



HISTORY & GEOGRAPHY

STUDENT BOOK

▶ **7th Grade** | Unit 5

HISTORY & GEOGRAPHY 705

Sociology—Man In Groups

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Sociology—Man In Groups

Introduction

Sociology is a science that studies groups of people having common interests or belonging to the same institutions. The sociologist is an observer. He observes social conditions such as crime and poverty, and social institutions such as the family and the church. The sociologist records his observations and attempts to draw conclusions from his observations that will help other human beings.

Because the sociologist is a scientist, he uses scientific methods to study the attitudes, behavior, and relationships in society. Scientific methods, however, cannot always record the changing nature of human beings accurately. As a result, many sociological studies are less accurate than similar studies in such sciences as biology or physics.

In this LIFEPAAC® you will learn what sociology is, how the sociologist studies society, and how to apply sociology.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFEPAAC. When you have finished this LIFEPAAC, you should be able to:

1. Define *sociology*.
2. Explain the relationship between sociology and other subjects.
3. Outline briefly the historical development of sociology.
4. Identify the major interests of sociology.
5. Explain the importance of sociology to Christians.
6. Explain the methods sociologists use to study groups of people.
7. Apply sociology in everyday life.
8. Describe your findings accurately.

1. AN INTRODUCTION TO SOCIOLOGY

Before you can apply sociology, you must first understand what sociology is and how it works. In this section you will study the definition of sociology, the relationship of sociology to other

subjects that you study, the development of sociology, the major themes of sociology, and the importance of sociology to Christians.

SECTION OBJECTIVES

Review these objectives. When you have completed this section, you should be able to:

1. Define *sociology*.
2. Explain the relationship between sociology and other subjects.
3. Outline briefly the historical development of sociology.
4. Identify the major interests of sociology.
5. Explain the importance of sociology to Christians.

VOCABULARY

Study these words to enhance your learning success in this section.

anthropology (an' thru pol' u jē). The study of man.

cultural accumulation (kul' chur ul u kyü' myu lā' shun). The taking on of new traits by a culture.

cultural assimilation (kul' chur ul u sim' u lā' shun). One culture dominates another until one has nearly disappeared.

culture (kul' chur). Civilization of a given people; customs, arts, and conveniences of that people.

diffusion (di fyü' zhun). The spread of cultural traits from one culture to another.

economic determinism (ē' ku nom' ik di tēr' mu niz um). The view that all social institutions and changes are controlled by economic forces.

emotional contagion (i mō' shu nul kun tā' jun). Shared or common emotional experience or mood.

epistemology (i pis' tu mol' u jē). How we know what we know.

ethnocentrism (eth' nō sen' triz um). Too high an opinion of one's own culture.

folkway (fōk' wā'). Customs long held whose origins are unknown.

futurology (fyü' chu rol' u jē). Analyzing society's present and past to determine where it is headed in the future.

mores (mōr' āz). Customs that stem from absolute right and wrong.

positivism (poz' u tu viz' um). Conclusions based upon observation of facts and not upon reason or revelation.

propaganda (prop' u gan' du). Systematic efforts to spread opinions or beliefs.

real income (rē' ul in' kum). How many goods money can buy.

socialization (sō' shu lu zā' shun). The process by which an individual is made a part of society.

theory (thē' ur ē). Hypothesis proposed as an explanation; reasonable guess.

utopia (yü tō' pē u). An ideal society.

Note: All vocabulary words in this LIFEPAC appear in **boldface** print the first time they are used. If you are not sure of the meaning when you are reading, study the definitions given.

Pronunciation Key: hat, āge, cāre, fār; let, ēqual, tērm; it, īce; hot, ōpen, ôrder; oil; out; cup, pūt, rüle; child; long; thin; /ʃh/ for then; /zh/ for measure; /u/ represents /a/ in about, /e/ in taken, /i/ in pencil, /o/ in lemon, and /u/ in circus.

DEFINITION

Sociology could be defined broadly as *the study of society*. Society refers to any group of people having common interests, backgrounds, or institutions. A society could be a community, a nation, a village, a profession, an income group, or a social class. Sociology is concerned not only with society's basic structure, but also with the changes that take place within society. Some societies may change completely. An example of this kind of change in the United States is the ongoing change from a primarily rural society of family farms to an urban society of city dwellers. The relationship between

groups within a society also may change. In the last twenty-five years, for example, relations between the *blacks* and *whites* in the American South have changed greatly.

Sociology deals with groups rather than with individuals. The study of the individual is more the subject of psychology. Sociology is more interested in how *blacks* as a group relate to *whites* as a group in a community than in how Mr. Jones, who is black, gets along with Mr. Smith, who is white. To use a Biblical example, sociology would be more concerned with the rivalry between the tribes of Judah and Benjamin than with the personal rivalry between David and Saul.

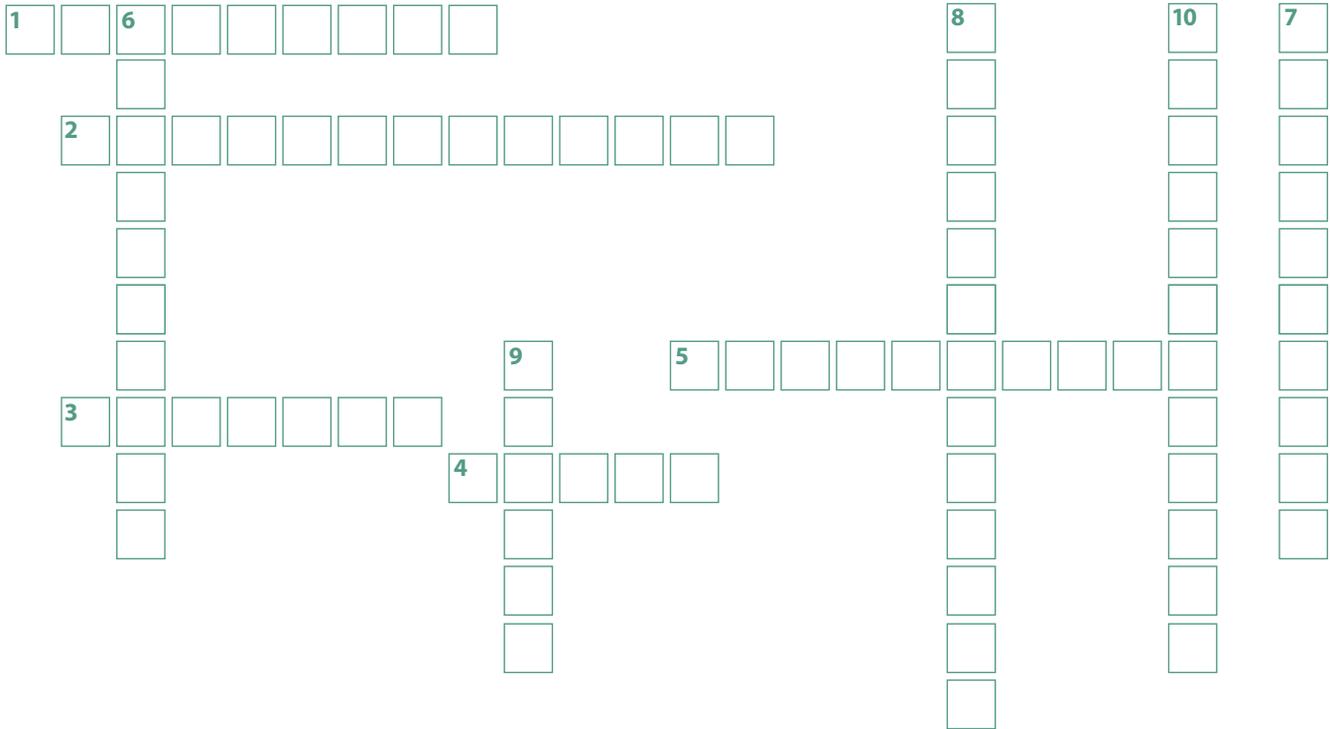


Match these vocabulary words with their definitions.

- | | | | |
|-----|-----------------------------|----|---|
| 1.1 | _____ anthropology | a. | hypothesis proposed as an explanation; reasonable guess. |
| 1.2 | _____ culture | b. | the study of man. |
| 1.3 | _____ cultural assimilation | c. | how many goods money can buy. |
| 1.4 | _____ cultural accumulation | d. | civilization of a given people; customs, arts, and conveniences of that people. |
| 1.5 | _____ economic determinism | e. | shared or common emotional experience or mood. |
| 1.6 | _____ emotional contagion | f. | one culture dominates another until one is nearly disappeared. |
| 1.7 | _____ real income | g. | the view that all social institutions and changes are controlled by economic forces |
| 1.8 | _____ theory | h. | the taking on of new traits by a culture. |

Write true or false.

- 1.9 _____ A broad definition of *sociology* is the *study of society*.
- 1.10 _____ Society refers to any group of people having common interests, backgrounds, or institutions.
- 1.11 _____ A society can be a social class but not a community.
- 1.12 _____ Sociology is concerned with the changes that take place within society.
- 1.13 _____ The changing from farm life to city life is an example of society changing.
- 1.14 _____ Sociology is concerned with individuals and not groups.
- 1.15 _____ A Biblical example which might concern the sociologist is the rivalry between the tribes of Judah and Benjamin.
- 1.16 _____ Relationships between groups within a society are liable to change.



Complete the vocabulary crossword.

1.17

ACROSS

1. The spread of cultural traits from one culture to another.
2. Too high an opinion of one’s own culture.
3. Customs long held whose origins are unknown.
4. Customs that stem from absolute right and wrong.
5. Based upon observation of facts and not upon reason or revelation.

DOWN

6. Analyzing society’s present and past to determine where it is headed in the future.
7. Systematic efforts to spread opinions or beliefs.
8. The process by which an individual is made a part of society.
9. An ideal society.
10. How we know what we know.

RELATIONSHIP TO OTHER SUBJECTS

Because sociology studies groups of people and institutions, it overlaps other subjects that also study groups of people and institutions. Subjects, such as psychology, **anthropology**, economics, history, political science, and philosophy, study areas that are also studied by sociology.

Psychology. Psychology studies individuals. Sociology studies groups of people. The emphasis of each subject is different, but the sociologist cannot ignore the work of the psychologist any more than the psychologist can ignore the work of the sociologist. An individual belongs to several groups, and his behavior is influenced by the members of each group.

Groups, on the other hand, are made up of individuals and can only survive with the cooperation of each individual. If one individual does not fit into the group, the unity of the whole group can be destroyed. The relationship between David and Saul influenced the tribes of Judah and Benjamin, just as the relationship between these two tribes influenced David and Saul.

The area of sociology that studies the relationship between individuals and groups is called *social psychology*. Some sociologists and psychologists say that social psychology is a separate subject.

Anthropology. Another subject often linked with sociology is anthropology. Anthropology is also a science that studies man. Anthropology is often divided into two areas: *physical anthropology*, which studies the origin and development of different races of man; and *cultural anthropology*, which studies the **culture** of different groups of people.

Since culture includes a study of the customs, arts, institutions, manners, language, and technology of a civilization at a certain time, the cultural anthropologist shares the sociologist's interest in groups of people and the institutions they create.



| Physical anthropology digs into the past to study man's origins.

Economics. Economics is the study of the production of goods and services in an organized society, and the reasons why certain goods are produced and others are not. Economics was once considered part of sociology. Economics is necessarily restricted to examining material goods. Sociologists are not concerned with purely economic matters such as money supply, inflation rates, or supply and demand, but rather with the effects of these matters on men.

Some economic factors, however, are directly related to sociology. Employment figures, for example, interest the sociologist as well as the economist. Inflation directly relates to sociology. As **real income** changes, people's living patterns often change. The sociologist studies the effects of this change on the people whose income has changed.

Economists often study sociological changes because these changes can affect economic conditions. If the sociologist, for example, observes that the population in a certain city is expanding, the economist will begin to examine the financial effects of such a change on the city.

History. History also studies man. However, history is concerned with facts, with recording major events of the past such as wars or political changes, and events that affected many

people or countries. The historian studies groups of people, but he studies them only as part of a historical event. Generally, the historian does not observe a group of people so that he can speculate about other groups of people in similar circumstances.

The sociologist may study the same historical group of people so that he can use what he learns about this group to help people who find themselves in the same situation. The sociologist, for example, might study the leaders of the American Revolution, the events which led to the revolution, and the results of their actions after the revolution. The sociologist will then take this information and compare the men, events, and results with modern revolutions. After this study the sociologist may say that if men are subject to unjust taxes, they might react as the early colonists did, and they might revolt.

The historian, on the other hand, is obliged to record the facts. The historian records the major men, events, and results of the American Revolution. The historian does not, however, try to say what would happen in similar circumstances today.

History and sociology have recently come closer together. The modern studies of the history of minority groups, such as the history

of blacks in the South or the history of Spanish-speaking people in the Southwest, have recorded sociological changes that have allowed minorities more freedom.

Political science. Political science studies the principles and conduct of government. Since government is a human institution, the relationship to sociology is more obvious. People campaigning for city, state, or federal government offices seek the vote from unions, blacks, church groups, parents, teachers, and any other group that will mean more support and more votes for them. Groups have an impact on a democratic government. The sociologist studies the effects of government on groups of people, as well as the effects of groups on government policies and procedures.

Philosophy. Philosophy is a very ancient subject that studies truth and knowledge. At one time philosophy included nearly every subject except theology. Philosophy deals with the question of *how we know what we know*, or **epistemology**.

Sociology is linked to philosophy when the sociologist strives to find the truth behind his observations and when he speculates about the overall nature of individuals and their relationships.



Answer these questions.

1.18 Why are sociologists and psychologists unable to ignore one another's work? _____

1.19 What is *economics*? _____

1.20 What are two types of anthropology?

a. _____ b. _____

1.21 What is *anthropology*? _____

Match these items.

1.22 _____ economics

a. development and culture of man

1.23 _____ history

b. principles of government

1.24 _____ philosophy

c. restricted to examining material goods

1.25 _____ psychology

d. studies individuals

1.26 _____ anthropology

e. recording major events of the past

1.27 _____ political science

f. studies truth and knowledge

Complete these statements.

1.28 The area of sociology that studies the relationship between individuals and groups is called _____.

1.29 Physical anthropology studies _____.

HISTORICAL DEVELOPMENT

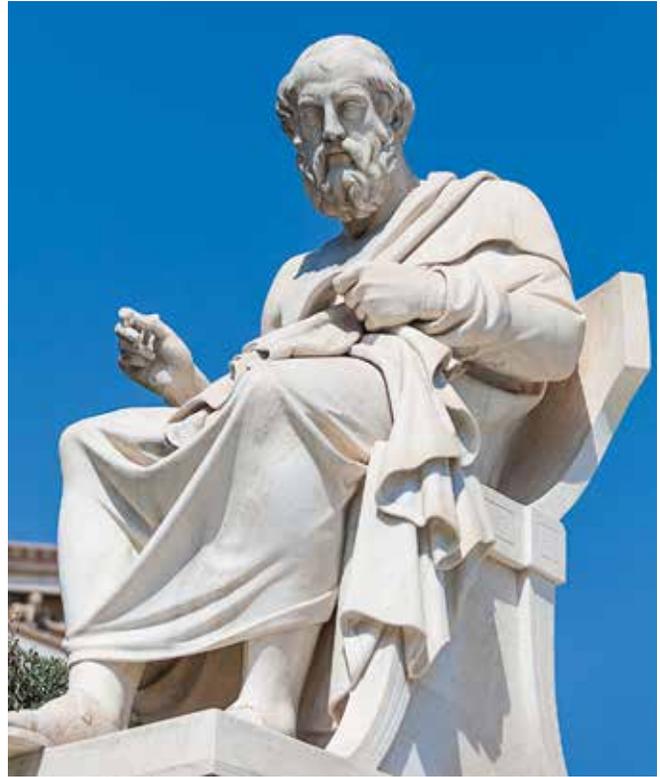
The study of sociology as a subject is recent when compared to more ancient subjects such as history and philosophy. Many men throughout history, however, have thought about society. These men have proposed solutions to problems in their own societies. They have dreamed about ideal societies where all men would live peacefully and happily. The **theories** and dreams of these men are part of the historical background from which modern sociology developed.

Scripture. Scripture, in one sense, records the sacred history of a group of people, the people of God. Scripture records the relationship of this people to God, to other groups of people that do not believe in God, and to each other. These people had a common goal. Most of the human groups, institutions, and relationships now studied by sociologists are found in the Scriptures.

Unlike the sociologist, however, Scripture presents an accurate solution to the problems encountered by God's people. That solution is Jesus Christ, the way of peace. The ideal society is the kingdom of God to come. Scripture often speaks of two institutions with which sociologists are concerned, the family and the church. Paul speaks often of the relationship between God's people and His church.

Early philosophers and writers. Some ancient Greek philosophers formed theories about society. Some of these theories were idealistic, and others were practical. Plato (427-347 BC) was an idealistic philosopher.

Plato imagined a completely planned society. The rulers of this society would be a special class called the philosopher-kings. The other people in this society would be divided into two classes: the workers and the soldiers. Children in this society would be raised by the state. Such an idealistic vision of society is called a **utopia**. Plato's visionary society was the first of many utopias to be described.



| Plato

Aristotle (384-322 BC), a student of Plato, was a more practical philosopher. His view of society was not totally planned as Plato's had been. Aristotle included the family in his society. He also allowed citizens to own private property.

In the centuries following Plato and Aristotle, many other philosophers and writers proposed both ideal and practical solutions to society's problems. Some of the more famous men and their works are listed here:

Sir Thomas More (1478-1535)—*Utopia*

Francis Bacon (1561-1626)—*New Atlantis*

Jonathan Swift (1667-1745)—*Gulliver's Travels*

None of these men were sociologists. The word sociology did not even exist until the nineteenth century. All of these men, however—Plato, Aristotle, Thomas More, Francis Bacon, Jonathan Swift, and other great thinkers through the centuries—observed the conditions of the society in which they lived. All of them chose to make

comments about the solutions to the problems they saw. In this sense they laid the foundation for the men who would develop the science of sociology.

Early sociological thought. In early nineteenth-century Europe, modern sociology began to take shape. The man who created the word sociology and who is, therefore, generally considered “the father of sociology” lived at that time. This man, Auguste Comte (1798-1857), was a French mathematician and philosopher. Comte believed that human knowledge passed through three stages:

1. the theological stage,
2. the metaphysical stage, and
3. the positive stage.

He explained these three stages in this way: in the theological stage, knowledge is based on belief in God; in the metaphysical stage,

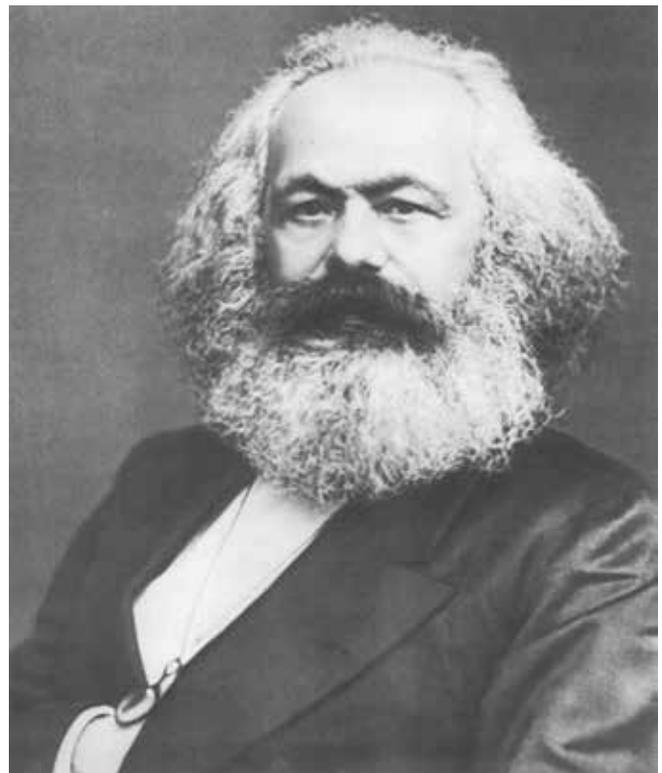
knowledge is based on reason; in the positive stage, knowledge is based on the observation and collection of facts.

Comte believed that the first two stages of knowledge were imperfect. Therefore, only the third stage, knowledge based on observation of facts rather than on revelation or reason, was correct. This belief is known as **positivism**. By organizing his conclusions in this manner, Comte helped to provide a scientific approach for the social sciences. The problem with Comte’s theory is that it views knowledge gained through study of the Bible, or revelation, and through a reasoned thought process as invalid.

Karl Marx (1818-1883), the German socialist and social philosopher, and Frederick Engels (1820-1895) have a place in the history of sociology because of their theory of **economic determinism**. This term refers to the view that all social institutions and changes are controlled by economic forces.



| Auguste Comte



| Karl Marx

This theory is at the root of Marx's book *Das Kapital*. In this book Marx interpreted the history of man as a struggle between two classes, the workers and the employers. He saw free enterprise as a system leading to severe depressions and eventually to a workers' revolution. Marx and Engels urged this revolt against employers in the *Communist Manifesto*. They proposed an economy in which the government owned all property and, therefore, determined the economic distribution to all its citizens. The theories of Marx and Engels provided the basis for communism.

Herbert Spencer (1820-1903), a British philosopher, tried to apply the theory of biological evolution to sociology. He proposed that society was the product of change from lower to higher forms, just as in the theory of biological evolution, the lowest forms of life are said to be evolving into higher forms. Spencer claimed that man's mind had evolved in the same way from the simple automatic responses of lower animals to the process of reasoning in the thinking man. Spencer believed in two kinds of knowledge: knowledge gained by the individual and knowledge gained by the race. Intuition, or knowledge learned unconsciously, was the inherited experience of the race.

Early sociological research. A French-man named Emile Durkheim (1855-1917), was the first real scientific sociologist. Using the scientific methods of data collection and observation, Durkheim wrote a comprehensive work on suicide. He studied various groups within society and the different rates of suicide within each group. By doing this study, Durkheim tried to isolate the major factors that lead to suicide.

Max Weber (1864-1920) was one of the most significant sociologists of the late nineteenth and early twentieth centuries. He was also known as an economic historian. Weber's best known work, *The Protestant Ethic and the Spirit of Capitalism*, put forth the idea that the development of the market economy, the free

enterprise system, was closely tied to the rise of Protestantism and especially of Calvinism.

Weber's contribution to sociology was in the area of methodology. Weber conceived the social structure and social action as "ideal types." In other words, Weber would discuss the whole idea of a village, rather than a particular village. He would discuss the concept of the family, rather than a particular family.

The late nineteenth and early twentieth century sociologists followed Durkheim and Weber. Talcott Parsons (1902-1979), an American sociologist, followed the theories developed by these men and set the direction for American sociological research.

Research by modern sociologists. Modern sociologists have changed the perspective. They have gradually moved away from the method of using general assumptions and conclusions about society as a whole. The modern sociologists have begun to specialize, to study specific groups of people, such as homemakers, gangs, businesses, or clergymen. More emphasis is being put on social psychology and the effects of the behavior of individuals in small groups on society.

Many modern sociologists are emphasizing what is called applied sociology; that is, the application of the knowledge gained from their studies to develop solutions for the problems they uncover.

Most sociologists are more interested in the specific sociological problems of a certain group than they are in the general problems of a whole society. Sociologists study areas such as race relations, poverty, criminology, business problems, and labor and then report on their findings. Scholars are becoming more interested in social psychology and in the study of small groups, two fields that lend themselves to more statistical analysis. One rapidly growing field of sociological interest is **futureology**. Many writers are analyzing society's present

and past to determine where it is headed in the future.

Sociology's attempt to analyze man and his problems apart from Scripture gives a distorted view. Although there may be some truth to the philosophy and ideas of the sociologists, Scripture, not theories, must be the basis for

studying man. In Scripture people's hearts are revealed, their problems are laid bare, and answers are given according to the true eternal principles of God. The only true solution to man's conflicts and struggles begins with new life in Jesus Christ as personal Savior (Rom. 8:1-6).



Choose the correct answer and write the letter in each blank.

- 1.30** Plato was a/an _____ philosopher.
a. realistic b. idealistic c. individualistic
- 1.31** The first true scientific sociologist was _____.
a. Durkheim b. Comte c. Marx d. Weber
- 1.32** The man considered to be the "father of sociology" is _____.
a. Plato b. Aristotle c. Comte d. Weber
- 1.33** Plato's society was the first of many _____.
a. city-states b. republics c. utopias
- 1.34** Under Plato's ideal society all governing was done by _____.
a. governors b. senators c. kings d. philosopher-kings
- 1.35** The new trend in sociology is _____.
a. specialization b. futurology c. theory
- 1.36** The sociologist who believed that human knowledge passed through three stages was _____.
a. Durkheim b. Comte c. Marx d. Weber

Complete this activity.

- 1.37** Name two important social institutions that are often mentioned in Scripture.
a. _____ b. _____

Complete these statements.

- 1.38** Herbert Spencer attempted to apply the theory of biological _____ to sociology.
- 1.39** The view that all social institutions and changes are controlled by economic forces is called economic _____.
- 1.40** The theories of Karl Marx provided the basis for _____.

MAJOR INTERESTS

Five major interests studied by sociologists will be discussed in this section: social groups, cultural influences, social behavior, social change, and population features. These five general areas of study include several specialized smaller areas of concern.

Social groups. Sociology is interested in the groups that make up society. Sociologists assume that individual behavior is determined significantly by association with others in a group or groups.

A group is a set of people who are joined together by a common interest or by association with a common institution. A group may be a family, a community, a congregation, an audience, a mob, or any other set of people that has a common interest, or goal.

Groups have different functions. A short-run group is designed to serve a particular purpose for a limited period of time. Such a group is called an association. Examples of an *association* would be a business corporation, a labor union, or a political party. In a school setting a group chosen to plan a school function would be a short-run group, or an association.

A group that serves a public purpose and that exists for a longer period of time may be called an *institution*. The Church of England or the

Federal Reserve System would be examples of institutions. An institution may also refer to an accepted pattern or way of doing things. In this sense, the family, marriage, education, or the two-party system would be examples of institutions.

Sociologists divide groups into two categories, *primary* and *secondary*.

Primary groups. Primary groups are characterized by close personal contact, by mutual dependence, and by total involvement. Each member of a primary group is influenced by association with that group. These characteristics are important to the primary group. A student, for example, may come into close personal contact with people standing in a lunch line, or with other students in an assembly. The lunch line and the assembly, however, are not primary groups because no mutual dependence or total involvement are required.

The family is perhaps the most obvious example of a primary group. Members of a family depend on each other for love, for support, and help in time of need. The character and personality of family members are shaped by the close association with another. The family is a primary group in which nearly everyone has taken, or is taking, part. The family provides protection and training for the young and



| Nuclear Family



| Extended Family

security for the old. The family also provides the means through which traditions and wealth may be preserved and passed on to future generations.

Both the individual and society benefit from this primary group, the family. The individual benefits from the love, the support, the training, and the aid that are given to him and which he, in turn, gives to other family members. Society benefits because it does not have to provide help, love, and support to individuals in a family group and because society's economic interests are protected by the preservation of wealth and property through inheritance.

The family is also a primary institution in the Bible. In Ephesians 5:21–6:4; in Colossians 3:18–21; and in 1 Peter 3:1–7, some directions for the conduct of family life are given.

Sociologists divide the family into two basic types: the nuclear family and the extended family. The *nuclear family* refers to the immediate family: father, mother, and the children. This type is the dominant aspect of the family in middle-class America. The *extended family* refers to all the grandparents, aunts, uncles, and cousins to whom the nuclear family is related. The extended family in America is often separated by geography and by interests, but in other cultures the extended family is the typical group within which a person lives.

In some cases families have been broken apart by divorce, death, or by hatred. In these cases, the primary group is somewhat different.

Other primary groups exist at work, at school, or at church. The workers in an office may become close friends and, as such, exert influence on each other. Groups of students or members of a congregation may also become close friends and influence each other. Congregations should, by nature, be primary groups since their reason for existence is to meet as a loving group of God's children to worship God and to help each other grow in the knowledge of God's son, Jesus Christ.



| Employees

Secondary groups. Secondary groups are more formal and more objective than primary groups. The relationship between the individual and the secondary group is less permanent, less general, and less involved. The secondary group does not involve the whole person, but usually involves only that part of the person's knowledge or expertise which benefits the group's need. For example, someone may give his or her accounting knowledge and skill to a corporation for eight hours each day. The same person, however, will not give that company the love, loyalty, respect, or aid that he or she gives to family members. Other examples of secondary groups are political parties, social clubs, service organizations, and the community in which a person lives.

Because secondary groups are large, they may contain several small primary groups. These primary groups, however, are simply part of a larger group and not the group itself.

Secondary groups are necessary if a society is to run efficiently. Business, government, and education must function in some manner, and primary relations are too informal to keep them going. In reality, almost all groups have some characteristics of both primary and secondary groups. Each group, however, will be predominantly one or the other.



Complete these activities.

1.41 Define a *group* _____

1.42 Write *association* or *institution* to identify each group.

- a. _____ the family
- b. _____ a business corporation
- c. _____ a political party
- d. _____ education
- e. _____ the Rotary Club

1.43 Write *P* for a primary group, and *S* for a secondary group, for each of the following phrases.

- a. _____ a once-a-week class of two hundred students
- b. _____ a family
- c. _____ a church
- d. _____ friends in an office
- e. _____ fellow employees
- f. _____ the people of a community

Answer this question.

1.44 What are the groups to which you belong? Indicate whether they are primary or secondary groups. _____

Cultural influences. Culture refers to all the ways of thinking and acting that a person acquires from society. Culture refers to arts, language, knowledge, skills, customs, beliefs, habits, and values. Anthropology and sociology are both interested in culture. A person is not born with culture. He does not inherit culture. Culture must be acquired.

Some people begin in a better cultural environment than others do, but no person enters this world as a cultured individual. Part of culture is the training that a person receives as he grows up. Culture makes an individual an American, an Englishman, or a Navajo. A person’s cultural



| Culture is acquired.

background may be musical, literary, or athletic. Religion is heavily influenced by a person's cultural upbringing. Muslims and Jews are often part of an ethnic group as well as a religious group. A person who is reared in a Christian home is more likely to become a Christian adult than one who is not, although many who were not reared in a Christian home do convert to Christianity as teenagers or adults.

The truth of the statement that culture is acquired can be seen by the following example.

When an Asian baby girl is adopted by an American couple, from that time on she is their little girl. She is raised as an American. The ancestry of her adoptive parents becomes her ancestry. English is the girl's native tongue. Although the girl may have been born in Korea, China, or Japan and has Asian physical characteristics, she is culturally an American. She is a typical American girl. Her American culture has been acquired from the environment in which she has lived. Had this same little girl been brought up in Japan, for example, with the guidance of Japanese parents, her culture would have been radically different.

Sociologists are interested in how culture is acquired and in how it is transmitted. Culture is transmitted or communicated in many ways, primarily through language. Letters, words, and meaning all play a part in transmitting culture. Advanced and abstract concepts—love, unity, holiness, justice, and sovereignty—as well as concrete names—cars, automobiles, vegetables, and knives—are communicated through language. Culture is transmitted also by gestures, handshakes, tears, kisses, laughter, song, military symbols, crosses, bells, processions, and caps and gowns.

When cultures meet, one of three things usually happens. The first thing that may happen is **cultural accumulation** or *acculturation*. In this case one culture, after a long period of time, gradually takes on the culture of the other. If a European country, for example, would invade



| Culture is acquired.

and conquer an Middle Eastern country, two different cultures would be put in contact with each other. Eventually, traits from both cultures would blend into a new culture.

The second thing that might happen when two cultures come into contact with each other is **cultural assimilation**. Cultural assimilation means that one culture dominates the other until very little of the other culture remains. If a person moves from China to the United States, for example, he would be plunged immediately into the culture of the United States. His Chinese culture would not have the opportunity to blend gradually with the culture of the United States. Eventually, he would be forced to take on more cultural traits of the United States. After a period of time, his Chinese cultural traits

would be replaced by American cultural traits. The same assimilation occurs, for example, when a person from New England moves to the West, or when a person from a farm moves to a large city.

The third thing which might happen when cultures meet is called **diffusion**. Cultural diffusion is the spread of a cultural trait from one culture to another, and another, and another. Fads such as styles of dress, styles of music, or new time-saving devices spread very quickly. Cultural traits seem to spread, or to diffuse, more rapidly with modern methods of communication. Because of this rapid diffusion of cultural traits, some sociologists think that the world may be moving toward a single culture. Cultural traits that involve material things, such as machinery, industry, or fashions, change more rapidly than the nonmaterial cultural traits such as ideas, values, beliefs, or social systems.

Sociologists are concerned with the behavioral norms that society imposes upon its members. One of the early students of such cultural norms was the nineteenth-century American sociologist, William Graham Sumner

(1840-1910). Sumner divided these cultural forms into **folkways** and **mores**. Customs that are long held or whose origins are unknown, he called *folkways*. Customs concerning dress, food, national holidays, and burial of the dead are folkways. *Mores* are similar to *folkways*, but failure to observe them tends to arouse hostility. *Mores* stem from absolute right and wrong. *Mores* tend to be more strongly held. All people have at least a consciousness of God's law, even when they do not have a written code of law such as the Law of Moses.

Sociologists and anthropologists wish to be very objective about cultures. As a rule the sociologists and anthropologists do not wish to make value judgments that imply one culture is better than another. If one culture is advanced and the other is primitive, but both are serving the basic cultural needs of their societies, one cannot be judged superior to the other. When one culture holds its own culture as better than all others, that culture is said to be **ethnocentric**. The Christian cannot totally agree with the social scientist here. Those cultures which are closest to Scriptural norms would appear better in the eyes of a Christian than those norms that are further away from Scripture.



Answer these questions.

- 1.45 What is *culture*? _____

- 1.46 What do we mean when we say that culture is acquired and not hereditary? _____

- 1.47 Would a Vietnamese baby who was reared by British parents in London behave like a Vietnamese, an American, or an Englishman? _____

- 1.48 What is the primary way in which culture is transmitted? _____

1.49 What are eight other means of cultural communication?

- | | |
|----------|----------|
| a. _____ | b. _____ |
| c. _____ | d. _____ |
| e. _____ | f. _____ |
| g. _____ | h. _____ |

1.50 What is *cultural accumulation*? _____

1.51 What is *cultural diffusion*? _____



Complete the following activities.

1.52 _____ are long-held customs of unknown origin.

1.53 _____ are long-held customs which arouse hostility if they are not followed.

1.54 Define *ethnocentrism*. _____

Social behavior. Everyone begins life as an individual. The baby's point of view is totally self-centered. The baby's relationship to others is regulated by his own physical and emotional needs. The baby is not a social individual.

Socialization is the process through which an individual is made a part of society. Socialization is the training one receives in order to enable him to function in a group. Socialization provides the individual with basic disciplines or patterns of behavior. If a child or an adult gets up in the morning, simply to go to school or to work, this is a discipline. This discipline must be learned. The baby, however, does things on impulse. When he is hungry, he must eat now! When he needs attention, he cries. What the baby does on impulse, society expects older children and adults to arrange in an orderly manner. Part of discipline is learning to postpone immediate gratification of the appetites until the proper time. The child is learning to be patient. Socialization establishes general life goals for the individual. The desire of a

daughter to be a mother or of a son to be a scientist is part of socialization.

Socialization also teaches such basic social techniques as writing letters, using the telephone, using table manners, using a mailbox, driving a car, mowing the yard, or talking to a neighbor. These techniques are important in training for adulthood.

Another part of this training is learning social roles. Life is not play-acting, but an element of the actor is in all that we do. The manager knows how to play the role of a manager. If an employee attempts to act like the manager, he has assumed the wrong role. Other roles are those of father, mother, son, daughter, brother, sister, student, teacher, or playmate.

One of the chief functions of socialization is the development of self-control. Self-control is being able to face the sacrifice of a desire without having a temper tantrum. Self-control is being able to face fear and doubt without

anxiety. The infant child who is hungry may cry or even yell. He may have a tantrum in the effort to have someone meet his physical need. Through socialization such a child learns a language with which to communicate his desire and the patience to wait for its fulfillment. The child learns self-control through the expressions of approval or disapproval that he receives for different actions.

Socialization also communicates the concept of love to the individual. Through the experience of being loved, a child learns to love. The experience of not being loved, or of being rejected, often produces an inability to love.

Sociologists are very concerned with the development of the *self*. Psychologists share this concern; thus, socialization is also a part of psychology. Most sociologists believe that the *self* emerges through the process of socialization. The potential for *self* exists in the newborn baby, but the self awaits development. From the viewpoint of Biblical Christianity, some doubt must be thrown on this concept. Although the self and an individual's self-awareness are certainly influenced by social forces or group life, the Biblical doctrine of the soul and of the sinfulness of man would indicate that according to Romans 6:5 and Genesis 2:7, the self exists prior to socialization. The infant is a person. Even the unborn baby is a person. Witness John the Baptist's reaction to Mary while still in his mother's womb (Luke 1:41), "...



| Collective Behavior



| Propaganda

when Elisabeth heard the salutation of Mary, the babe leaped in her womb..."

Socialization does have an important part in the development of an individual's self-image. Part of the job of both the parents and school is to develop within the child a positive self-image. Children need encouragement in this area. A child is prone to accept the group's view of himself. If someone says, "Don't choose Joe for the team; he can't do anything," Joe is likely to believe that he cannot. Parents and teachers need to emphasize to the child what he does that is good. Children need praise as well as discipline. Both aspects of socialization are important.

Collective behavior. A race riot occurs in a large American city. A revolution is in progress in a South American country. West Point (Army) is playing Annapolis (Navy) in an intensely emotional football game. A new clothing or music fad is always sweeping the country. All of these

situations are examples of *collective behavior*—the behavior associated with relatively unorganized groups of people. Such situations lack formal structure. They are often characterized by a high degree of **emotional contagion**. This term classes together such diverse group emotions as *esprit de corps* and panic. The phrase, *esprit de corps*, refers to a shared or common emotional experience or mood. People may act differently in crowds from the way that they would act as individuals. A normally rowdy individual may be rather subdued in the somber atmosphere of a funeral. The crowd or mob or audience influences a person to be more active in some way than he would usually be. The football fan may yell and scream at the game even though he is soft-spoken and austere at the office. People who are part of mobs have been known to do violent acts that they would never have attempted alone.

The degree of emotional contagion is influenced by the amount of shared background and experience a group has. The mixed groups of young and old, rich and poor, and male and female that attend a state fair are less likely to start a riot than a group of coal miners meeting at night after the management has tightened the rules.

Emotional contagion may be controlled to produce desired effects. Audiences at a play or those listening to a sermon may be brought together constructively through a shared emotion.

Collective behavior is often influenced by rumors that are unconfirmed or unfounded communications. The situations described by a rumor are often very distorted because of the quick, emotional repetition that a rumor requires. Rumors normally spread quickly.

Collective behavior can refer to group behavior by people. *Public opinion* is one such form of collective behavior. Public opinion is a shared opinion on some issue, usually a political issue, held by a group of people who can register their views. Many factors are included in the term public opinion, and the study of it can be fairly technical. The aim of **propaganda** is to use the media, television, radio, newspapers, or pamphlets, to influence public opinion. Propaganda is usually targeted at groups, such as conservatives, liberals, black voters, southern voters, lawyers, or laborers. The use of propaganda normally involves a definite end or issue. Propaganda tends to be emotional, and sometimes the appeal is to selfish emotion instead of rational actions. On your own, watch for modern examples or propaganda.



Complete these statements.

- 1.55** The process through which an individual is made a part of society is called _____ .
- 1.56** According to the text, one of the chief functions of socialization is the development of _____ .
- 1.57** Everyone begins life as an _____ .
- 1.58** A baby's relationship to others is regulated by his own
a. _____ and b. _____ needs.
- 1.59** Socialization establishes general _____
for the individual.
- 1.60** Sociologists are concerned with the development of the _____ .
- 1.61** A child learns to love by being _____ .



Answer true or false.

1.62 _____ Children learn what behaviors are acceptable or unacceptable from the responses they receive from others.

Complete the following lists.

1.63 List two examples of basic disciplines provided by socialization.

- a. _____ b. _____

1.64 Name some basic social techniques in American culture.

- a. _____ b. _____
c. _____

Complete these activities and answer the questions.

1.65 Define *collective behavior*. _____

1.66 Name examples of collective behavior (think of some on your own). _____

1.67 To what does *emotional contagion* refer? _____

1.68 What is a rumor? _____

1.69 Define *public opinion*. _____

1.70 What is the aim of propaganda? _____

Social change. Sociologists study many areas of life. They study social changes that include changes in population centers; changes in cities; and changes caused by new inventions, by wars, or by political changes. The changes in society affect everyone in the area of the change.

The invention of the automobile, for example, affected everyone. People could travel farther distances in a shorter time, see new places, meet new people, and share new ideas. Automobiles have continued to influence the lives of

everyone. Sociologists study these changes and many others.

Population features. Sociologists also study where people live, where the population is. These sociologists study information that tells such things as how many people live in an area, how many people move from one area into another, how many are born, or how many die in a year.

All of this information tells sociologists which cities are growing, which cities are getting

smaller, and which areas of the country are overcrowded. With this information the sociologists can study the effects of such things as overcrowding on the people who live in overcrowded areas.

If a thousand people, for example, would move into a town with room for only one hundred people, everyone would be crowded together. Food would run short, and people would have very little space for homes.

On the other hand, if five hundred people would move away from a town of one thousand people, a very different effect would take place.

IMPORTANCE TO CHRISTIANS

Sociology is important to Christians for several reasons. One reason is the fact that Christianity is related to groups and institutions. The family and the church involve primary as well as secondary relations. The family and church affect society in general. A large number of Christian families and a Christian church will affect the nature of a local community.



| Culture is influenced by the Christian faith.

Sociology is important also because it gives the Christian a better understanding of himself and the groups to which he belongs. If the Christian understands the influence he can have on the members of a group, he can more effectively spread the Word of God by his actions in the group. Finally, culture as a whole is influenced by the Christian faith. People come to this faith through the power of the Gospel and the working of the Holy Spirit in individual lives within the culture.



Complete these statements.

1.71 Sociology is important to Christians because:

- a. _____
- b. _____
- c. _____

1.72 A sociologist studying population features might study:

- a. _____
- b. _____
- c. _____



Review the material in this section in preparation for the Self Test. The Self Test will check your mastery of this particular section. The items missed on this Self Test will indicate specific areas where restudy is needed for mastery.

SELF TEST 1

Match these items (each answer, 2 points).

- | | | | |
|-------|-------------------------|----|--|
| 1.01 | _____ sociology | a. | study of man's past |
| 1.02 | _____ anthropology | b. | study of government |
| 1.03 | _____ psychology | c. | how we know what we know |
| 1.04 | _____ economics | d. | study of man and his material needs |
| 1.05 | _____ history | e. | study of society |
| 1.06 | _____ political science | f. | ideal society |
| 1.07 | _____ philosophy | g. | study of individual behavior |
| 1.08 | _____ epistemology | h. | a set of people with a common interest |
| 1.09 | _____ utopia | i. | study of ways of thinking and acting |
| 1.010 | _____ group | j. | study of man |
| | | k. | study of truth of knowledge |

Complete these statements (each answer, 3 points).

- 1.011 Two kinds of anthropology are a. _____ and b. _____ .
- 1.012 Sociology deals with _____ rather than with individuals.
- 1.013 In Scripture, the ideal society is the _____ of God.
- 1.014 The two institutions of society often mentioned in the Bible are the
a. _____ and the b. _____ .
- 1.015 An association that serves a public purpose and is of long duration is a/an
_____ .
- 1.016 Groups characterized by close personal contact and mutual dependence are
_____ groups.
- 1.017 The most obvious example of a primary group is a _____ .
- 1.018 A group that is more formalized and objective is a _____ group.
- 1.019 All the ways of thinking and acting that a person acquires from society are his
_____ .
- 1.020 Culture is _____ , rather than inherited.

1.021 The spread of cultural traits from one culture to another is called _____ .

1.022 Everyone begins life as a/an _____ .

Write true or false (each answer, 1 point).

1.023 _____ The invention of the automobile caused many social changes.

1.024 _____ The “father of sociology” was Auguste Comte.

1.025 _____ The first true scientific sociologist was Durkheim.

1.026 _____ Karl Marx is best known for providing the basis for communism.

1.027 _____ Herbert Spencer attempted to apply the theory of biological evolution to sociology.

1.028 _____ Marx and Engels believed in economic determinism.

1.029 _____ Max Weber is famous for his use of realistic types.

1.030 _____ The process through which an individual is made a part of society is socialization.

Complete this activity (each answer, 2 points).

1.031 Write *P* for a primary group or *S* for a secondary group for each of the following phrases.

a. _____ a once-a-week class of two hundred students

b. _____ a family

c. _____ a church

d. _____ friends in an office

e. _____ fellow employees

f. _____ people of a community

Complete this list (each answer, 3 points).

1.032 Five major interests of sociologists are

a. _____

b. _____

c. _____

d. _____

e. _____

78
97

SCORE _____

TEACHER _____

initials

date





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