

A functionalist perspective on prison sociology



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Contents

- Symbolic Interactionist Theory

Choose a societal establishment (i. e. household, instruction, faith, prison, economic system, aggregate media) and explicate it utilizing the three major sociological positions:

Functionalist Perspective

Conflict Perspective

Interactionist Perspective

Sociological Positions 3

Abstraction

The societal establishment that I chose is prison ; I chose the prison system because I wanted to see how captives are seen by society and why harmonizing to these three major positions.

Functionalist Perspective -

Functionalists such as Charles Darwin and Emile Durkheim position society as a system of extremely interconnected constructions or parts that operate harmoniously. (Tischler, pg. 21)

The functionalist, interactionists they more so are subjective to the facets of societal life, alternatively of the nonsubjective structural facets of societal systems. The interactionists, is shifted off from stable norms and values, and toward continually readapting the societal procedure.

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Conflict theoreticians, on the other hand, such as Karl Marx and David Hume, position society as invariably altering in response to societal inequality and societal struggle. (Tischler, pg. 21)

Sociological Positions 4

Crime-Functionalist Theory

Functionalists believe that offense and aberrance are inevitable and necessary for a society. Crime shows other members of the society what is right and incorrect. Social consensus decides how right and incorrect is determined. Crime can take to societal alteration, say the functionalists, because the being of offense proves to the people in society that the authorities do not excessively command the citizens. Crime can besides assist the economic system of a society by making occupations for jurisprudence enforcement officers, head-shrinkers, probation officers and the similar. Even in the functionalist society, excessively much offense can be bad for the group, doing it to lose the criterion harmoniousness and finally doing the society to prostration. (www.criminology.fsu.edu)

Crime-Conflict Theory

How conflict theoreticians see offense, and the Torahs regulating them, are merchandises of a battle for power and control. Harmonizing to the struggle theoretician, a choice few powerful persons and groups make the Torahs, and those Torahs are enforced to criminalize any behaviour that threatens their involvements. The hapless and powerless are much more likely to be arrested and convicted for serious offenses such as colza and slaying, than the more powerful and affluent. The offense rate among the hapless is really

high because of a deficiency of chances that were meant to better the economical position and life conditions. The hapless besides lack instruction, accomplishments, and a strong support system that is necessary for persons to go productive, valued members of society (www. unc. edu) .)

Sociological Positions 5

Symbolic Interactionist Theory

Sociology has another theory that could besides explicate race dealings harmonizing to dominant and low-level groups like Whites and inkinesss in America is the Symbolic Interactionist theory. This theory focuses on how we “ learn constructs and significances of racial and cultural differentiations through interactions with others and how significances, labels, and definitions affect racial and cultural groups ” (Mooney 176) . One illustration the writer uses is merely the difference in footings that use the word white and black and the difference in the intensions of these footings. For illustration, typically words that contain the word black are negative, such as black book, barring, and black sheep. Studies clearly still show that Whites are seen as more intelligent, harder working and more self-supporting than inkinesss. This labeling helps take to the really thoughts we have about minorities, which in bend aids perpetuate their low-level topographic point in society.

In add-on, there are many ways to get down to seek to level the playing field. Reforms like affirmatory action seem to be a start in the right way but are non strong plenty, peculiarly since white adult females more than anyone else benefit from affirmatory action. It seems that a more realistic

attack might be in the countries of lodging and life pay. To truly assist the state of affairs, people need to be able to populate. They need topographic points to populate that they can afford, that are non in already crime-ridden vicinities. Peoples need to be able to do adequate money to populate comfortably, so supplying a life pay every bit good as wellness insurance to all workers would be a start. Great reforms besides need to be made in the field of instruction. No Child Left Behind is nowhere nigh plenty.

Accountability is great, but schools need the resources to learn childs and be held accountable for their acquisition.

Sociological Positions 6

It may be that the whole facet of school support demands to be wholly overhauled, so that no affair what a individual ' s belongings revenue enhancement base is, their kids receive a quality instruction. Peoples need to truly look at institutionalised favoritism, such as those that are still in being in the lodging market and things like racial profiling. There are no easy replies to these jobs, but they are non merely the jobs of black people ; they are social jobs. Advancement has surely been made, but in outlawing patterns like Jim Crow Torahs, favoritism has become more covert than of all time before. Outlawing prejudiced patterns did non stop those patterns. Outlawing them did state people finally that those patterns were socially unacceptable.

However, many people merely became smarter about concealing their biass under other camouflages. We need to delve deeper to free society of their implicit in thoughts about race. We need to educate people about the truths

of white privilege and do attempts to undo the durable effects. (Moore, 2008)

Sociological Positions 7

Decision

In my decision, I have to hold with the symbolic Interactionist theory to look at society as it truly is and non how we want it to be. If we look at society how it truly is so and merely so can we get down altering the manner we all view each other.

Sociological Positions 8