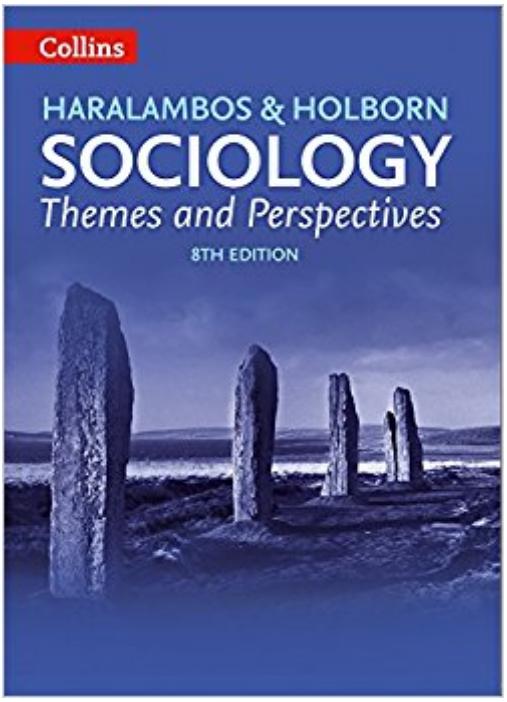
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Sociology Themes And Perspectives (Haralambos And Holborn)



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Synopsis

The eighth edition of this essential resource covers new and completely up-to-date sociological teaching, with the latest research, empirical studies and theoretical developments, includes new Chapter ’Development and Globalisation’.

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Michael Haralambos wrote the first two editions of Sociology Themes and Perspectives and contributed to later editions. Following the phenomenal success of the book he founded Causeway Press. He is an experienced author involved in writing and editing for Social Sciences. Martin

Holborn is the main author of the previous five editions of Sociology Themes and Perspectives and a range of other sociology textbooks. He is an experienced A-level teacher and examiner, and is an Associate Lecturer in Social Sciences at The Open University. Steve Chapman is an ex-Chief Examiner of Sociology and has authored several textbooks over the past 12 years. He is the Head of Sociology at Notre Dame Catholic Sixth Form College in Leeds. Stephen Moore is a well-known textbook author and has contributed to previous editions of Sociology Themes and Perspectives. Dr Moore is Professor of Health Care Policy at Anglia Ruskin University.

I was pleasantly surprised at the speed in which this book came through and was delivered wayyy in advance. I'm not complaining, LOL. Even though the book was used, it was in excelent condition, no "dog ears" tears, nothing. I will do business again with Infinity Books and Media again! Thank you! As for the book, it is the Bible of Sociology, my sister has one and I made sure I have this copy for myself since she uses hers alot! I can see why, it has all you need to know on the themes and ideas on sociology. A must have!

Service was quick and sourcing for availability was great as I really needed this book. It was not available anywhere I added to my wishlist and it was made available in quick time

Wow this book is full of information! I would definitely say it it bigger than an encyclopaedia. Worth the money.

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Very useful big, book and most importantly, an excellent reference. A must have for any student who is pursuing social or behavioral sciences.

While going through the book in1986, I often wondered if a more comprehensive, lucid and

well-researched book could ever be written on the subject. My conviction still remains strong after all these years. This book is quite different from the usual introductory books on sociology meant for college fresher, which come packaged with pictures, photographs, case studies, box items and rather oversized glossaries of terms. Here, the whole gamut of sociology is presented by placing relevant theories side by side, which are often in stark contrast with each other. For example, the liberal perspective which hopes that `the expansion of education will also reduce inequality in society,' is followed by a jarring Marxian argument that the educational system is a `gigantic myth-making machine which serves to legitimate inequality.' These contradictions and shifts in the theories provide adequate clarity to the reader, rendering unnecessary any further intervention by the author.All the seminal contributions of pioneers like Durkheim, Weber, Redcliffe-Brown, Parsons, Merton and Marx, and modern perspectives of sociologists like Michael F.D.Young, Edmund Leach and R.D.Laing are explained in a succinct manner. Apart from the various sociological perspectives, vital areas like social stratification, power and politics, poverty, education, organisation, family, religion and women and society are discussed threadbare. The final two chapters namely, methodology ans sociological theories are, to my mind, the final words on the subjects. I strongly recommend this book to anybody who wants to make any headway into the subject of sociology.To close on a personal note - I found the chapter on religion the most absorbing in this book. As the functionalists' perspective of Durkheim, Malinowski and Parsons is decimated by the sharp but convincing Marxian standpoint, the chapter reads like a thriller, that is dominated by courtroom arguments.

I entered that book because it had a chapter on religion. And I was tremendously disappointed.It only considered approaches from western philosophers like Edward B. Tylor and his five phases of development of the religious attitude, an attitude finding its origin in animism, F. Max Muller and his approach from naturism, Emile Durkheim and his opposition of the sacred and the profane, Bronislaw Malinovski and his vision of a compensation in front of death, Talcott Parsons and his understanding of religion as mental patterns giving meaning to the unexplainable, Karl Marx reduced to a Marxian approach and his conception that religion is part and parcel of exploitation, justifies it when it is being developed and justifies it when it is established.The book is ironic in this vision as being a Victorian vision : the man in his castle, the poor man at his gate, God made them high and lowly, and ordered their estate. It becomes somewhat more interesting when it considers religion as knowledge, hence part of a culture with Berger and Luckmann, but it does not go very far though. Max Weber and his connection of ascetic Protestantism and the development of capitalism

is standard.I personally think that it is the necessity to accumulate means to develop the economy that required from religion to justify the ensuing everyday asceticism. But the chapter is defective because it does not see that religion - and philosophy - are two of the greatest inventions of humanity before the emergence of science.Religion originated in old prehistoric groups but it is still here, and here to stay, in spite of all because one dimension has been neglected : spirituality. Man is a spiritual being who tries to explain and plan the future. Spirituality has been heavily rejected in western societies. We can see the results, including the refusal to consider that globalization negates spirituality and thus is a full force aggression on some masses of people who are then rejected into a fundamentalist attitude.In fact, the cause of this shortcoming is that the authors did not take Claude LÃƒÂ©vi-Strauss into account who did not study religion but mythologies and the conclusion that comes from him is that there will always be mythologies because man is spirituality. Of course it did not take into account Buddhism which is a Ãƒâ Ã Â« religious Ãƒâ Ã Â» philosophy without any god. The book is western-centered.Dr Jacques COULARDEAU

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