



كلية : الاداب

القسم او الفرع : الاجتماع

المرحلة: الاولى

أستاذ المادة : م. محمد صالح جسام

اسم المادة باللغة العربية : نصوص اجتماعية باللغة الانكليزية

اسم المادة باللغة الإنكليزية : **Scatological Texts**

اسم المحاضرة الثانية باللغة العربية: مصطلحات في علم الاجتماع

اسم المحاضرة الثانية باللغة الإنكليزية : **Terms in Sociology**

محتوى المحاضرة الثانية

Human ecology

Cultural theory

Early schools of thought

Human ecology

Ellsworth Huntington, —Representing the second theoretical area, human geographers —Ellen Semple, Friedrich Ratzel, Paul Vidal de La Blache, Jean Brunhes, and others emphasized the impact of climate and geography on the evolution of those societies that mainstream sociological flourished in temperate zones. Their theories found no place in thought, however, except for a brief period in the 1930s when human ecology sought to explain social change by linking environmental conditions with demographic, ll but vital part organizational, and technological factors. Human ecology remains a sma .of sociology today

Cultural theory

Finally, cultural theories of the 1930s emphasized human ability to innovate, accumulate, and diffuse culture. Heavily influenced by social and cultural anthropology, ulture was the most important factor in accounting for many sociologists concluded that c its own evolution and that of society. By 1940 cultural and social explanations of societal growth and change were accepted, with economic, geographic, and .olesbiopsychological factors playing subsidiary r

Early schools of thought

Early functionalism

Scholars who established sociology as a legitimate social science were careful to distinguish it from biology and psychology, fields that had also begun to generalize by developing specific methods for the study of about human behaviour. They did this

prominent in this regard, (1917—society. French sociologist Émile Durkheim (1858 argued that various kinds of interactions between individuals bring about certain new separate individuals. Durkheim insisted that these properties (*sui generis*) not found in s —collective sentiments, customs, institutions, nations—meht dellac eh sa ”‘stcaef laicos“ should be studied and explained on a distinctly societal level (rather than on an nterrelations between the parts of society individual level). To Durkheim the i an integrated system with life characteristics of its own, —contributed to social unity exterior to individuals yet driving their behaviour. By positing a causal direction of ual rather than the reverse, the model accepted by social influence (from group to individ needed -most biologists and psychologists of the time), Durkheim gave a much framework to the new science of sociology. Some writers called this view .r meaningsedaorb deriuqca retal mret eht hguohtla ”‘msilanoitcnuf“

Durkheim pointed out that groups can be held together on two contrasting bases: mechanical solidarity, a sentimental attraction of social units or groups that perform the s; or organic sufficient farmer-same or similar functions, such as preindustrial self solidarity, an interdependence based on differentiated functions and specialization as seen in a factory, the military, government, or other complex organizations. Other s, made theorists of Durkheim’s period, notably Henry Maine and Ferdinand Tönnie status and contract (Maine) and *Gemeinschaft und Gesellschaft*—similar distinctions and predicted that civilization would progress along the lines of —Tönnies)) .specialization, contractual relations, and *Gesellschaft*