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## Introduction to Sociology 2e

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## Making Connections: Sociology in the Real World



### Individual-Society Connections

When sociologist Nathan Kierns spoke to his friend Ashley (a pseudonym) about the move she and her partner had made from an urban center to a small Midwestern town, he was curious about how the social pressures placed on a lesbian couple differed from one community to the other. Ashley said that in the city they had been accustomed to getting looks and hearing comments when she and her partner walked hand in hand. Otherwise, she felt that they were at least being tolerated. There had been little to no outright discrimination.

Things changed when they moved to the small town for her partner's job. For the first time, Ashley found herself experiencing direct discrimination because of her sexual orientation. Some of it was particularly hurtful. Landlords would not rent to them. Ashley, who is a highly trained professional, had a great deal of difficulty finding a new job.

When Nathan asked Ashley if she and her partner became discouraged or bitter about this new situation, Ashley said that rather than letting it get to them, they decided to do something about it. Ashley approached groups at a local college and several churches in the area. Together they decided to form the town's first gay-straight alliance.

The alliance has worked successfully to educate their community about same-sex couples. It also worked to raise awareness about the kinds of discrimination that Ashley and her partner experienced in the town and how those could be eliminated. The alliance has become a strong advocacy group, and it is working to attain equal rights for lesbian, gay, bisexual, and transgender, or LBGT individuals.

Kierns observed that this is an excellent example of how negative social forces can result in a positive response from individuals to bring about social change (Kierns 2011).

## 1.2 The History of Sociology



**Figure 1.4** People have been thinking like sociologists long before sociology became a separate academic discipline: Plato and Aristotle, Confucius, Khaldun, and Voltaire all set the stage for modern sociology. (Photos (a),(b),(d) courtesy of Wikimedia Commons; Photo (c) courtesy of Moumou82/Wikimedia Commons)

Since ancient times, people have been fascinated by the relationship between individuals and the societies to which they belong. Many topics studied in modern sociology were also studied by ancient philosophers in their desire to describe an ideal society, including theories of social conflict, economics, social cohesion, and power (Hannoun 2003).

In the thirteenth century, Ma Tuan-Lin, a Chinese historian, first recognized social dynamics as an underlying component of historical development in his seminal encyclopedia, *General Study of Literary Remains*. The next century saw the emergence of the historian some consider to be the world's first sociologist: Ibn Khaldun (1332–1406) of Tunisia. He wrote about many topics of interest today, setting a foundation for both modern sociology and economics, including a theory of social conflict, a comparison of nomadic and sedentary life, a description of political economy, and a study connecting a tribe's social cohesion to its capacity for power (Hannoun 2003).

In the eighteenth century, Age of Enlightenment philosophers developed general principles that could be used to explain social life. Thinkers such as John Locke, Voltaire, Immanuel Kant, and Thomas Hobbes responded to what they saw as

social ills by writing on topics that they hoped would lead to social reform. Mary Wollstonecraft (1759–1797) wrote about women’s conditions in society. Her works were long ignored by the male academic structure, but since the 1970s, Wollstonecraft has been widely considered the first feminist thinker of consequence.

The early nineteenth century saw great changes with the Industrial Revolution, increased mobility, and new kinds of employment. It was also a time of great social and political upheaval with the rise of empires that exposed many people—for the first time—to societies and cultures other than their own. Millions of people moved into cities and many people turned away from their traditional religious beliefs.

## Creating a Discipline

### Auguste Comte (1798–1857)



**Figure 1.5** Auguste Comte played an important role in the development of sociology as a recognized discipline. (Photo courtesy of Wikimedia Commons)

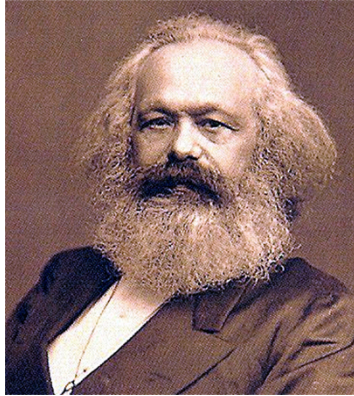
The term sociology was first coined in 1780 by the French essayist Emmanuel-Joseph Sieyès (1748–1836) in an unpublished manuscript (Fauré et al. 1999). In 1838, the term was reinvented by Auguste Comte (1798–1857). Comte originally studied to be an engineer, but later became a pupil of social philosopher Claude Henri de Rouvroy Comte de Saint-Simon (1760–1825). They both thought that social scientists could study society using the same scientific methods utilized in natural sciences. Comte also believed in the potential of social scientists to work toward the betterment of society. He held that once scholars identified the laws that governed society, sociologists could address problems such as poor education and poverty (Abercrombie et al. 2000).

Comte named the scientific study of social patterns **positivism**. He described his philosophy in a series of books called *The Course in Positive Philosophy* (1830–1842) and *A General View of Positivism* (1848). He believed that using scientific methods to reveal the laws by which societies and individuals interact would usher in a new “positivist” age of history. While the field and its terminology have grown, sociologists still believe in the positive impact of their work.

### Harriet Martineau (1802–1876)—the First Woman Sociologist

Harriet Martineau was a writer who addressed a wide range of social science issues. She was an early observer of social practices, including economics, social class, religion, suicide, government, and women’s rights. Her writing career began in 1832 with a series of stories titled *Illustrations of Political Economy*, in which she tried to educate ordinary people about the principles of economics (Johnson 2003).

Martineau was the first to translate Comte’s writing from French to English and thereby introduced sociology to English-speaking scholars (Hill 1991). She is also credited with the first systematic methodological international comparisons of social institutions in two of her most famous sociological works: *Society in America* (1837) and *Retrospect of Western Travel* (1838). Martineau found the workings of capitalism at odds with the professed moral principles of people in the United States; she pointed out the faults with the free enterprise system in which workers were exploited and impoverished while business owners became wealthy. She further noted that the belief in all being created equal was inconsistent with the lack of women’s rights. Much like Mary Wollstonecraft, Martineau was often discounted in her own time by the male domination of academic sociology.

**Karl Marx (1818–1883)**

**Figure 1.6** Karl Marx was one of the founders of sociology. His ideas about social conflict are still relevant today. (Photo courtesy of John Mayall/Wikimedia Commons)

Karl Marx (1818–1883) was a German philosopher and economist. In 1848 he and Friedrich Engels (1820–1895) coauthored the *Communist Manifesto*. This book is one of the most influential political manuscripts in history. It also presents Marx's theory of society, which differed from what Comte proposed.

Marx rejected Comte's positivism. He believed that societies grew and changed as a result of the struggles of different social classes over the means of production. At the time he was developing his theories, the Industrial Revolution and the rise of capitalism led to great disparities in wealth between the owners of the factories and workers. Capitalism, an economic system characterized by private or corporate ownership of goods and the means to produce them, grew in many nations.

Marx predicted that inequalities of capitalism would become so extreme that workers would eventually revolt. This would lead to the collapse of capitalism, which would be replaced by communism. Communism is an economic system under which there is no private or corporate ownership: everything is owned communally and distributed as needed. Marx believed that communism was a more equitable system than capitalism.

While his economic predictions may not have come true in the time frame he predicted, Marx's idea that social conflict leads to change in society is still one of the major theories used in modern sociology.

**Herbert Spencer (1820–1903)**

In 1873, the English philosopher Herbert Spencer published *The Study of Sociology*, the first book with the term “sociology” in the title. Spencer rejected much of Comte's philosophy as well as Marx's theory of class struggle and his support of communism. Instead, he favored a form of government that allowed market forces to control capitalism. His work influenced many early sociologists including Émile Durkheim (1858–1917).

**Georg Simmel (1858–1918)**

Georg Simmel was a German art critic who wrote widely on social and political issues as well. Simmel took an anti-positivism stance and addressed topics such as social conflict, the function of money, individual identity in city life, and the European fear of outsiders (Stapley 2010). Much of his work focused on the micro-level theories, and it analyzed the dynamics of two-person and three-person groups. His work also emphasized individual culture as the creative capacities of individuals. Simmel's contributions to sociology are not often included in academic histories of the discipline, perhaps overshadowed by his contemporaries Durkheim, Mead, and Weber (Ritzer and Goodman 2004).

**Émile Durkheim (1858–1917)**

Durkheim helped establish sociology as a formal academic discipline by establishing the first European department of sociology at the University of Bordeaux in 1895 and by publishing his *Rules of the Sociological Method* in 1895. In another important work, *Division of Labour in Society* (1893), Durkheim laid out his theory on how societies transformed from a primitive state into a capitalist, industrial society. According to Durkheim, people rise to their proper levels in society based on merit.

Durkheim believed that sociologists could study objective “social facts” (Poggi 2000). He also believed that through such studies it would be possible to determine if a society was “healthy” or “pathological.” He saw healthy societies as stable, while pathological societies experienced a breakdown in social norms between individuals and society.

In 1897, Durkheim attempted to demonstrate the effectiveness of his rules of social research when he published a work titled *Suicide*. Durkheim examined suicide statistics in different police districts to research differences between Catholic and Protestant communities. He attributed the differences to socioreligious forces rather than to individual or psychological causes.

### George Herbert Mead (1863–1931)

George Herbert Mead was a philosopher and sociologist whose work focused on the ways in which the mind and the self were developed as a result of social processes (Cronk n.d.). He argued that how an individual comes to view himself or herself is based to a very large extent on interactions with others. Mead called specific individuals that impacted a person's life **significant others**, and he also conceptualized “**generalized others**” as the organized and generalized attitude of a social group. Mead's work is closely associated with the symbolic interactionist approach and emphasizes the micro-level of analysis.

### Max Weber (1864–1920)

Prominent sociologist Max Weber established a sociology department in Germany at the Ludwig Maximilians University of Munich in 1919. Weber wrote on many topics related to sociology including political change in Russia and social forces that affect factory workers. He is known best for his 1904 book, *The Protestant Ethic and the Spirit of Capitalism*. The theory that Weber sets forth in this book is still controversial. Some believe that Weber argued that the beliefs of many Protestants, especially Calvinists, led to the creation of capitalism. Others interpret it as simply claiming that the ideologies of capitalism and Protestantism are complementary.

Weber believed that it was difficult, if not impossible, to use standard scientific methods to accurately predict the behavior of groups as people hoped to do. They argued that the influence of culture on human behavior had to be taken into account. This even applied to the researchers themselves, who, they believed, should be aware of how their own cultural biases could influence their research. To deal with this problem, Weber and Dilthey introduced the concept of **verstehen**, a German word that means to understand in a deep way. In seeking *verstehen*, outside observers of a social world—an entire culture or a small setting—attempt to understand it from an insider's point of view.

In his book *The Nature of Social Action* (1922), Weber described sociology as striving to “interpret the meaning of social action and thereby give a causal explanation of the way in which action proceeds and the effects it produces.” He and other like-minded sociologists proposed a philosophy of **antipositivism** whereby social researchers would strive for subjectivity as they worked to represent social processes, cultural norms, and societal values. This approach led to some research methods whose aim was not to generalize or predict (traditional in science), but to systematically gain an in-depth understanding of social worlds.

The different approaches to research based on positivism or antipositivism are often considered the foundation for the differences found today between quantitative sociology and qualitative sociology. **Quantitative sociology** uses statistical methods such as surveys with large numbers of participants. Researchers analyze data using statistical techniques to see if they can uncover patterns of human behavior. **Qualitative sociology** seeks to understand human behavior by learning about it through in-depth interviews, focus groups, and analysis of content sources (like books, magazines, journals, and

## Making Connections:

## Social Policy & Debate



### Should We Raise the Minimum Wage?

In the 2014 State of the Union Address, President Obama called on Congress to raise the national minimum wage, and he signed an executive order putting this into effect for individuals working on new federal service contracts. Congress did not pass legislation to change the national minimum wage more broadly. The result has become a national controversy, with various economists taking different sides on the issue, and public protests being staged by several groups of minimum-wage workers.

Opponents of raising the minimum wage argue that some workers would get larger paychecks while others would lose their jobs, and companies would be less likely to hire new workers because of the increased cost of paying them (Bernstein 2014; cited in CNN).

Proponents of raising the minimum wage contend that some job loss would be greatly offset by the positive effects on the economy of low-wage workers having more income (Hassett 2014; cited in CNN).



Sociologists may consider the minimum wage issue from differing perspectives as well. How much of an impact would a minimum wage raise have for a single mother? Some might study the economic effects, such as her ability to pay bills and keep food on the table. Others might look at how reduced economic stress could improve family relationships. Some sociologists might research the impact on the status of small business owners. These could all be examples of public sociology, a branch of sociology that strives to bring sociological dialogue to public forums. The goals of public sociology are to increase understanding of the social factors that underlie social problems and assist in finding solutions. According to Michael Burawoy (2005), the challenge of public sociology is to engage multiple publics in multiple ways.

## 1.3 Theoretical Perspectives



**Figure 1.7** Sociologists develop theories to explain social occurrences such as protest rallies. (Photo courtesy of voanews.com/Wikimedia Commons)

Sociologists study social events, interactions, and patterns, and they develop a theory in an attempt to explain why things work as they do. In sociology, a **theory** is a way to explain different aspects of social interactions and to create a testable proposition, called a **hypothesis**, about society (Allan 2006).

For example, although suicide is generally considered an individual phenomenon, Émile Durkheim was interested in studying the social factors that affect it. He studied social ties within a group, or **social solidarity**, and hypothesized that differences in suicide rates might be explained by religion-based differences. Durkheim gathered a large amount of data about Europeans who had ended their lives, and he did indeed find differences based on religion. Protestants were more likely to commit suicide than Catholics in Durkheim's society, and his work supports the utility of theory in sociological research.

Theories vary in scope depending on the scale of the issues that they are meant to explain. Macro-level theories relate to large-scale issues and large groups of people, while micro-level theories look at very specific relationships between individuals or small groups. **Grand theories** attempt to explain large-scale relationships and answer fundamental questions such as why societies form and why they change. Sociological theory is constantly evolving and should never be considered complete. Classic sociological theories are still considered important and current, but new sociological theories build upon the work of their predecessors and add to them (Calhoun 2002).

In sociology, a few theories provide broad perspectives that help explain many different aspects of social life, and these are called paradigms. **Paradigms** are philosophical and theoretical frameworks used within a discipline to formulate theories, generalizations, and the experiments performed in support of them. Three paradigms have come to dominate sociological thinking, because they provide useful explanations: structural functionalism, conflict theory, and symbolic interactionism.

**Table 1.2 Sociological Theories or Perspectives** Different sociological perspectives enable sociologists to view social issues through a variety of useful lenses.

Sociological Paradigm	Level of Analysis	Focus
Structural Functionalism	Macro or mid	The way each part of society functions together to contribute to the whole
Conflict Theory	Macro	The way inequalities contribute to social differences and perpetuate differences in power
Symbolic Interactionism	Micro	One-to-one interactions and communications

## Functionalism

**Functionalism**, also called structural-functional theory, sees society as a structure with interrelated parts designed to meet the biological and social needs of the individuals in that society. Functionalism grew out of the writings of English philosopher and biologist, Hebert Spencer (1820–1903), who saw similarities between society and the human body; he argued that just as the various organs of the body work together to keep the body functioning, the various parts of society work together to keep society functioning (Spencer 1898). The parts of society that Spencer referred to were the **social institutions**, or patterns of beliefs and behaviors focused on meeting social needs, such as government, education, family, healthcare, religion, and the economy.

Émile Durkheim, another early sociologist, applied Spencer’s theory to explain how societies change and survive over time. Durkheim believed that society is a complex system of interrelated and interdependent parts that work together to maintain stability (Durkheim 1893), and that society is held together by shared values, languages, and symbols. He believed that to study society, a sociologist must look beyond individuals to social facts such as laws, morals, values, religious beliefs, customs, fashion, and rituals, which all serve to govern social life. Alfred Radcliff-Brown (1881–1955) defined the **function** of any recurrent activity as the part it played in social life as a whole, and therefore the contribution it makes to social stability and continuity (Radcliff-Brown 1952). In a healthy society, all parts work together to maintain stability, a state called **dynamic equilibrium** by later sociologists such as Parsons (1961).

Durkheim believed that individuals may make up society, but in order to study society, sociologists have to look beyond individuals to social facts. **Social facts** are the laws, morals, values, religious beliefs, customs, fashions, rituals, and all of the cultural rules that govern social life (Durkheim 1895). Each of these social facts serves one or more functions within a society. For example, one function of a society’s laws may be to protect society from violence, while another is to punish criminal behavior, while another is to preserve public health.

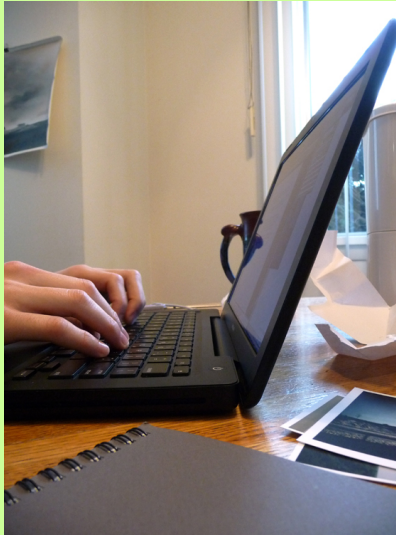
Another noted structural functionalist, Robert Merton (1910–2003), pointed out that social processes often have many functions. **Manifest functions** are the consequences of a social process that are sought or anticipated, while **latent functions** are the unsought consequences of a social process. A manifest function of college education, for example, includes gaining knowledge, preparing for a career, and finding a good job that utilizes that education. Latent functions of your college years include meeting new people, participating in extracurricular activities, or even finding a spouse or partner. Another latent function of education is creating a hierarchy of employment based on the level of education attained. Latent functions can be beneficial, neutral, or harmful. Social processes that have undesirable consequences for the operation of society are called **dysfunctions**. In education, examples of dysfunction include getting bad grades, truancy, dropping out, not graduating, and not finding suitable employment.

### Criticism

One criticism of the structural-functional theory is that it can’t adequately explain social change. Also problematic is the somewhat circular nature of this theory; repetitive behavior patterns are assumed to have a function, yet we profess to know that they have a function only because they are repeated. Furthermore, dysfunctions may continue, even though they don’t serve a function, which seemingly contradicts the basic premise of the theory. Many sociologists now believe that functionalism is no longer useful as a macro-level theory, but that it does serve a useful purpose in some mid-level analyses.

## Making Connections: the Big Picture

### A Global Culture?



**Figure 1.8** Some sociologists see the online world contributing to the creation of an emerging global culture. Are you a part of any global communities? (Photo courtesy of quasireversible/flickr)

Sociologists around the world look closely for signs of what would be an unprecedented event: the emergence of a global culture. In the past, empires such as those that existed in China, Europe, Africa, and Central and South America linked people from many different countries, but those people rarely became part of a common culture. They lived too far from each other, spoke different languages, practiced different religions, and traded few goods. Today, increases in communication, travel, and trade have made the world a much smaller place. More and more people are able to communicate with each other instantly—wherever they are located—by telephone, video, and text. They share movies, television shows, music, games, and information over the Internet. Students can study with teachers and pupils from the other side of the globe. Governments find it harder to hide conditions inside their countries from the rest of the world.

Sociologists research many different aspects of this potential global culture. Some explore the dynamics involved in the social interactions of global online communities, such as when members feel a closer kinship to other group members than to people residing in their own countries. Other sociologists study the impact this growing international culture has on smaller, less-powerful local cultures. Yet other researchers explore how international markets and the outsourcing of labor impact social inequalities. Sociology can play a key role in people's abilities to understand the nature of this emerging global culture and how to respond to it.

## Conflict Theory

**Conflict theory** looks at society as a competition for limited resources. This perspective is a macro-level approach most identified with the writings of German philosopher and sociologist Karl Marx (1818–1883), who saw society as being made up of individuals in different social classes who must compete for social, material, and political resources such as food and housing, employment, education, and leisure time. Social institutions like government, education, and religion reflect this competition in their inherent inequalities and help maintain the unequal social structure. Some individuals and organizations are able to obtain and keep more resources than others, and these “winners” use their power and influence to maintain social institutions. Several theorists suggested variations on this basic theme.

Polish-Austrian sociologist Ludwig Gumplowicz (1838–1909) expanded on Marx's ideas by arguing that war and conquest are the basis of civilizations. He believed that cultural and ethnic conflicts led to states being identified and defined by a dominant group that had power over other groups (Irving 2007).

German sociologist Max Weber agreed with Marx but also believed that, in addition to economic inequalities, inequalities of political power and social structure cause conflict. Weber noted that different groups were affected differently based on



education, race, and gender, and that people's reactions to inequality were moderated by class differences and rates of social mobility, as well as by perceptions about the legitimacy of those in power.

German sociologist Georg Simmel (1858–1918) believed that conflict can help integrate and stabilize a society. He said that the intensity of the conflict varies depending on the emotional involvement of the parties, the degree of solidarity within the opposing groups, and the clarity and limited nature of the goals. Simmel also showed that groups work to create internal solidarity, centralize power, and reduce dissent. Resolving conflicts can reduce tension and hostility and can pave the way for future agreements.

In the 1930s and 1940s, German philosophers, known as the Frankfurt School, developed critical theory as an elaboration on Marxist principles. Critical theory is an expansion of conflict theory and is broader than just sociology, including other social sciences and philosophy. A critical theory attempts to address structural issues causing inequality; it must explain what's wrong in current social reality, identify the people who can make changes, and provide practical goals for social transformation (Horkeimer 1982).

More recently, inequality based on gender or race has been explained in a similar manner and has identified institutionalized power structures that help to maintain inequality between groups. Janet Saltzman Chafetz (1941–2006) presented a model of feminist theory that attempts to explain the forces that maintain gender inequality as well as a theory of how such a system can be changed (Turner 2003). Similarly, critical race theory grew out of a critical analysis of race and racism from a legal point of view. Critical race theory looks at structural inequality based on white privilege and associated wealth, power, and prestige.

### Criticism

## Making Connections: Sociology in the Real World



### Farming and Locavores: How Sociological Perspectives Might View Food Consumption

The consumption of food is a commonplace, daily occurrence, yet it can also be associated with important moments in our lives. Eating can be an individual or a group action, and eating habits and customs are influenced by our cultures. In the context of society, our nation's food system is at the core of numerous social movements, political issues, and economic debates. Any of these factors might become a topic of sociological study.

A structural-functional approach to the topic of food consumption might be interested in the role of the agriculture industry within the nation's economy and how this has changed from the early days of manual-labor farming to modern mechanized production. Another examination might study the different functions that occur in food production: from farming and harvesting to flashy packaging and mass consumerism.

A conflict theorist might be interested in the power differentials present in the regulation of food, by exploring where people's right to information intersects with corporations' drive for profit and how the government mediates those interests. Or a conflict theorist might be interested in the power and powerlessness experienced by local farmers versus large farming conglomerates, such as the documentary *Food Inc.* depicts as resulting from Monsanto's patenting of seed technology. Another topic of study might be how nutrition varies between different social classes.

A sociologist viewing food consumption through a symbolic interactionist lens would be more interested in micro-level topics, such as the symbolic use of food in religious rituals, or the role it plays in the social interaction of a family dinner. This perspective might also study the interactions among group members who identify themselves based on their sharing a particular diet, such as vegetarians (people who don't eat meat) or locavores (people who strive to eat locally produced food).

Just as structural functionalism was criticized for focusing too much on the stability of societies, conflict theory has been criticized because it tends to focus on conflict to the exclusion of recognizing stability. Many social structures are extremely stable or have gradually progressed over time rather than changing abruptly as conflict theory would suggest.

### Symbolic Interactionist Theory

**Symbolic interactionism** is a micro-level theory that focuses on the relationships among individuals within a society. Communication—the exchange of meaning through language and symbols—is believed to be the way in which people

make sense of their social worlds. Theorists Herman and Reynolds (1994) note that this perspective sees people as being active in shaping the social world rather than simply being acted upon.

George Herbert Mead (1863–1931) is considered a founder of symbolic interactionism though he never published his work on it (LaRossa and Reitzes 1993). Mead's student, Herbert Blumer, coined the term “symbolic interactionism” and outlined these basic premises: humans interact with things based on meanings ascribed to those things; the ascribed meaning of things comes from our interactions with others and society; the meanings of things are interpreted by a person when dealing with things in specific circumstances (Blumer 1969). If you love books, for example, a symbolic interactionist might propose that you learned that books are good or important in the interactions you had with family, friends, school, or church; maybe your family had a special reading time each week, getting your library card was treated as a special event, or bedtime stories were associated with warmth and comfort.

Social scientists who apply symbolic-interactionist thinking look for patterns of interaction between individuals. Their studies often involve observation of one-on-one interactions. For example, while a conflict theorist studying a political protest might focus on class difference, a symbolic interactionist would be more interested in how individuals in the protesting group interact, as well as the signs and symbols protesters use to communicate their message. The focus on the importance of symbols in building a society led sociologists like Erving Goffman (1922–1982) to develop a technique called **dramaturgical analysis**. Goffman used theater as an analogy for social interaction and recognized that people's interactions showed patterns of cultural “scripts.” Because it can be unclear what part a person may play in a given situation, he or she has to improvise his or her role as the situation unfolds (Goffman 1958).

Studies that use the symbolic interactionist perspective are more likely to use qualitative research methods, such as in-depth interviews or participant observation, because they seek to understand the symbolic worlds in which research subjects live.

**Constructivism** is an extension of symbolic interaction theory which proposes that reality is what humans cognitively construct it to be. We develop social constructs based on interactions with others, and those constructs that last over time are those that have meanings which are widely agreed-upon or generally accepted by most within the society. This approach is often used to understand what's defined as deviant within a society. There is no absolute definition of deviance, and different societies have constructed different meanings for deviance, as well as associating different behaviors with deviance. One situation that illustrates this is what you believe you're to do if you find a wallet in the street. In the United States, turning the wallet in to local authorities would be considered the appropriate action, and to keep the wallet would be seen as deviant. In contrast, many Eastern societies would consider it much more appropriate to keep the wallet and search for the owner yourself; turning it over to someone else, even the authorities, would be considered deviant behavior.

### Criticism

Research done from this perspective is often scrutinized because of the difficulty of remaining objective. Others criticize the extremely narrow focus on symbolic interaction. Proponents, of course, consider this one of its greatest strengths.

### Sociological Theory Today

These three approaches are still the main foundation of modern sociological theory, but some evolution has been seen. Structural-functionalism was a dominant force after World War II and until the 1960s and 1970s. At that time, sociologists began to feel that structural-functionalism did not sufficiently explain the rapid social changes happening in the United States at that time.

Conflict theory then gained prominence, as there was renewed emphasis on institutionalized social inequality. Critical theory, and the particular aspects of feminist theory and critical race theory, focused on creating social change through the application of sociological principles, and the field saw a renewed emphasis on helping ordinary people understand sociology principles, in the form of public sociology.

Postmodern social theory attempts to look at society through an entirely new lens by rejecting previous macro-level attempts to explain social phenomena. Generally considered as gaining acceptance in the late 1970s and early 1980s, postmodern social theory is a micro-level approach that looks at small, local groups and individual reality. Its growth in popularity coincides with the constructivist aspects of symbolic interactionism.