

THOMAS, W. I. (1949). SOCIAL STRUCTURE AND SOCIAL THEORY. NEW YORK: FREE PRESS. pdf

1: Struktur sosial - Wikipedia Bahasa Melayu, ensiklopedia bebas

Title: Merton RK "Social theory and social structure". New York: Free Press, p. [Columbia University, New York, NY]
Subject: Merton RK "Social theory and social structure".

Merton, Social Theory and Social Structure. Free Press, , pp. Our scrutiny of current vocabularies of functional analysis has shown how easily, and how unfortunately, the sociologist may identify motives with functions. It was further indicated that the motive and the function vary independently and that the failure to register this fact in an established terminology has contributed to the unwitting tendency among sociologists to confuse the subjective categories of motivation with the objective categories of function. This, then, is the central purpose of our succumbing to the not-always-commendable practice of introducing new terms into the rapidly growing technical vocabulary of sociology, a practice regarded by many laymen as an affront to their intelligence and an offense against common intelligibility. As will be readily recognized, I have adapted the terms "manifest" and "latent" from their use in another context by Freud although Francis Bacon had long ago spoken of "latent process" and "latent configuration" in connection with processes which are below the threshold of superficial observation. The distinction itself has been repeatedly drawn by observers of human behavior at irregular intervals over a span of many centuries. We need mention only a few of those who have, in recent decades, found it necessary to distinguish in their specific interpretations of behavior between the end-in-view and the functional consequences of action. While the most admirable of humanitarian efforts are sure to run counter to the individual interests of very many in the community, or fail to touch the interest and imagination of the multitude and to leave the community divided or indifferent, the cry of thief or murderer is attuned to profound complexes, lying below the surface of competing individual efforts, and citizens who have [been] separated by divergent interests stand together against the common enemy. From recurrent needs arise habits for the individual and customs for the group, but these results are consequences which were never conscious, and never foreseen or intended. They are not noticed until they have long existed, and it is still longer before they are appreciated. In addition to the direct effects of institutions, "there are further effects by way of control which lie outside the direct purposes of men. Whatever is the predominant, official common interest upon which the institution is founded, the association as a concrete group of human personalities unofficially involves many other interests; the social contacts between its members are not limited to their common pursuit, though the latter, of course, constitutes both the main reason for which the association is formed and the most permanent bond which holds it together. Owing to this combination of an abstract political, economic, or rather rational mechanism for the satisfaction of specific needs with the concrete unity of a social group, the new institution is also the best intermediary link between the peasant primary-group and the secondary national system. Since the occasion for making the distinction arises with great frequency, and since the purpose of a conceptual scheme is to direct observations toward salient elements of a situation and to prevent the inadvertent oversight of these elements, it would seem justifiable to designate this distinction by an appropriate set of terms. This is the rationale for the distinction between manifest functions and latent functions; the first referring to those objective consequences for a specified unit person, subgroup, social or cultural system which contribute to its adjustment or adaptation and were so intended; the second referring to unintended and unrecognized consequences of the same order. There are some indications that the christening of this distinction may serve a heuristic purpose by becoming incorporated into an explicit conceptual apparatus, thus aiding both systematic observation and later analysis. The very diversity of these subject-matters suggests that the theoretic distinction between manifest and latent functions is not bound up with a limited and particular range of human behavior. But there still remains the large task of ferreting out the specific uses to which this distinction can be put, and it is to this large task that we devote the remaining pages of this chapter. Heuristic Purposes of the Distinction Clarifies the analysis of seemingly irrational social patterns. In the first place, the distinction aids the sociological interpretation of many social practices which

persist even though their manifest purpose is clearly not achieved. The time-worn procedure in such instances has been for diverse, particularly lay, observers to refer to these practices as "superstitions," "irrationalities," "mere inertia of tradition," etc. In other words, when group behavior does not-- and, indeed, often cannot--attain its ostensible purpose there is an inclination to attribute its occurrence to lack of intelligence, sheer ignorance, survivals, or so-called inertia. Thus, the Hopi ceremonials designed to produce abundant rainfall may be labelled a superstitious practice of primitive folk and that is assumed to conclude the matter. It should be noted that this in no sense accounts for the group behavior. It is simply a case of name-calling; it substitutes the epithet "superstition" for an analysis of the actual role of this behavior in the life of the group. Given the concept of latent function, however, we are reminded that this behavior may perform a function for the group, although this function may be quite remote from the avowed purpose of the behavior. Temporarily ignoring these explicit purposes, it directs attention toward another range of consequences: Were one to confine himself to the problem of whether a manifest purposed function occurs, it becomes a problem, not for the sociologist, but for the meteorologist. And to be sure, our meteorologists agree that the rain ceremonial does not produce rain; but this is hardly to the point. It is merely to say that the ceremony does not have this technological use; that this purpose of the ceremony and its actual consequences do not coincide. But with the concept of latent function, we continue our inquiry, examining the consequences of the ceremony not for the rain gods or for meteorological phenomena, but for the groups which conduct the ceremony. And here it may be found, as many observers indicate, that the ceremonial does indeed have functions--but functions which are non-purposed or latent. Ceremonials may fulfill the latent function of reinforcing the group identity by providing a periodic occasion on which the scattered members of a group assemble to engage in a common activity. As Durkheim among others long since indicated, such ceremonials are a means by which collective expression is afforded the sentiments which, in a further analysis, are found to be a basic source of group unity. Through the systematic application of the concept of latent function, therefore, apparently irrational behavior may at times be found to be positively functional for the group. Operating with the concept of latent function, we are not too quick to conclude that if an activity of a group does not achieve its nominal purpose, then its persistence can be described only as an instance of "inertia," "survival," or "manipulation by powerful subgroups in the society. This would plainly be the case, for example, with Pueblo rituals dealing with rain or fertility. But with behavior which is not directed toward a clearly unattainable objective, sociological observers are less likely to examine the collateral or latent functions of the behavior. Directs attention to theoretically fruitful fields of inquiry. The distinction between manifest and latent functions serves further to direct the attention of the sociologist to precisely those realms of behavior, attitude and belief where he can most fruitfully apply his special skills. For what is his task if he confines himself to the study of manifest functions? He is then concerned very largely with determining whether a practice instituted for a particular purpose does, in fact, achieve this purpose. He will then inquire, for example, whether a new system of wage-payment achieves its avowed purpose of reducing labor turnover or of increasing output. He will ask whether a propaganda campaign has indeed gained its objective of increasing "willingness to fight" or "willingness to buy war bonds," or "tolerance toward other ethnic groups. But, so long as sociologists confine themselves to the study of manifest functions, their inquiry is set for them by practical men of affairs whether a captain of industry, a trade union leader, or, conceivably, a Navaho chieftain, is for the moment immaterial, rather than by the theoretic problems which are at the core of the discipline. By dealing primarily with the realm of manifest functions, with the key problem of whether deliberately instituted practices or organizations succeed in achieving their objectives, the sociologist becomes converted into an industrious and skilled recorder of the altogether familiar pattern of behavior. The terms of appraisal are fixed and limited by the question put to him by the non-theoretic men of affairs, e. But armed with the concept of latent function, the sociologist extends his inquiry in those very directions which promise most for the theoretic development of the discipline. He examines the familiar or planned social practice to ascertain the latent, and hence generally unrecognized, functions as well, of course, as the manifest functions. He considers for example, the

consequences of the new wage plan for, say, the trade union in which the workers are organized or the consequences of a propaganda program, not only for increasing its avowed purpose of stirring up patriotic fervor, but also for making large numbers of people reluctant to speak their minds when they differ with official policies, etc. In short, it is suggested that the distinctive intellectual contributions of the sociologist are found primarily in the study of unintended consequences among which are latent functions of social practices, as well as in the study of anticipated consequences among which are manifest functions. This can be extensively documented but a few passing illustrations must suffice. For some two and a half years, attention was focused on problems such as this: The initial results showed that within wide limits there was no uniform relation between illumination and output. Production output increased both in the experimental group where illumination was increased or decreased and in the control group where no changes in illumination were introduced. In short, the investigators confined themselves wholly to a search for the manifest functions. Lacking a concept of latent social function, no attention whatever was initially paid to the social consequences of the experiment for relations among members of the test and control groups or for relations between workers and the test room authorities. In other words, the investigators lacked a sociological frame of reference and operated merely as "engineers" just as a group of meteorologists might have explored the "effects" upon rainfall of the Hopi ceremonial. Only after continued investigation, did it occur to the research group to explore the consequences of the new "experimental situation" for the self-images and self-conceptions of the workers taking part in the experiment, for the interpersonal relations among members of the group, for the coherence and unity of the group. As Elton Mayo reports it, "the illumination fiasco had made them alert to the need that very careful records should be kept of everything that happened in the room in addition to the obvious engineering and industrial devices. Their observations therefore included not only records of industrial and engineering changes but also records of physiological or medical changes, and, in a sense, of social and anthropological. No longer were the investigators interested in testing for the effects of single variables. In the place of a controlled experiment, they substituted the notion of a social situation which needed to be described and understood as a system of interdependent elements. The new conceptual scheme entirely altered the range and types of data gathered in the ensuing research. It should be made clear that this case is not cited here as an instance of defective experimental design; that is not our immediate concern. It is considered only as an illustration of the pertinence for sociological inquiry of the concept of latent function, and the associated concepts of functional analysis. It illustrates how the inclusion of this concept whether the term is used or not is inconsequential can sensitize sociological investigators to a range of significant social variables which are otherwise easily overlooked. The explicit ticketing of the concept may perhaps lessen the frequency of such occasions of discontinuity in future sociological research. The discovery of latent functions represents significant increments in sociological knowledge. There is another respect in which inquiry into latent functions represents a distinctive contribution of the social scientist. It is precisely the latent functions of a practice or belief which are not common knowledge, for these are unintended and generally unrecognized social and psychological consequences. As a result, findings concerning latent functions represent a greater increment in knowledge than findings concerning manifest functions. They represent, also, greater departures from "common-sense" knowledge about social life. Inasmuch as the latent functions depart, more or less, from the avowed manifest functions, the research which uncovers latent functions very often produces "paradoxical" results. The seeming paradox arises from the sharp modification of a familiar popular preconception which regards a standardized practice or belief only in terms of its manifest functions by indicating some of its subsidiary or collateral latent functions. The introduction of the concept of latent function in social research leads to conclusions which show that "social life is not as simple as it first seems. Moral evaluations, generally based on these manifest consequences, tend to be polarized in terms of black or white. But the perception of further latent consequences often complicates the picture. Problems of moral evaluation which are not our immediate concern and problems of social engineering which are our concern 87 both take on the additional complexities usually involved in responsible social decisions. An example of

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inquiry which implicitly uses the notion of latent function will illustrate the sense in which "paradox"--discrepancy between the apparent, merely manifest, function and the actual, which also includes latent functions tends to occur as a result of including this concept. For these are frequent, if not inevitable, outcomes of applying the concept of latent function or its equivalent. References to some of the more significant among these earlier appearances of the distinction will be found in Merton, "Unanticipated consequences. Mead, "The psychology of punitive justice," *American Journal of Sociology*, , 23, , esp. As suggested earlier in this chapter, Durkheim adopted a functional orientation throughout his work, and he operates, albeit often without explicit notice, with concepts equivalent to that of latent function in all of his researches. The Free Press, This one of his many such observations is of course from W. His collaborator, Albert G. Keller retained the distinction in his own. MacMillan, , at The distinction takes on greater importance in his later writings, becoming a major element in his *Social Causation*, Boston: The single excerpt quoted in the text is one of scores which have led to *The Polish Peasant in Europe and America* being deservedly described as a "sociological classic. See pages and ff. Merton, "Intermarriage and the social structure. Kingsley Davis, "A conceptual analysis of stratification," *American Sociological Review*, , 7, Clyde Kluckhohn, *Navaho Witchcraft*, op. Merton, Chapter XII of this volume. Bernard Barber and L. Kluckhohn, "Dynamic theory of personality," in J.

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2: Social Theory and Social Structure - Wikipedia

*Social Theory and Social Structure [Robert K. Merton] on www.enganchecubano.com *FREE* shipping on qualifying offers. Examines the interactions between sociological theory and research in various approaches to the study of social structure.*

The culture and personality movement was at the core of anthropology in the first half of the 20th century. It examined the interaction between psychological aspects of the individual and the overarching culture. Theorists of culture and personality school argued that socialization creates personality patterns. The study of culture and personality wanted to examine how different socialization practices resulted in different personality types. Culture and personality was one of the reactions against the 19th social evolution and diffusionism just as the functionalism school of Radcliff-Brown and Malinowski was. The views of Franz Boas and some of his students such as Ruth Benedict argued against that of the early evolutionists, such as Louis Henry Morgan and Edward Tylor, who believe each culture goes through the same hierarchical evolutionary system. There is some debate on exactly how the field emerged. LeVine puts the beginning with W. Culture and Personality reached a peak during the 1930s and 1940s and lost support after 1945. It was viewed as being unscholarly, and the few remaining practitioners changed the name to psychological anthropology to avoid the stigma. LeVine Because of the lack of uniformity in the study of Culture and Personality, there were at least five different viewpoints when studying the interaction between culture and personality. This particular way of dividing the field was taken from LeVine in Culture, Behavior and Personality. It was known as the configuration approach and combined the Boasian idea of cultural relativism with psychological ideas. LeVine It took the stance that the culture and personality were so interconnected that they could not be viewed separately. Often this view is criticized as exaggerating the consistency of the culture and avoiding particulars. Benedict specifically was criticized as being too humanistic and not using enough quantitative data. A second view was that anti-culture-personality relationship. In this view, humans have developed adapted responses to the environmental conditions in order to survive. A third view is psychological reductionism. This involved looking at individual psychological aspects as the cause of social behavior. Freud and those who followed him were contenders of this view. Overall, it seems to have gotten the least amount of attention or followers in Culture and Personality. The last two views, personality mediation and two-systems, are the only two that theories maintained in contemporary anthropology. LeVine Personality mediation was developed by Abram Kardiner, a psychoanalyst, with Ralph Linton, an anthropologist. It theorizes that the environment affects the primary institutions, like the subsistence and settlement patterns, of a society. This, in turn, affects the basic personality structure which then affects the secondary institutions, such as religion. Personality becomes an intervening variable. This view reconciled sociological and cultural approaches with that of psychological reductionism. The two-systems view was developed by Inkeles and Levinson and Melford Spiro. It held that culture and personality interact and balance one another. Culture and personality are viewed as aspects of a total field rather than as separate systems or even as legitimate analytical abstractions from data of the same order. Kluckhohn In other words, culture and personality are interdependent and track along an interconnected curve. Culture influences socialization patterns, which in turn shapes some of the variance of personality. Maccoby Because of distinctive socialization practices in different societies, each society has unique culture and history. Based on this perspective, one should not assume universal laws govern how cultures run. There have been recent attempts made to make the techniques more operationalized and to relate personality back to all features of culture. Some of these anthropologists believe that personality trait levels are rooted in genetics as more biological aspects have been taken into consideration. Sigmund Freud Freud was a Jewish-Austrian psychiatrist and the most influential psychological theorist of 20th century. He coined the Oedipus complex in psychoanalytical theory. This was a universal phenomenon in which a group of unconscious feelings and ideas centered on the desire to possess the parent of the opposite sex and the harboring of hostility towards the

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parent of the same sex. He was known for his socio-cultural theory and its impact on human development. Erikson believed that the coherence of beliefs and values were very important in structuring personality and that frustrations during infancy were directly reflected in the religion and ritual of the culture Lindholm Sapir was recognized as one of the first to explore the relationship between language and anthropology. He perceived language as a tool in shaping human mind and described language as a verbal symbol of human relations. He was noted for exploring the connection among language, personality and social behavior and for the idea of culture best being understood as analogous to personality Lindholm Her well-known contribution was to the configuration view of Culture and Personality. Like Boas, she believed that culture was the product of human choices rather than cultural determinism. Benedict conducted fieldwork among American Indians, contemporary European and Asian societies. Her key works, *Patterns of Culture* and *The Chrysanthemum and the Sword*, spread the importance of culture in individual personality formation. Margaret Mead Margaret Mead was born in Philadelphia. She was a student, a lifelong friend, and collaborator of Ruth Benedict. They both studied the relationship among the configuration of culture, socialization in each particular culture and individual personality formation. Her first work, *Coming of Age in Samoa*, was a best seller and built up Mead as a leading figure in cultural anthropology. The book described how individual development was determined by cultural expectations and was not biologically determined. His contribution concerned the interplay of individual personality development and the situated cultures. He developed a psycho-cultural model for the relationship between child-rearing, housing and decent types in the different cultures. He distinguished primary institutions e. He explained that basic personality structures in a society influenced the personality types which further influenced the secondary institutions. He also was noted for studying the object relations and ego psychology in psychoanalysis. He was one of the founders of the basic personality structure theory. He worked on ethnographies of Melanesians and American Indians and partnered with Abram Kardiner to develop the personality mediation view. She earned her M. She was influenced by her mentor and collaborator Abram Kardiner in cross-cultural diagnosis and the psychoanalytic study of culture. Between and , Dubois investigated the island of Alor now Indonesia using participant observation, detailed case studies, life-history interviews, and various personality tests. Based on her ethnographic and psychoanalytic study, she wrote the book entitled *The People of Alor* In this social-psychological study, she advanced the concept of modal personality structure. Cora Dubois stated that individual variation within a culture exists, and each culture shares the development of a particular type which might not exist in its individuals. In , Cora Dubois, Abram Kardiner and Ralph Linton coauthored the book, *The Psychological Frontiers of Society* which consisted of careful descriptions and interpretations of three cultures the Comanche culture, the Alorese culture, and the culture of an American rural community. It explained the basic personality formed by the diversity of subject matter in each culture. Clyde Kluckhohn Clyde Kluckhohn was an American anthropologist and social theorist. He is noted for his long-term ethnographic work about the Navajo which resulted in two books, *To the Foot of the Rainbow* and *Beyond the Rainbow* He is known for keeping helping to revive psychological anthropology and has designed studies that can be applied to a wide variety of social context Shweder

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3: W. I. Thomas - Wikipedia

Social Theory and Social Structure (STSS) was a landmark publication in sociology by Robert K. Merton. www.enganchecubano.com has been translated into close to 20 languages and is one of the most frequently cited texts in social sciences.

This school developed in the 1930s around the work of Emile Durkheim who argued that "social phenomena constitute a domain, or order, of reality that is independent of psychological and biological facts. Social phenomena, therefore, must be explained in terms of other social phenomena, and not by reference to psychobiological needs, drives, impulses, and so forth" Broce Emile Durkheim argued that ethnographers should study the function of social institutions and how they function together to maintain the social whole Broce Radcliffe-Brown shared this emphasis of studying the conditions under which social structures are maintained. He also believed that the functioning of societies, like that of other natural systems, is governed by laws that can be discovered through systematic comparison Broce It is important to note here that Firth postulated the necessity of distinguishing between social structure and social organization. Social structure "is the principle s on which the forms of social relations depend. Social organization refers to the directional activity, to the working out of social relations in everyday life" Watson-Gegeo Radcliffe-Brown established an analogy between social life and organic life to explain the concept of function. He emphasized the contribution of phenomena to maintaining social order. He argued that as long as a biological organism lives, it preserves the continuity of structure, but not preserve the unity of its constituent parts. That is, over a period of time, while the constituent cells do not remain the same, the structural arrangement of the constituent units remains similar. He suggested that human beings, as essential units, are connected by a set of social relations into an integrated whole. Like the biological organism, the continuity of the social structure is not destroyed by changes in the units. Although individuals may leave the society by death or other means, other individuals may enter it. Therefore, the continuity is maintained by the process of social life, which consists of the activities and interactions of individual human beings and of organized groups into which they are united. The social life of a community is the functioning of the social structure. The function of any recurrent activity is the part it plays in the social life as a whole and thereby, the contribution it makes to structural continuity Radcliffe-Brown Radcliffe-Brown and Malinowski formulated distinct versions of functionalism, yet the emphasis on the differences between them obscures their fundamental similarities and complementarily. Both viewed society as structured into a working unity in which the parts accommodate one another in a way that maintains the whole. Thus, the function of a custom or institution is the contribution it makes to the maintenance of the entire system of which it is a part. On the whole, sociocultural systems function to provide their members with adaptations to environmental circumstances and to connect them in a network of stable social relationships. This is not to say that functionalists failed to recognize internal social conflict or other forms of disequilibrium. However, they did believe that societies strongly tend to maintain their stability and internal cohesion as if societies had homeostatic qualities Broce The functionalists also shared an emphasis on intensive fieldwork, involving participant-observation. This methodological emphasis has resulted in a series of excellent monographs on native societies. In large part, the quality of these monographs may be attributed to their theoretical framework, since the investigation of functional interrelationships of customs and institutions provides an especially fruitful perspective for the collection of information. In their analysis, the functionalists attempted to interpret societies as they operated at a single point in time, or as they operate over a relatively short period of time. This was not because the functionalists opposed, in principle, the study of history. Instead, it was a consequence of their belief that very little reliable information could be secured about the long-term histories of primitive peoples. Their rejection of the conjectural reconstructions of the evolutionists and the diffusionists was based largely on this conviction Broce Functional analysis gave value to social institutions by considering them not as mere custom as proposed by American ethnologists , but as

active and integrated parts of a social system Langness Though Malinowski and Radcliffe-Brown differed in their approaches to functional interpretation, they both contributed to the push for a "shift in the assumptions of ethnology, from a concern with isolated traits to the interpretation of social life" Winthrop This school of thought has contributed to the concept of culture that traditional usages, whatever their origin, have been shaped by the requirement that human beings must live together in harmony. Therefore the demands of interpersonal relationships are a causative force in culture Goldschmidt Despite its theoretical limitations, functionalism has made important methodological contributions. With its emphasis on intensive fieldwork, functionalism has provided in-depth studies of societies. Additionally, the investigation of functional interrelationships of customs and institutions provides a ready-made framework for the collection of information. Its theoretical difficulties notwithstanding, functionalism can yet be fruitful. Such statements as, "all societies are functionally cohesive," are too vague to be refuted easily. However, these statements can be refuted if they suggest that societies do not change or disintegrate. Therefore, such theories can be considered uncontroversial tautologies. It could be said that functionalism is the integration of false theory and trivially true tautology into a blueprint for fieldwork. Accordingly, such fieldwork can be thought of as empirical attempts to refute such ideas that savages are simple-minded, that savage customs are superstitious, and that savage societies are chaotic, in essence, that savage societies are "savage. Functionalism became dominant in American theory in the s and s. With time, criticism of this approach has escalated, resulting in its decline in the early s. Interactionist theorists criticized functionalism for failing to conceptualize adequately the complex nature of actors and the process of interaction. Advocates of theory construction questioned the utility of excessively classificatory or typological theories that pigeonholed phenomena in terms of their functions Turner and Maryanski Functional theory also has been criticized for its disregard of the historical process and for its presupposition that societies are in a state of equilibrium Goldschmidt Logical problems of functional explanations also have been pointed out, namely that they are teleological and tautological. This criticism can be countered by recognizing an evolutionary or a historical process at work; however, functionalism specifically rejected such ideas. Functional analysis has also been criticized for being circular: This criticism can be countered by establishing a set of universal requisite needs, or functional prerequisites. It has been argued that to account for phenomena by showing what social needs they satisfy does not explain how it originated or why it is what it is Kucklick In light of such criticisms, some anthropologists attempted functional explanations that were not constrained by such narrow approaches. He demonstrated that more overt means of managing hostility had not been available due to governmental controls, thereby bringing in historical and ecological factors Goldschmidt Following this, a cross-cultural comparison of institutions is a false enterprise in that it would be comparing phenomena that could not be compared. This is problematic since the internal mode of analysis cannot provide either a basis for true generalization or a means of extrapolation beyond the local time and place Goldschmidt Recognizing this "Malinowskian dilemma," Walter Goldschmidt argued for a "comparative functionalism. Goldschmidt suggested that problems are consistent from culture to culture, but institutional solutions vary. He suggested starting with what is problematical in order to discover how institutional devices provide solutions. In this way, he too sought to situate his explanations in a broader theoretical framework Goldschmidt Neofunctionalism is a s revision of British structural-functionalism that experienced renewed activity during the s. Some neo-functionalists, influenced by Parsons, analyze phenomena in terms of specific functional requisites. Others, although they place less emphasis on functional requisites and examine a variety of phenomena, also share similarities with functionalism by focusing on issues of social differentiation, integration, and social evolution. Finally, some neo-functionalists examine how cultural processes including ritual, ideology, and values integrate social structures. Generally, there is little emphasis on how phenomena meet or fail to meet system needs Turner and Maryanski Neofunctionalism differs from structural-functionalism by focusing on the modeling of systems-level interactions, particularly negative feedback. It also emphasizes techno-environmental forces, especially environment, ecology, and population, thereby reducing culture to adaptation Bettinger Both

neofunctionalism and structural-functionalism explain phenomena with reference to the needs they fulfill. They consider problematic cultural behaviors to result largely from benefits they generate that are essential to sustaining or improving the well-being of larger systems in which they are embedded, these systems being cultures in the case of structural-functionalism and ecosystems in the case of neo-functionalism Bettinger Structural-functionalists believe these benefits are generated by behaviors that reinforce group cohesion, particularly ritual, or that provide the individual with effective mechanisms for coping with psychological threatening situations by means such as religion or magic. Neofunctionalists, on the other hand, are concerned with issues that relate directly to fitness similar to that in evolutionary biology Bettinger These emphases correspond to the kinds of groups that preoccupy structural-functional and neofunctional explanation. Structural-functional groups are culturally constituted, as cultures, by group-reinforcing cultural behaviors. Rather than separating humans from other animals, neofunctionalists focus on groups as biologically constituted populations aggregated in cooperative social alliances, by which self-interested individuals obtain fitness benefits as a consequence of group membership Bettinger Since obviously rational, beneficial behaviors require no special explanation, structural-functionalism and neofunctionalism focus on finding rationality in seemingly irrational behaviors. Neofunctionalism, with economic rationality as its basic frame of reference, believes that what is irrational for the individual in the short run may be rational for the group in the long run. Therefore, neofunctionalist explanation seemed to provide a bridge between human behavior, which frequently involves cooperation, and natural selection, where individual interaction involves competition more than cooperation. Additionally, this type of argument was traditional in that it emphasized cultural behaviors whose stated purpose manifest function concealed a more important latent function. However, evolutionary theorists suggest that group selection occurs only under rare circumstances, thereby revealing the insufficiency of fitness-related self-interest to sustain among groups of unrelated individuals over any extended period Bettinger In International Dictionary of Anthropologists. One Discipline, Four Ways: British, German, French and American Anthropology. University of Chicago Press. In Encyclopedia of Cultural Anthropology, Vol. David Levinson and Melvin Ember, eds. Comaroff, Jean, John L. Comaroff and Isaac Schapera. On the Founding Fathers, Fieldwork and Functionalism: A Conversation with Isaac Schapera. American Ethnologist 15 3: Malinowski Between Two Worlds: The Polish Roots of an Anthropological Tradition. A Bibliography of the Writings of E. A History of Anthropological Thought. An Evaluation of the Work of Bronislaw Malinowski. Routledge and Kegan Paul. Studies Presented to A.

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4: Toward a Theory of Family Communication | Communication Theory | Oxford Academic

W. I. Thomas and F. Znaniecki (69): "Although all the new [Polish peasant cooperative] institutions are thus formed with the definite purpose of satisfying certain specific needs, their social function is by no means limited to their explicit and conscious purpose every one of these institutions--commune or agricultural circle, loan and.

His family moved to Knoxville , home of the University of Tennessee , when he was a boy, because his father wanted to improve the educational opportunities of his children. Beginning in , Thomas studied literature and classics at the University of Tennessee, where he obtained a B. In , Thomas married the first of his two wives, Harriet Park. During his time in Germany, he also furthered his interest in ethnology and sociology under the influence of German scholars such as Wilhelm Wundt. Upon his return to the United States in , Thomas taught at Oberlin College in Oberlin , Ohio from to as a professor of English and then sociology. For nearly the next 25 years, Thomas taught sociology and anthropology at the University of Chicago, becoming instructor in , assistant professor in , associate professor in , and professor in . From until , he also co-edited the American Journal of Sociology. Despite a biological bias that would nowadays be considered sexist by many "Anthropologists In , Thomas was elected president of the American Sociological Society. He belonged to a group often referred to as the earlier psychological school of sociologists along with Franklin Henry Giddings , E. Ross , Charles Cooley , and Ellsworth Faris. Thomas never published any material on the subject, but did use it as lecture material. My interests, as I have indicated, were in the marginal fields and not in sociology as it was organized and taught at that time, that is, the historical and methodological approach of Professor Small and the remedial and correctional interests of Professor Henderson. Archived from the original on Contribution to social research and migration studies[edit] In , Thomas received a substantial grant from Helen Culver through the Helen Culver Fund for Race Psychology. The grant was to be used to finance research on the life and culture of immigrants for ten years. Until , Thomas utilized the grant to undertake several journeys to Europe in order to study the background of East European immigrant groups. Initially planning to study several nationalities, he narrowed his topic down to immigrants from Poland , who formed the largest and most visible ethnic community in Chicago. Considered a pioneer of the biographical approach in social research and migration studies, Thomas employed methods of field observation that ethnographers had developed previously to study non-literate societies. According to an anecdote told by Thomas himself, it was an accident that inspired him to use personal written material as primary ethnographic sources and to develop the biographical approach to sociology that would make his lasting reputation in the field. The bag burst open on the sidewalk. Then, Thomas discovered a letter in it that had been written by a Polish immigrant. A Survey of Modern Social Theory. Znaniecki assisted Thomas in his studies of organizations, which proved to be a valuable resource. When World War I broke out the following year, Znaniecki himself left Poland, which had been partitioned between three of the warring parties and now became a theatre of war. Znaniecki decided to travel to Chicago. Here he met up with Thomas, however whether or not Thomas had formally invited Znaniecki or not remains unclear. In all events, Thomas immediately employed Znaniecki as his research assistant. In it, Thomas and Znaniecki used a biographical approach to understanding culture in general. For a number of reasons, he was subject to critical attention from the conservative Chicago establishment. Yet, Thomas continued to be outspoken about his research and related topics. Thus, he was required by the university to issue clarifying statements and apologies to the press on at least one occasion. Granger, the wife of an army officer with the American forces in France. Park and Herbert A. Miller, who had contributed only minor parts to the book. He never again obtained a tenured position. From to , he lectured at the New School for Social Research , a progressive but marginally influential academic institution at that time. Thomas continued his research thanks to the support of philanthropists and institutions. In , thanks to the support of a younger generation of scholars and against opposition from the establishment, Thomas was made honorary president of the American Sociological Society. In , Pitirim A. Sorokin , chairman of the sociology

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department at Harvard University , invited Thomas to become a visiting lecturer. Thomas accepted the invitation and remained in Harvard until He died in Berkeley, California , on 5 December Works[edit] as editor: A collection of twenty stories of college life. The relation of the medicine-man to the origin of the professional occupations. University of Chicago Press. Studies in the social psychology of sex. Source book for social origins. Ethnological materials, psychological standpoint, classified and annotated bibliographies for the interpretation of savage society. Watson, and Adolf Meyer: Suggestions of modern science concerning education. Their influence in our educational system". The Polish peasant in Europe and America. Monograph of an immigrant group. Life record of an immigrant. Disorganization and reorganization in Poland. Organization and disorganization in America. Miller as main authors: Old world traits transplanted. With cases and standpoint for behavior analysis. Little, Brown The child in America: Behavior problems and programs. An introduction to the social sciences. McGraw-Hill edited by Edmund H. Social behavior and personality. Thomas to theory and social research. Social Science Research Council Thomas on social organization and social personality. Edited and with an introduction by Morris Janowitz. University of Chicago Press

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5: Robert K. Merton | American sociologist | www.enganchecubano.com

New York: Free Press, p. [Columbia University, New York, NY] This book codifies structural and functional analysis which is then utilized in studies of social structure, the sociology of knowledge, and the sociology of science.

Integration and coordination An organization is a continuing system, able to distinguish and integrate human activities. The organization utilizes, transforms and joins together a set of human, material and other resources for problem-solving Bakke, The main function of an organization is to satisfy specific human needs in interaction with other sub-systems of human activities and resources in the given environment. In a research organization, individual needs of researchers are more often in conflict with organizational needs than in any other organization. Therefore, growth of the organization should concurrently also promote growth of the individual. Characteristics of the research organization Social organizations are characterized by their complexity, degree of inter-dependence between sub-systems, openness, balance, and multiplicity of purposes, functions and objectives Huse and Bowditch, The prevalence of these sub-systems makes the organization complex. They have to function in harmony with environmental requirements, goals and functions. This may cause conflicts in the organization unless the sub-systems are appropriately balanced. Forces such as researchers, managerial hierarchy and various inputs from within and outside the organization have to be balanced for the smooth functioning of the organization. In the research organization, a researcher can be viewed as a sub-system with specific needs, goals and functioning, although those needs, goals and functioning may sometimes not match those of the organization. Goal setting In an organization, goal setting is one of the control systems, a component of the appraisal process and an effective tool for human resource management Locke, ; Sherwin, The concept of goal setting is now used to increase the performance of the organization as well as the individual through management by objectives. Drucker suggested that management by objectives can be useful for managers for effectively managing the future direction of the organization. Importance of goal setting Well specified and clear goals improve performance in an organization by: Goals are an objective way of assessing performance in the organization. There is a definite linkage between goal setting and performance. The process of goal setting Peter Drucker suggested thirty years ago that a systematic approach to goal setting and appraising by results leads to improved organizational performance and employee satisfaction. This concept of goal setting is now widely used in most organizations. The process of goal setting or management by objectives as it is often called involves several steps Luthans, Goal setting is based on a top-down approach, and involves: For successful implementation of such a system, it is essential to prepare the members in the organization. Individual goals are decided jointly by superiors and subordinates. Once goals are finalized, an action plan is developed for implementation. An appraisal and feedback system is an important part of goal setting. The individual is given feedback on his or her performance, and provided with suitable rewards and motivation. Coordination and integration are necessary controlling mechanisms to ensure placid functioning, particularly when organizations become large and complex. Integration aims at ensuring that different sub-systems work towards common goals. Integration of the organizational sub-systems relates to differentiation and division of labour in the organization. Organizational differentiation means un-bundling and re-arranging of activities. Re-grouping and re-linking them is organizational integration Lawrence and Lorsch, When different units are assigned different tasks and functions, they set independent goals for performing the assigned tasks and function accordingly. In such situations, integration of the activities of different sub-systems is necessary to facilitate smooth working and to bridge communication gaps. In research organizations, integration of research units and administrative units is very important for the smooth functioning of research activities. Need for integration Integration and coordination is necessary for several reasons Anderson, Need for integration also increases with increase in structural dimensions. For the purpose of achieving these strategic objectives, a research manager has to coordinate different units. When different units are assigned different goals and tasks, conflicts are inevitable. A manager needs to integrate and

coordinate the work of different sub-units to effectively resolve conflicts. This may cause conflict. Methods of integration Within any large organization it is important to have proper communication systems to enable different sub-systems to coordinate various activities and avoid obstacles in the work environment. Lack of proper coordination often causes conflicts in an organization. To ensure proper coordination in research organizations, the research manager has to take care of behavioural dimensions such as motivation and conflicts while ensuring an efficient overall structure. Achieving integration The structure of a research institution needs to be suitably designed to facilitate proper coordination and integration of different specialized units. A poorly designed structure may: Coordinating vertically through hierarchy Work is assigned to specialized units and coordinated by a manager. A hierarchy vertical of authority evolves from lower to higher levels. A manager can use the following principles of hierarchy of authority for integrating specialized units: Every worker should report to only one manager. Decision making authority and a chain of command should be from the top to lower levels. A manager is accountable for the performance of his or her subordinates. In turn, subordinates are responsible to their manager for their performance. Determining the decision making level A manager has to decide about the levels at which decisions are to be taken, and this would depend upon the type, impact and values of decisions. Deciding the span of control Span of control refers to the number of specialized activities or personnel supervised by one manager. There is no optimal number for a span of control and number of levels in the hierarchy. In fact, span of control and hierarchy levels are inter-related and depend on situational factors Barkdull, Some of the important situational factors are: Methods to improve integration There are several ways to improve integration, the most common being through a hierarchy of authority. For this, specialized units whose activities are inter-related could be put under one manager. Using committees to improve coordination is more difficult than other methods, as it requires considerable skills in group dynamics and technical knowledge on the part of the chairperson of the committee. The person who takes this role must not be involved directly in the work, but tries to assist managers in improving integration.

6: Robert K. Merton - Selected Publications

K. Merton, Social Theory and Social Structure (New York: Simon & Schuster, The Free Press,). and outward growths of coral over islands that had long since subsided into the.

Homans, the human group and elementary social behaviour George C. Homans, the human group and elementary social behaviour. George Caspar Homans is widely regarded as the father of social exchange theory. Its Elementary Forms are considered world-classics in sociology. He also made significant empirical and conceptual contributions to small-group research. In this piece A. Entering Harvard University in to read English, Homans was to spend the rest of his academic career there. He became a junior fellow in sociology in ; was invited to become a professor of sociology in ; and, with a gap of four years serving in the naval reserve, he remained a faculty member until he retired in Homans made a major contribution to the deepening of small group theory and research " and through this to a growing sophistication of practice with the field of social groupwork. He also explored the activities of individuals in his influential work Social Behaviour ; The development there of social exchange theory proved to be influential with several, later theories including rational-choice theory drawing upon it. The first of these was the physiologist cum sociologist Lawrence J. Aside from introducing him to the work of the Italian sociologist Vilfredo Pareto, Henderson also impressed upon Homans the doctrine of the notion of the conceptual scheme. A conceptual scheme consists of a classification of variables or concepts that need to be taken into account when studying a set of phenomena. It also consists of a sketch of the given conditions within which the phenomena are to be analyzed. Finally, it must contain a statement that the variables are related to one another" and following Pareto, that relationship is usually seen as one of mutual dependence. Following Pareto, Henderson believed that the subject of interest in sociology" be that a society, a community, or a group" is best conceptualized as a social system. One post-college intellectual influence on George C. Homans that is highly significant to his social exchange theory is the behavioural psychology of B. Homans first met and became friends with Skinner when their terms in the elite Harvard Society of Fellows overlapped, Examining small groups George C. This is not to say that the latter are not real only that they are created by individuals. Once created, social structures exert back effects on the behaviour of their makers Homans But by the late s Homans came slowly to the conclusion that human social systems were much less organic than what he had previously believed. From that point on he all but abandoned the idea of the social system. Though his consideration of social structure and social system wavered, Homans remained steadfast in his focused analysis of the small group. Indeed, his interest in small groups began early, during his student days at Harvard with the psychologist Elton Mayo, who at that time was interpreting the results of the Hawthorne researches. Homans became thoroughly familiar with these researches, of which at least two were some of the most detailed studies of small groups that had yet been made: He was also well acquainted with William F. Finally, he was influenced by an idea that had been going around Harvard during the s: While the observation of small groups had, for George C. Small groups, Homans explains, are not what sociologists study, but where they often study their true subject matter, which is face-to-face social behaviour. Activity, sentiment and interaction During the mids Homans came in contact with Eliot D. Chapple and Conrad M. Arensberg, graduate students in anthropology at Harvard, who sought to identify the chief variable in the social sciences that most easily lends itself to measurement in terms of order, frequency, and duration. In fact, interaction was a whole class of variables that could be measured in regard to how often and how long a given person spoke in conversation; how often and how soon that person initiated talk or other action either at the beginning of a conversation or after a pause; how many persons within a given place or time that person interacted with and with how many he or she initiated the interaction Homans From then on Homans began to think of other classes of variable that could be added to interaction to account for, not its order, frequency, and duration, but its content. Activity refers to any action that people perform that may not require interactions with others or express interpersonal sentiments. Finally, and again in

line with Henderson and Pareto, George C. Homans argued that the three classes of variables were interdependent. Every group, as a social system, is constituted by a boundary, a conceptual demarcation that distinguishes the system itself from its environment. Within this boundary all emergent interactions, sentiments, and activities are mutually dependent in the behaviour of the group members. For example, in industry a number of workers may be performing work activities in the same room. This performance of their work activities makes it likely that they will engage in interaction. Furthermore, this interaction increases positive sentiment among the workers, which will increase their interaction still more. This may consist of required or planned activities and interactions, as well as the physical setting. And just as the elements of social behaviour are mutually dependent in the primary system, so too is the primary system mutually dependent on the secondary system. Homans applied his conceptual scheme to a complex body of data on five closely observed, concrete field studies of small groups that had appeared before and during the War: Arnseberg and Douglas McGregor. He then demonstrated how the three elements and two systems are mutually dependent. The Human Group, which quickly became a classic in sociology, served two purposes, one pragmatic the other theoretical. First, in repeatedly applying the conceptual scheme to each of the five groups considered, the book can be treated as a pedantic manual that methodically and precisely trains students how to actively employ a set of concepts in order to better understand certain facts of observation. Subsequent to subsuming the data from the five studies of small groups into his conceptual scheme, Homans cautiously but explicitly began to state a few propositions of low generality that seemed to hold good of several of the empirical studies. For example, in endeavouring to explain the mutual dependence of the interaction and sentiments played out among the wiremen in the Bank Wiring Room and among brothers in Tikopia society, Homans observes: With the articulation of propositions like this, George C. Homans was on his way, not only toward describing the characteristics of a theory as he understood them, but to creating his own theory to explain elementary social behaviour. And though he believed that The Human Group was not, ultimately, his best work, he was nonetheless wholly satisfied with it as the beginning of his metatheory.

Social Behaviour In his next major work, *Social Behaviour: Its Elementary Forms*, which George C. Homans considered superior to *The Human Group* because it is the more general, ambitious, and systematic of the two, he brought together all these previous efforts in achieving his next goal: *Its Elementary Forms*. George C. Homans demonstrates further how various empirical findings in the field studies of small groups follow, in logic, from a small number of general principles of behavioural psychology. In his view, both the individualistic and structural sociological approaches to social behaviour require, for their explanation, psychological propositions. Homans could deductively apply in explaining the basic social situation "in which the actions of each of at least two persons reward or punish the actions of the other" were already available to him in the writings of his long-time friend and Harvard colleague, B. Two men "Person and Other" are doing paper-work jobs in an office. Each of the men emits behaviour reinforced to some degree by the behaviour of the other. As he emits behaviour, each man may incur costs, and each man has more than one course of behaviour open to him. After adding a few more intricacies to this scene, the basic social situation, Homans then states the propositions relating the variations in the values and costs of each man to his frequency distribution of behaviour among alternatives, where the values taken by one man determine, in part, their value for the other. The more valuable to a man a unit of the activity another gives him, the more often he will emit activity rewarded by the activity of the other. Homans: The more often a man has in the recent past received a rewarding activity from another, the less valuable any further unit of that activity becomes to him. Homans: In essence, for Homans, social behaviour is an exchange of material and nonmaterial. For a person engaged in exchange, what she gives may be a cost to her, just as what she gets may be a reward, and her behaviour is apt to change less as profit, that is, reward less cost, increases. In other words, the more she gets, the less valuable any further unit of that value is to her, and the less often she will emit behaviour reinforced by it. The cost, or the reward forgone, and the value of what she gives and of what she gets vary with the quantity of what she gives and gets. But persons involved in an exchange relationship also expect to receive as

much reward from the other as they give to the other. That is to say, they expect there to be a fairly equitable exchange of rewards and costs between persons. Homans calls this the rule of distributive justice and describes it as follows: A man in an exchange relation with another will expect that the rewards of each man be proportional to his costs—the greater the rewards, the greater the costs—and that the net rewards, or profits, of each man be proportional to his investments—the greater the investments, the greater the profit. A few years after the publication of *Social Behaviour*, George C. Homans produced a revised edition of *Social Behaviour* in which he keeps much of the substance of his main argument but tightens up the argument to make it more lucid and logical. He also adds an entire chapter on power and uses payoff matrices of the sort developed by social psychologists John W. Thibaut and Harold H. Kelley in their *The Social Psychology of Groups* to illustrate how power works. Additionally, Homans restates his general propositions and titles them as follows: For all actions taken by persons, the more often a particular action of a person is rewarded, the more likely the person is to perform that action. The more valuable to a person is the result of his action, the more likely he is to perform the action. The more often in the recent past a person has received a particular reward, the less valuable any further unit of that reward becomes for him. In choosing between alternative actions, a person will choose that one for which, as perceived by him at the time, the value, V , of the result, multiplied by the probability, p , of getting the result, is the greater. Homans was awarded the Cooley-Mead Award, the highest honour conferred by the Social Psychology section of the American Sociological Association to honour long-term contributions of a sociologist to the field of social psychology. This prestigious award was given to him on the strength of *Social Behaviour*: His ideas, to be sure, had a profound influence, positively or negatively, on the thinking of major sociologists like Richard M. Emerson, Peter M. Blau, and James S. Coleman. Additionally, Homans has also impacted the research of scholars such as Linda D. Molm, Karen S. Cook, and Edward J. Lawler who are currently working in the social exchange tradition. The poem reads in part:

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7: Social Theory and Social Structure

This new printing is not a newly revised edition, only an enlarged one. The revised edition of remains intact except that its short introduction has been greatly expanded to appear here as Chapters I and II.

Greenwood Press, ; New York: The Free Press, , , Continuities in Social Research: Arno Press,] Patterns of Social Life: Explorations in the Sociology of Housing with Patricia S. West and Marie Jahoda. Reader and Patricia L. Harvard University Press, The Freedom to Read: Harcourt Brace Jovanovich, ; San Diego: Harcourt Brace Jovanovich, ; Chicago: Five Essays, Old and New. The Free Press, The Sociology of Science: Theoretical and Empirical Investigations. Edited by Norman Storer. University of Chicago Press, New York The Free Press, Toward a Metric of Science: Qualitative and Quantitative Social Research: Papers in Honor of Paul F. Lazarsfeld edited with James S. Coleman and Peter H. University of Southern Illinois Press, Sociological Traditions from Generation to Generation: Continuities in Structural Inquiry edited with Peter M. Social Research and the Practicing Professions. International Encyclopedia of the Social Sciences, vol. Transaction Publications,] Robert K. The Travels and Adventures of Serendipity: II Mulino, Italian. Social Forces 12, , American Sociological Review 1, , American Journal of Sociology 42, , Science and the Social Order. Philosophy of Science 5, , Social Structure and Anomie. American Sociological Review 3, , Bureaucratic Structure and Personality. Social Forces 18, , Intermarriage and the Social Structure: Psychiatry 4, , A Note on Science and Democracy. Journal of Legal and Political Sociology 1, , Role of the Intellectual in Public Bureaucracy. Social Forces 23, , In Georges Gurvitch and Wilbert E. Philosophical Library, , American Journal of Sociology 50, , The Focused Interview with Patricia L. American Journal of Sociology 51, , American Sociological Review 13, , Discrimination and the American Creed. Discrimination and National Welfare. In Lyman Bryson, ed. Antioch Review Summer , , Social Structure and Anomie: Its Functions and Destiny. Lazarsfeld and Frank Stanton, eds. Merton and Paul F. Continuities in Social Research. TheFree Press, , Friendship as a Social Process: Freedom and Control in Modern Society. Van Nostrand, , Problems in Sociological Theory. British Journal of Sociology 8: Priorities in Scientific Discovery: A Chapter in the Sociology of Science. American Sociological Review 22, 6, , Notes on Problem-Finding in Sociology. Merton, Leonard Broom, and Leonard S. Basic Books, ix-xxxiv, Social Conformity , Deviation and Opportunity Structures. American Sociological Review 24, 2, , Singletons and Multiples in Scientific Discovery. Proceedings of the American Philosophical Society , no. The Ambivalence of Scientists. Bulletin of the Johns Hopkins Hospital , , Basic Research and Potentials of Relevance. American Behavioral Scientist 6, , The Matthew Effect in Science: Science , January 5 , , Patterns of Evaluation in Science: Minerva 9,1 January , , A Chapter in the Sociology of Knowledge. American Journal of Sociology 77 July: Riley, Marilyn Johnson and Ann Foner, eds. A Theory of Age Stratification. Russell Sage Foundation, , ISIS 63, , , Allyn and Bacon, , Structural Analysis in Sociology. Approaches to the Study of Social Structure. The Free Press, , On the Oral Transmission of Knowledge. In Sociological Traditions from Generation to Generation: Genesis and Growth of a Friendship. Theory and Society, 11, , Powell And Richard Robbins, eds.

8: Social theory and social structure - Robert King Merton - Google Books

Social Theory and Social Structure. New York: The Free Press, , , Continuities in Social Research: Studies in the Scope and Method of "The American Soldier" (edited with Paul F. Lazarsfeld).

9: Social Structure - George Peter Murdock - Google Books

In this Social Theory and Social Structure originally published in he departs from Parsons' psychologistic romanticism

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with his own rendering of the functionalist type of explanation for sociology: He says that "social function" refers to observable objective consequences and not to subjective dispositions such as aims, motives, or.

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John Winthrop, Oliver Cromwell, and the Land of Promise Marc Aronson. Asus crosshair v formula user manual Dubai metro project report Abraham Lincoln for the Defense Concluding Observations and Suggestions Martian Brainteasers Hank Prank in Love Christianity In Celtic Lands The overlord protocol Accounting events of the federal government Ceratopsidae Peter Dodson, Catherine A. Forster and Scott D. Sampson Petersons 21st Century Manager All parts of engine The Global Citizen The Odyssey of Enlightenment Ear, nose, throat, and dental disorders Basics in r tibco Prisoners of time research Migration and social welfare Treasures of Massachusetts Congregations confront their mortality International financial management bekaert solution manual The Clifford years Html 4 cheat sheet Rockwell integrated space plan Victor threading, rewinding Global TB control : persisting problems, shifting solutions Mukund W. Uplekar and Mario C. Raviglione. Core Concepts in Health, Brief Update A Yellow Rose Among the Red The Kingfisher encyclopedia of the future CLEMENT OF ALEXANDRIA 105 1984 chevy camaro service manual Ultrasonography in ophthalmology Kenny Wayne Shepherd The Place Youre In Chinese Street Opera in Singapore Veterinary notes for dog breeders Dreamweaver power Repulsion may race here in exhibition feature! The McEnaneys from the Cataract The international boundaries of Nigeria, 1885-1960