding value. Inflation also caused agricultural revolution, as technology and money changed farming. In England, enclosure acts between 1750 and 1800 encouraged large farms.

### **change: Protestant Reformation**

Protestant Reformation emphasized individualism, work, frugality, honesty, and rationalism, as opposed to magic or traditionalism. It legitimized profit. City, merchant, artisan, and economy growth influenced Reformation.

### **hereditary kingdom**

Kingdoms {hereditary kingdom} inherit through family line and depend on status.

### **industrializing society**

Industrializing societies {industrializing society} began when agriculture still dominated industry but used new energy sources besides wood, horses, people, water, and wind.

### **industrial society**

Industrial societies {industrial society} began before 1800.

### **life**

In industrialized countries, productivity rose faster than birth rate. Birth rate typically declined compared to agrarian societies. Death rate decreased faster than birth rate decreased.

Children had different treatment. Education was good. Attitudes were more egalitarian.

### **cities**

By 1800, 50 cities had populations over 100,000. Industrialized countries established communication systems. Cooperatives, labor unions, and professional associations formed. Managers, administrators, and specialists began. Local subcultures were typically submerged. Social-change rate increased. Industrialized countries often retained agrarian values.

### **cities: corporations**

Industrialized countries had corporations. Corporations developed from joint stock companies in England [1550]. In England, corporations got limited liability [1800].

### **politics**

Industrialized countries had large political parties, based on pragmatic goals, ideology, ethnic group, religion, or nationalistic aspirations. Industrialized countries had political conflicts, especially between classes. Political stability is greater if industry level is higher, government controls military, many associations exist, people have vested interests, and middle class is large. Governments tended to be large.

Democracy was the ideal. Some groups favored innovation, and some groups favored tradition.

**war**

War depended on new technology.

**kinship**

Kinship was not important.

**religion**

Religion became less important.

**SOCI>Sociology>Theories**

**civilization**

Nomads and barbaric cultures emphasize animals and ornamental designs. Civilizations {civilization} emphasize people. Civilization often begins with war and culture mixing, which spreads new ideas. Vitality, confidence, belief, and wealth characterize these beginnings. Creativity, stability, permanence, continuity with past, consciousness of future, internationalism, justice, beauty, spiritualism, morality, reason, and balance follow. Then feelings and ideas exhaust, and despair and staleness begin. At end, people fear war, disease, crime, outside dominance, radical change, and supernatural.

**atomism in sociology**

Perhaps, human characteristics do not depend on society {atomism, sociology}. Alternatively, human characteristics depend on society {non-atomism}.

**SOCI>Sociology>Theories>Spread**

**autochthonous theory**

Cultures develop along similar lines, but independently of others {autochthonous theory}.

**diffusional theory**

Culture spreads from one place {diffusional theory}.

**SOCI>Sociology>Theories>Intentions**

**holism in sociology**

Perhaps, culture has high-level effects {holism, sociology} on intentions through language, tradition, and other mental ideas {methodological holism}.

**individualism in sociology**

Perhaps, society has no effects on people's intentions, because societies are only aggregates of individuals {individualism, sociology}.

**SOCI>Sociology>History**

**William H. Whyte [Whyte, William H.]**

sociologist

USA

1956

Organization Man [1956]

He lived 1917 to 1999.

**SOCI>Sociology>History>Anthropology**

**Edward Burnett Tylor [Tylor, Edward Burnett]**

anthropologist

England

1861 to 1881

Anahuac or Anahuac Civilization of Mexico [1861: Mexica was last Anahuac civilization, 1325 to 1521];  
Researches into the Early History of Mankind and the Development of Civilization [1865]; Primitive Culture [1871];  
Anthropology [1881]

He lived 1832 to 1917, studied folklore and societies {ethnology, Tylor} {ethnography, Tylor}, and founded social anthropology. All humans have same mind type.

Religion is superstition and belief in spiritual beings or persons {animism, Tylor}. People see difference between living and death, sleep, or trance and have dreams and visions of people and other living things, so they think everything has a living soul, which can be independent of body.

Evil spirits can enter bodies. One spirit can become supreme. Magic and myth require narrative with rational associations. Rational culture improves over time, but ancient superstitions still survive.

### **Wilhelm Mannhardt [Mannhardt, Wilhelm]**

anthropologist  
Berlin, Germany  
1868 to 1877

Spirits of the Corn [1868]; Tree-Worship of the Germans [1875]; Ancient Worship of Forest and Field [1877]  
He lived 1831 to 1880 and studied customs and mythology.

### **Lewis Henry Morgan [Morgan, Lewis Henry]**

anthropologist  
USA  
1877  
Ancient Society [1877]  
He lived 1818 to 1881 and studied society types.

### **Adolf Bastian [Bastian, Adolf]**

anthropologist/ethnologist  
Germany  
1881 to 1887

History of Ethnology [1881]; Perceived World under Differences of Folk Thought [1887]

He lived 1826 to 1905. Everyone has same brain physiology {psychic unity of mankind} and has same elementary ideas {Elementargedanken}, so people differ only in culture and history. Societies develop from simple to complex according to laws {genetic principle}, and societies have collective representations and folk ideas. Studying collective representations and folk ideas from many cultures can reveal elementary ideas.

### **Franz Boas [Boas, Franz]**

anthropologist/linguist  
Germany/USA  
1887 to 1940

Principles of Ethnological Classification [1887]; On Alternating Sounds [1889]; Anthropology [1907: essay]; Mind of Primitive Man [1910 and 1938]; Growth of Children, 1896 to 1904 [1911]; Culture and Race [1913]; Methods of Ethnology [1920: essay]; Primitive Art [1927]; Anthropology and Modern Life [1928 to 1938]; General Anthropology [1938: editor]; Race, Language, and Culture [1940]

He lived 1858 to 1942 and studied Pacific-Northwest native societies [1910]. He studied perception and sensation, such as not hearing spoken sounds {sound blindness} and seeing color categories, and believed that contexts determined them.

### **James George Frazer [Frazer, James George]**

anthropologist  
Scotland  
1890 to 1922

Golden Bough [1890 to 1915, abridged 1922]; Totemism and Exogamy [1910]; Folklore in the Old Testament [1918]

He lived 1854 to 1941 and studied myths and comparative religions.

Primitive people first believe in magic through similarity and in magic through contact. Magician has social power and is often tribal chief. Later, people replace magic with spirits and so have animistic religion, in which they pray to or

propitiate beings. Kings arise, who are priests, have priests, or are gods themselves. Rituals and social behaviors follow from beliefs.

Primitive thought links to magic. Magic can involve homeopathy, contagion, sympathetic magic, taboos, sorcery, charms, voodoo dolls, and envoiement. Magic can involve showing gods what people want.

Primitive thought involved customs and institutions. Sacred marriages and orgiastic festivals encouraged fecundity, fertility, and more crops. The saturnalia festival was period of anarchy each year, held in Rome and elsewhere. Ceremonies for fertility, solar year, harvest, and king's death used fire, because the king represented the people, not like a priest or magician.

Primitive thought involved souls. Bodies also have souls, which can leave body and return, through body openings. Shadows and reflections can be souls. Souls can occupy portraits. Death is not real, because soul is separate.

Science later replaces religion.

### **Bronislaw Malinowski [Malinowski, Bronislaw]**

anthropologist

Poland/England

1920 to 1940

Sex and Repression in Savage Society [1927]

He lived 1884 to 1942 and studied South Pacific Trobriand Islanders [1920 to 1940]. He studied functional anthropology, oedipal complex as child's resenting father dominance, and phallic communion.

### **Lucien Lévy-Bruhl [Lévy-Bruhl, Lucien]**

philosopher/anthropologist

Paris, France

1922 to 1926

Primitive Mentality [1922]; How Natives Think [1926]

He lived 1857 to 1939. Primitive mentality is imaginative and emotional {prelogical society}, comes from cultural collective representations, and mixes with objects {law of participation} {mystical participation}. Modern mentality is logical, comes from experience, and is separate from objects. Both forms are appropriate.

### **Margaret Mead [Mead, Margaret]**

anthropologist

USA

1928 to 1935

Coming of Age in Samoa [1928]; Sex and Temperament in Three Primitive Societies [1935]

She lived 1901 to 1978.

### **Ruth Fulton Benedict [Benedict, Ruth Fulton]**

anthropologist

USA

1934

Patterns of Culture [1934]

She lived 1887 to 1948 and studied cultural relativism, northwest USA Indians, and southwest USA Indians.

### **Edward Evan Evans-Pritchard [Evans-Pritchard, Edward Evan]**

anthropologist

England

1937 to 1981

Witchcraft, Magic, and Oracles among the Azande [1937]; Nuer: A Description of the Modes of Livelihood and Political Institutions of a Nilotic People [1940]; Sanusi of Cyrenaica [1949]; Kinship and Marriage among the Nuer [1951]; Social Anthropology [1951]; Nuer Religion [1956]; Essays in Social Anthropology [1962]; Theories of Primitive Religion [1965]; History of Anthropological Thought [1981]

He lived 1902 to 1973, studied African peoples, and criticized grandiose theories.

All peoples use symbols, analogy, and metaphor. Society's rituals and beliefs explain many society aspects. Supernatural powers {spirits, Evans-Pritchard} form hierarchies and families.

People have souls, and ghosts can leave bodies and return. Souls are not spirits.

People can believe that all ills are their fault, and they must atone. Sacrifice is to atone to a god for transgression and is typically private. Public sacrifices are for weddings and funerals.

**Marcel Mauss [Mauss, Marcel]**

anthropologist

France

1950

Techniques of the Body [1950]

He lived 1872 to 1950 and wrote that culture affects body posture, balance, kinesthesia, and movements {habitus}.

**Irving Hallowell [Hallowell, Irving]**

anthropologist

USA

1955

Culture and Experience [1955]

He lived 1892 to 1974. Social non-sensory symbols of meaning, values, emotions, and motivations affect perception {behavioral environment}.

**Clifford Geertz [Geertz, Clifford]**

anthropologist

USA

1960 to 1988

Religion of Java [1960]; Agricultural Involution [1963]; Peddlers and Princes [1963]; Social History of an Indonesian Town [1965]; Islam Observed [1968]; Interpretation of Cultures [1973]; Meaning and Order in Moroccan Society [1980: with Hildred Geertz and Lawrence Rosen]; Local Knowledge: Further Essays in Interpretive Anthropology [1983]; Works and Lives [1988]

He lived 1926 to 2006 and studied Java and Bali peoples. He advocated trying to interpret culture, rather than just explaining behaviors.

People live in systems of meaning {culture, Geertz}, in which actions have intention and significance, and people have knowledge and attitudes. Action meaning is public and observable.

Ideas, attitudes, and purposes lead to religion. Religion is cultural system, societal symbol system about the way world is and should be {world-view}, which builds feelings, values, and goals {ethos, sociology}. It explains evil, suffering, death, and universe. Rituals blend world-view and ethos. Participating puts people in touch with highest reality.

**Colin M. Turnbull [Turnbull, Colin M.]**

anthropologist

England

1961

Forest People [1961]

He lived 1924 to 1994 and studied African pygmy peoples.

**Elman Service [Service, Elman]**

anthropologist

USA

1962 to 1975

Primitive Social Organization [1962]; Origins of the State and Civilization [1975]

He lived 1915 to 1996. Societies are bands, tribes, chiefdoms, and states.

**Victor Turner [Turner, Victor]**

anthropologist

USA

1969 to 1986

Ritual Process [1969]; From Ritual to Theater [1982]; Anthropology of Experience [1986: with E. M. Bruner]

He lived 1920 to 1983 and studied rituals. Rituals have symbols are conventions, refer to many things, cause actions. They are about morals and norms. Human physiology provides another source of symbols, emotions, and motivations.

Both interlink to make person. People must find structural system from experience units {Erlebnis} and event sequence {Erleben} through the basic perception, memories, emotions, meanings, values, and knowing.

**Earl W. Count [Count, Earl W.]**

anthropologist  
USA  
1973  
Being and Becoming Human [1973]  
Species have adaptations {biogram} of ancestors {anlage}.

**Pierre Bourdieu [Bourdieu, Pierre]**

anthropologist  
France  
1977 to 1990  
Outline of a theory of practice [1977]; Logic of practice [1990]  
He lived 1930 to 2002 and studied how culture and society affect behavior, perception, emotion, and motivation {theory of practice}.

**Roy D'Andrade [D'Andrade, Roy]**

anthropologist  
USA  
1981 to 1995  
Development of Cognitive Anthropology [1995]  
He studied how children develop ideas from implicit learning by observation, participation, modeling, and trial and error. He also noted that human physiology constrains culture.

**Napoleon Chagnon [Chagnon, Napoleon]**

anthropologist  
USA  
1992  
Yanomamö: The Fierce People [1992: about Amazon tribe]  
He lived 1938 to ?.

**SOCI>Sociology>History>Archaeology**

**Christian Jurgenson Thomsen [Thomsen, Christian Jurgenson]**

archaeologist  
Denmark  
1820 to 1830  
He lived 1788 to 1865 and assigned Stone Age, Bronze Age, and Iron Age eras. Gold jewelry {bracteates} [500 to 700] has Norse motifs.

**Numa Denys Fustel de Coulanges [Coulanges, Numa Denys Fustel de]**

archaeologist  
Paris, France  
1864  
Ancient City [1864]  
He lived 1830 to 1889 and studied Greek and Roman morals, traditions, and religion in city-states.

**Heinrich Schliemann [Schliemann, Heinrich]**

archaeologist  
Germany/Troy, Asia Minor  
1872 to 1876  
He lived 1822 to 1890 and excavated Troy [1872 to 1873] and Mycenae [1876]. He found gold at Troy [1874]. He discovered gold jewelry from -1550 at Mycenae [1876].

**Charles Leonard Wooley [Wooley, Charles Leonard]**

archaeologist

USA

1930 to 1953

Digging Up the Past [1930]; Ur of the Chaldees [1938]; Spadework: Adventures in Archaeology [1953]

He lived 1880 to 1960 and discovered Ur.

**Grahame Clark [Clark, Grahame]**

archaeologist

England

1965

Prehistoric Societies [1965: with Stuart Piggott]

He lived 1907 to 1995.

**Stuart Piggott [Piggott, Stuart]**

archaeologist

Scotland

1965

Ancient Europe [1965]; Prehistoric Societies [1965: with Grahame Clark]

He lived 1910 to 1996.

**SOCI>Sociology>History>Complexity Theory**

**Ludwig van Bertalanffy [Bertalanffy, Ludwig van]**

sociologist

Germany

1928 to 1968

Modern Theories of Development [1928]; General System Theory [1968]

He lived 1901 to 1972 and invented a systems theory {general systems theory}. All fields of study have structural similarities {isomorphism, Bertalanffy}.

**Claude Lévi-Strauss [Lévi-Strauss, Claude]**

sociologist/anthropologist

France

1949 to 1983

Elementary Structures of Kinship [1949]; Tristes Tropiques [1955]; Mythologiques [1964 to 1971: including The Raw and the Cooked, From Honey to Ashes, The Origin of Table Manners, and The Naked Man]; Structural Anthropology [1958]; Le Pensée Sauvage or The Savage Mind [1962]; Le Cru et le Cuit or The Raw and the Cooked [1964]; View from Afar [1983]

He lived 1908 to 2009. Systems have arrangements of rules, institutions, and environments {structuralism, sociology} and have models. All cultures share solutions to human conflicts that have structural similarities. Myths from different cultures share structures. Belief systems, cultures, communications, and languages have semantic and syntactic structures.

**SOCI>Sociology>History>Education**

**Bernard Berelson [Berelson, Bernard]**

sociologist

USA

1944 to 1960

People's Choice [1944: with Paul Lazarsfeld and Hazel Gaudet]; Graduate Education in the United States [1960]

He lived 1912 to 1979.

**Earl C. Kelley [Kelley, Earl C.]**

sociologist

USA

1947 to 1962

Education for What is Real [1947]; Workshop Way of Learning [1951]; In Defense of Youth [1962]

**Daniel Bell [Bell, Daniel]**

sociologist

USA

1955

Reforming of General Education [1955]

He lived 1919 to ? and studied anthropology.

**Kenneth Boulding [Boulding, Kenneth]**

sociologist

USA

1956

Image: Knowledge in Life and Society [1956]

He lived 1910 to 1993 and studied education.

**Paul Goodman [Goodman, Paul]**

sociologist

USA

1960

Growing Up Absurd [1960]

He lived 1911 to 1972.

**James B. Conant [Conant, James B.]**

sociologist

USA

1961 to 1967

Slums and Suburbs [1961]; Comprehensive High School [1967]

He lived 1893 to 1978 and studied comprehensive high schools.

**Nevitt Sanford [Sanford, Nevitt]**

sociologist

USA

1962 to 1967

American College [1962]; Where Colleges Fail [1967]

He lived 1909 to 1995.

**John Holt [Holt, John]**

sociologist

USA

1964

How Children Fail [1964]

He lived 1923 to ?.

**Herbert Kohl [Kohl, Herbert]**

sociologist

USA

1965 to 1976

Open Classroom [1965]; 36 Children [1967]; On Teaching [1976]

He lived 1935 to ?.

**Jonathan Kozol [Kozol, Jonathan]**

sociologist

USA

1967

Death at an Early Age [1967]  
He lived 1936 to ? and studied education.

**George Leonard [Leonard, George]**

sociologist  
USA  
1968  
Education and Ecstasy [1968]

**Charles Muscatine [Muscatine, Charles]**

sociologist  
USA  
1968  
Future of the University as an Idea [1968]

**Neil Postman [Postman, Neil]**

sociologist  
USA  
1969  
Teaching as a Subversive Activity [1969: with Weingartner]  
He lived 1931 to 2003 and studied education.

**Charles Weingartner [Weingartner, Charles]**

sociologist  
USA  
1969  
Teaching as a Subversive Activity [1969: with Postman]  
He studied education.

**Jeffrey Schrank [Schrank, Jeffrey]**

sociologist  
USA  
1972  
Teaching Human Beings [1972]

**Robert Coles [Coles, Robert]**

sociologist  
USA  
1972 to 1997  
Children of Crisis [1972 to 1978]; Moral Intelligence of Children [1997]  
He studied education.

**SOCI>Sociology>History>Human Varieties**

**James Mark Baldwin [Baldwin, James Mark]**

sociologist  
USA  
1895 to 1896  
Mental Development in the Child and the Race [1895]; Consciousness and Evolution [1896]  
He lived 1861 to 1934. People behave in different ways in the presence of others {social facilitation}. People can acquire knowledge and build it into structure by adding more knowledge {genetic epistemology}.  
Children learn to differentiate knower and known, in both themselves and others, and to reintegrate such knowledge. Infants do not differentiate between subjects and objects or self and others {dualism}. They learn by observation and imitation to see other behavior {projective behavior}, then do it and feel it {subjective behavior}, and then infer it in others {ejective behavior}. Consciousness structure develops by this process until about age 13.

**Robert E. Park [Park, Robert E.]**

sociologist

USA

1913 to 1952

Negro home life and standards of living [1913]; Introduction to the Science of Sociology [1921: with Ernest W. Burgess]; City [1925: with Ernest W. Burgess]; Race and Culture [1950]; Human Communities [1952]

He lived 1864 to 1944 and helped start Chicago School of Sociology.

**George Peter Murdock [Murdock, George Peter]**

sociologist

USA

1937 to 1962

Cross-Cultural Survey [1937]; Social Structure [1949]; Human Relations Area Files [1949: including the Outline of Cultural Materials and used for World Ethnographic Sample and the Ethnographic Atlas]; Ethnology [1962: journal]

He lived 1897 to 1985 and studied comparative culture.

**Herbert Blumer [Blumer, Herbert]**

sociologist

Chicago, Illinois

1937 to 1969

Race Prejudice as a Sense of Group Position [1958]; Symbolic Interaction: An Approach to Human Communication [1937 and 1969]

He lived 1900 to 1987. He created symbolic interactionism [1937], with Everett C. Hughes at University of Chicago {Second Chicago School}. Their predecessors were W. I. Thomas and Robert Park {First Chicago School}.

**Carleton S. Coon [Coon, Carleton S.]**

sociologist

USA

1939 to 1962

Races of Europe [1939]; Origin of Races [1962]

He lived 1904 to 1981.

**Henri Tajfel [Tajfel, Henri]**

sociologist

Poland/USA

1969 to 1982

Cognitive Aspects of Prejudice [1969]; Human Groups and Social Categories [1981]; Theory of Social Categorization [1982]

He lived 1919 to 1982.

**SOCI>Sociology>History>Polling**

**George Gallup [Gallup, George]**

sociologist

USA

1940

Pulse of Democracy [1940: with Saul Rae]

He lived 1901 to 1984 and started polling.

**Louis Harris [Harris, Louis]**

sociologist

USA

1952

He studied polling.

## **SOCI>Sociology>History>Religion**

### **Ernest Renan [Renan, Ernest]**

historian

Paris, France

1863 to 1881

History of the Origins of Christianity [1863 to 1881: seven volumes]

He lived 1823 to 1892 and studied Judaism and Christianity.

### **Friedrich Max Muller [Muller, Friedrich Max]**

linguist/anthropologist

Germany/England

1872 to 1893

Lectures on the Science of Religion [1872]; Lectures on the Origin and Growth of Religion [1878]; Natural Religion [1881]; Physical Religion [1890]; Anthropological Religion [1892]; Theosophy or Psychological Religion [1893]

He lived 1823 to 1900. Religion began as nature worship and personified natural forces. As Hindu, Greek, and Roman Aryan languages changed, storytelling {mythology, Muller} began.

### **William Robertson Smith [Smith, William Robertson]**

historian

Scotland

1890

Lectures on the Religion of the Semites [1890]

He lived 1846 to 1894. Tribe kinship groups had sacred totem animals. Marriages were between groups.

### **Rudolf Otto [Otto, Rudolf]**

theologian

Germany

1917

Idea of the Holy [1917]

He lived 1869 to 1937. People can have experience of the holy, which is wholly other, beautiful, powerful, and mysterious.

### **Mircea Eliade [Eliade, Mircea]**

anthropologist

Romania/France

1936 to 1981

Yoga [1936]; Patterns in Comparative Religion [1949: symbols in religion]; Myth of the Eternal Return [1949: religious ideas about time and history]; Shamanism [1951]; Images and Symbols [1952]; Myths, Dreams, and Mysteries [1957]; Sacred and the Profane [1957]; Two and the One [1962]; Journal III [1970 to 1978]; Ordeal by Labyrinth [1978]; Autobiography [1981]

He lived 1907 to 1986, studied folk religion {archaic religion}, and compared religious behavior, symbols, and feelings.

Religion is about the sacred. The sacred has unity and is living, sexual or energetic, redemptive or regenerative, clean, and permanent. The sky, sun, moon, water, stones, Earth, trees, ancestors, heroes, and gods can be sacred. The sacred is powerful, awesome, beautiful, and mysterious.

People intuit the sacred and want to be part of it or return to it. People have religious feelings about the sacred and religious experiences of transcendence. Performing sacraments affects person's beliefs and feelings. Religions use symbols, symbol systems, and myths to refer to the sacred.

People want to end history and start over {eternal return myth} {myth of eternal return}, so life will have meaning. Judaic prophets proclaimed that life was trials, punishments, and blessings from God and so was meaningful.

Modern society removes the sacred from history and nature.

### **Joseph Campbell [Campbell, Joseph]**

anthropologist

USA

1959 to 1987

Masks of God [1959 to 1968: four volumes]; Hero With a Thousand Faces [1948]; Myths to Live by [1972]; Power of Myth [1987: with Bill Moyers]

He lived 1904 to 1987.

## **SOCI>Sociology>History>Sociological Theory**

### **Ferdinand Tonnies [Tonnies, Ferdinand]**

sociologist

Germany

1887

Community and Society [1887]

He lived 1855 to 1936. Human will depends on either instinctive force {essential will} or reasoned purpose or goal {arbitrary will}. Communities {Gemeinschaft}, such as cities and states, can depend on essential will, to gain essential needs. Societies {Gesellschaft}, such as families and neighborhoods, can form to reach goals.

### **Émile Durkheim [Durkheim, Émile]**

sociologist

Paris, France

1893 to 1917

Division of Labor in Society [1893]; Rules of Sociological Method [1895]; Suicide: a Study in Sociology [1897]; Primitive Classification [1903]; Elementary Forms of Religious Life [1912]; Professional Ethics and Civic Morals [1917]

He lived 1858 to 1917.

Suicide happens in individuals dissociated from their groups {anomie, Durkheim}, who lose social rules or have social-rule conflicts. Social cohesion minimizes suicide risk {social cohesion theory}, but communities do not always have values and beliefs adequate to current social problems.

Societies have behavior norms. Social institutions and relations, such as language, law, customs, values, traditions, inventions, family, religion, and work, shape individual behavior and beliefs.

Religion and morals are main society parts, and all change together.

Religion is about the sacred, not magic, supernatural, or spirits. Community shares the sacred. Taboos separate sacred from profane, by special places and days.

However, primitive peoples do separate natural and supernatural, and some do not have sacred things.

Totem is sacred, has totem symbol, and represents clan. Clans have larger groups {phratry, Durkheim}, and their totems have groups. All things in life have categories, and categories have totems, so all things link to form unity. Totemism is thus the first religion.

People feel power in totem {totemic principle}. The power is mana in Melanesia, manitou in North America, orenda, or wakan. The power is not spirit or person. Soul is part of totemic principle and is conscience. Sacrifices are to share in power.

Social events and ceremonies concentrate on totem but actually unify clan in shared excitement and joy. Rituals reinforce idea of community. Rituals can be about death {piacular ritual} and allow society to heal.

Ancestor worship is about past souls and clans and leads to the idea of gods, which are for and about tribes, not clans. Tribes often have supreme god.

Societies have principles not derivable from biology or psychology. Society is a collective of norms and is more than sum of individual effects.

### **Gabriel Tarde [Tarde, Gabriel]**

sociologist

Paris, France

1898 to 1904

Social Laws [1898]; Outline of Sociology [1904]

He lived 1843 to 1904.

### **Charles Horton Cooley [Cooley, Charles Horton]**

sociologist

USA

1902 to 1927

Human Nature and the Social Order [1902]; Social Organization [1909]; Social Process [1918]; Life and the Student [1927]

He lived 1864 to 1929 and studied primary groups and how self relates to groups.

**Max Weber [Weber, Max]**

sociologist

Germany

1905 to 1914

Protestant Ethic and the Spirit of Capitalism [1905]; Theory of Social and Economic Organizations [1912]; Economy and Society [1914]

He lived 1864 to 1920. Social norms reflect meanings in human actions. Social actions reflect ethics, not economics.

**Ethics**

Ethics depends on responsibility. People want to have higher status.

**Politics**

Stabilizing factors for society are group traditions, common laws, constitutional law, and absolute value standard. Real or supposed personal qualities, such as sanctity, courage, heroism, character, savior, wisdom, and insight are destabilizing factors. Primitive societies have traditional religion, and societies that had crisis have rationalized religion. Protestant ethics underlie capitalism. Authority types are traditional, charismatic, and bureaucratic-rational-legal. Authority is attitude or norm. Authority does not necessarily have power to cause behavior in others. Legitimate power depends on tradition, person's charisma, or law and reason.

**William Graham Sumner [Sumner, William Graham]**

sociologist

USA

1907 to 1910

Science of Society [1910: with Albert G. Keller, published in 1927]; Folkways [1907]

He lived 1840 to 1910 and studied customs and mores.

**Edward Alsworth Ross [Ross, Edward Alsworth]**

sociologist

USA

1907 to 1919

Sin and Society: An Analysis of Latter-Day Iniquity [1907]; Social Psychology: An outline and source book [1919]

He lived 1866 to 1951.

**George Herbert Mead [Mead, George Herbert]**

sociologist

USA

1920 to 1931

Mind, Self, and Society [1934]

He lived 1863 to 1931 and was of Chicago School. He developed symbolic interactionism. People and things have several roles and functions simultaneously in society {sociality} [Mead, 1934].

**Walter Lippman [Lippman, Walter]**

sociologist/essayist/journalist

USA

1922 to 1947

Public Opinion [1922]; Cold War [1947]

He lived 1889 to 1974.

**Ellsworth Faris [Faris, Ellsworth]**

sociologist

USA

1925 to 1937

Psychology of Human Society [1925]; Nature of Human Nature, and Other Essays in Social Psychology [1937]

He lived 1874 to 1953.

**Gordon Childe [Childe, Gordon]**

sociologist

England

1936

Man Makes Himself [1936]

He lived 1892 to 1957 and studied technological stages and social stages.

**Ralph Linton [Linton, Ralph]**

sociologist

USA

1936

Study of Man [1936]

He lived 1893 to 1953.

**C. Wright Mills [Mills, C. Wright]**

sociologist

USA

1939 to 1956

Language, Logic and Culture [1939]; Power Elite [1956]

He lived 1916 to 1962.

**Everett C. Hughes [Hughes, Everett C.]**

sociologist

Chicago, Illinois

1942 to 1971

Study of Institutions [1942]; Sociological Eye [1971]

He lived 1897 to 1983 and created symbolic interactionism [1937], with Herbert Blumer at University of Chicago (Second Chicago School), and their predecessors W. I. Thomas and Robert Park (First Chicago School).

**Gunnar Myrdal [Myrdal, Gunnar]**

sociologist

Sweden/USA

1944

American Dilemma [1944]

He lived 1898 to 1987.

**Ernest Burgess [Burgess, Ernest]**

sociologist

USA

1945

Family From Institution to Companionship [1945: with Harvey J. Locke]

He lived 1911 to 2000.

**Manford H. Kuhn [Kuhn, Manford H.]**

sociologist

Iowa

1946 to 1963

Major Trends in Symbolic Interaction Theory in the Past Twenty-five Years [1963]

He lived ? to 1963, emphasized symbolic interactionism at Iowa School [1946 to 1973], and developed Twenty Statements Test (TST).

**Leslie White [White, Leslie]**

sociologist

USA

1949  
Science of Culture [1949]  
He lived 1900 to 1975.

**Max Lerner [Lerner, Max]**

sociologist  
USA  
1950 to 1990  
Unfinished Country [1950]; America as a Civilization [1957]; Wrestling with the Angel [1990]  
He lived 1902 to 1992.

**Eric Hoffer [Hoffer, Eric]**

sociologist  
USA  
1951 to 1963  
True Believer [1951]; Ordeal of Change [1963]  
He lived 1902 to 1983.

**Stephen Potter [Potter, Stephen]**

sociologist  
USA  
1952  
Theory and Practice of Gamesmanship [1947]; Lifemanship [1950]; One-upmanship [1952]  
He lived 1900 to 1969.

**Ashley Montagu [Montagu, Ashley]**

sociologist  
USA  
1953  
Natural Superiority of Women [1953]  
He lived 1905 to 1999.

**Erving Goffman [Goffman, Erving]**

sociologist  
Canada/USA  
1956 to 1967  
Presentation of Self in Everyday Life [1956]; Interaction Ritual [1967]  
He lived 1922 to 1982.

**Seymour Lipset [Lipset, Seymour]**

sociologist  
USA  
1958  
Political Man [1958]  
He lived 1922 to ?.

**Hannah Arendt [Arendt, Hannah]**

sociologist  
USA  
1958 to 1978  
Human Condition [1958]; Life of the Mind [1975 to 1978]  
She lived 1906 to 1975 and studied under Jaspers and Heidegger. Human activity is labor to stay alive, work to make things for society, and action to create new things and work with others. Action is more important than thought.

**J. Lloyd Trump [Trump, J. Lloyd]**

sociologist

USA  
1959  
Images of the Future [1959]

**Herman Kahn [Kahn, Herman]**

physicist  
USA  
1961 to 1967  
On Thermonuclear War [1961]; Year 2000 [1967]  
He lived 1922 to 1983.

**William Lloyd Warner [Warner, William Lloyd]**

sociologist  
USA  
1962  
American Life: Dream and Reality [1962]  
He lived 1898 to 1970.

**John W. Gardner [Gardner, John W.]**

sociologist  
USA  
1963 to 1993  
Self Renewal: The Individual and the Innovative Society [1963]; On Leadership [1993]  
He lived 1912 to 2002 and founded Common Cause [1970].

**Raymond Aron [Aron, Raymond]**

sociologist  
France  
1966  
Peace and War: A Theory of International Relations [1966]  
He lived 1905 to 1983.

**Rom Harré [Harré, Rom] or Horace Romano Harré [Harré, Horace Romano]**

sociologist  
France/England/Sweden  
1970 to 1993  
Principles of Scientific Thinking [1970]; Personal Being [1983]; Physical Being: A Theory for a Corporal Psychology [1991]; Social Being: A Theory for a Social Psychology [1993]  
He lived 1927 to ?.

**Paul R. Ehrlich [Ehrlich, Paul R.]**

sociologist  
USA  
1971 to 2000  
Population Bomb [1971]; Human Natures [2000]  
He lived 1932 to ?.

**Serge Moscovici [Moscovici, Serge]**

sociologist  
USA  
1976 to 2000  
Social Influence and Social Change [1976]; Conflict and Consensus: A General Theory of Collective Decisions [1994: with Willem Doise]; Social Representations: Explorations in Social Constructionism [2000]  
He lived 1925 to ?.

**Jared Diamond [Diamond, Jared]**

sociologist  
USA  
1992 to 1997  
Third Chimpanzee: the Evolution and Future of the Human Animal [1992]; Guns, Germs, and Steel [1997]

### **SOCI>Sociology>History>Urban Studies**

#### **Charles Booth [Booth, Charles]**

sociologist  
England  
1896 to 1903  
Life and Labour of the People in London [1896 to 1903]  
He lived 1840 to 1916.

#### **Gustave Le Bon [Le Bon, Gustave]**

sociologist  
Paris, France  
1897  
Crowd: A Study of the Popular Mind [1897]  
He lived 1841 to 1931.

#### **William I. Thomas [Thomas, William I.]**

sociologist  
USA  
1917 to 1923  
Polish Peasant in Europe and America [1917: with Florian Znaniecki]; Unadjusted Girl [1923]  
He lived 1863 to 1947.

#### **Louis Wirth [Wirth, Louis]**

sociologist  
Germany/USA  
1922 to 1938  
Ghetto [1922]; Urbanism as a Way of Life [1938]  
He lived 1897 to 1952.

#### **William Fielding Ogburn [Ogburn, William Fielding]**

sociologist  
USA  
1922 to 1953  
Social Change with Respect to Culture and Original Nature [1922 and 1950]; American Marriage and Family Relationships [1928: with Groves]; President's Research Committee on U.S. Social Trends [1930 to 1933]; Social Characteristics of Cities [1937]; Social Effects of Aviation [1946]; Technology and the Changing Family [1953: with Meyer Nimkoff]  
He lived 1886 to 1959.

#### **Karl Mannheim [Mannheim, Karl]**

philosopher/sociologist  
Hungary/Germany/Britain  
1929 to 1940  
Ideology and Utopia [1929]; Man and Society in an Age of Reconstruction [1940]  
He lived 1893 to 1947 and was of Sunday Circle in Hungary. He was "father of sociology of knowledge" and studied what people feel about society.

#### **Lewis Mumford [Mumford, Lewis]**

sociologist  
USA

1934 to 1961  
Technics and Civilization [1934]; City in History [1961]  
He lived 1895 to 1988.

**Talcott Parsons [Parsons, Talcott]**

sociologist  
USA  
1937 to 1969  
Structure of Social Action [1937]; Social System [1951]; Structure and Process in Modern Societies [1960];  
Sociological Theory and Modern Society [1968]; Politics and Social Structure [1969]  
He lived 1902 to 1979. Social systems {cultural system} have values, symbols, and beliefs and influence people {structural functionalism}. Groups fulfill four functions {functional imperatives}: adaptation to physical and social environment, goal attainment, society integration, and motivation to perform social roles according to expectations {latency, Parsons}.

**William Foote Whyte [Whyte, William Foote]**

sociologist  
USA  
1943  
Street Corner Society [1943]  
He lived 1914 to 2000 and studied primary group status and roles.

**William M. Dobriner [Dobriner, William M.]**

sociologist  
USA  
1948 to 1964  
Suburban Community [1948]; Class in Suburbia [1964]

**David Riesman, Jr. [Riesman, Jr., David]**

sociologist  
USA  
1950  
Lonely Crowd [1950: with Reuel Denney and Nathan Glaser]  
He lived 1909 to 2002 and studied alienation.

**Nathan Glaser [Glaser, Nathan]**

sociologist  
USA  
1950 to 1963  
Lonely Crowd [1950: with Reuel Denney and David Riesman]; Beyond the Melting Pot [1963: with Daniel Moynihan]

**Oscar Handlin [Handlin, Oscar]**

sociologist  
USA  
1951  
Uprooted [1951]  
He lived 1915 to ?.

**Daniel Lerner [Lerner, Daniel]**

sociologist  
USA  
1958  
Passing of Traditional Society [1958: with Lucille W. Pevsner]  
He lived 1917 to 1980.

**Edgar Friedenberg [Friedenberg, Edgar]**

sociologist  
USA  
1959  
Vanishing Adolescent [1959]  
He lived 1912 to 2001.

**Jean Gottman [Gottman, Jean]**

sociologist  
USA  
1961  
Megalopolis [1961]  
He lived 1915 to 1994.

**Oscar Lewis [Lewis, Oscar]**

sociologist  
USA  
1961  
Children of Sanchez [1961]  
He lived 1914 to 1970.

**David McClelland [McClelland, David]**

sociologist  
USA  
1961  
Achieving Society [1961]  
He lived 1917 to ? and studied achievement.

**Marshall McLuhan [McLuhan, Marshall]**

sociologist  
Canada  
1964  
Understanding Media: The Extensions of Man [1964]  
He lived 1911 to 1980 and studied mass communications.

**Charles Silberman [Silberman, Charles]**

sociologist  
USA  
1966  
Myths of Automation [1966]  
He lived 1925 to ?.