

The Three Main Sociological Perspectives

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Theories in sociology provide us with different perspectives with which to view our social world. A perspective is simply a way of looking at the world. A theory is a set of interrelated propositions or principles designed to answer a question or explain a particular phenomenon; it provides us with a perspective. Sociological theories help us to explain and predict the social world in which we live.

Sociology includes three major theoretical perspectives: the functionalist perspective, the conflict perspective, and the symbolic interactionist perspective (sometimes called the interactionist perspective, or simply the micro view). Each perspective offers a variety of explanations about the social world and human behavior.

Functionalist Perspective

The functionalist perspective is based largely on the works of Herbert Spencer, Emile Durkheim, Talcott Parsons, and Robert Merton. According to functionalism, society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole. For example, each of the social institutions contributes important functions for society: Family provides a context for reproducing, nurturing, and socializing children; education offers a way to transmit a society's skills, knowledge, and culture to its youth; politics provides a means of governing members of society; economics provides for the production, distribution, and consumption of goods and services; and religion provides moral guidance and an outlet for worship of a higher power.

The functionalist perspective emphasizes the interconnectedness of society by focusing on how each part influences and is influenced by other parts. For example, the increase in single-parent and dual-earner families has contributed to the number of children who are failing in school because parents have become less available to supervise their children's homework. As a result of changes in technology, colleges are offering more technical programs, and many adults are returning to school to learn new skills that are required in the workplace. The increasing number of women in the workforce has contributed to the formulation of policies against sexual harassment and job discrimination.

Functionalists use the terms *functional* and *dysfunctional* to describe the effects of social elements on society. Elements of society are functional if they contribute to social stability and dysfunctional if they disrupt social stability. Some aspects of society can be both functional and dysfunctional. For example, crime is dysfunctional in that it is associated with physical violence, loss of property, and fear. But according to Durkheim and other functionalists, crime is also functional for society because it leads to heightened awareness of shared moral bonds and increased social cohesion.

Sociologists have identified **two types of functions: manifest** and **latent** (Merton 1968). **Manifest functions** are consequences that are intended and commonly recognized. **Latent functions** are consequences that are unintended and often hidden. For example, the manifest function of education is to transmit knowledge and skills to society's youth. But public elementary schools also serve as babysitters for employed parents, and colleges offer a place for young adults to meet potential mates. The baby-sitting and mate-selection functions are not the intended or commonly recognized functions of education; hence they are latent functions.

Conflict Perspective

The functionalist perspective views society as composed of different parts working together. In contrast, the conflict perspective views society as composed of different groups and interest competing for power and resources. The conflict perspective explains various aspects of our social world by looking at which groups have power and benefit from a particular social arrangement. For example, feminist theory argues that we live in a patriarchal society—a hierarchical system of organization controlled by men. Although there are many varieties of feminist theory, most would hold that feminism “demands that existing economic, political, and social structures be changed” (Weir and Faulkner 2004, p.xii).

The origins of the conflict perspective can be traced to the classic works of Karl Marx. Marx suggested that all societies go through stages of economic development. As societies evolve from agricultural to industrial, concern over meeting survival needs is replaced by concern over making a profit, the hallmark of a capitalist system. Industrialization leads to the development of two classes of people: the bourgeoisie, or the owners of the means of production (e.g., factories, farms, businesses); and the proletariat, or the workers who earn wages.

The division of society into two broad classes of people—the “haves” and the “have-nots”—is beneficial to the owners of the means of production. The workers, who may earn only subsistence wages, are denied access to the many resources available to the wealthy owners. According to Marx, the bourgeoisie use their power to control the institutions of society to their advantage. For example, Marx suggested that religion serves as an “opiate of the masses” in that it soothes the distress and suffering associated with the working-class lifestyle and focuses the workers’ attention on spirituality, God, and the afterlife rather than on such worldly concerns as living conditions. In essence, religion diverts the workers so that they concentrate on being rewarded in heaven for living a moral life rather than on questioning their exploitation.

Symbolic Interactionist Perspective

Both the functionalist and the conflict perspectives are concerned with how broad aspects of society, such as institutions and large social groups, influence the social world. This level of sociological analysis is called **macro sociology**: It looks at the big picture of society and suggests how social problems are affected at the institutional level.

Micro sociology, another level of sociological analysis, is concerned with the social psychological dynamics of individuals interacting in small groups. Symbolic interactionism reflects the micro-sociological perspective, and was largely influenced by the work of early sociologists and philosophers, such as George Simmel, Charles Cooley, George Herbert Mead, and Erving Goffman. Symbolic interactionism emphasizes that human behavior is influenced by definitions and meanings that are created and maintained through symbolic interaction with others.

Sociologist W.I. Thomas (1966) emphasized the importance of definitions and meanings in social behavior and its consequences. He suggested that humans respond to their definition of a situation rather than to the objective situation itself. Hence Thomas noted that situations that we define as real become real in their consequences.

Symbolic interactionism also suggests that our identity or sense of self is shaped by social interaction. We develop our self-concept by observing how others interact with us a label us. By observing how others view us, we see a reflection ourselves that Cooley calls the “looking glass self.”