

DR. VINOTH. S  
DR. PRIYA BISHNOI



# INTRODUCTION TO SOCIOLOGY



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Dr. Vinoth. S  
Dr. Priya Bishnoi





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## CHAPTER 1

### A BRIEF INTRODUCTION TO THE SOCIOLOGY

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#### **ABSTRACT:**

Sociology is a somewhat abstract and non-concrete science: It is an abstract science that studies the patterns of social processes. Sociology is uninterested in the physical manifestations of human activities. It does not focus on any specific battles or organizations. Education sociology is the study of how public institutions and individual experiences influence education and its consequences. It is primarily concerned with contemporary industrial civilizations' public educational systems, including the growth of higher, further, adult, and continuing education.

#### **KEYWORDS:**

Social Science, Social Interaction Sociological Theory, Scientific Study, Twentieth Century.

#### **INTRODUCTION**

Sociology is a social science that studies society, human social behavior, patterns of social interactions, social interaction, and cultural elements of daily life. In a nutshell, sociology is the scientific study of society. It employs various methods of empirical investigation and critical analysis to develop a body of knowledge about social order and social change. While some sociologists conduct research that can be directly applied to social policy and welfare, others focus primarily on refining theoretical understanding of social processes and phenomenological method. The subject matter may vary from micro-level societal studies (i.e., human interaction and agency) to macro-level societal analyses (i.e., social systems and social structure). Sociology has traditionally focused on social stratification, social class, social mobility, religion, secularization, law, sexuality, gender, and deviance. Because the interaction between social structure and individual agency affects all spheres of human activity, sociology has gradually expanded its focus to other subjects and institutions, such as health and the institution of medicine; economy; military; punishment and control systems; the Internet; sociology of education; social capital; and the role of social activity in the development of scientific knowledge [1].

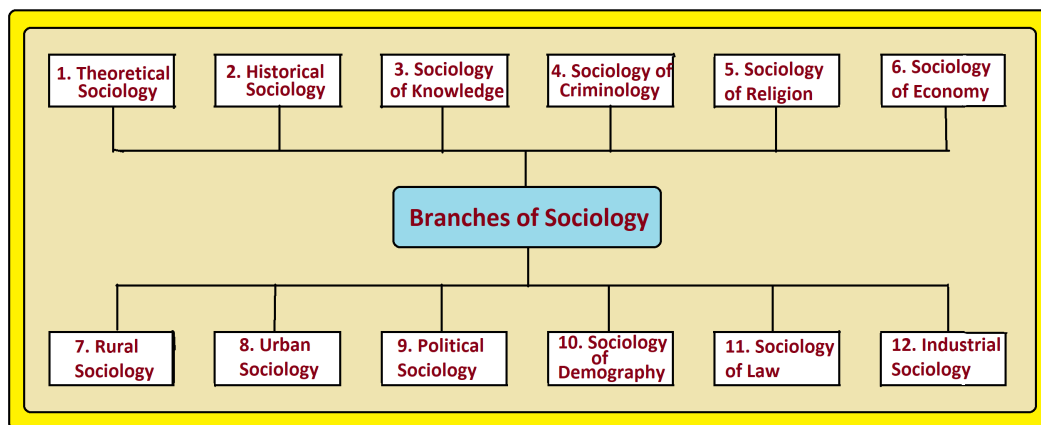
As social researchers use a variety of qualitative and quantitative methodologies, the spectrum of social scientific methods has also broadened. The linguistic and cultural changes of the mid-twentieth century, in particular, have resulted in more interpretive, hermeneutic, and philosophical approaches to societal study. In contrast, the turn of the twenty-first century has witnessed the emergence of new analytically, mathematically, and computationally rigorous methodologies, such as agent-based modeling and social network analysis. Politicians, policymakers, and legislators; educators; planners; administrators; developers; business magnates and managers; social workers; non-governmental organizations; and non-profit organizations; and individuals interested in resolving social issues in general are all influenced



by social research. As a result, there is often significant overlap between social research, market research, and other statistical domains.

Sociological thinking predates the discipline's inception. Social analysis has its roots in the common reservoir of universal, global knowledge and philosophy, dating back to the period of Old comedic poetry, which includes social and political criticism, and the ancient Greek thinkers Socrates, Plato, and Aristotle, if not earlier. For example, the survey (i.e. the collecting of information from a sample of persons) may be traced back to the Domesday Book in 1086, while ancient thinkers such as Confucius spoke about the significance of social roles. Early sociology may also be found in medieval Arabic books. Although there is no reference to his work in the writings of European contributors to modern sociology, some sources consider Ibn Khaldun, a 14th-century Muslim scholar from Tunisia, to be the father of sociology. Khaldun's *Muqaddimah* was perhaps the first work to advance social-scientific reasoning on social cohesion and social conflict.

Later, in 1838, French philosopher of science Auguste Comte (1798-1857) defined sociology as a new way of looking at society. Through scientific study of social existence, Comte attempted to reconcile history, psychology, and economics. He believed that societal evils might be cured by sociological positivism, an epistemological method detailed in the *Course in Positive Philosophy* (1830-1842), which was subsequently incorporated in *A General View of Positivism* (1848). Comte believed that after conjectural theological and metaphysical phases, a positivist stage would mark the final era in the progression of human understanding. By observing the circular dependence of theory and observation in science and classifying the sciences, Comte may be considered the first philosopher of science in the modern sense of the term [2].



**Figure 1: Diagram showing the different branches of sociology (Somodra).**

Comte provided a significant drive for the creation of sociology, which yielded fruit in the late nineteenth century. This is not to imply that French sociologists like Durkheim were devout followers of positivism's high priest. However, by stressing the character of sociology as the scientific study of social phenomena and insisting on the irreducibility of each of his fundamental sciences to the specific discipline of sciences which it presupposed in the hierarchy, Comte placed sociology on the map. To be true, origins may be traced back well beyond Montesquieu and Condorcet, not to mention Saint-Simon, Comte's immediate predecessor. However, Comte's unambiguous acknowledgment of sociology as a distinct discipline with its own personality warranted Durkheim's designation of him as the father or creator of this science,

even though Durkheim rejected the notion of the three states and condemned Comte's approach to sociology.

In the aftermath of European industrialization and secularization, both Comte and Karl Marx set out to build scientifically defensible systems, inspired by several significant trends in the philosophies of history and science. Marx opposed Comtean positivism, but in striving to build a "science of society," he came to be acknowledged as a creator of sociology as the term developed to have a broader meaning. According to Isaiah Berlin, even though Marx did not consider himself a sociologist, he is the "true father" of contemporary sociology "in so far as anyone can claim the title."

The main achievement of Marx's theory was to provide clear and unified answers in familiar empirical terms to the theoretical questions that preoccupied men's minds at the time, and to deduce clear practical directives from them without creating obviously artificial links between the two. The sociological treatment of historical and moral problems, which Comte and his successors, Spencer and Taine, had discussed and mapped, only became a precise and concrete study when the attack of militant Marxism made its conclusions a burning issue, making the search for evidence more zealous and the attention to method more intense. Herbert Spencer was a well-known and important 19th-century sociologist. In his lifetime, he is claimed to have sold one million volumes, significantly more than any other sociologist at the time.

His impact was so great that many other nineteenth-century intellectuals, like Émile Durkheim, framed their views in reference to his. Durkheim's *Division of Labour in Society* is, to a significant part, a prolonged discussion with Spencer, from whose sociology Durkheim drew substantially, many analysts today agree. Spencer, himself a prominent biologist, popularized the phrase survival of the fittest. While Marxian views characterized one stream of sociology, Spencer was a vocal opponent of socialism and a staunch supporter of a laissez-faire government. Conservative political circles, particularly in the United States and England, paid great attention to his views [3]. The overarching methodological premise of positivism is to do sociology in the same way that natural science is conducted. The focus on empiricism and the scientific method is intended to offer a verified basis for sociological study based on the notion that scientific information is the only real knowledge, and that such knowledge can only be obtained by positive affirmation through scientific technique. Our primary purpose is to apply scientific rationality to human behavior. This rationality is the source of what has come to be known as our positivism.

There are no fewer than twelve distinct epistemologies that are referred to as positivism. Many of these approaches do not self-identify as "positivist," some because they arose in opposition to older forms of positivism, and some because the label has over time become a pejorative term by being mistakenly linked with a theoretical empiricism. The scope of anti-positivist critique has also varied, with some rejecting the scientific method entirely and others only modifying it to suit twentieth-century advancements in philosophy of science. However, positivism broadly defined as a scientific approach to studying society continues to be prevalent in modern sociology, particularly in the United States.

Loïc Wacquant divides positivism into three major strains: Durkheimian, Logical, and Instrumental. None of these are the same as that advocated by Comte, who was unique in advocating such a rigid and perhaps optimistic version. While Émile Durkheim rejected much of Comte's philosophy, he retained and refined its method. Durkheim argued that the social sciences

are a logical extension of the natural sciences into the realm of human activity, and that they should retain the same objectivity, rationalism, and approach to causality. He developed the concept of objective *sui generis* "social facts" to serve as unique empirical objects for sociology to study. The kind of positivism that is still prevalent today is known as instrumental positivism. This positivism is more or less synonymous with quantitative research, and thus only resembles older positivism in practice. It rejects epistemological and metaphysical concerns such as the nature of social facts in favor of methodological clarity, replicability, reliability, and validity. Its practitioners may not belong to any one school of thought since it has no express philosophical commitment. This form of modern sociology is typically attributed to Paul Lazarsfeld, who pioneered large-scale survey research and developed statistical procedures for analyzing them. This method lends itself to what Robert K. Merton referred to as middle-range theory: abstract assertions that generalize from segregated hypotheses and empirical regularities rather than beginning with an abstract concept of a social totality.

The German philosopher Hegel criticized traditional empiricist epistemology, which he saw as uncritical, and determinism, which he saw as overly mechanistic. Karl Marx's methodology borrowed from Hegelian dialecticism but also a rejection of positivism in favor of critical analysis, seeking to supplement empirical acquisition of "facts" with the elimination of illusions. Wilhelm Dilthey and other early hermeneuticians pioneered the separation between scientific and social science (*Geisteswissenschaft*). Several neo-Kantian philosophers, phenomenologists, and human scientists elaborated on how the analysis of the social world varies from that of the natural world owing to the irreducibly complex characteristics of human society, culture, and existence. In the Italian context of social science development, particularly sociology, there are oppositions to the discipline's first foundation, sustained by speculative philosophy in accordance with antiscientific tendencies matured by critique of positivism and evolutionism, so a Progressist tradition struggles to establish itself [4].

The first generation of German sociologists officially presented methodological anti-positivism around the beginning of the twentieth century, stating that study should focus on human cultural norms, values, symbols, and social processes seen from a decidedly subjective standpoint. Max Weber argued that sociology is a science because it can identify causal relationships of human "social action" particularly among "ideal types," or hypothetical simplifications of complex social phenomena. As a non-positivist, Weber sought relationships that are not as "historical, invariant, or generalisable" as those pursued by natural scientists. Ferdinand Tönnies, a fellow German sociologist, theorised on two fundamental abstract ideas with his work on "gemeinschaft and gesellschaft" (lit. 'community' and 'society'). Tönnies distinguished between the world of conceptions and the reality of social action: the former must be studied axiomatically and deductively ("pure sociology"), while the latter must be treated empirically and inductively ("applied sociology").

The meaning to which we refer may be the meaning actually intended by an individual agent on a specific historical occasion or by a group of agents on an approximate average in a given set of cases, or the meaning attributed to the agent or agents as types in a pure type constructed in the abstract. In neither scenario is the 'meaning' to be regarded as objectively 'right' or 'true' according to any metaphysical standard. This is the distinction between empirical sciences of action, such as sociology and history, and any preceding discipline, such as law, logic, ethics, or aesthetics, whose goal is to extract 'right' or 'valid' meaning from their subject matter.

Both Weber and Georg Simmel pioneered the "Verstehen" (or 'interpretative') method in social science, which is a systematic process by which an outside observer attempts to relate to a particular cultural group, or indigenous people, on their own terms and from their own point of view. Simmel presented idiosyncratic analyses of modernity more reminiscent of phenomenological and existential writers than of Comte or Durkheim, paying particular attention to the forms of, and possibilities for, social individuality.

The fundamental issues of contemporary life stem from the individual's desire to retain his freedom and uniqueness against the sovereign forces of society, against the weight of history and the external culture and technology of life (Figure.1). The antagonism reflects the most contemporary manifestation of the battle that prehistoric man must have with nature in order to survive. The eighteenth century may have called for liberation from all the ties that grew up historically in politics, religion, morality, and economics in order to allow the original natural virtue of man, which is equal in everyone, to develop without inhibition; the nineteenth century may have sought to promote, in addition to man's freedom, his individuality which is linked with the division of labor, and his achievements that make him unique and indispensable. Albion Small created the world's first institutional Department of Sociology at the University of Chicago in 1892, at the request of William Rainey Harper. Small also launched the *American Journal of Sociology* soon after, in 1895. However, Émile Durkheim, who built positivism as a framework for practical social investigation, was largely responsible for the institutionalization of sociology as an academic field. While Durkheim rejected much of Comte's philosophy, he retained and refined its method, arguing that the social sciences are a logical continuation of the natural sciences into the realm of human activity, and that they can retain the same objectivity, rationalism, and approach to causality [5].

Contemporary sociologists see Durkheim's monograph *Suicide* (1897) as a landmark work in statistical analysis. *Suicide* is a case study of differences in suicide rates between Catholic and Protestant communities that used to differentiate sociological research from psychology or philosophy. It also contributed significantly to the theoretical idea of structural functionalism. He sought to establish that Catholic communities had a lower suicide rate than Protestant communities by meticulously researching suicide data in various police districts, which he ascribed to societal (rather than individual or psychological) factors. He developed the concept of objective *sui generis*, or "social facts," to define a distinct empirical object for sociology to study. Through such studies, he posited that sociology would be able to determine whether any given society is "healthy" or "pathological," and seek social reform to counteract organic breakdown or "social anomie."

## DISCUSSION

Sociology arose quickly as an academic response to perceived modernity's challenges, such as industrialization, urbanization, secularization, and the process of "rationalization." The field predominated in continental Europe, with British anthropology and statistics following a separate trajectory. However, at the start of the twentieth century, numerous theorists were engaged in the English-speaking world. Few early sociologists committed themselves solely to the discipline, working with economics, law, psychology, and philosophy, with ideas being used in a wide range of subjects. Sociological epistemology, methodologies, and frameworks of inquiry have considerably grown and differed since their start.

Herbert Spencer, William Graham Sumner, Lester F. Ward, W.E.B. Du Bois, Vilfredo Pareto, Alexis de Tocqueville, Werner Sombart, Thorstein Veblen, Ferdinand Tönnies, Georg Simmel, Jane Addams, and Karl Mannheim are frequently included on academic curricula as founding theorists. As pioneers of the feminist tradition in sociology, curricula may also include Charlotte Perkins Gilman, Marianne Weber, Harriet Martineau, and Friedrich Engels. Each significant figure represents a distinct theoretical standpoint and approach.

For Marx and Engels, the emergence of modern society was linked above all to the development of capitalism; for Durkheim, it was linked specifically to industrialization and the new social division of labor that this brought about; and for Weber, it had to do with the emergence of a distinct way of thinking, the rational calculation that he associated with the Protestant Ethic more or less what Marx and Engels speak of in terms of those 'icy waves of egotistical calculation'. Together, the works of these great classical sociologists suggest what Giddens recently described as a "multidimensional view of modernity's institutions," emphasizing not only capitalism and industrialism as key institutions of modernity, but also "surveillance" meaning "control of information and social supervision" and "military power" control of the means of violence in the context of the industrialisation of war [6].

William Graham Sumner taught the first college course titled "Sociology" in the United States at Yale in 1875. In 1883, Lester F. Ward, who later became the first president of the American Sociological Association (ASA), published *Dynamic Sociology Or Applied Social Science* as based upon static sociology and the less complex sciences, attacking the laissez-faire sociology of Herbert Spencer and Sumner. The oldest continuing American course in the modern tradition began in 1890 at the University of Kansas, lectured by Frank W. Blackmar. Albion Small established the Department of Sociology at the University of Chicago in 1892, also publishing the first sociology textbook: *An introduction to the study of society* 1894. George Herbert Mead and Charles Cooley, who met at the University of Michigan in 1891 along with John Dewey, moved to Chicago in 1894. The sociological "canon of classics" with Durkheim and Max Weber at the top owes much to Talcott Parsons, who is widely credited with introducing both to American audiences. Parsons consolidated the sociological tradition and set the agenda for American sociology at a time when the discipline was undergoing rapid growth. Sociology in the United States has traditionally been less affected by Marxism than its European cousin, and it remains more statistical in its approach to this day.

The first sociology department in the United Kingdom was established in 1904 at the London School of Economics and Political Science (home of the *British Journal of Sociology*). In 1907, Leonard Trelawny Hobhouse and Edvard Westermarck became lecturers in the discipline at the University of London. Harriet Martineau, an English translator of Comte, has been cited as the first female sociologist. Weber created the first department in Germany in 1919 at the Ludwig Maximilian University of Munich, after presenting an important new antipositivist sociology. In Poland, Florian Znaniecki established the first department in 1920. The Institute for Social Research at the University of Frankfurt later to become the Frankfurt School of critical theory was established in 1923. International cooperation in sociology began in 1893, when René Worms established the *Institut International de Sociologie*, an institution that was later eclipsed by the much larger International Sociological Association (ISA), founded in 1949.

In accordance with the claims of classical social theory, the modern science of sociology is conceptually multi-paradigmatic. Randall Collins' widely recognized overview of sociological

theory names numerous thinkers as belonging to four theoretical traditions: Functionalism, Conflict, Symbolic Interactionism, and Utilitarianism. As a result, modern sociological theory derives primarily from functionalist (Durkheim) and conflictor (Marx and Weber) approaches to social structure, as well as symbolic-interactionist approaches to social interaction, such as micro-level structural (Simmel) and pragmatist (Mead, Cooley) perspectives. Although generally connected with economics, utilitarianism (also known as rational choice or social trade) is an established tradition within sociological thought.

Finally, as Raewyn Connell argues, a tradition that is often overlooked is that of Social Darwinism, which applies the logic of Darwinian biological evolution to people and societies. This tradition frequently aligns with classical functionalism, and was once the dominant theoretical stance in American sociology, dating back to the mid-nineteenth century. In 1915, he was linked with key sociology pioneers, especially Herbert Spencer, Lester F. Ward, and William Graham Sumner. Contemporary sociological theory incorporates elements from all of these traditions, and they are not mutually exclusive [7]. Functionalism is a comprehensive historical paradigm in both sociology and anthropology that examines the social structure referred to by classical theorists as "social organization" with regard to the whole as well as the required function of the whole's component pieces. A common analogy popularized by Herbert Spencer is to regard norms and institutions as 'organs' that work to ensure the proper functioning of the entire 'body' of society. The perspective was implicit in Comte's original sociological positivism, but was fully theorized by Durkheim, again with regard to observable, structural laws.

The work of theorists such as Marcel Mauss, Bronisaw Malinowski, and Radcliffe-Brown also has an anthropological foundation. The prefix "structural" originated in the latter's specific usage. Classical functionalist theory is generally united by its tendency towards biological analogy and notions of social evolutionism, in which the basic form of society would increase in complexity and those forms of social organization that promoted solidarity would eventually overcome social disorganization. Since Comte, functionalist philosophy has turned to biology as the discipline that provides the closest and most appropriate paradigm for social science. Biology has been used to give a framework for understanding the structure and operation of social systems, as well as for evaluating evolutionary processes via adaptation mechanisms. Functionalism places a heavy emphasis on the social world's primacy over its component actors, or human subjects. Functionalist theories stress "cohesive systems" and are sometimes contrasted with "conflict theories," which criticize the broader sociopolitical structure or highlight inequity between specific groups. The following lines from Durkheim and Marx exemplify the political and theoretical differences between functionalist and conflict thought. Aiming for a civilization beyond what is achievable due to the nexus of the surrounding environment can result in the spread of disease into the very society we live in. Collective activity cannot be fostered beyond the point established by the social organism's state without jeopardizing health.

The history of all previous societies is the history of class battles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carrying on an unbroken, now hidden, now open fight, a fight that each time ended in either a revolutionary re-constitution of society at large, or the common ruin of the contending classes. Symbolic interactionism, Dramaturgy (sociology), Interpretive sociology, and Phenomenological sociology are the main articles. Symbolic interaction often associated with interactionism, phenomenology, dramaturgy, and interpretivism

is a sociological approach that emphasizes subjective meanings and the empirical unfolding of social processes, which is generally accessed through micro-analysis. This tradition emerged in the Chicago School of the 1920s and 1930s, which, prior to World War II, "had been the center of sociological research and graduate study[8]."

Society is just the common reality that individuals create when they interact with one another. In this technique, individuals engage in a variety of circumstances, utilizing symbolic messages to complete tasks. As a result, society is a complex, ever-changing mosaic of subjective meanings. Some critics of this approach argue that it ignores the effects that culture, race, or gender (i.e. social-historical structures) may have in that situation. Some important sociologists associated with this approach include Max Weber, George Herbert Mead, Erving Goffman, George Homans, and Peter Blau. The radical-empirical approach of ethnomethodology stems from the work of Harold Garfinkel in this lineage as well.

In the area of sociology, utilitarianism is also known as trade theory or rational choice theory. This school emphasizes the agency of individual rational actors and believes that people always want to maximize their own self-interest in interactions. According to Josh Whitford, rational agents are thought to have four key characteristics the work of George C. Homans, Peter Blau, and Richard Emerson is especially credited to exchange theory. Organizational sociologists James G. March and Herbert A. Simon highlighted that an individual's rationality is restricted by the context or organizational environment. The work of former ASA president James Coleman, in particular, reinvigorated the utilitarian approach in sociology in the late twentieth century.

Following the demise of ideas of sociocultural development in the United States, the Chicago School's interactionist philosophy dominated American sociology. As Anselm Strauss puts it, "we didn't think symbolic interaction was a perspective in sociology; we thought it was sociology." Furthermore, philosophical and psychological pragmatism anchored this tradition. Following World War II, mainstream sociology shifted to Paul Lazarsfeld's survey research at Columbia University and Pitirim Sorokin's general theorizing, followed by Talcott Parsons at Harvard University. Finally, "the failure of the Chicago, Columbia, and Wisconsin departments to produce a significant number of graduate students interested in and committed to general theory in the years 1936-45 was to the advantage of the Harvard department."

As Parsons came to dominate general theory, his work primarily referenced European sociology, almost entirely omitting citations of both the American tradition of sociocultural evolution and pragmatism. In addition to Parsons' revision of the sociological canon (which included Marshall, Pareto, Weber, and Durkheim), the lack of theoretical challenges from other departments fostered the rise of the Parsonian structural-functionalist movement, which peaked in the 1950s but was in rapid decline by the 1960s. By the 1980s, most functionalist viewpoints in Europe had been largely superseded by conflict-oriented approaches, and many in the field thought functionalism "as dead. The orthodox consensus came to an end in the late 1960s and early 1970s, when the middle ground shared by otherwise opposing viewpoints fell away and was replaced by a bewildering array of opposing viewpoints. Phenomenologically inspired methods, critical theory, ethnomethodology, symbolic interactionism, structuralism, post-structuralism, and theories developed in the tradition of hermeneutics and ordinary language philosophy are all part of this third 'generation' of social theory.

While certain conflict methods gained prominence in the United States, the discipline's mainstream transitioned to a diversity of empirically driven middle-range theories with no single

overarching, or "grand" theoretical viewpoint. The Pax Wisconsinana, as defined by John Levi Martin, was a "golden age of methodological unity and theoretical calm" that reflected the composition of the sociology department at the University of Wisconsin-Madison: numerous scholars working on separate projects with little contention. Omar Lizardo describes the Pax Wisconsinana as "a Midwestern flavored, Mertonian resolution of the theory/method wars in which all agreed on at least two working [9].

The structuralism movement arose essentially from Durkheim's work as understood by two European scholars: Anthony Giddens, a sociologist whose structuration theory builds on Ferdinand de Saussure's language theory, and Claude Lévi-Strauss, an anthropologist. The term 'structure' in this context does not relate to 'social structure,' but to the semiotic view of human civilization as a system of signals. Four basic elements of structuralism may be identified.

The second structuralism thinking lineage, contemporary with Giddens, originates from the American School of social network analysis in the 1970s and 1980s, driven by Harrison White and his students at Harvard's Department of Social Relations. This school of thought contends that, rather than semiotics, social structure is networks of structured social interactions. This school of thought, rather than Levi-Strauss, draws on the notions of structure as theorized by Levi-Strauss' contemporary anthropologist, Radcliffe-Brown. Some refer to this as "network structuralism," and equate it to "British structuralism" as opposed to Levi-Strauss' "French structuralism."

Post-structuralism thought has tended to reject 'humanist' assumptions in the construction of social theory. Michel Foucault provides an important critique in his *Archaeology of the Human Sciences*, though Habermas and Rort both argue that Foucault simply replaces one such system of thought with another. The anti-humanist perspective has been connected with "postmodernism," a word used to identify a period or phenomenon in certain settings but sometimes misunderstood as a technique. Overall, there is broad agreement on the fundamental issues of sociological theory, which are essentially inherited from classical theoretical traditions. This agreement is on how to connect, transcend, or deal with the following "big three" dichotomies. Finally, as a subset of these three major difficulties, sociological theory often grapples with the difficulty of integrating or overcoming the barrier between micro, meso, and macro-scale social phenomena.

The subjectivity and objectivity issue may be separated into two parts: a worry about the general possibilities of social acts, and a concern about the particular challenge of social scientific knowledge. In the former, the subjective is often but not always associated with the person, as well as the individual's intents and interpretations of the objective. The goal is often defined as any public or external action or consequence, all the way up to society at large. A fundamental concern for social theorists is how knowledge reproduces through the path of subjective-objective-subjective, or how inter-subjectivity is accomplished. While qualitative approaches have traditionally aimed to extract subjective interpretations, quantitative survey methods also seek to capture individual subjectivities. Furthermore, some qualitative methodologies adopt an unconventional approach to objective description in situ [10].

As Bourdieu says, the latter preoccupation with scientific knowledge stems from the fact that a sociologist is part of the same thing they aim to explain. Structure and agency, also known as determinism versus voluntarism, form an enduring ontological debate in social theory: "Do social structures determine an individual's behavior or does human agency?" In this context,



agency refers to individuals' ability to act independently and make free choices, whereas structure refers to factors that limit or affect individuals' choices and actions (e.g. social class, religion, gender, ethnicity, etc.). Discussions about the primacy of structure or agency relate to the core of sociological epistemology (i.e., "what is the social world made of?", "what is a cause in the social world, and what an effect is?") One perennial question within this debate is that of "social reproduction": how are structures specifically, structures producing inequality reproduced through individual choices?

Synchrony and diachrony or statics and dynamics are terms used in social theory to refer to a distinction that emerged through the work of Levi-Strauss, who inherited it from Ferdinand de Saussure's linguistics. Synchrony is an analysis of static social reality. Diachrony, on the other hand, analyzes dynamic sequences. According to Saussure, synchrony refers to social phenomena as a static idea, such as language, but diachrony refers to unfolding processes, such as real speech. "In order to show the interdependence of action and structure. We must grasp the time space relations inherent in the constitution of all social interaction," Anthony Giddens writes in the introduction to *Central Problems in Social Theory*. Time, like structure and agency, is central to discussions of social reproduction. In terms of sociology, historical sociology is often more suited to analyze social life as diachronic, but survey research gives a snapshot of social life and is therefore better suited to comprehend social life as synchronized. Some contend that social structure synchrony is a methodological viewpoint rather than an ontological claim. Regardless, the difficulty for theory is how to reconcile the two ways of capturing and thinking about social data.

## CONCLUSION

Socialization, social integration, social placement, and social and cultural innovation are examples of these. Child care, peer interactions, and cutting unemployment by keeping high school students out of the full-time job market are examples of latent functions. Sociology fosters the development of transferable skills such as "understanding of social systems and large bureaucracies; the ability to devise and carry out research projects to assess whether a program or policy is working; and the ability to collect, read, and analyze statistical data from polls or surveys. "Understanding sociology aids in the discovery and explanation of social patterns, as well as the observation of how such patterns evolve through time and in various contexts. Sociology fosters critical thinking by illuminating the social foundations of daily life and demonstrating the social structures and processes that influence various types of human existence.

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## CHAPTER 2

### **IMPORTANCE OF THE COMPUTATIONAL SOCIOLOGY FOR HUMAN**

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#### **ABSTRACT:**

It is a multidisciplinary and integrated approach to social surveying that focuses on data processing utilizing sophisticated information technologies. Analysis of social networks, social geographic systems, social media material, and conventional media content are among the computational tasks. Computational sociology develops and verifies ideas of complicated social processes by bottom-up modeling of social interactions using computer simulations, artificial intelligence, sophisticated statistical tools, and analytic methodologies such as social network analysis.

#### **KEYWORDS:**

Artificial Intelligence, Large Scale, Microsimulation, Network Analysis, Social Simulation.

#### **INTRODUCTION**

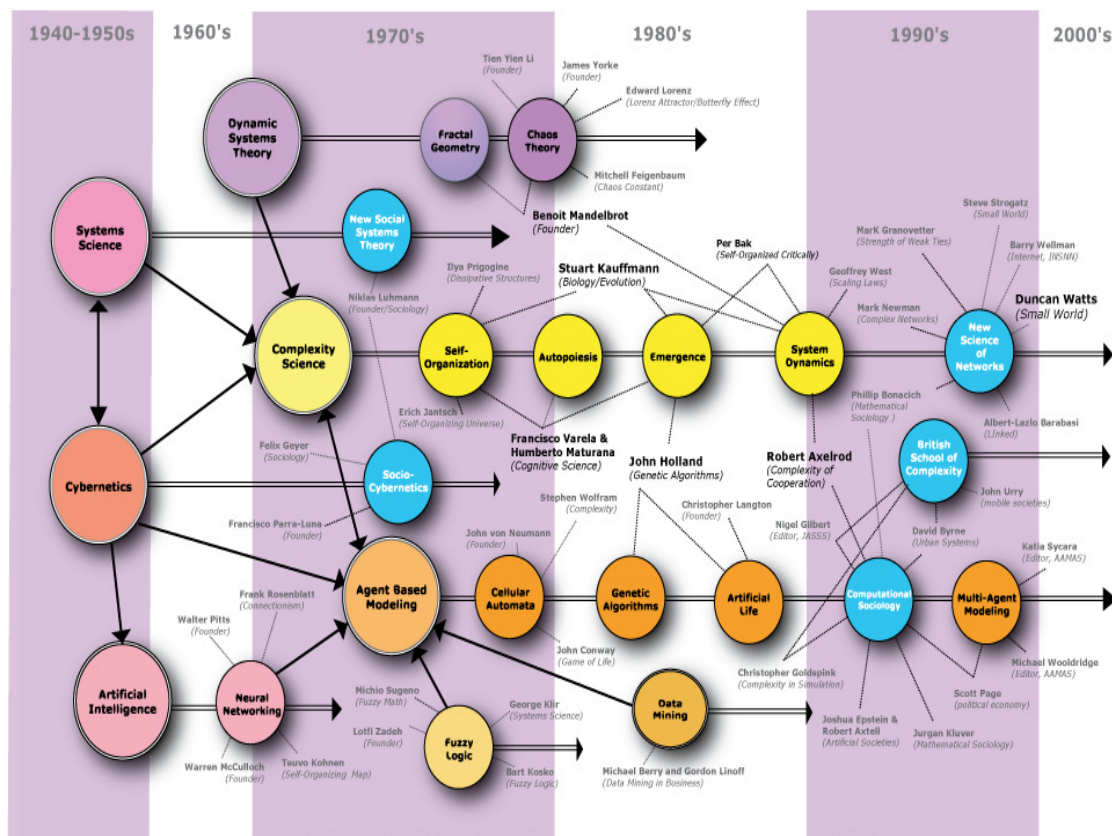
Computational sociology is a subfield of sociology that analyzes and models social processes using computationally intensive methodologies. Computational sociology develops and verifies ideas of complicated social processes by bottom-up modeling of social interactions using computer simulations, artificial intelligence, sophisticated statistical tools, and analytic methodologies such as social network analysis. Although the subject matter and methodologies in social science differ from those in natural science or computer science, several of the approaches used in contemporary social simulation originated from fields such as physics and artificial intelligence. Some of the approaches that originated in this field have been imitated [1]. Computational sociology is frequently associated with the study of social complexity in relevant literature. Social complexity concepts such as complex systems, non-linear interconnection among macro and micro processes, and emergence have entered the vocabulary of computational sociology. One practical and well-known example is the construction of a computational model in the form of a "artificial society," by which researchers can analyze the structure of a social system.

Computational sociology has been introduced and is gaining popularity during the last four decades. This has been used primarily for modeling or building explanations of social processes that rely on the emergence of complex behavior from simple activities. The idea behind emergence is that properties of any larger system do not always have to be properties of the components that the system is made of. The goal of this strategy was to discover a decent enough compromise between two opposing and radical ontologies, reductionist materialism and dualism. While emergence has played a beneficial and crucial part in the development of Computational Sociology, not everyone agrees. Epstein, a significant expert in the area, questioned the usage since there were inexplicable features. Epstein made a counter-argument to emergentism,

claiming that "it is precisely the generative sufficiency of the parts that constitutes the whole's explanation [2]."

Agent-based models have historically had an impact on Computational Sociology. These models were developed in the 1960s and were used to replicate control and feedback processes in companies, cities, and other settings. During the 1970s, the application pioneered the use of humans as the primary unit of analysis and used bottom-up methodologies for modeling behaviors. The most recent wave occurred in the 1980s. The models were still bottom-up at the time; the main change was that the agents interacted with one another.

Vannevar Bush's differential analyzer, John von Neumann's cellular automata, Norbert Wiener's cybernetics, and Claude Shannon's information theory all became prominent paradigms for modeling and comprehending complexity in technological systems in the postwar period. In response, scientists from physics, biology, electronics, and economics started to develop a comprehensive theory of systems in which all natural and physical events are expressions of interconnected components in a system with similar patterns and attributes. Following Émile Durkheim's call to analyze complex modern society *sui generis*, postwar structural functionalist sociologists such as Talcott Parsons seized on these theories of systematic and hierarchical interaction among constituent components to attempt to generate grand unified sociological theories, such as the AGIL paradigm [3].



**Figure 1: Diagram depicting a historical map of research paradigms and affiliated sociologists and complexity scientists.**

By the late 1960s and early 1970s, social scientists were doing macro-simulations of control and feedback systems in organizations, industries, cities, and global populations using increasingly accessible computer technology. These models used differential equations to predict population distributions as holistic functions of other systematic factors such as inventory control, urban traffic, migration, and disease transmission (Figure.1). Although simulations of social systems received substantial attention in the mid-1970s after the Club of Rome published reports predicting that policies promoting exponential economic growth would eventually bring global environmental catastrophe, the inconvenient conclusions led many authors to seek to discredit the models, attempting to make the researchers themselves appear unscientific. Hoping to avoid the same fate, many social scientists turned their attention toward micro-simulation models to make forecasts and study policy effects by modeling aggregate changes in state of individual-level entities rather than the changes in distribution at the population level. However, these micro-simulation models did not permit individuals to interact or adapt and were not intended for basic theoretical research.

In the 1970s and 1980s, physicists and mathematicians attempted to model and analyze how simple component units, such as atoms, give rise to global properties, such as complex material properties at low temperatures, in magnetic materials, and in turbulent flows. Along with advances in artificial intelligence and microcomputer power, these methods contributed to the development of "chaos theory" and "complexity theory," which, in turn, renewed interest in understanding complex physical and social systems across disciplinary boundaries [4], [5]. This cellular automata paradigm spawned a third generation of social simulation that focused on agent-based modeling. These models, like micro-simulations, emphasized bottom-up designs but adopted four key assumptions that differed from micro-simulation: autonomy, interdependency, simple rules, and adaptive behavior. Agent-based models are less concerned with predictive accuracy and instead emphasize theoretical development. Hamilton published a major paper in *Science* titled "The Evolution of Cooperation" that used an agent-based modeling approach to demonstrate how social cooperation based on reciprocity can be established and stabilized in a prisoner's dilemma game when agents followed simple self-interest rules. Nigel Gilbert wrote the first textbook on Social Simulation, *Simulation for the Social Scientist*, in 1999, and founded its most significant publication, the publication of *Artificial Societies and Social Simulation*, in 2000.

Independent of advances in computational models of social systems, social network analysis emerged as a distinct analytical method in the 1970s and 1980s from advances in graph theory, statistics, and studies of social structure, and was articulated and employed by sociologists such as James S. Coleman, Harrison White, Linton Freeman, J. Clyde Mitchell, Mark Granovetter, Ronald Burt, and Barry Wellman. Rather than using simulations, the most recent wave of computational sociology use network analysis and sophisticated statistical tools to evaluate large-scale computer databases containing electronic proxies for behavioral data. Electronic records such as email and instant message records, hyperlinks on the World Wide Web, mobile phone usage, and Usenet discussion allow social scientists to directly observe and analyze social behavior at multiple points in time and at multiple levels of analysis without the constraints of traditional empirical methods such as interviews, participant observation, or survey instruments.

The automated parsing of textual corpora has made it possible to extract actors and their relational networks on a massive scale, transforming textual data into network data. The resulting networks, which can contain thousands of nodes, are then analyzed using tools from network

theory to identify key actors, key communities or parties, and general properties such as the overall network's robustness or structural stability, or the centrality of specific nodes. This automates the approach introduced by quantitative narrative analysis, in which subject-verb-object triplets are identified with pairs of actors linked by an action, o

For a long time, content analysis has been a staple of social sciences and media studies. With studies in social media and newspaper content including millions of news items, the automation of content analysis has enabled a "big data" revolution to take place in that industry. Gender bias, readability, content similarity, reader preferences, and even mood have been analyzed using text mining methods across millions of documents. Flaounas et al. demonstrated how different topics have different gender biases and levels of readability; the possibility of detecting mood shifts in a large population by analyzing Twitter content was also demonstrated. Dzogang et al. Pioneered the study of massive amounts of historical newspaper information, demonstrating how periodic patterns may be automatically detected in historical newspapers. A similar research was carried out on social media, demonstrating once again significantly periodic features.

Computational sociology, like any other subject of study, confronts obstacles. These issues must be addressed effectively in order to have the greatest influence on society. Each community that is developed tends to be on one of two levels, with interactions occurring between and across both levels. Levels do not have to be either micro- or macro-level in nature. There may be intermediary layers of society, such as organizations, networks, and communities. We can visualize the emergence of networks if we consider entities (agents) as nodes and the connections between them as edges. The connections in these networks are determined by factors chosen by the participating entities, rather than by objective relationships between the entities. The challenge with this process is that it is difficult to predict when a set of entities will form a network. These networks might be trust networks, cooperation networks, dependency networks, and so forth. There have been occasions when a diverse assortment of creatures formed strong and significant networks among themselves [6].As previously noted, societies are divided into levels, and at one of these levels, the individual level, a micro-macro link refers to the interactions that result in higher-levels. There are a number of issues that must be addressed in relation to these Micro-Macro connections. How are they formed? When do they meet? What feedback is pushed to the lower levels, and how is it pushed?

Another key issue in this area is the veracity of information and its sources. There has been a surge in information collection and processing in recent years. However, the transfer of incorrect information across civilizations received little attention. It is impossible to trace the origins of such information and determine who owns it. Cultural variety is brought about through the growth of networks and levels in society. When linked with experimentation, any research or modeling must be able to answer the issues posed. Computational social science works with vast amounts of data, and the issue becomes more apparent as the size increases. How would one go about creating large-scale informative simulations? Even if a large-scale simulation is used, how is the assessment going to be carried out? Another difficulty is determining which models would best suit the data and the intricacies of these models. These models would assist us in predicting how civilizations could change through time and provide plausible explanations for how things operate.

We may use generative models to undertake substantial qualitative analysis in a controlled manner. Epstein suggested an agent-based simulation model, which involves identifying an

initial collection of heterogeneous entities (agents) and observing their development and expansion based on basic local rules. But what exactly are these municipal rules? How can one identify them for a group of diverse agents? The evaluation and effect of these laws provide a whole new set of challenges. Integrating basic models that perform better on separate tasks to build a Hybrid model is an option to consider. These models may provide greater performance and knowledge of the data. However, when it comes to creating a single unified, well-performing model, the trade-off of recognizing and deeply comprehending the relationships between these basic models occurs. Another problem is developing tools and apps to assist analyze and show data based on these hybrid models. There must be meaningful advances for computational sociological research to be successful. These innovations might take the shape of new data analytics tools, improved models, or algorithms. The arrival of such innovation will be a boon to the scientific community as a whole. The modeling of social processes is a fundamental difficulty in computational sociology. Various legislators and policymakers would be able to observe efficient and effective ways to issue new guidelines, and the general public would be able to analyze and obtain a fair grasp of the possibilities offered to them, allowing for an open and well-balanced decision-making process.

## DISCUSSION

In recent years, the quantity of data monitored by internet applications and social media sites has surged. This implies that researchers and analysts now have access to an almost unlimited pool of data about people's social behavior online. Researchers in computational social science utilize this data to address crucial social science problems. To accomplish this successfully, students must have data analysis and programming abilities. When individuals leave a digital imprint in the form of text, photographs, interaction metrics, and, of course, metadata, the motives motivating those postings may be analytically analyzed and processed to give estimations about human social behavior. To better comprehend human culture in the digital era, researchers integrate current massive data sets from sites like Twitter, comments on blog articles, or key terms in the media with small-scale randomized survey results. These platforms then assist academics in answering issues essential to policymakers, NGOs, corporations, and society as a whole [7], [8].

Computational social science has several applications and may provide insights into global concerns such as poverty. According to the UN, the global poverty rate is expected to be 7% in 2030. The continuing COVID-19 problem, violent conflict, and climate change all represent serious concerns to global poverty reduction. Another major issue in the battle against poverty is a lack of reliable statistics. Many developing nations lack national data systems that give information on where and to what extent people are impoverished. To remedy this need, computational social science researchers have discovered techniques to generate estimates of wealth levels connected to residence locations via mobile phone metadata analysis. Researchers were able to build a model that can estimate levels of poverty in residential locations by analyzing the locations of incoming and outgoing calls in connection with a randomized survey of 1000 mobile phone users using existing metadata from the call logs of 1.5 million mobile phone users in Rwanda.

The estimations provided by computational social science researchers may be utilized by policymakers and non-governmental organizations (NGOs) to steer assistance and development efforts toward high-poverty regions. This study is scalable and may be applied to a variety of

situations and social circumstances by integrating issues about social justice with big data. Australia faced months of devastating bushfires in the summers of 2019 and 2020. The Australian bushfires drew widespread public attention and sparked heated discussion on social media, with 33 people murdered, approximately 3 billion animals killed or displaced, and over 24 million hectares burnt. Many scientists, lawmakers, and climate activists hoped that the amount of damage would prompt action on climate change during and after the flames.

In response to this disaster, computational social science researchers tried to better understand the link between the bushfires and public beliefs of climate change. Researchers were able to detect and monitor key terms and hashtags in a dataset of 9000 tweets to analyze views of blame, causation, degrees of urgency, and preventative strategies connected to the bushfire catastrophe. They were able to use scientific methods to analyze a highly intense and emotional argument. They discovered that, despite the transmission of some misinformation, Twitter activity around the Australian bushfires increased support for climate change action. Analysis revealed that people participating in bushfire-related Twitter arguments tended to delegitimize those thought to be responsible for the flames, such as climate-denying politicians. Not only was there an increase in talks linking the fires to climate change, but the nature of these discussions was exploited to attract attention to the problem itself [9], [10].

Computational social science is expanding and already involves scholars from all around the world. Two scientists, sociologist Chris Bail (Duke) and information scholar Matt Salganik (Princeton), have founded the Summer Institutes in Computational Social Science (SICSS) with the purpose of lowering obstacles to entry for early career researchers. SICSS is an international cutting-edge training program that was established to teach the next generation of academics and to foster cutting-edge initiatives that cross disciplinary boundaries. For the first time, SICSS will be hosted in Australia. It is hosted by the Sydney Social Sciences and Humanities Advanced Research Centre (SSSHARC) and co-sponsored by CSIRO Data61 and the Australian Academy of Social Sciences. It welcomed its first batch of PhD students and early career researchers from ten Australian institutions working in 12 fields ranging from media and communications to mathematics and law. SICSS-Sydney seeks to promote the next generation of computational science specialists working to solve major global challenges by bringing together academics and industry partners from the technology sector.

## CONCLUSION

Computational Sociology is a discipline of sociology that analyzes social processes using complicated and intensive approaches. Computational Sociology develops ideas based on complicated social processes using computer simulations, Artificial Intelligence (AI), and advanced statistical approaches such as social network studies. This paper explores the history of social science and the issues it faces as a result of the digital revolution. How machines are set up to generate a database that may be utilized for analysis. One also learns how social networks generate patterns and influence human dynamics. The performance of a society may be evaluated using mathematical approaches and experiments. With the advent of the new digital age, data can be gathered from millions of social contacts to better understand the process by which good and unpleasant behavior occurs in society.



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## CHAPTER 3

### STUDY OF MEDICAL SOCIOLOGY AND THEIR APPLICATION

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#### ABSTRACT:

While sociology is a broad study of human behavior in society, medical sociology is a systematic study of how individuals handle health and wellbeing issues, diseases and illnesses, and medical services for both the sick and the well. One of the most significant functions of medical sociology is to describe how the social environment influences human health. Theoretical models are useful for identifying features of a complex social reality that explain increased or decreased health hazards in populations.

#### KEYWORDS:

Bloom Contends, Conflict Theory, Eliot Frierson, Medical Profession, Social Medicine.

#### INTRODUCTION

Medical sociology is the sociological study of medical organizations and institutions; the generation of knowledge and method selection; the activities and interactions of healthcare practitioners; and the social or cultural (rather than clinical or physical) consequences of medical practice. The area often intersects with knowledge sociology, science and technology studies, and social epistemology. Medical sociologists are also interested in patients' qualitative experiences, and they often work at the intersections of public health, social work, demography, and gerontology to investigate phenomena at the interface of the social and clinical sciences. Health disparities are often associated with traditional categories such as class and race. Findings from objective sociological study rapidly become normative and political issues.

Lawrence J Henderson undertook early work in medical sociology, and his theoretical interests in the work of Vilfredo Pareto influenced Talcott Parsons' interest in sociological systems theory. Parsons is regarded as one of the founding fathers of medical sociology, having applied social role theory to the interactions of ill individuals with others. Later, other sociologists, such as Eliot Freidson, have taken a conflict theory perspective, looking at how the medical profession secures its own interests. Howard S. Becker, Mike Bury, Peter Conrad, Jack Douglas, Eliot Freidson, David Silverman, Phil Strong, Bernice Pescosolido, Carl May, Anne Rogers, Anselm Strauss, Renee Fox, and Joseph W. Schneider have all contributed to medical sociology.

Medical sociology is often taught as part of a larger sociology, clinical psychology, or health studies degree program, or as a separate master's degree program where it is sometimes integrated with the study of medical ethics and bioethics. Following the Goodenough report in 1944, sociology was introduced into the medical curriculum in the United Kingdom: "In medicine, 'social explanations' of disease etiology meant for some doctors a redirection of medical thought from the purely clinical and psychological criteria of illness. The introduction

of 'social' factors into medical explanation was most strongly evidenced in branches of medicine closely related to the community — Social Medicine and, later, General P.

According to Samuel W. Bloom, the study of medical sociology has a long history, but it has mostly been done as advocacy in reaction to social events rather than as a discipline of study. He mentions the 1842 publication of the hygienic conditions of Great Britain's laboring population as an example of such study. This medical sociology featured a social science component, such as analyzing social structures as a cause or mediating factor in sickness, as in public health or social medicine. Bloom contends that the evolution of medical sociology is tied to the evolution of sociology inside American colleges. He contends that the establishment of the American Social Science Association (ASSA) in 1865 was a watershed moment in this evolution. ASSA's initial goal was policy reform based on science. Bloom contends that over the next few decades, the ASSA's role shifted from advocacy to academic discipline, noting that a number of academic professional bodies broke away from the ASSA during this period, beginning with the American Historical Association in 1884. The American Sociological Society was founded in 1905.

The Russell Sage Foundation, founded in 1907, was a large philanthropic organization that collaborated closely with the American Sociological Society, which had medical sociology as a primary focus of its proposed policy reform. Bloom contends that the presidency of Donald R. Young, a professor of sociology, that began in 1947 was significant in the development of medical sociology. Harry Stack Sullivan was a psychiatrist who studied the treatment of schizophrenia using interpersonal psychotherapy approaches in collaboration with sociologists and social scientists such as Lawrence K. Frank, W. I. Thomas, Ruth Benedict, Harold Lasswell, and Edward Sapir. Bloom contends that Sullivan's work, and its emphasis on putative interpersonal causes and treatment of schizophrenia, influenced ethnographic study of the hospital setting.

Sociologists have investigated the medical profession. Talcott Parsons examined the profession from a functionalist standpoint, concentrating on doctors' position as experts, their benevolence, and how they help communities. Other sociologists have used conflict theory to examine how the medical profession protects its own interests. The Marxist conflict theory viewpoint explores how the ruling classes may implement power via medicine, but other theories, such as Eliot Freidson's, advocate a more structural pluralist approach, looking at how the professions themselves gain influence.

Since its inception in the 1950s, the study of medical education has been a fundamental component of medical sociology. *The Student Physician* by Robert Merton was the first book on the subject. Howard S. Becker, who published *Boys in White*, is another academic who investigated the area. The hidden curriculum is a medical education concept that refers to a discrepancy between what is formally taught and what a medical student learns. The notion was proposed by Philip W. Jackson in his book, *Life in the Classroom*, but developed further by Benson Snyder. Lakomski criticized the notion, and there was substantial disagreement about it among the educational world.

Writing in the 1970s Eliot Freidson argued that medicine had reached a point of "Professional Dominance" over the content of their work, other health professions and their clients by convincing the public of medicine's effectiveness, gaining a legal monopoly over their work, and appropriating other "medical" knowledge through control of training. This concept of dominance was extended to professions as a whole in closure theory, where professions were

seen as competing for scope of practice, for example in the work of Andrew Abbott. Coburn argued that the academic interest in medical dominance decreased over time due to the increased role of capitalism in healthcare in the US, challenges to the control of health policy by politicians, economists and planners, and increased agency of patients through their access to the internet. Kath M. Melia, sociologist nursing professor, argued that, so far as nurses were concerned the medical 'paternalistic' attitudes remained.

Medicalization refers to the process through which an ever-wider variety of human experiences are characterized, experienced, and treated as a medical illness. Examples of medicalization in deviance include the classification of addiction or antisocial personality disorder as a medical illness. Feminist academics have shown that the female body is susceptible to medicalization, suggesting that the inclination to perceive the female body as the other has played a role in this. Medicalization may obfuscate social aspects by characterizing a condition as being solely inside a person, and it can be depoliticizing, implying that a medical intervention is necessary when a political intervention is preferable. Medicalization may give the medical profession unwarranted power.

Social constructionists investigate the links between concepts about sickness and the expression, perception, and understanding of illness by people, institutions, and society. Social constructionists investigate why illnesses occur in one location but not another, or why diseases vanish from one location. Premenstrual syndrome, anorexia nervosa, and susto, for example, seem to occur in certain societies but not others. There is a wide range of social constructionist frameworks used in medical sociology that make different assumptions about the relationships between ideas, social processes, and the material world. Illnesses vary in the degree to which their definition is socially constructed, and some illnesses are straightforwardly biologically. It would not be meaningful to describe these diseases as a social construction, though [1], [2].

Some diseases are disputed when a person complains of a condition despite the medical community's inability to identify a biological reason for disease. Controversial illnesses include chronic fatigue syndrome, fibromyalgia, and Gulf War syndrome. For disputed illnesses, social conceptions may be explored, but there is no scientific knowledge. Some contentious disorders, such as chronic fatigue syndrome, are acknowledged by biomedical institutions, while others, such as environmental diseases, are not. The study of the social construction of illness within medical sociology can be traced back to Talcott Parsons' concept of the sick role, which he introduced in his book *The Social System*. Parsons argued that the sick role is a social role approved and enforced by social norms and institutional behaviors in which an individual is viewed as showing certain behavior because they are in need of support. Parsons contends that the ill person is excluded from typical social duties, that they are not "responsible" for their condition, that they should attempt to recover, and that they should seek technically competent persons to assist them.

Sociologists from a neo-marxist, phenomenological, and social interactionist perspective, as well as those with an anti-establishment viewpoint, criticized the concept of the sick role. Burnham argues that part of this criticism was a rejection of functionalism due to its associations with conservatism. In the 1990s, the ill character went out of favor. Howard S. Becker's study on the sociology of marijuana usage influenced labeling theory. He contended that norms and deviant behavior are influenced in part by the definitions used by others. Eliot Freidson adapted these ideas to disease. Labeling theory distinguishes between features of an individual's behavior

caused by sickness and those induced by the application of a label. Freidson differentiated labels depending on their legality and the extent to which they influenced an individual's responsibilities. Labelling theory has been questioned because it does not explain which behaviors are labeled as deviant or why individuals participate in deviant behaviors: labelling theory is not a full explanation of deviant behavior.

An illness framework is the dominant framework for disease in psychiatry, and diagnosis is considered worthwhile. Some psychiatrists have criticized this model: some prefer biopsychosocial definitions, some prefer social constructionist models, and others have argued that madness is an intelligent response if all circumstances are understood (Laing and Esterson). In his 1961 book, *The Myth of Mental Illness*, psychiatrist Thomas Szasz contended that mental health was a terrible idea, stating that minds may only be sick symbolically. Medical sociology studies the doctor-patient connection, as well as the social interactions between healthcare practitioners and others who engage with them. There are several models for patient-doctor contact that may have been more or less prominent at different eras. One such approach is medical consumerism, which has given rise to patient consumerism in certain ways [3], [4].

Medical paternalism is the belief that physicians desire what is best for their patients and must make choices on their behalf since the patients lack the capacity to make their own decisions. Parsons maintained that, despite an inequality of knowledge and power in the doctor-patient relationship, the medical system offered enough protections to protect the patient, supporting the doctors and medical system's paternalistic role. From the end of WWII until the mid-1960s, a system of medical paternalism was prevalent. In the 1970s, Eliot Freidson described medicine as having "professional dominance," determining its work and defining a conceptualization of the problems brought to it and the best solutions to them. Professional dominance is defined by three characteristics: practitioners having power over clients, for example through dependency, knowledge, or location asymmetry; control over juniors in the field, requiring junior's deference and submission; and control over juniors in the field, requiring juniors deference and submission.

According to Yeyoung Oh Nelson, this paternalistic system was undermined in part by organizational change in the following decades in the United States, when insurance companies, managers, and the pharmaceutical industry began competing for the role of conceptualizing and delivering medical services, with a cost-cutting motive. Bioethics is the study of ethical issues in medical treatment and research. Many researchers feel that bioethics emerged as a result of the medical profession's perceived lack of responsibility; the area has been widely accepted, with most US hospitals giving some type of ethical consulting. Medical sociologists have investigated the societal repercussions of the area of bioethics. Informed consent, which has its origins in bioethics, is the process by which a doctor and a patient agree to a specific intervention and have. Medical sociology is the study of social dynamics that affect and sometimes restrict consent. In that it attempts to conceptualize social interactions in order to investigate how the study of social interactions can be used in medicine. However, the two fields have different training, career paths, titles, funding, and publication. In the 2010s, Rose and Callard argued that this distinction may be arbitrary.

Strauss argued in the 1950s that it was critical to keep medical sociology separate from medicine so that there could be a different perspective on sociology separate from the aims of medicine. Strauss feared that if medical sociology began to adopt the goals expected by medicine, it would lose its focus on analyzing society. These concerns have recently been expressed by Reid, Gold,

and Timmermans. Rosenfeld contends that the study of sociology focused primarily on generating medical recommendations has little relevance for theory development and its conclusions cease to apply in other social circumstances[5], [6].

Richard Boulton contends that medical sociology and social medicine are "co-produced" in the sense that social medicine responds to medical sociology's conceptualization of medical practices and alters medical practice and medical understanding in response, and that the effects of these changes are then analyzed by medical sociology once more. He contends that the tendency to view certain theories, such as the scientific method, as the foundation of medical practice (positivism)[7], [8],

Peter Conrad observes that medical anthropology and medical sociology study some of the same phenomena, but argues that medical anthropology has different origins, originally studying medicine within non-western cultures and using different methodologies. He argues that there was some convergence between the disciplines, as medical sociology began to adopt some of anthropology's methodologies, such as qualitative research, and began to focus more on the pattern. He contended that more interdisciplinary cooperation may benefit both fields.

## DISCUSSION

Prior to schooling and working in public health medicine, I spent ten years as a medical sociologist doing research. Academic public health is interdisciplinary, with medical sociology playing a significant role. What makes me laugh is that when I was a real sociologist working in a sociology department, we were often asked, "Isn't sociology just common sense?" Then I go into public health waters, where public health registrars tremble at the sight of the language. They claim there are too many theories, and who is Foucault? Sociology is not a tough subject. It's not exactly common sense, but it doesn't need hours of research into the Formalism School. In fact, I feel it is an essential component of public health work. Sometimes individuals desire to make the best health decisions but are unable to do so. Sociology may help you understand what those obstacles are at the micro (individual), meso (network/community), and macro (societal) levels[9], [10].

Sociology studies population viewing trends. Sociology is related to anthropology, but sociologies investigate their own communities. Many people discuss society's three levels: micro, meso, and macro. The person is the focus of the micro level. How they interact with people, socialize, what culture impacts them, their social behaviors, and decision-making. Meso is concerned with social networks and interactions, communities, cultures, ethnic groups, and the degree to which social groupings are linked to power and influence. The upper level, the institutions, are involved in macro. Social class, politics, religion, education, social structure, organizations, industry, and societal views are all included. Sociological thinking entails being impartial and scientific. For example, I used to teach Sociology of Religion. Students would sometimes be defensive, claiming that they were scientists who couldn't tolerate nonsensical beliefs. Others were moved to tears when they heard the words "secularisation of Western societies." They were getting close. I asked them to imagine themselves as an observer sent from Mars, tasked with reporting back on how religion was organized and practiced on the planet known as Earth. It may seem absurd, but it worked.

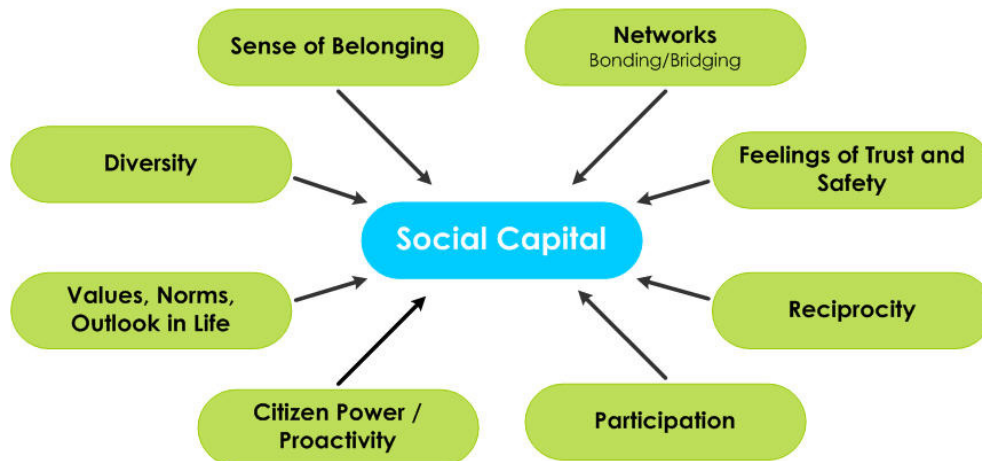
If you wish to approach a public health subject from a sociological standpoint, consider why a woman who wants to breastfeed does not do so. What cultural and social issues are preventing

her from succeeding? A guy wants to reduce weight but is unable to do it despite his education. What, once again, is preventing him? Is it sitting in front of a computer screen for lengthy periods of time? Is there a trend toward eating lunch at work or on the go? Is there no workplace incentive to exercise? Dependence on a vehicle, lengthy work days, and an evening habit of falling on the sofa to watch sports? There there no safe green spots nearby? All of these inquiries are social in nature.

Medical sociology (or health and sickness sociology) is the study of all elements of modern social life that have an influence on health and well-being throughout one's life. Back in the 1950s, biological processes and medical treatment were thought to determine the causes and character of physical sickness and health. Differences in health and sickness are now thought to be the result of biological, social, psychological, and behavioral variables. It wasn't until the year 2000 that the consequences of socioeconomic and racial-ethnic inequities in health were rediscovered. Social class and race influence exposure and experiences, resulting in psychological, environmental, and biological risk factors. Improving the socioeconomic status of a diverse range of socioeconomic and racial-ethnic strata is a significant means of minimizing exposure to and experience of risk factors for illness. This benefits both these communities and the general community [11].

Individuals' exposure to and experience of practically all known psychosocial risk factors, as well as environmental and biological risk factors, is influenced by socioeconomic status and race/ethnicity. These risk variables are known to contribute to the extent and persistence of health-related socioeconomic gaps. Social epidemiology has identified a wide range of psychosocial risk factors for health, including social relationships and support, acute or event-based stress, chronic stress at work or in life, and psychological dispositions such as anger/hostility, a lack of self-efficacy/control, and negative feelings such as pessimism or hopelessness. Health disparities across groups and places are caused by variations in the makeup of the area or group populations, as well as the nature of day-to-day life within such groups or locations. Health disparities are impacted by both social (e.g., work level, gender, social group, social roles) and geographical (e.g., where people reside, e.g., urban, rural, neighborhoods, noise pollution, etc.) factors.

Social capital is a popular model for explaining disparities in health and sickness across social groupings. Although Bryan Turner claims that the origins may be traced in Emile Durkheim's work, it arose in the 1990s. The concept of social capital is founded on the idea that social networks matter, i.e. "it's who you know, not what you know." The amount and quality of a person's social ties and social networks are vital in maintaining their health and providing resources for their recovery from disease (Figure.1). The terms 'social networks,' 'social support,' 'social relationships,' and 'social integration' are often used interchangeably, although they are not synonymous.



**Figure 1: Diagram showing the overview of the social capital (Career research).**

### Social Interactions

Social ties and affiliation have a significant impact on both physical and mental health. Bowlby's 'Attachment Theory' asserts that there is a universal human drive to develop deep affectionate attachments. These are formed in infancy, but we continue to form them throughout adulthood, for example, marriage. Such relationships with other individuals allow you to go forth and provide security. Social networks impact illness patterns through influencing social influence pressures, degrees of social engagement and involvement, the control of contact with infectious diseases, and access to material goods and resources.

### Social Capital Assessment

This is mostly accomplished via social network analysis. This kind of analysis focuses on the typical patterns of relationships between players in a social system rather than on the qualities of the individual actors themselves, and it employs these descriptions to investigate how these social structures restrict network members' behavior. This is based on Pierre Bourdieu's notion of cultural reproduction. Non-financial social assets that encourage social mobility beyond economic means are referred to as cultural capital. Education, intelligence, communication style, clothes, and physical attractiveness are all examples. Children from middle-class homes have an edge in obtaining educational qualifications because they have cultural capital. Cultural capital is passed down via families and may have a substantial impact on academic success. In layman's words, children who grow up in a family where their parents are 'cultured,' that is, have an interest in learning, arts, literature, and so on, are more likely to perform well in school. In terms of public health, children who come from a household with a lot of cultural capital are more likely to be fitter and healthier.

### Capital for Education

Academic capital is how a person's education and other academic experience may be leveraged to acquire a position in society. Academic capital, like other forms of capital (social, economic, and cultural), is made up of many different factors, including the individual's academic transmission from his/her family, the status of the academic institutions attended, publications produced by the individual, research experience, teaching experience, and the strength of the



individual's professional network. Academic performance is connected to greater income, which in turn is linked to better health and economic results, therefore a person's academic capital influences all parts of life. Having a Bachelor's degree used to be enough to assure a good salary, but currently, a graduate degree will significantly enhance your income since the earning capacity of individuals with Bachelor's degrees has fallen in comparison to inflation during the last 8 years. Academic capital is also associated with higher social standing, more professional options, social networking, and influences where you reside, where your children attend school, and their life chances and ambitions. Academic capital has an impact on cultural capital and vice versa.

## CONCLUSION

Medical sociology, often known as health sociology, is the study of the social origins and effects of sickness and health. Following World War II, funding agencies and politicians saw medical sociology as an applied science that could yield information for use in medical practice, public health campaigns, and health policy development, and it grew as a specialization in sociology. Because culture defines and determines how we view the world and our experiences, health is a cultural construct. Culture, along with other variables of health and disease, influences how patients and healthcare professionals perceive health and sickness. Medical sociology enables nurses to comprehend the behavior, conflicts, Inter-Personal Relationships (IPR), hierarchy, groupings, and adaptations of various individuals who work in hospitals. The nurse learns about the patient's sociocultural life via sociology. To investigate the organization of the family, community, and society.

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## CHAPTER 4

### SOCIOLOGY OF HEALTH, ILLNESS AND WELLNESS

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#### **ABSTRACT:**

The sociology of health and sickness is the study of the relationship between society and health. Sociologists, in particular, investigate how social life affects morbidity and death rates, as well as how morbidity and mortality rates affect society. This field investigates health and sickness in connection to social institutions such as the family, employment, education, and religion, as well as the causes of disease and illness, the motivations for seeking certain forms of treatment, and patient compliance and noncompliance.

#### **KEYWORDS:**

Health Care, Health Sickness, HIV AIDS, Life Expectancy, Sociology Health.

#### **INTRODUCTION**

The sociology of health and sickness, health and wellness sociology, or health sociology studies the link between society and health. It is concerned in all areas of life, including both present and historical influences, which affect and change our health and wellbeing. It demonstrates that social processes intertwine and impact our health and well-being from our births to our deaths. These impacts might include where we were raised, how disease is seen and defined by our local community, or the effect that technology has on our health. As such, it establishes that both our health and the medical science that supports it are social constructions; that our understanding of sickness, wellness, and our interactions with them are socially constructed.

This concept is used in health sociology to attack long-held beliefs about the human body as a mechanical entity, as well as to challenge the notion that the mind and body can be considered as separate realms. This biological approach is criticized for failing to place individuals in the larger social, cultural, economic, political, and environmental circumstances that have a significant role in how health and wellbeing are denied, maintained, or enhanced. The biopsychosocial model is an alternative paradigm that seeks to combine these factors with the psychological part of the mind. This field of study functions as a broad school, overlapping with areas such as the sociology of medicine, sociology of the body, and sociology of disease, as well as wider sociologies such as family or education, as they contribute insights from their instincts focusing on the life-course of our health and wellness [1].

Humans have long sought counsel from individuals with healing knowledge or talent. Paleopathology and other historical data enable researchers to investigate how ancient cultures coped with disease and outbreaks. Rulers in Ancient Egypt supported doctors who specialized in various diseases. Imhotep was the first medical doctor whose name is documented. He was an Egyptian counsellor to King Zoser approximately 2650 B.C., during a period when Egyptians

were making advances in medicine. Among his medical achievements was a manual on the treatment of wounds, shattered bones, and even cancers.

Stopping the spread of infectious illness was critical for sustaining a healthy society. Thucydides, who survived the pandemic, documented the breakout of sickness during the Peloponnesian War. His tale demonstrates how variables other than the sickness itself may have an impact on society. The Athenians were besieged and confined to the city. Major city centers were the worst hit. This made the outbreak even more lethal, and with possible food shortages, Athens' destiny seemed unavoidable. The sickness killed around 25% of the population. Thucydides wrote that the virus "carried away all alike." The sickness affected persons of all ages, genders, and nations.

Ancient medical systems emphasized the importance of reducing illness through divination and ritual. Other codes of behavior and dietary protocols were widespread in the ancient world. During the Zhou Dynasty in China, doctors suggested exercise, meditation, and temperance to preserve one's health. Ancient Indian health regimes emphasized oral health as the best method for living a healthy life. The Talmudic code created health rules that stressed ritual cleanliness, linked disease with specific animals, and created diets. Other examples include the Mosaic Code and Roman baths and aqueducts.

Those most concerned with health, sanitation, and illness in the ancient world were those in the ruling class. Good health was thought to reduce the risk of spiritual defilement and thus enhanced the social status of the ruling class who saw themselves as the beacon of civilization. During the late Roman Period, sanitation for the lower classes was a concern for the leisured class. The modern idea of health as a public issue for the state emerged in the middle Ages. Examples of official involvement include keeping cities clean, enforcing quarantines during epidemics, and monitoring sewage systems. Private enterprises also had a role in public health. Governments and business companies financed research and research organizations. Most government initiatives were prompted by epidemics [2].

The early goal of public health was reactionary, whereas the modern goal is to prevent disease before it becomes a problem. Despite overall improvements in world health, the health gap between the affluent and the impoverished has not narrowed. Today, society is more likely to blame health issues on the individual rather than society as a whole. This was the prevailing view in the late twentieth century. In the 1980s, the Black Report, published in the United Kingdom, argued that the true root of the problem was material deprivation. This report proposed a comprehensive anti-poverty strategy to address these issues. Because this did not parallel the Conservative government's views, it did not go into action immediately. It has also been shown that genetics has a greater impact on health than social environment, although research has also shown that there is a favorable relationship between socioeconomic inequality and sickness.

## **Methodology**

The Sociology of Health and sickness focuses on three areas: conceptualization, measurement and social distribution, and the explanation of health and sickness patterns. By considering these factors, researchers may examine various illnesses through a social lens. The frequency and reaction to various illnesses vary by culture. By examining poor health, researchers may determine if poor health influences various social laws or restrictions. When determining the distribution of health and sickness, government data and community surveys are important. Official data allow us to examine those who have been treated. It demonstrates that individuals

are both eager and able to use health-care services. It also illuminates the afflicted person's perspective on their disease. Community surveys, on the other hand, examine people's perceptions of their own health. Then, looking at the relationship between professionally diagnosed sickness and self-reports, it is discovered that there is often a disparity.

Mortality data often take the role of morbidity statistics because, in many industrialized cultures where individuals generally die from degenerative illnesses, the age at which they die offers more insight on their overall health. When looking at the pattern of disease, this creates numerous constraints, but sociologists attempt to look at diverse data to better assess the distribution. In general, developing civilizations have shorter life expectancies than developed nations. They've also discovered links between mortality and gender and age. People who are very young or very elderly are more vulnerable to illness and death. Women live longer than males on average, although they are more likely to be in poor health.

Health disparities were also discovered between persons of various socioeconomic classes and races within the same culture, despite the fact that the medical profession places a greater emphasis on "health related behaviors" such as alcohol use, smoking, nutrition, and exercise. There is a large body of evidence to support the conclusion that these habits have a greater impact on health than other factors. Sociologists believe that looking at health and sickness from a wide perspective is more beneficial. Sociologists agree that alcohol use, smoking, food, and exercise are all significant concerns, but they also believe that it is critical to investigate the cultural variables that influence these behaviors. Sociologists investigate the influence of the creative process on health and sickness. While also considering industrial pollutants, environmental pollution, workplace accidents, and stress-related disorders [3].

Social factors have an important influence in the development of health and sickness. Epidemiological studies reveal that job autonomy and control are important determinants in the genesis of heart disease. An effort-reward mismatch is one factor. Reduced professional growth chances and significant asymmetries in power over work have been accompanied by a variety of severe health effects. Several studies have shown that pension rights may shed light on mortality disparities between retired men and women of various socioeconomic backgrounds. These studies demonstrate that there are external influences that impact health and sickness.

The number of adults in Africa infected with HIV or AIDS is estimated. It should be noted that infection rates are substantially greater in Sub-Saharan Africa. HIV/AIDS is the leading epidemic affecting Africa's social welfare. AIDS is an acronym for Acquired Immunodeficiency Syndrome(AIDS), a condition in humans in which the immune system begins to fail, leading to life-threatening infections. Sub-Saharan Africa is home to two-thirds of the world's HIV population. More than 15 million Africans have died as a result of HIV/AIDS complications since the pandemic began.

People from Sub-Saharan Africa's religious sub-groups, as well as those who actively and often engage in religious activities, are less likely to get HIV/AIDS. On the other hand, many people believe that having intercourse with a virgin would cure an infected male of the virus. These beliefs increase the number of persons infected with the virus as well as the frequency of rapes against women. Herbal medication is one of the most used HIV treatments in Africa. It is utilized more than traditional therapy since it is less expensive. Herbal treatment is less expensive, but it is not studied and is poorly controlled. The absence of data on whether herbal remedies work and what they contain is a fundamental problem in the HIV healing cycle in Africa. HIV has a severe

negative economic impact. Due to HIV-related fatalities and disease, Africa's work force is gradually shrinking. As a result, government income and tax revenue fall. To care for persons infected with HIV/AIDS, the government must spend more money than it earns.

The orphan plague is a serious societal concern in Africa in terms of HIV. The African orphan plague is a regional issue. In the majority of instances, both parents are infected with HIV. As a result, the children are often reared by their grandparents, and in extreme situations, by themselves. To care for their ailing parents, the children must take on additional responsibility by working to earn a living. The children not only lose their parents, but they also lose their childhood. Because they must care for their parents, the children lose out on an education, which raises the risk of adolescent pregnancy and HIV infection.

Preventing children from catching HIV from their mothers at birth, as well as educating them about the illness as they grow older, is the most effective strategy to reduce the orphan pandemic. In addition, teaching adults about HIV and appropriately caring for infected persons would reduce the orphan population. The HIV/AIDS pandemic is decreasing Africans' average life expectancy by twenty years. The age group with the greatest HIV-related mortality rates is between the ages of 20 and 49. Because this age group is when parents earn the majority of their money, they cannot afford to take their children to school owing to high medicine expenses. It also excludes those who may contribute in the response to the outbreak [4].

Asian nations have vastly different populations, income, technology, and health-care systems, resulting in disparities in views regarding health and sickness. For example, Japan has the third greatest life expectancy (82 years old), while Afghanistan has the eleventh lowest (44 years old). These issues are impacted by sociocultural variables such as religion or belief systems, efforts to integrate ancient pharmaceutical practices with contemporary professionals, and Asia's economic situation.

### **People infected with HIV/AIDS**

Asia, like the rest of the globe, faces the possibility of an HIV/AIDS pandemic. Vietnam is an excellent illustration of how society shapes Asian HIV/AIDS understanding and attitudes. Vietnam is a nation with feudal, traditional origins that is becoming more globalized as a result of invasion, wars, technology, and tourism. Globalization has shifted conventional perspectives and beliefs. It is also to blame for the spread of HIV/AIDS in Vietnam. Even early globalization exacerbated the problem: Chinese influence transformed Vietnam into a Confucian culture in which women are valued less than males. Men have no need to be sexually responsible in their supremacy, and women, who are typically uneducated, are often oblivious of the danger, prolonging the spread of HIV and AIDS as well as other STIs.

For centuries, Confucianism has had a strong influence on Asia's belief system, particularly in China, Japan, and Korea, and its influence can be seen in how people choose to seek, or not seek, medical care. An important issue in Asia is the societal effect on disabled individuals' ability to adjust to a disability. Attitudes regarding physical and mental disability are shaped by cultural ideas. China is a prime example of this issue. According to Chinese Confucian tradition (which is also applicable in other countries where Confucianism has spread), people should always pursue good health in their lives, with an emphasis on health promotion and disease prevention.[20] Having a disability, according to the Chinese, indicates that one has not led a

proper lifestyle, and thus there are fewer opportunities for disabled individuals to explore better ways to accept or adapt to their disability.

Indigenous healing methods vary greatly throughout Asia, yet they often follow basic patterns and are still in use today. Many traditional healing practices, such as shamanism and herbal medicines, may have been passed down orally in small groups or even institutionalized and professionalized. Traditional medicine and spiritual healing were the only health care options available in many developing countries until a few decades ago. Governments must therefore exercise caution in developing health policies that achieve a balance between modernity and tradition. Organizations such as the World Health Organization try to create policies that respect tradition without attempting to replace it with modern science, instead regulating it to ensure safety while keeping it accessible. India, in particular, tries to make traditional medicines safe while still making them available to as many people as possible, adapting tradition to match modernization while still taking into account its citizens' economic positions and culture [5].

### **The World Health Organization's flag**

Mental health concerns are receiving more attention in Asian nations. Many of these countries are preoccupied with modernizing and improving their economy, which is causing cultural shifts. Social psychologists in India are "indigenizing psychology" in attempt to integrate contemporary methodologies with ancient practices. Indigenous psychology is that which is developed from a culture's laws, philosophies, principles, and concepts and is unique to each community.

Childbirth is still handled traditionally in many Asian nations and is seen with regional perspectives. In Pakistan, for example, choices about pregnancy and antenatal care (ANC) are often decided by older women, generally the pregnant woman's mother-in-law, with the mother and father to be kept out of the loop. They may or may not get professional ANC according on their education, status, and financial situation. Childbirth is still primarily a female domain in Asia, and male obstetricians are uncommon. In most countries, female midwives and healers are still the norm. Western approaches are displacing indigenous practices in an effort to enhance mother health and increase the number of live births.

Asian countries, the majority of which are developing, are quickly aging while seeking to improve their economies. Even wealthy Asian nations, such as Japan, Singapore, and Taiwan, have very elderly populations and must try to sustain their economies and societies with small younger generations while caring for their elderly citizens. The elderly have traditionally been well respected and well cared for in most Asian cultures; experts predict that younger generations will be less concerned and involved in the health care of their older relatives in the future.

The health patterns seen on the Australian continent, which includes the Pacific Islands, have been heavily affected by European colonialism. While indigenous medicinal beliefs are not widely held in Australia, traditional notions continue to have an impact on health care issues in several Pacific islands. Australia's fast urbanization resulted in outbreaks of typhoid fever and the Bubonic plague. As a result, starting in the late 1870s, public health was professionalized in an attempt to manage these and other illnesses. Since then, Australia's health system has grown in line with those of Western nations, with political ideologies of the ruling parties exerting the most impact on health care.

Treatment clinics for 'problem drinkers' have existed in Australia since the 1870s. In the 1960s and 1970s, it was recognized that Australia had several hundred thousand alcoholics, and prevention became a priority over cures, as there was a societal consensus that treatments are generally ineffective. The government began passing laws attempting to curb alcohol consumption, but was consistently met with opposition from southern Australia's wine-making regions. The government has also undertaken a war on illicit substances, notably heroin, which became popular as a pain treatment in the 1950s.

Many of the Pacific Islands' health problems, according to experts, can be traced back to European colonization and the subsequent globalization and modernization of island communities. European colonization and late independence meant modernization but also slow economic growth, which had a significant impact on health care, particularly nutrition, in the Pacific Islands. The end of colonialism meant a loss of medical resources, and the new independent governments could not afford to maintain the colonial administrations' health policies. Nutrition was drastically altered, leading to a variety of additional health issues. While people in more fortunate regions could buy food, many selected unhealthy diets, resulting in 'over-nourishment' and exceptionally high incidence of obesity, type 2 diabetes, and cardiovascular disease. Poorer rural populations, on the other hand, continue to be plagued by starvation and malaria [6].

Traditional Pacific diets are low in fat, however there has been a major rise in fat and protein in Pacific diets following World War II. Obesity is exacerbated by native views regarding weight. Obesity is seen positively among Tongans, particularly males. They also think that women should perform as little physical labor as possible while males provide for them, which means that they receive relatively little exercise. The World Health Organization European Region is one of the largest efforts to improve health across Europe. The goal is to improve the health of poor and disadvantaged populations by promoting healthy lifestyles including environmental, economic, social, and health care. Overall health in Europe is very high compared to the rest of the world. The average life expectancy in EU countries is around 78, but there is a wide gap between Western and Eastern Europe. It is as low as 67 in Russia and 73 in the Balkan states. Europe is witnessing an increase in the spread of HIV/AIDS in Eastern Europe as a result of a worsening socioeconomic situation. Cardiovascular disease, cancer, and diabetes mellitus are more prevalent in Eastern Europe. The WHO claims that poverty is the most important factor causing ill health across Europe.

In the United Kingdom, researchers are looking at the impact that beliefs have in hypertension diagnosis and therapy. Hypertension is an important issue to research since it is associated to an increased risk of stroke and coronary heart disease. Medication is the most commonly used therapy for hypertension, however compliance with this regimen is low. A research done in the United Kingdom looked at the disparities between 'white' patients and first generation immigrants from the West Indies. There were several causes for noncompliance, including patients' perceptions and attitudes regarding the diagnosis. Patients often feel that high levels of worry when initially diagnosed are the primary reason, and that when stress levels decrease, too will their hypertension.

Other respondents in this UK-based study held varying beliefs about the necessity of medication, while others claimed that it was the side effects of medication that caused them to discontinue their prescribed regimen. West Indian respondents, whose lay culture teaches them to reject



long-term drug therapy, opted for folk remedies in greater numbers than 'white' respondents. What can be observed here is that some individuals will opt to disregard a doctor's professional counsel in favor of 'lay consultation.'

The tension between the medical and lay sectors is palpable. On the one hand, many patients think they are experts in their own bodies and see the doctor-patient relationship as dictatorial. These individuals often employ expertise from fields other than medicine to cope with health and sickness. Others see the doctor as the expert and are hesitant to describe their symptoms, so they depend on the doctor for diagnosis and treatment. The European Society for Health and Medical Sociology (ESHMS) represents health and sickness sociology throughout Europe. Compares OECD population numbers and the proportion of total population (aged 15 and above) with a body mass index more than 30. The information was gathered between 1996 and 2003. North America, which includes the United States, Canada, Mexico, Central America, and the Caribbean, is a relatively new continent. It was developed via the convergence of riches, ideas, culture, and practices. North America is cognitively, technologically, and historically advanced. Because to the beneficial nature of North American countries, men have a life expectancy of 75 years and females have an average life expectancy of 80 years [7].

This suggests that North America has built a rather healthy society. Because North America is made up of numerous core countries, their increasing economies can support and create medical facilities. As a result, American residents have more access to health care, but health care is not universal. North America is recognized for being a leader in industrialization and modernity, however the United States lacks federal legislation establishing health care as a fundamental human right. This lag in health-care security leads to subsequent issues with pharmaceutical competition, a lack of care for the elderly, and little attention to alternative medicine. Health care and education are abundant at a cost, and illness persists for a variety of reasons. One major reason is that a lower- and middle-class population still exists in large numbers, maintaining a group that is highly vulnerable to physical ailment.

The average Body Mass Index, or BMI, increased throughout the 1990s. Between the beginning and conclusion of the decade, the median percentage of people who were obese increased from 12% to 20%. Alcoholism is an addiction to excessive alcohol intake that is quite common in the United States. Many other parts of the globe have high incidence rates. In 2007, around 61% of American adults drank, and 21% of current drinkers had five or more drinks at some time in the previous year. In addition, there were 22,073 alcohol-related fatalities in the United States in the previous year, almost 13,000 of which were connected to liver disease. Alcoholism has several risk factors established in North American society, such as genetics, stress from competitiveness, or availability.

## DISCUSSION

The Swine Flu (also known as H1N1) outbreak is a relatively new illness that emerged in the early twenty-first century. Dr. Henry Miller, a molecular scientist, wrote about New York City high-school students in the Wall Street Journal in April 2009, during the early days of the epidemic. These kids presumably took the virus back from Mexico and infected their classmates. All six cases recorded in Canada so far have been linked directly or indirectly to travel to Mexico. Flu viruses may be transferred directly from pigs to humans (through droplets from sneezing or coughing) and vice versa. Cross-species infections are particularly frequent in places where humans are in close proximity to large numbers of pigs, such as barns, animal exhibitions

at fairs, and slaughterhouses. The flu may be passed from person to person, either directly or via infected surfaces."

There are many diseases that affect South America, but two major conditions are malaria and Hepatitis D. Malaria affects every country in South America except Uruguay, Chile, and The Falkland Islands. Elevation is a major factor in the areas where malaria is found. The disease is spread from person to person via mosquito bites. People are typically bitten by mosquitoes at dusk and dawn. Symptoms of this disorder are: high fever, chills, sweating, headaches, body aches, weakness, vomiting and diarrhea. If left untreated, new symptoms can occur; people that are infected may experience seizures, delirium and coma. Severe cases may end in death. Malaria can be cured, but the symptoms may not become noticeable until months later. There are three forms of medication that can cure Malaria. An infected person's accessibility to these drugs is dependent upon their access to medical care and their financial situation. Literature about Malaria treatment typically is focused toward people who are tourists. Most sources are not written with the native in mind [8].

The first sign of Hepatitis D was detected in 1978 when a strange and unrecognizable internuclear antigen was discovered during a liver biopsy of several Italians who developed HBV infections. Scientists initially thought that it was an antigenic specificity of HBV, but they soon found that it was a protein from another disease altogether. They called it "Hepatitis Delta Virus" (HDV). This new virus was found to be defective. HDV needed HBV to act as a helper function in order for it to be detected. Normally Hepatitis B is transmitted through blood or any type of blood product. In South America Hepatitis D was found to be fatal. Scientists are still unsure in what way this disease was being transmitted throughout certain South American countries. Sexual contact and drug use are the most common means of transmission.

HDV is still considered an unusual form of hepatitis. Agents of this virus resemble that of plant viroids. It is still hard to tell how many stereotypes exist because HDV is under the umbrella of HBV. HDV causes very high titers in the blood of people who are infected. Incubation of Hepatitis D typically lasts for thirty five days. Most often Hepatitis D is a co-infection with Hepatitis B or a super-infection with chronic hepatitis. In terms of super infections there are high mortality rates, ranging seventy to eighty percent; in contrast with co-infections which have a one to three percent mortality rate. There is little information with the ecology of Hepatitis D. Epidemics have been found in Venezuela, Peru, Columbia, and Brazil. People who are treated for Hepatitis B have been able to control Hepatitis D. People who have chronic HDB will continue to get HDV.

Another disease that affects South America is HIV and AIDS. In 2008 roughly two million people had HIV and AIDS. By the end of 2008 one hundred and seventy thousand people were infected with AIDS and HIV. Seventy seven thousand people died from this disease by the end of that year. Brazil has the most people that are affected with AIDS and HIV in South America. Forty-three percent of people in Brazil have HIV. In Brazil sixty percent of the inhabitants use drugs, are HIV positive, and are HIV positive because of their drug use. Usually this disease is transmitted by either drug use involving needles or unprotected sex. Sharing needles and being infected with HIV and AIDS is most common in Paraguay and Uruguay. South America is trying to get treatment to the thousands of people infected by this disease. Brazil is offering generic AIDS prescriptions that are much less expensive than the name brand drugs. One hundred and

eighty-one thousand inhabitants in Brazil who were infected are being treated. That accounts for eighty percent of those who needed immediate help [9].

This aid from the government has had positive results. Statistics show that there was a fifty percent decrease in mortality rates, approximately sixty to eighty percent decrease in morbidity rates and a seventy percent decrease in hospitalization of infected people. Traditional healers are the only forms of health care available in very remote areas of South America. In north Aymara and south Mapuche, where indigenous groups have the strongest voices, traditional medicine is still heavily used. The Chilean government has implemented an Indigenous Health System to help strengthen the health care system. Even with Chile's indigenous groups, Chile still has the best public health services in South America. South America's economy is rapidly developing and has a diverse range of industries. Agriculture is the major industry in South America, with other industries including fishing, handicrafts, and natural resources. Its trade and import-export market is thriving. South American countries have moved slowly in terms of economic development in the past, but this has changed since World War II.

Many medical sociologists believe that diseases have both a biological and an experience component, and that these components exist separately and independently of one another. Our culture, not biology, determines which illnesses are stigmatized and which are not, which are considered disabilities and which are not, and which in the medical field are deemed contestable meaning some medical professionals may question the existence of this ailment as opposed to definitive illnesses that are unquestionably recognized in the medical profession. Sociologist Erving Goffman, for example, demonstrated how social stigmas prevent people from completely integrating into society. In essence, Goffman says that we may see disease as a stigma that causes others to consider the unwell person negatively. Illness stigma frequently has the biggest impact on the patient and the kind of treatment they get. Many argue that certain conditions, such as mental problems, AIDS, venereal diseases, and skin disorders, are discriminated against in our culture and even in our healthcare facilities[10], [11].

Facilities treating these disorders may be subpar in comparison to facilities addressing and relieving other ailments; they may be separated from other areas of healthcare or confined to an inferior environment. The stigma associated with a certain ailment may prevent individuals from seeking treatment for such disorders, which is damaging to the individual's and society's well-being. Contested diseases are ones that are questioned or questioned by a small percentage of medical practitioners. Disorders such as fibromyalgia and chronic fatigue syndrome may be actual, objective, and physical illnesses, or, as some medical experts claim, they may exist simply in patients' brains. This dynamic may have an impact on how a patient seeks care and the kind of treatment they get.

## CONCLUSION

Because the effect of sociocultural influences differs throughout the globe, the sociology of health and sickness necessitates a worldwide approach to study. Diseases are evaluated and contrasted using traditional medicine, economy, religion, and culture from each location. HIV/AIDS, for example, offers a common point of comparison between areas. While it is severely harmful in certain locations, it has only afflicted a tiny fraction of the population in others. Sociological variables may contribute to an understanding of why these disparities arise.

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## CHAPTER 5

### A BRIEF OVERVIEW OF THE SOCIOLOGY; PUBLIC SPHERE

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#### ABSTRACT:

Public sociology is the application and usage of sociology outside of the university. The phrase has been used widely to characterize any sociological theory, methodology, research results, or commentary produced by sociologists and consumed and, ideally, utilized by non-sociologists. The formation of and involvement in numerous Free Universities and sociology clinics that have evolved in many regions of the globe is one illustration of how public sociology may thrive as a public activity.

#### KEYWORDS:

Applied Social, General Public, Public Intellectual, Public Sociologists, Social Science.

#### INTRODUCTION

Public sociology is a subject of sociology that focuses on broadening sociology's disciplinary boundaries in order to connect with non-academic audiences. It is arguably best understood as a sociological style rather than a specific technique, theory, or set of political beliefs. Since the twenty-first century, the term has been widely associated with Michael Burawoy, a sociologist at the University of California, Berkeley, who delivered an impassioned call for a disciplinary embrace of public sociology in his 2004 American Sociological Association (ASA) presidential address. Burawoy and other public sociology proponents push the field to deal with matters of substantial public and political significance. These include discussions on public policy, political activity, the goals of social movements, and civil society structures. If public sociology is considered a "movement" within the discipline, it aims to revitalize the discipline by leveraging its empirical methods and theoretical insights to contribute to debates not just about what is or has been in society, but also about what society might yet be. As a result, many variants of public sociology have an indisputably normative and political character, which has led to a considerable number of sociologists opposing the method [1].

#### History

Herbert Gans coined the term "public sociology" in his 1988 ASA presidential address, "Sociology in America: The Discipline and the Public." Gans cited David Riesman, author of *The Lonely Crowd* (one of the best-selling books of sociology ever written), and Robert Bellah, lead author of another best-selling work, *Habits of the Heart*, as primary examples of public sociologists. Sociologist Ben Agger published *Public Sociology: From Social Facts to Literary Acts* in 2000 (four years before Burawoy's ASA talk), calling for a sociology that addressed key public concerns. However, Aldon Morris, a race expert at Northwestern University, claims in his book *The expert Denied: W. E. B. Du Bois and the Birth of Modern Sociology* that W. E. B. Du Bois was a racist. E.B. Du Bois practiced public sociology long before the phrase was integrated

into the mainstream academic language, and scientific racism hindered the field from recognizing Du Bois' achievements for over a century.

Morris contends that during his tenure at Atlanta University, a historically black college, Du Bois established the first actual scientific department of sociology, predating the "scientific revolution" of the Chicago school (who are often credited with turning sociology into a rigorous, empirical social science). To Du Bois, robust empirical sociological research was required in order to emancipate American blacks from the tyrannies and oppressions built into the racist f Du Bois sought to dismantle and delegitimize social Darwinist, biological, and cultural deficiency explanations for racial inequality, which were not based on empirical evidence but instead relied on grand deductive narratives with no scientific basis. Du Bois and his colleagues used the scientific method and rigorous empirical inquiry to transform sociology into a true social science committed to empirical investigation, and to use their findings to liberate, empower, and emancipate American blacks from the violence of racist oppression [2].

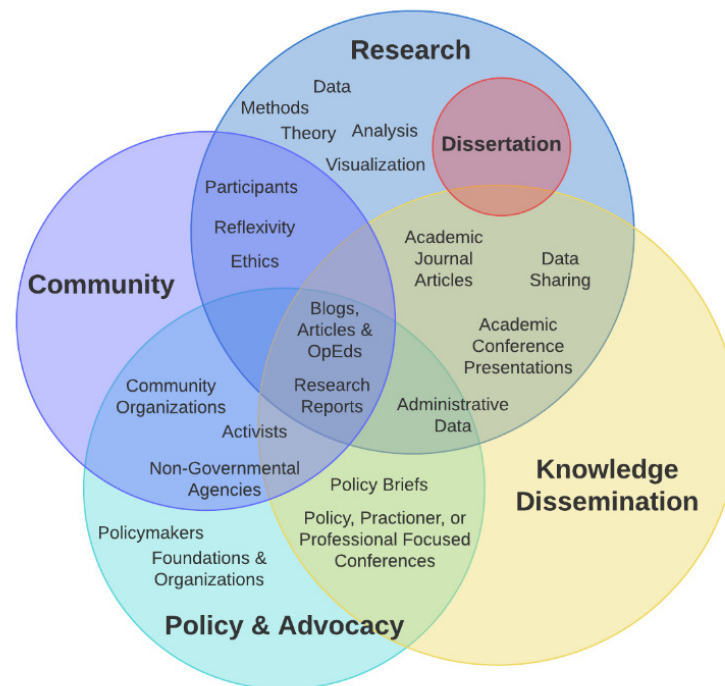
Public sociology debates have reignited worries about sociology's non-academic purpose. Public sociology calls into question what sociology is and what its aims should (or perhaps should) be. Such disputes (between science and political advocacy, study and public commitment) have a long history in American sociology and, more broadly, in American social science. Historian Mark C. Smith, for example, has investigated earlier debates over the purpose of social science in his book *Social Science in the Crucible: The American Debate over Objectivity and Purpose, 1918-1941* (1994), while Stephen P. Turner and Jonathan H. Turner argue in *The Impossible Science: An Institutional Analysis of American Sociology* that sociology's search for purpose has limited the discipline's potency through reliance on external publics. While there is no one definition of public sociology, it has been popularly linked with Burawoy's unique sociological perspective. An extract from Burawoy's 2004 ASA presidential speech gives a brief overview of his concept of the term:

"As mirror and conscience of society, sociology must define, promote and inform public debate about deepening class and racial inequalities, new gender regimes, environmental degradation, market fundamentalism, state and non-state violence. I believe that the world needs public sociology - a sociology that transcends the academy - more than ever. Our potential publics are multiple, ranging from media audiences to policy makers, from silenced minorities to social movements. They are local, global, and national. As public sociology stimulates debate in all these contexts, it inspires and revitalizes our discipline. In return, theory and research give legitimacy, direction, and substance to public sociology. Teaching is equally central to public sociology: students are our first public for they carry sociology into all walks of life. Finally, the critical imagination, exposing the gap between what is and what could be, infuses values into public sociology to remind us that the world could be different."

Burawoy has also developed a vision of public sociology that is compatible with the quest of democratic socialism. Burawoy writes in *Critical Sociology*: "We might say that critical engagement with real utopias is now an integral part of the project of sociological socialism; it is a vision of socialism that places human society, or social humanity, at its organizing center, a vision that was central to Marx but that was too often lost before it was rediscovered by Gramsci and Polanyi."

According to Mark D. Jacobs and Amy Best, "the mission of public sociology, in Michael Burawoy's formulation, is to strengthen the institutions of civil society against the encroachments

of both state and market." Indeed, Burawoy contends that, since the last half of the twentieth century and into the twenty-first, sociology's political stance has shifted more leftward, while the all-encompassing influence of neoliberalism has dragged the rest of the Following Reaganomics, the state and market have begun to collaborate to spread the principles of market fundamentalism, with the state's role shifting from one of dispersing resources and providing social welfare services to one of generating economic possibilities for industry. In his opinion, this will have disastrous consequences for civil society, the very subject of sociology, unless the discipline embraces his call to unashamedly engage with the world's diverse (and at-risk) publics in the pursuit of some greater good, thus resisting the perverse allure of neoliberalism. One example is the large growth of adjunct professors in colleges and the influence this has had on academics' incapacity to write papers that would give them credibility not just in the eyes of the public but also within the field itself [3].



**Figure 1: Diagram showing the overview of public sociology (Hansini munasingha).**

Despite this, many sociologists remain hopeful about the potential inherent within sociology to establish an alternative paradigm to the market fundamentalism at the core of Burawoy's criticism. The sociological discipline is dynamic and ever changing, and has a long history of incorporating new theoretical and empirical insights into its analyses, often with the goal of empowering marginalized publics. Indeed, the sociology of work has evolved from processes of adaptation to the study of domination and labor movements; the concepts of stratification theory have shifted from the study of mobility within a hierarchy of occupational prestige, to the examination of changing structures of social and economic inequality along the axes of class, race and gender; the sociology of race has moved from theories of assimilation, to those of political economy, to the study of racial formations; and social theory has allowed, and introduced, more radical interpretations of canonical figures such as Max Weber, Emile

Durkheim, and Karl Marx,[citation needed] and has incorporated "subaltern" subfields, such as feminism and ethnic studies, which have had a significant impact on the discipline (Figure.1).

Sociologists are not alone in arguing social science's public function. Similar disputes have lately emerged in economics, political science, anthropology, geography, and history, as well as different sub-disciplines such as political ecology. Craig Calhoun, President of the Social Science Research Council, has encouraged sociologists and other social scientists to "ask better social science questions about what encourages scientific innovation, what makes knowledge useful, and how to pursue both these agendas, with attention to both immediate needs and long-term capacities" in an effort to move these various disciplines "toward a more public social science."

## **Future**

Following the 2004 annual meeting of the American Sociological Association (ASA), where Michael Burawoy's vision of public sociology was introduced during his presidential address, there has been continued interest in the topic, with numerous books and special issues addressing the topic in recent years, including: Dan Clawson, Robert Zussman, Joya Misra, Naomi Gerstel, Randall Stokes, and Douglas L. Anderton authored *Public Sociology: Fifteen Eminent Sociologists Debate Politics and the Profession in the Twenty-First Century* (2007). Judith Blau and Keri Iyall Smith edited *Public Sociologies Reader* (2006); Larry Nichols edited *Public Sociology: The Contemporary Debate* (2007) [4].

Building on the conversation started by Burawoy in 2004, the 2007 ASA meeting in New York City included many facets of public sociology, including: "Constituting a Practical Public Sociology: Reflections on Participatory Research at the Citizenship Project by Paul Johnston; "A New Public Sociology of Punishment" by Heather Schoenfeld; and "What Do Activists Want? "Public Sociology for Feminist Scholars of Reproduction" by Danielle Bessett and Christine Morton; and "Developing a Public Sociology: From Lay Knowledge to Civic Intelligence in Health Impact Assessment" by Eva Elliott and Gareth Williams.

"Making Sociology Public: A Critical Analysis of an Old Idea and a Recent Debate," Lambros Fatsis' doctoral thesis on public sociology, can also be recommended as a critical review of the contemporary disciplinary debate about public sociology, incorporating such developments as "e-public sociology" into the scholarly discussion. E-public sociology is a type of public sociology that involves publishing sociological materials in online accessible spaces and subsequent. The debate over public sociology is having far-reaching consequences for how many sociology departments teach and do sociology, with several reorienting their programs to include elements of public sociology. For example, the University of Minnesota's sociology department has begun advocating for sociology to claim a larger role in public life, providing "useful, accurate, and scientifically rigorous information to policymakers and community leaders."

Most institutions that offer undergraduate sociology degrees in the United Kingdom now advertise the public or "applied" nature of the curriculum (or various key modules that form part of the curriculum), with Birmingham City University, Queen Margaret University, Edinburgh, Nottingham Trent University, the University of Exeter, Cardiff University, and Bishop Grosseteste University's newly established BA Sociology program being examples. Indeed, with so many schools adopting public sociology concepts into their curricula, this will have a considerable impact on how future sociologists are educated to perform sociology.



## Criticism

A significant number of those who practice sociology as public intellectuals or academic professionals do not subscribe to the specific version of "public sociology" defended by Michael Burawoy, or to any version of "public sociology" at all. Furthermore, in the aftermath of Burawoy's 2004 presidency of the American Sociological Association, which brought the theme of public sociology to the forefront, the project of public sociology has been vigorously debated on the web, in concordance with the project of public sociology. Burawoy's vision of public sociology, in particular, has been criticized by both "critical" sociologists and academic sociologists, and these various discussions of public sociology have been included in forums devoted to the subject in academic journals such as *Social Problems*, *Social Forces*, *Critical Sociology*, and the *British Journal of Sociology*. Critics of public sociology claim that it is based on a false premise of consensus in the sociological community, arguing that "it greatly overestimates the uniformity of the moral and political agenda of sociologists." They question the possibility and desirability of such moral agreement, pointing out that "almost every social issue involves moral dilemmas, not moral clarity." What is or is not 'just' is virtually never clear." Others contend that public sociology is founded on an uncritical and unduly utopian view of the public domain [5].

Academics who believe that the program of public sociology will overly politicize the discipline and thus jeopardize sociology's legitimacy in public discourse have made even stronger criticisms. These critics argue that the project of building a reliable body of knowledge about society is fundamentally incompatible with the goals of public sociology: "To the extent that we orient our work around moral principles, we are less likely to attend to theoretical issues." The more we prefer certain objectives, the less capable we are of designing our job to really achieve such results. And the more ideologically oriented our goals, the less likely we are to perceive or accept conflicting facts. In other words, rather than excellent professional sociology and public sociology interacting, I feel that public sociology gets in the way of good professional sociology." One vocal opponent of public sociology was sociologist Mathieu Deflem of the University of South Carolina, who produced many articles opposing it and stated that public sociology:

"Is neither public nor sociological." Public sociology is neither a request to make sociology more relevant to society's numerous publics, nor is it a democratic attempt to link sociology to political engagement. Sociologists, of course, should be public intellectuals. However, they should and should only be public intellectuals as practitioners of the science they do, not as left or right campaigners. However, public sociology is a drive to subsume sociology under politics, a certain form of politics, not to develop sociological activism but to confine the sociological discipline to activist sociology." Deflem used to run the website [SaveSociology.org](http://SaveSociology.org) in opposition to public sociology.

## Applied Sociology

"Applied sociology" and "sociological practice" (also known as policy sociology) have come to refer to intervention using sociological knowledge in an applied setting. Applied sociologists work in a wide range of settings, including universities, government, and private practice, using sociological methods to help communities solve everyday problems, such as improving community policing and crime prevention, evaluating and improving drug courts, assessing the needs of people with disabilities, and assessing the needs of people with disabilities. Sociological

practice differs from pure academic sociology, in which sociologists work in an academic setting such as a university with a teaching and pure research orientation. Although there are some common origins, sociological practice is entirely distinct from social work. An increasing number of universities are attempting to gear curricula toward practical sociology in this way. Applied Social Science (ASS), as defined by the Applied Social Sciences Forum (ASSF), seeks to highlight the processes of social and political transformation taking place in a specific society, and is distinguished by the operational aspect of the knowledge it produces. Unlike pure academic knowledge, applied social sciences attempt to steer the debate towards scientific priorities of social and political reform and accompanying social transformations [6].

ASS's goals are to deepen thinking on practical challenges relevant to their goals, to help important decision making in society, and to allow scholars to supplement their expertise and broaden the spectrum of feasible answers. The "action research" framework is the preferred paradigm for applied social sciences, and it may be characterized as a process that includes further involvement by the researcher beyond the return of a single diagnostic test type, or inventory. In this manner, the researcher may wear many hats during the same search: Developer problems, logical acts, and issues of various actors, an expert who, by his approach and scientific function, accompanies the activity. A facilitator role pilots working groups and attempts, as its work progresses, to tackle the reality of stakeholders' power feed, a mediator who brings back and speaks to various parties in an action system. A facilitator's duty is to assist establish communal courses of action that are meaningful while staying outside of the concerns addressed.

## DISCUSSION

Public intellectuals (scholars, critics, and others who speak to the general public on issues in which the general public may or should be interested) play an important role in modern society. They not only serve as a link between intellectuals, academics, and the rest of society, but they also provide a sample of intellectual perspective on current concerns. Public intellectuals are often chosen from among academics who have established a name via widely read and well-received books. They must, however, be willing and capable of communicating with the wider (read: educated) audience, have thoughts and views to convey, and do so in clear, jargon-free English. Although anybody may propose themselves for the position of public intellectual, they are chosen by editors, producers, and other decision-makers in the news and other mass media, as well as large lecture bureaus and the like. Audiences are the ultimate gatekeepers, but public intellectuals must be ready to talk on themes that are of interest to them, as well as with frameworks and ideals that are understandable and acceptable to them.

There are many degrees of appointment for public intellectuals. Many prominent intellectuals are likely to be quote providers, providing insights, pithy remarks, or soundbites to journalists in need of an authoritative voice to give credibility to their own work. People who routinely write op-ed articles in national publications are the next level. Some may subsequently be asked to appear on public television or radio, as well as write essays for prestigious publications such as *The New Yorker* or *The Atlantic Monthly*. Some are even hired as TV news anchors or newspaper columnists, and their books end up on the *New York Times* best seller list. However, no one ever gets tenure as a public intellectual since very few people can be relevant and trustworthy on every new topic that arises.

Sociologists are seldom appointed as public intellectuals. Lists of the world's greatest public intellectuals are as questionable as lists of the finest films or racehorses, yet a recent list of 550

living and deceased public intellectuals includes roughly 30 sociologists. Given the world's tiny number of sociologists, that percentage is reasonable, and the list featured notable sociologists such as Daniel Bell, Robert Bellah, William Julius Wilson, and, of course, Max Weber.

Most public intellectuals are literary or historical figures who have been taught to span fields. Public intellectuals are likely to be called upon to address political and economic concerns more than any other group, and sociologists are no exception. They also lose (and this is more serious) because their views are not sufficiently different from those of journalists and literary generalists, or because they are too relativistic or constructionist. Unfortunately, such concepts continue to frighten far too many journalists and audience members. Sociologists in general are more liberal than other academics, but the news media unjustly favors center-right and conservative viewpoints. In any case, we are not often requested to act as public intellectuals, thus we are not particularly conspicuous and so are not asked [7], [8].

Nothing on the horizon suggests that our obscurity will end soon, but I believe there is a better, if less prestigious, job for us, which I refer to as public sociologist. A public sociologist is a public intellectual who applies sociological concepts and conclusions to societal (roughly defined) matters on which sociology also broadly defined has an opinion. Public intellectuals remark on whatever subjects are on the public agenda; public sociologists only comment on issues to which their sociological insights and discoveries may be applied. To take a word from Posner, they are public intellectual specialists. Actually, when we teach undergraduates, we are all public sociologists manqu, since college educates them to become members of the educated general public. The public sociology I'm thinking about has four forms, the first and most essential of which is speaking up and writing anytime an issue comes up on the public agenda to which we may contribute.

We know a lot about societal problems and the sociology of personal concerns that individuals are concerned about, such as disease and aging. Sometimes public sociologists offer background or context to news items, or they attempt to explain phenomena that news pieces can merely describe. Public sociologists may be especially helpful in dispelling public fallacies and conventional thinking for example, that adolescent pregnancy is a significant source of poverty. They may reinterpret social phenomena in beneficial ways for example, to emphasize that the family is evolving rather than deteriorating. Two or three school shootings are not a trend, according to public sociologists, and the causes for the shootings are best found in school power structures and student hierarchies than in media violence [9], [10]. Although this kind of public sociology already exists, it must be institutionalized as a valid form of practicing sociology. People who wish to be public sociologists should definitely start modestly (e.g., as quote providers, possibly just for the local newspaper at first). Even this simple effort, however, provides a chance to demonstrate that sociology has something to say. Being helpful to journalists may sometimes overcome their prejudice towards the discipline and sociology's bias against journalists, especially when they pose fascinating issues that we should be thinking about.

However, providing quotations is not enough; public sociologists must also write or have something to say if circumstances warrant a sociological analysis or opinion. Public sociologists should not attempt to be journalists, but they should be able to write or talk effectively, simply, and with examples, despite lacking intellectual qualifications. Scientists' taboos about speaking to the general public must be broken, and a thick skin is required when a half-hour conversation

with a journalist is reduced to a single line or a ten-second soundbite in the narrative. Being misquoted is much more difficult to bear, yet a stern but courteous letter to the culprit may result in an apology or explanation. Popularization is included in the following two types of public sociology. The popular portrayal of a subject or series of events of public interest, such as recent developments in American teenage life, is one example. Unfortunately, popular sociological accounts of key themes or events are seldom written by sociologists. They mostly leave such publications to freelance authors, who may or may not be interested in sociology.

A study of the concepts and conclusions of a significant area in the subject, such as criminology or social psychology, is another kind of popularization. There is currently no market for this kind of popularization since sociology lacks the distinctive attraction of natural sciences and medicine, which can rely on a stable of skilled popularizers. A research report published for the general public, either as an original study or as a popular rewrite of a scientific monograph, is the fourth kind of public sociology. Ethnographers have been writing the former since Helen and Robert Lynd's *Middletown*, and the latter since Robert T. Michael et al., *Sex in America* [11].

All forms of public sociology are desperately required. It may show that sociology provides unique thoughts and conclusions; it can raise the discipline's relevance by requiring it to study contemporary events and topics; and it can increase sociology's visibility. More importantly, public sociology is a method of informing the broader public about what we do and how we use public funds. If we do it well, public sociology may help us recruit more and better students, enhance research funding, and gain public support at a time when sociology is under assault from hostile ideological and political groups. Perhaps eventually, public sociologists will be adequately represented among the top 100 public intellectuals.

## CONCLUSION

The purpose of public sociology is to disseminate knowledge gleaned through sociological research to the wider public while also educating the public about sociological methodology and current initiatives or projects. Michael Burawoy coined the phrase "public sociology." He describes it as introducing sociology to audiences beyond the university and encouraging discourse about topics important to all segments of society. To some degree, each style of sociology claims to be public sociology if public sociology is both conventional and organic, as represented by the four types of sociology. Professional and policy sociology are frequently regarded as traditional, although public sociology might be included as well unless public sociology is fully organic. Sociologists have a vital role in decision-making since they can collect systematic data on key social inequality issues such as homelessness. They may give information on what is going on and provide alternatives for social policies and services.

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## CHAPTER 6

### SOCIOLOGY OF IMMIGRATION AND THEIR TYPES

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#### ABSTRACT:

The sociology of immigration is a branch of sociology that investigates the social, cultural, economic, and political elements of migration, as well as the experiences and interactions of immigrants with the receiving community. It is concerned with comprehending migration's processes, patterns, and effects, as well as the dynamics of integration, identity development, and social inequality.

#### KEYWORDS:

Cloud Data, Data Transport, Data Migration, Social Cohesiveness, Symbolic Interactionism.

#### INTRODUCTION

The sociology of immigration is the study of immigration through the lens of race and ethnicity, social structure, and political policy. Assimilation, enculturation, marginalization, multiculturalism, post-colonialism, transnationalism, and social cohesiveness are all important themes. Global migration increased significantly throughout the twentieth century, notably in the first half of the century. Because of World War I and World War II, a large number of European immigrants moved to the United States (for example). Following the conclusion of World War I in 1918, some Americans regarded European immigration as hazardous to American civilization. The Immigration Act of 1924, enacted by the United States Congress in 1924, imposed severe limitations on immigrants entering the United States. Because women's citizenship was entirely reliant on a parent or husband throughout the 1920s and 1930s, many women exploited marriage to immigrate. This implies that for many women, becoming a wife or mother is the only option.

From the 1960s through the 1990s, the stigma of immigrants as "job takers" and "criminals" faded, and Americans came to see immigrants as contributors to the American economy, culture, and political system. Although the negative labels given to immigrants during the first half of the twentieth century influenced their actions and self-perceptions known as labeling theory in sociology, immigrants now began to assimilate more easily into society and form strong social networks that contributed to their acquisition of social capital the "information, knowledge of people or things, and connections that help individuals enter, gain power in, or otherwise [1], [2].

In the twenty-first century, sociologists have conducted extensive research on immigration. In contrast to the preponderance of European immigrants in the early twentieth century, the twenty-first century saw the entrance of immigrants mostly from Asia, the Middle East, and Latin America in the United States. Sociologists devoted close attention to the costs and advantages of the new diverse immigrant population on American institutions, culture, economic functions, and national security from 2000 to 2001. Following the September 11, 2001 attacks on the World

Trade Center and the Pentagon, sociologists attentively examined the symbolism of heightened anti-immigrant discourse aimed towards Middle Eastern immigrants by Americans.

Structural functionalist theorists have also investigated the impact of mass migration caused by wars, economic instability, and terrorism on host-nation social institutions, international law, and assimilation rates. Furthermore, sociologists utilizing social conflict theory have examined labor-market disputes supposedly caused by increasing marketplace competitiveness owing to increased rivalry for employment and social mobility between immigrants and local employees. Because worldwide immigration rates continue to rise, the study of sociology is particularly interested in tracking twentieth-century immigration as it pertains to the core ideas of symbolic interactionism, social conflict, and structural functionalism. In immigration studies, social scientists define various immigrant generations differently. The term "generation" is used in sociology as a "measure of distance from the 'old country.'" This means that sociologists classify adults who move to or immigrate to the United States from another society as "first generation" immigrants, their American-born children as "second generation" immigrants, and their children as "third generation" immigrants [3].



**Figure 1: Diagram showing the types of migration (Geography 4u).**

In the mid-twentieth century, the first, second, and third generations of immigrants in the United States demonstrated unique traits. Second-generation immigrants, who grew up with immigrant parents who experienced the events of the mid-twentieth century, created a unique social identity in themselves as well as in popular American culture (Figure.1). Marcus Lee Hansen, an American historian, found "distinct differences in attitudes toward ethnic identity between the second generation and their third-generation children" in the late 1930s. Whereas the second

generation was eager to fit in, the third generation was emotionally concerned in "ethnicity," which sociologist Dalton Conley describes as "one's ethnic quality or affiliation." However, twenty-first-century immigrants assimilate more than their twentieth-century counterparts, most notably in the change to utilizing English as the major medium of communication among immigrants who relocate to the United States. While members of modern immigrant generations have comparable ethnic origins and cultures, there are disparities in their levels of social mobility, economic accomplishment, educational attainment, and family interactions.

### **Symbolic Interactionism**

Symbolic interactionism is defined as a "micro-level theory in which shared meanings, orientations, and assumptions serve as the fundamental motivations for people's actions." In contrast to macrosociology, this theory focuses on how face-to-face encounters shape the social environment. Symbolic interactionism theory was used to explore how views of immigrants are generated and developed. Since 1965, there has been an increase in immigration to the United States. According to public opinion surveys, "the percentage of Americans who wanted immigration decreased to be very low immediately prior to 1965, but had begun an upward incline from 1965 to the late 1970s, when it then increased dramatically."

One of the causes for the unfavorable native reaction to rising immigration is the media's often poor portrayal of immigrants. Furthermore, immigration laws, such as the Personal Responsibility and Work Opportunity Reconciliation Act of 1996, fueled anti-immigrant sentiment, nativist discourse, and social movements in the United States. It has also been shown that perceived group danger plays a crucial part in understanding Americans' attitudes toward immigration. Fear of immigrants influencing existing culture, such as the original language, fuels nativist attitude and greater divisiveness. These examples demonstrate the importance of immigrants' master position in affecting how others view them and how they perceive themselves. The racial stigma that Mexican immigrants face in the United States, for example, "reinforces the low status and self-perceptions of Mexican Americans. "As Mexican Americans accept this idea of their ethnicity, they begin to behave in ways that implicitly support it.

The surge of islamophobia in the United States after the World Trade Center attacks is an example of symbolic interactionism in action. Following the September 11, 2001 attacks on the World Trade Center, "Arabs and Muslims as well as Latinos, South Asians, and other individuals who were mistakenly perceived to be Arab or Muslim based on their skin color, dress, or organizational affiliations suffered an unprecedented outbreak of backlash violence" because others assumed they were terrorists out to harm Americans. Muslims and Arabs faced hate crimes based on personal features such as attire, dialect, facial hair, and skin tone in the days and months after the 9/11 attacks. According to symbolic interactionist theory, the violent assaults on Arabs and Muslims were the outcome of common assumptions and meanings that Americans attached to Arab and Muslim people and culture.

### **Social Conflict**

The notion of social conflict is a sociological viewpoint that sees society as a perpetual fight for power and resources. According to this view, competition between conflicting interests is a critical function of society. According to social conflict theorists, struggle for power and resources leads to societal change. Immigration supporters and opponents have studied the economic consequences of immigration on national economies and workforces since the early



nineteenth century. Opponents of increased national immigration have stated that limiting immigration "improves the economic well-being of native workers." Opponents contend that immigration promotes unemployment among native employees.

This argument is based on the fact that immigrants compete with natives for employment and resources. Because it is less expensive for companies to recruit a highly qualified immigrant who has just arrived in the United States and does not speak English than a low-skilled native worker, this increased competition results in more employment going to immigrant employees. However, proponents of immigration believe that immigration benefits a country's economy by increasing labor-force participation, resulting in improved productivity and more labor-market competitiveness. Furthermore, proponents say that immigration helps the native population because "immigrants increase demand for goods and services produced by native workers and firms." According to social conflict theorists, the battle for economic performance and social mobility between native employees and immigrant workers lies at the heart of the economic immigration argument. One widespread concern is that immigration will change a country's local culture. "Culture" is described as a "set of beliefs, traditions, and practices" in sociology.

Structural functionalism is a sociological viewpoint that asserts "every society has certain structures that exist to fulfill some set of necessary functions." Using concepts from sociologist Émile Durkheim, society is seen through this sociological perspective as a living entity, analogous to the nineteenth-century doctrine of organicist. In terms of a society's economics, immigrants have a significant role in preserving, disturbing, and/or adding to social cohesiveness. For example, the American economy has valued people with important talents to give during the 1980s and 1990s. For example, if immigrants to the United States have useful talents to provide, they may "increase the chances of economic success in the United States, such as the language and culture of the American workplace." Immigrants' human capital and physical resources may supplement those already available in the American economy. According to structural functionalists, whether the consequences are favorable or bad, immigration has a substantial influence on the degree of social cohesiveness in the workplace. This social cohesiveness study is strongly tied to the work of sociologist Émile Durkheim [4], [5].

According to sociologists that use structural functionalism, immigration functions as a unifier for the immigrant community in a foreign culture. Immigrants in the United States, particularly in the nineteenth and early twentieth centuries, preferred to interact with individuals of similar ethnic origins in order to feel group solidarity during a period of severe resocialization. This sense of collective solidarity led to enhanced social capital, which kept people together and reduced anomie among immigrants, which is defined as a "sense of aimlessness or despair that arises when we can no longer reasonably expect life to be predictable." As a result, immigration acted as a conduit for the formation of social networks among immigrant communities during a time of severe resocialization and high rates of anomic suicide.

### **Transnationalism**

Within the notion of transnationalism, a more modern sociological interpretation of immigration may be examined. This approach may be more concerned with the relational components of immigration, namely how families and connections are preserved when members relocate to another nation. According to theorist Zlatko Skrbis, migratory patterns are interwoven with conceptions of 'feeling' and 'belonging' within a transnational network of families.

## DISCUSSION

In the mid-1800s, Europe saw one of the greatest episodes of large-scale immigration in human history, displacing about 40 million people. The source of this movement may be traced back to the industrial revolution, which created a sharp division between rich and destitute communities. Ireland experienced catastrophic hunger as a result of famine, but England and other European countries flourished. Immigration theory, as an extension, is based on the sustained need for an elastic supply of labor. It observes this transnational movement of people from impoverished countries to more 'advanced' countries in pursuit of work and, eventually, a greater quality of life.

While this technique to analyzing immigration was useful to Europeans in the 1800s, immigration has changed over time to account for a variety of other factors such as sovereignty, boundaries, safety, and culture. Today, immigration is governed by a country's relationship with sovereignty, which strives to balance governmental authority and democratic independence within the confines of a country's declared political boundaries. As a result, this viewpoint on immigration must be considered from both perspectives. One side of this debate is moral: everyone, especially those in authority, should protect the human rights of others. The opposite side of the argument is that governments are bound by law to defend their people, and the value of their own citizens' rights outweighs the importance of others' rights.

Sovereignty is the foundation of a nation's power and control; choices on law and policy are made by the government on the premise of sustaining national order and security. The events of September 11, 2001 on the World Trade Center impacted the connection between a nation's boundaries and its sovereignty at the turn of the twenty-first century, eventually altering the essence of immigration philosophy. According to political theorist Mathew Longo, the 9/11 attacks caused governments to enlarge their border areas, spreading surveillance far beyond the real border itself in both directions, establishing bi-national webs of infrastructure and law enforcement. Longo concludes that boundaries may now be considered as frontiers.

Because the idea of sovereignty is based on the concept of boundaries, i.e. that sovereignty is territorially confined, any change in the latter entails a change in the former as well; sovereignty without limits is imperium. The notion of an imperium is far from modern; in fact, it may be traced back to the Roman Empire. Because the empire had zonal bounds rather than borders, it exercised imperium rather than sovereignty. As a result, there could be no distinct logic of interiority and exteriority, enabling Roman power and control to be applied on a global scale.

Countries with the greatest rates of immigration are democrats, indicating that sovereignty in the era of imperium and democracy has a significant impact on society. The successful operation of a democratic society, i.e. sovereignty, is dependent on attaining control but simultaneously respecting individual autonomy, i.e. freedom. For example, violence in the form of assault, among other things, impedes society's capacity to operate, making it illegal but, more crucially, making it the social norm- the agreed-upon expectations and regulations that control everyone's behavior in society. As a result, although sovereignty may employ policy-making and other judicial authorities to obtain control, sovereignty is not identical with laws; rather, sovereignty is about building norms that do not limit an individual's individuality.

There are several forms of data migration. Homogeneous migration entails transferring data from one system to another of the same kind for example, moving data between two Oracle

databases. Heterogeneous migration includes transferring data from one system to another of a different kind for example, from a MySQL database to a Microsoft SQL Server database. Consolidation entails combining data from several sources into a single system for example, consolidating data from multiple regional databases into a single central database.

Upgrade migration is transferring data from an earlier version of a system to a newer one. Cloud migration is the process of migrating data from an on-premises system to a cloud-based system (for example, from an on-premises data center to AWS or Azure). This sort of migration entails moving data from the core system to a secondary system that is no longer required. This is often done to minimize storage space needs while also optimizing the core system's performance. Every sort of data transfer has its own set of requirements and challenges, thus the ideal strategy relies on the nature of your project. Don't be concerned; you'll get there - one data step at a time! Data migration is a critical procedure that allows companies to shift data from one system to another without losing data or disrupting business processes.

It is a complicated and multifaceted procedure that demands meticulous preparation, execution, and attention to detail. Establishing the project's goals and objectives, identifying data sources, specifying security needs, and setting a timeframe are all examples of planning. Preparation include reviewing current data, determining if any changes to business processes are required, and validating system compatibility. Extraction is the process of selecting the appropriate instrument to extract the needed data from source systems. Using required transformations or conversions to guarantee compliance with the format and structure of the destination system[6], [7].

Validation is the process of ensuring that all migrated data is correct and complete before making it accessible in the new system. By following these procedures and using best practices, organizations may reduce the risks associated with data transfer and guarantee a seamless transition to their new system. It is also vital to realize that data migration is not a one-time event, but rather a continuous activity since data changes over time. To achieve a seamless data transfer procedure with no data loss or disturbance to company operations, meticulous preparation and planning are required. It is critical to identify possible hazards and implement risk-mitigation methods. Implementing a robust backup system, which helps enterprises to recover their data in the event of any errors during the transfer process, is one of the important best practices for data migration. Furthermore, before performing the extraction, transformation, and loading operations on huge datasets, it is necessary to test them[8], [9].

Furthermore, prior to executing the project, it is critical to review all existing policies related to data governance and compliance to ensure the success of the migration and compliance with industry regulations - a clear communication plan to keep stakeholders informed throughout the data migration process. Finally, if things don't go as planned, I suggest having a rollback plan. To summarize, effective data transfer requires a complete strategy that addresses all elements of data migration (including risk management, testing, compliance, communication, and a backup plan). Having the correct mix of procedures and technologies at your disposal is critical for achieving a smooth and effective data transfer. The market's multitude of possibilities might make selecting the correct tools difficult. Specific tools, on the other hand, have shown to be extremely useful in assuring a seamless data conversion procedure[10].

Data and application transfer from on premise or other cloud platforms to Alibaba Cloud is facilitated via the Alibaba Cloud Data Transmission Service (DTS). The application, which

supports both online and offline migration, gives customers the ability to migrate continuously with little disturbance to business operations and a broad selection of migration techniques such as block-level incremental and full data transfer. Furthermore, with support for data compression, encryption, and verification, Alibaba Cloud DTS assures safe data transfer while also being interoperable with the majority of operating systems, databases, middleware, and applications. These characteristics make it a perfect solution for businesses looking for a dependable and effective approach to move their programs and data to the cloud.

Alibaba Cloud Data Transport is a robust data migration service intended for enterprises to safely and swiftly move huge amounts of data across multiple environments. Data Transport reduces business impact and delays in migrating data to the cloud by supporting near-instant real-time migration. This application also offers a variety of data source and destination choices, as well as many sorts of data migration scenarios such as homogeneous, heterogeneous, full, or gradual migration. Data Transport provides improved security and privacy. It encrypts data in transit and at rest to ensure that only authorized individuals have access to sensitive information. This solution, in addition to offering secure access control, enables users to monitor the migration process through a web-based portal with extensive reporting and analytics. Finally, Alibaba Cloud Data Transport is a cost-effective alternative for businesses who want to transport their data to the cloud without losing speed or security.

Alibaba Cloud Data Migration is a simple data migration tool intended to assist enterprises in swiftly and securely migrating data from multiple sources to Alibaba Cloud such as on-premises databases, cloud databases, and other storage platforms. Migration to ApsaraDB for RDS, AnalyticDB for PostgreSQL, AnalyticDB for MySQL, AnalyticDB for PPAS, and other cloud-native services is possible with this solution. Data Migration includes features such as incremental migrations that only transfer new or modified data, automatic network bandwidth adjustments for faster transfers, complete migration with a backup option, and real-time replication between on-premises databases and Alibaba Cloud. Furthermore, to secure sensitive information, the service enables data compression and encryption.

Alibaba Cloud Data Migration is a sophisticated but simple-to-use service that enables enterprises with safe data transfers while using the least amount of time and money. For firms wishing to improve or modernize their systems, data migration is critical. It entails the secure and effective movement of data from one system to another, which requires careful preparation and execution to reduce risks and guarantee a seamless transition. Organizations can assure the success of their data transfer operations by using the correct mix of procedures and technologies. To assist enterprises in efficiently moving their data to the cloud, Alibaba Cloud provides a variety of data migration technologies such as Data Transport and Data Migration. By following best practices and leveraging these technologies, organizations can assure the success of their data migration initiatives and the security, accuracy, and accessibility of their data.

## CONCLUSION

To investigate the intricacies of immigration phenomena, the sociology of immigration incorporates several research tools and approaches. Qualitative approaches such as in-depth interviews, participant observation, and ethnography, as well as quantitative methods such as surveys and statistical analysis, might be used. This subject also includes comparative research, historical analysis, and collaborative cooperation with other social sciences. Overall, immigration sociology seeks to give a better understanding of the social processes, experiences,

and consequences of migration. Researchers and policymakers may obtain insights into the problems and possibilities connected with migration, guide immigration policies, and contribute to the creation of more inclusive and fair societies by researching immigration from a sociological viewpoint.

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## CHAPTER 7

### RACE AND ETHNIC RELATIONS SOCIOLOGY

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#### ABSTRACT:

Relations between races and ethnic groups Sociology of race and ethnicity is a subject of sociology that studies the social, cultural, and political dynamics of race and ethnicity, as well as the relationships between various racial and ethnic groups within a society. It seeks to comprehend how race and ethnicity affect societal structures, individual experiences, socioeconomic disparities, and intergroup connections.

#### KEYWORDS:

African American, Ethnic Relations, Minority Groups, Racial Ethnic, Visible Minority.

#### INTRODUCTION

The study of social, political, and economic links between races and ethnicities at all levels of society is known as race and ethnic relations sociology. This field studies systemic racism, such as residential segregation and other complicated social dynamics between various racial and ethnic groupings. Race and ethnicity sociology regularly connects with postcolonial theory and other disciplines of sociology such as stratification and social psychology. Ethnic relations are debated in political policy terms in terms of either assimilationist or multiculturalism. Another policy type that was prominent in the 1960s and 1970s was anti-racism. Ethnic relations are studied at the academic level via the experiences of specific racial-ethnic groups or through broader theoretical questions.

In the twentieth century, W.E.B. Du Bois was a black academic and activist. Du Bois educated himself about black people and turned to academics to teach others about societal injustices against blacks. The investigation of Du Bois "revealed the Negro group as a symptom, not a cause; as a striving, palpitating group, rather than an inert, sick body of crime; as a long historical development rather than a transient occurrence." Du Bois thought that Black Americans should embrace higher education and exploit their newfound access to education to advance in society. He dubbed this concept the Talented Tenth. As he grew in popularity, he advocated the notion that if blacks are free in certain locations, they must be free elsewhere. After visiting Africa and Russia, he renounced his initial integration ideology and recognized it as a long-term ambition [1], [2].

Marx's views have made significant contributions to the study of sociology and conflict theory. Marx defined society as having nine "great" classes, the capitalist and working classes, with the intermediate classes supporting one or the other as they saw appropriate. He believed that the working class would rise up against the capitalist class in an effort to end their exploitation. He blamed the capitalist class for part of their inability to organize, claiming that they segregated black and white employees. This division, particularly between Blacks and Whites in America,

aided bigotry. Marx connects capitalism's role to racism to divided labor markets and racial wage disparities.

Booker T. Washington was a well-known black educator who was born as a slave in Virginia in 1856. Washington grew up at the end of slavery, which was replaced by a system of sharecropping in the southern United States, resulting in black indebtedness. With increased prejudice in the South after the end of the Reconstruction period, Washington believed that gaining an education and improving one's economic well-being were the keys to progressing in America, rather than political success. As a result, in 1881, he established the Tuskegee Institute, now Tuskegee University, to give persons with an education that would enable them to find work in the expanding industrial sector. He won financial backing from whites for his cause by emphasizing on education for blacks rather than political success. However, he secretly explored legal challenges to segregation and black disfranchisement. Beginning in 1906, Max Weber set the groundwork for a micro-sociology of ethnic relations. Weber said that biological attributes could not be used to form groups unless they were thought of as shared characteristics. This shared viewpoint and similar practices are what give rise to and identify one ethnicity from another. This departs from the beliefs of many of his contemporaries, who felt that an ethnic group was created only on the basis of biological similarities, rather than social sense of group membership.

Eduardo Bonilla-Silva is a sociology professor at Duke University and the American Sociological Association's 2018 president. He obtained his PhD in 1993 from the University of Wisconsin-Madison, where he met his mentor, Charles Camic, whom he described as "Camic believed in me and told me, just before graduation, that I should stay in the states as I would contribute greatly to American sociology." Bonilla-Silva's work did not begin as a "race scholar," but rather as a student of class analysis, political sociology, and sociology of development (globalization). He didn't start working on race until the late 1980s, when he joined a student movement at the University of Wisconsin fighting for racial justice. In his book, *Racism Without Racists*, Bonilla-Silva explores less overt racism, which he refers to as "new racism," which hides itself "under the cloak of legality" to achieve the same results. He also covers "color-blind racism," which is when individuals claim that we have achieved equality while denying past and current injustice [3], [4].

Patricia Hill Collins is a University of Maryland, College Park Distinguished University Professor Emerita. Brandeis University awarded her a PhD in sociology in 1984. Collins was the president-elect of the American Sociological Association, where she was the 100th president and the organization's first African-American woman president. Collins is a social theorist who focuses on race, social class, sexuality, and gender in his work and study. She has published many books and essays on the subject. Collins' work is concerned with intersectionality, and she examines topics through the eyes of women of color. "First, we need new visions of what oppression is, new categories of analysis that include race, class, and gender as distinct yet interlocking oppressive structures," she argues in her book.

Denise Ferreira da Silva is a sociologist by training and a critical philosopher of race. She is a professor and the director of the University of British Columbia's Social Justice Institute the Institute for Gender, Race, Sexuality, and Social Justice. She was an associate professor of ethnic studies at the University of California, San Diego before coming to UBC. *Toward a Global Idea of Race*, Da Silva's main work, follows the history of contemporary philosophical thinking from

Descartes to Herder in order to reconstruct the origins of race as a historical and scientific notion. According to Da Silva, the mind is the primary site of the evolution of the racial and cultural, which appear as the global exterior-spatial in the modern setting. The study of racial and ethnic relations in the United States has been heavily influenced by the factors associated with each major wave of immigration as the incoming group struggles to maintain its own cultural and ethnic identity while also assimilating into the larger mainstream American culture and economy. Due to the significant collective memory and culture built out of and lasting from centuries of forced slavery on plantations, one of the earliest and most frequent subjects within American studies is that of the ties between white Americans and African Americans. Throughout the remainder of American history, each new wave of immigration has brought with it a new set of challenges as the conflict between preserving variety and integrating takes on new forms. During these periods, racism and hostility are common. However, several major currents emerge from this body of knowledge: in the context of the United States, minorities are disproportionately penalized during economic, political, and/or geopolitical crises. However, times of social and structural stability tend to muffle any underlying conflicts between distinct groups.

Patterns or retract ability of American identities have come to the fore of America's political landscape in times of social crises, whether perceived or actual. Examples include Executive Order 9066, which imprisoned Japanese Americans, and the 19th century Chinese Exclusion Act, which prohibited Chinese laborers from immigration to the United States (local people saw Chinese immigrants as a danger). Recent instances include the post-9/11 reaction against Muslim Americans, which occurred in civil society rather than via governmental legislation [5], [6]. Foreign people were aggressively urged and supported to come to the United Kingdom in the 1950s, after the breakdown of the Empire and the societal devastation of WWII. The Commonwealth Immigrants Act of 1962 modified the rules to allow only specific British Commonwealth members to move. The Commonwealth Immigrants Act of 1968 and the Immigration Act of 1971 tightened the rules even more. The Race Relations Act of 1968 expanded anti-discrimination regulations in employment, housing, commerce, and other services. The Race Relations Act of 1976 expanded on this. As with media and cultural studies in the United Kingdom, 'ethnic relations' is often taught as a loosely defined topic within sociology departments or other humanities schools.

One of the most fundamental social psychology conclusions about racial relations is that members of stereotyped groups internalize those prejudices, resulting in a variety of negative outcomes. For example, in a phenomena known as stereotype threat, people of racial and ethnic groups who are perceived as doing badly on examinations perform worse on those tests when reminded of the stereotype. The impact is so powerful that even asking the test-taker to indicate her or his race before to taking the test (for example, by bubbling in "African American" on a multiple-choice question) would drastically change test performance. An experiment by Michael Lovaglia et al. (1998) demonstrated that left-handed people can be made to suffer stereotype threat if they are led to believe that they are a disadvantaged group for a specific type of test.

Audit studies are another key avenue of study on race. The audit study method generates an artificial pool of participants with no average racial disparities. For example, groups of white and black auditors are matched in every area except race and carefully taught to perform in the same manner. They are sent to interviews for the same positions with practically similar resumes. Simple mean comparisons may provide compelling evidence of discrimination. The Mark of a



Criminal Record, by Harvard University sociologist Devah Pager, is the most well-known audit research in sociology. This research analyzes the career prospects of newly released black and white males. The study's major result is that blacks face severe discrimination when applying for service employment. Furthermore, whites with a criminal past had almost the same chance of receiving an interview as blacks without one. Another recent audit, conducted by UCLA sociologist S. Michael Gaddis, looks at the career prospects of black and white college graduates from top private and high-quality public universities. According to this study, blacks who graduate from an elite institution like Harvard have about the same chance of receiving an interview as whites who graduate from a public school like UMass Amherst.

## DISCUSSION

Statistics Canada defines visible minorities as "persons, other than aboriginal people, who are non-Caucasian in race or non-white in color". As we shall see later, this is a problematic phrase, yet it allows us to discuss Canada's rising ethnic and racial variety. According to the 2011 census, visible minorities accounted up 19.1 percent of the Canadian population, or almost one in every five Canadians. This was an increase from 16.2% in the 2006 census. South Asians (25 percent), Chinese (21.1 percent), and blacks (15.1%) were the three most noticeable minority groups. According to the 1921 census, just 0.8 percent of the population was of Asian descent, while 0.2 percent of the population was black. Aboriginal Canadians constituted 1.3 percent of the total population. Caucasians ("whites") of British or French descent made up the great bulk of the population. These statistics did not alter much until 1967, when amendments to the Immigration Act replaced a racial-based immigration strategy with a point system based on educational and vocational credentials. According to the 2011 census, 78 percent of immigrants who came in Canada between 2006 and 2011 were visible minorities[7], [8].

Nonetheless, these data do not provide a comprehensive picture of Canada's racial and cultural diversity. Cities are home to 96% of visible minorities, mostly in Vancouver, Toronto, and Montreal, making these cities exceptionally diverse and cosmopolitan. Visible minorities make up over half of Vancouver's population (45.2 percent). Within Greater Vancouver, 70.4 percent of Richmond people, 59.5 percent of Burnaby residents, and 52.6 percent of Surrey residents are visible minorities. In the Toronto region, where visible minorities account for 47 percent of the population, 72.3 percent of Markham inhabitants are visible minorities. The phrase "visible minority" is becoming a misnomer in many regions of metropolitan Canada, since "minorities" are now in the majority. Based on current trends, Statistics Canada predicts that between 29 and 32 percent of the Canadian population will be visible minorities by 2031. Visible minority groups will account for 63 percent of Toronto's population and 59 percent of Vancouver's population. As a result of these tendencies, Canada has become a significantly more racially and ethnically diversified nation in the twentieth and twenty-first century. It will continue to diversify in the future.

This has a lot to do with immigration policy. Because Canada is a settler nation, established on colonialism via foreign settlement and expulsion of native occupants, immigration has had a significant impact on demographic diversity. During the two decades after World War II, Canada's immigration policy was overtly focused on race. In 1947, Prime Minister Mackenzie King made the following speech to the House of Commons, which was uncontroversial at the time it is the certain that there will be widespread agreement that the people of Canada do not want mass immigration to fundamentally change the nature of our population. Large-scale Orient

immigration would alter the underlying makeup of the Canadian people. Furthermore, any significant oriental immigration is certain to cause social and economic issues of a magnitude that might lead to substantial difficulties in international relations. As a result, the government has no intention of changing immigration restrictions that might have such repercussions.

This is an absolutely terrible comment from a Canadian politician today. Immigration is based on a point system that is not dependent on race. Canada identifies itself as a multicultural country that fosters and acknowledges its population's variety. However, this does not imply that Canada's past of institutional and interpersonal prejudice and racism has been obliterated. It also does not imply that the issues associated with managing a varied population have been handled. The United Nations Committee on the Elimination of Racial Discrimination reprimanded the Canadian government in 1997 for using the phrase "visible minority," noting discrimination based on race or color. The word lumps together a varied collection of individuals, regardless of whether they have anything in common. What exactly does it mean to be a member of a visible minority in Canada? What does it mean to be a "non-visible" majority member? In reality, what do these phrases mean? [9], [10]

While many students who attend a sociology school are used to combining the phrases "race," "ethnicity," and "minority group," sociologists recognize that these three categories have separate meanings. The word "race" refers to superficial physical variations that a certain community finds important, while "ethnicity" alludes to common culture. And "minority groups" refer to groups in society that are submissive or lack authority, regardless of skin color or place of origin. In contemporary history, for example, the elderly may have been regarded a minority group owing to their degraded status as a consequence of widespread prejudice and discrimination against them. According to World Health Organization studies on senior maltreatment, 10% of nursing home personnel confess to physically assaulting an old person in the previous year, and 40% admit to psychological abuse. The elderly face economic, social, and employment discrimination as a minority population.

Throughout history, the notion of race has evolved across cultures and periods, becoming less concerned with ancestral and family connections and more concerned with superficial physical traits. Previously, theorists proposed racial groups based on geographic locations, ethnicities, skin colors, and other factors. Their designations for racial categories have connoted areas or skin tones for example, black, white, yellow, and red. However, the early racial science typology has gone out of favor, and the social construction of race or racialization is a much more popular approach of interpreting racial categories. This school of thinking holds that race is not physiologically discernible. Rather, some groups are racialized as a result of a social process that labels them as deserving of unequal treatment based on perceived physiological distinctions. When it comes to skin color, for example, the social construction of race viewpoint understands that skin's relative blackness or fairness is an evolutionary adaption to the amount of sunshine accessible in various parts of the globe.

Thus, contemporary definitions of race, which are often founded on socioeconomic assumptions, highlight how distant current race thinking is from biological features. In today's culture, some individuals who identify as "white" have more melanin a pigment that determines skin color than others who identify as "black." Consider the instance of Rashida Jones, an actress. She is the daughter of a black man (Quincy Jones), although she never plays a black lady on television or in films. In certain nations, such as Brazil, class matters more than skin color when it comes to

racial classification. People with high melanin levels in their skin may consider themselves "white" if they live in the middle class. Someone with low amounts of melanin in their skin, on the other hand, may be ascribed the identification of "black" if they have little education or money.

The way nomenclature for racial groups vary with shifting eras reflects the social construction of race. It is worth mentioning that race, in this sense, is also a labeling system that offers a source of identity specific labels come and go throughout various social periods. For example, the category "negroid," popular in the nineteenth century, morphed into the word "negro" by the 1960s, before falling out of favor and being replaced with "black Canadian." The concept was meant to highlight the many identities that a black person may embrace, however the word choice is ambiguous: it encompasses a wide range of ethnic groupings. Unlike in the United States, where the phrase "African American" is often used, the majority of black Canadians arrived from the Caribbean and have ethnic origins there. They are culturally different from sub-Saharan African immigrants or descendants of slaves carried to continental North America. For this reason, some people prefer the phrase "Afro-Caribbean Canadians."

Ethnicity is a phrase that refers to a group's common culture its customs, values, and beliefs. This might entail, among other things, a similar language, religion, and customs. Like race, the word "ethnicity" is difficult to define and has evolved through time. Individuals may identify or self-identify with ethnicities in diverse, even conflicting ways, similar to race. For example, ethnic groupings such as Irish, Italian American, Russian, Jewish, and Serbian may all include people who are largely classified as "white." In contrast, the ethnic group British comprises people of several races, including black, white, Asian, and others, as well as a variety of race combinations. These examples demonstrate the ambiguity and overlapping nature of these identifying words. Ethnicity, like race, is still used by people and organizations today, whether via the census, affirmative action efforts, non-discrimination legislation, or just in personal day-to-day interactions.

A minority group, according to sociologist Louis Wirth, is "any group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore regard themselves as objects of collective discrimination." The word minority connotes discrimination, and in sociological use, the terms subordinate and minority may be used interchangeably, whereas the term dominant is often substituted for the group that is in the majority. These criteria correspond to the idea that the dominant group has the greatest power in a particular society, while subordinate groups have less power than the dominant group. It should be noted that being a numerical minority is not a defining feature of a minority group; bigger groups may occasionally be called minority groups owing to their lack of power. A minority's or subordinate group's most distinguishing feature is a lack of authority. Consider apartheid in South Africa, when a numerical majority the country's black residents was exploited and oppressed by the white minority.

Scapegoat theory, which evolved from Dollard's frustration-aggression theory, proposes that the dominating group would direct its misdirected animosity onto a subordinate group. Many instances of scapegoating of a subordinate group may be found throughout history. Adolf Hitler was able to exploit the Jewish people as scapegoats for Germany's social and economic difficulties as an example from the previous century. During the economic downturn that

followed World War I, eastern European immigrants in Canada were labeled Bolsheviks and incarcerated. Many states in the United States have implemented legislation to disenfranchise immigrants; these measures are popular because they allow the dominant group to demonize a subordinate minority. Many minority groups have been blamed for a country's or an individual's misfortunes.

Prior to the twentieth century, racial marriages also known as miscegenation was uncommon and, in many countries, illegal. In the United States, 41 of the 50 states have passed laws to prohibit racial mixing at some point. There were no legal anti-miscegenation legislation in Canada, but strong informal conventions guaranteed that racial intermixing was highly restricted. Thompson contends that the different iterations of the Indian Act, first passed in 1876, successfully functioned on a racial level to ban marriage between aboriginal and non-aboriginal people. A significant component of the Act outlined the different ways in which aboriginal persons might lose their status and hence their right to aboriginal land ownership and governmental protections. The most egregious section of the Act determined that an Indian woman who married a non-Indian man would lose her Indian status and the Indian status of her children, whereas an Indian man who married a non-Indian woman would retain his status and that of his children. The difficult issue of having numerous racial identities might therefore be avoided. The Métis are the original exception to this rule in Canada.

Prior to the complete foundation of British colonial control in Canada, certain communities promoted racial mixing to help the fur trade. The Métis were a distinct mixed-race society comprised of French fur merchants and predominantly Cree, Anishinabe, and Saulteaux people centered on what is now Manitoba's Red River settlement. The offspring of British Hudson's Bay Company merchants and native women were dubbed "half-breeds," a derogatory word both then and today. Unfortunately, the attempt to establish and protect an independent Métis culture under the provisional government of Louis Riel resulted in the violent suppression of the Métis in the Red River Rebellion of 1869 and the Northwest Rebellion of 1885, demonstrating the untenability of multiple identities in nineteenth-century Canada. Despite the newly formed Canadian government's claims, the Métis were cheated out of their land by a corrupt script system and displaced by a tremendous flood of Anglo-Saxon immigrants.

The march toward equal rights and legal protection against racism has slowly diminished the social stigma associated with racial exogamy (exogamy refers to marrying outside of one's main social unit). It is increasingly usual for children of mixed-race parents to recognize and celebrate their numerous ethnic identities. Tiger Woods, for example, is of Chinese, Thai, African American, Native American, and Dutch descent; he refers to himself humorously as "Cablinasian," a word he developed to mix many of his ethnic origins. The frequency of multiple identities in Canada is shown in the 2011 Statistics Canada National Household Survey. While slightly more than 19 million Canadians claimed a single ethnic origin, nearly 14 million claimed various ethnic origins. According to census statistics from 2006, 3.9 percent of all Canadian couples were "mixed unions," which included either a visible minority member and a non-visible minority member or two members from distinct visible minorities. This was a significant increase from 3.1 percent in 2001 and 2.6 percent in 1999.

## CONCLUSION

Race and ethnic relations Sociological research includes a variety of qualitative and quantitative approaches. These may involve interviews, surveys, media and text content analysis,

ethnography, and comparative analysis. To get a full grasp of racial and ethnic dynamics, researchers may also apply historical analysis and community-based participatory research. Overall, race and ethnic relations sociology seek to identify the social processes, power dynamics, and structural inequities that form racial and ethnic interactions within societies. It aims to contribute to the formation of more inclusive, egalitarian, and just societies by comprehending the complexity of race and ethnicity and striving to dismantle oppressive and discriminatory structures.

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## CHAPTER 8

### A BRIEF OVERVIEW OF THE RELIGION SOCIOLOGY

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#### ABSTRACT:

The Sociological View of Religion. Religion refers to the ideas, ideals, and activities associated with holy or spiritual issues. Émile Durkheim, a social theorist, described religion as a "unified system of beliefs and practices relative to sacred things." Religion serves numerous purposes in society. These include offering meaning and purpose to life, strengthening social unity and stability, acting as a social control agency, boosting physical and psychological well-being, and encouraging individuals to strive for good social change.

#### KEYWORDS:

Emile Durkheim, Protestant Ethic, Spirit Capitalism, Scientific Knowledge, Sociology Religion.

#### INTRODUCTION

Sociology of religion is the study of religious beliefs, practices, and organizational structures using sociological techniques and methodologies. This objective research may use both quantitative techniques (surveys, polls, demographic and census analysis) and qualitative approaches (such as participant observation, interviews, and archival, historical, and documentary material analysis). Modern sociology as an academic subject started with the study of suicide rates among Catholic and Protestant populations by Émile Durkheim in 1897, a founding work of social research that helped to separate sociology from other sciences such as psychology. Karl Marx's (1818-1883) and Max Weber's (1864-1920) writings stressed the link between religion and the economic or social structure of society. In the context of globalization and diversity, contemporary discussions have focused on problems such as secularization, civic religion, and the cohesion of religion. In the examination of secular-humanist belief systems, contemporary sociology of religion may also include sociology of irreligion. The sociology of religion differs from philosophy of religion in that it does not seek to evaluate the validity of religious beliefs. The process of comparing multiple conflicting dogmas may necessitate what Peter L. Berger has described as inherent "methodological atheism." While sociology of religion differs from theology in that it assumes indifference to the supernatural, theorists tend to acknowledge socio-cultural reification of religious practice [1].

#### Classical Sociology

Classical, foundational sociological thinkers from the late nineteenth and early twentieth centuries, such as Émile Durkheim, Max Weber, and Karl Marx, were fascinated by religion and its influence on society. These sociologists' theories, like those of Plato and Aristotle from ancient Greece and Enlightenment intellectuals from the 17th to 19th century, are still being debated today. Durkheim, Marx, and Weber all had elaborate views regarding the nature and effects of religion. Durkheim and Weber are typically the most difficult to grasp, owing to a lack

of context and examples in their core writings. Religion was seen as a critical social variable in the work of all three.

According to Kevin J. Christiano et al., "Marx was the product of the Enlightenment, embracing its call to replace faith by reason and religion by science." However, he "did not believe in science for science's sake. he believed that he was also advancing a theory that would be a useful tool effecting a revolutionary upheaval of the capitalist system in favor of socialism." Religion, Marx believed, was a substantial impediment to reason, intrinsically obscuring the truth and misleading adherents. Marx saw alienation as the root cause of social injustice. The polar opposite of alienation is freedom. To spread freedom, people must be presented with the truth and given the option to embrace or reject it. "Marx never suggested that religion should be prohibited".

The terrible economic condition in which Marx lived was central to his beliefs. Marx and his colleague Friedrich Engels watched and reacted to the increase of what he termed "surplus value" with the advent of European industrialism. Marx's conception of capitalism saw affluent capitalists becoming wealthier while their workers became poorer the "surplus value" being the disparity, the exploitation. Workers were not only exploited, but they were also becoming more disconnected from the things they helped make. "Workers simultaneously lose connection with the object of labor and become objects themselves, workers are devalued to the level of a commodity a thing."

This objectification leads to alienation. The average worker is persuaded to think that he or she is a disposable instrument, and is alienated to the point of great dissatisfaction. Religion, in Marx's opinion, comes here. Capitalism uses our religious proclivity as a weapon or intellectual state infrastructure to legitimize this estrangement. According to Christianity, those who amass wealth and power in this life will almost certainly not be rewarded in the next "it is harder for a rich man to enter the Kingdom of Heaven than it is for a camel to pass through the eye of a needle", whereas those who suffer oppression and poverty in this life while cultivating spiritual wealth will be rewarded in God's Kingdom. Since a result, Marx's famous remark - "religion is the opium of the people" - since it comforts and dulls their senses to the agony of tyranny. According to some academics, this is a paradoxical or dialectical metaphor, alluding to religion as both an expression of and a protest against suffering [2].

Émile Durkheim identified with the positivist tradition, which meant that he saw his study of society as objective and scientific. He was fascinated by the question of what kept complicated contemporary civilizations together. He contended that religion was a representation of social solidarity. Durkheim, a secular Frenchman, examined anthropological material from Indigenous Australians during the fieldwork that led to his renowned *Elementary Forms of Religious Life*. His overarching goal was to comprehend the fundamental patterns of religious life in all nations. Durkheim argues in *Elementary Forms* that the totems that Aborigines revere are really manifestations of their own concepts of society itself. This is true not just for Aborigines, but for all communities, he claims.

Religion is not "imaginary" for Durkheim, albeit he does strip it of what many believers consider essential. Religion is extremely real; it is a manifestation of society itself, and there is no culture that does not contain religion. As individuals, we see a power bigger than ourselves, which is our social existence, and we give that experience a supernatural aspect. We then express ourselves religiously in groups, which Durkheim believes increases the symbolic potency. Religion is a

manifestation of our collective consciousness, which is the merger of all of our individual consciousness's and, as a result, generates its own reality.

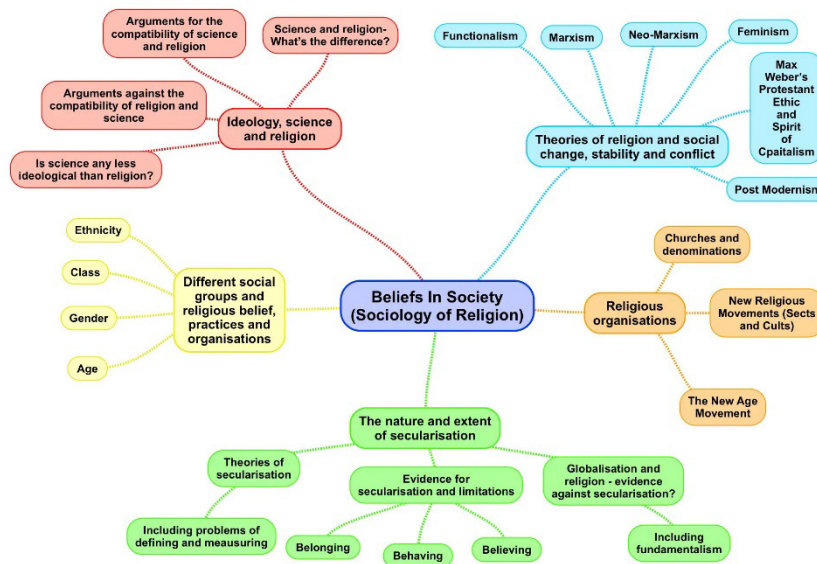
As a result, less sophisticated cultures, such as the Australian Aborigines, have less intricate religion systems that use totems tied with certain clans. The more complex a civilization, the more intricate its religious system. As cultures interact with other communities, religious systems tend to stress universalism to a larger and greater level. However, as the division of labor elevates the individual (as Durkheim discusses extensively in his seminal *The Division of Labour in Society*), religious systems increasingly emphasize individual salvation and conscience. From *Elementary Forms*, Durkheim defines religion as "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a Church, all those who adhere to them." This is a functional definition of religion, meaning that it explains what religion does in social life: it unites societies. Religion, according to Durkheim, is a clear boundary between the holy and the profane, which may be paralleled with the divide between God and humanity. This definition also does not specify what is deemed holy. Later sociologists of religion (most notably Robert Neely Bellah) have expanded Durkheimian ideas to discuss conceptions of civic religion, or state religion. American civic religion, for example, may be considered to have its own set of hallowed "things": the American flag, Abraham Lincoln, Martin Luther King Jr., and so on. Other sociologists have expanded Durkheim's definition of religion to include the religions of professional sports, the military, and rock music [3].

In the context of economic sociology and his rationalization thesis, Max Weber published four major texts on religion: *The Protestant Ethic and the Spirit of Capitalism* (1905), *The Religion of China: Confucianism and Taoism* (1915), *The Religion of India: The Sociology of Hinduism and Buddhism* (1915), and *Ancient Judaism* (1920). Weber employs the German word "Verstehen" to define his approach of interpreting the purpose and context of human activity in his sociology. Weber is not a positivist; he does not think that "facts" can be discovered in sociology that can be causally related. Although he thinks that certain broad conclusions about social life may be made, he is more concerned in links and sequences, historical narratives, and specific situations. Weber advocates for understanding religious conduct on its own grounds. He claims that a religious organization or person may be affected by anything, but if they claim to be acting in the name of religion, we should first try to grasp their religious viewpoint. Religion, according to Weber, shapes a person's vision of the world, and this image of the world influences their perception of their interests and, eventually, how they decide to behave.

Religion, according to Weber, is best understood as it answers to the human desire for theodicy and soteriology. Human beings are concerned, he adds, by theodicy - the dilemma of how a divine god's enormous might can be reconciled with the imperfection of the world he created and controls over. People want to know why there is undeserved good fortune and misery in the world, for example. Religion provides individuals with soteriological explanations, or answers that give prospects for salvation - healing from pain and purpose. Like the chase of riches, the search of redemption becomes an element of human motivation. Because religion serves to define motivation, Weber thought that religion (particularly Calvinism) aided in the birth of modern capitalism, as he stated in his most renowned and contentious book, *The Protestant Ethic and the Spirit of Capitalism*.



Weber contends in *The Protestant Ethic* that capitalism originated in Europe in part because of how ordinary English Puritans perceived the belief in predestination. Puritan theology was founded on the Calvinist idea that not everyone would be saved; there were only a certain number of the chosen who would escape damnation, and this was based solely on God's predestined will rather than any action you could do in this life. Official ideology maintained that no one could ever really know whether they were among the chosen. Weber emphasized that this was challenging psychologically since people were (understandably) concerned about whether they would be eternally damned or not. As a result, Puritan leaders began promising members that if their enterprises started doing well financially, it would be one unofficial proof that they had God's favor and were among the saved - but only provided they spent the rewards of their labor properly. This, together with the rationalism implied by monotheism, resulted in the development of rational bookkeeping and the calculated pursuit of financial success beyond what was required simply to survive - and this is the "spirit of capitalism." Over time, the habits associated with the spirit of capitalism lost their religious significance, and the rational pursuit of profit became an aim in its own right [4].



**Figure 1: Diagram showing the overview of Religion Sociology (Revise sociology).**

The Protestant Ethic thesis has been heavily criticized, modified, and contested, but it remains a vigorous source of theoretical discussion in sociology of religion. Weber also published extensively on global religions, including Hinduism and Buddhism (Figure.1). According to symbolic anthropology and certain variants of phenomenology, all people seek reassurance that the universe is secure and orderly - that is, they have a need for ontological security. As a result, all cultures have kinds of knowledge that accomplish this psychological role. Science's incapacity to provide psychological and emotional comfort explains the prevalence and impact of non-scientific information in human lives, even in a rational environment.

## Functionalism

In contrast to symbolic anthropology and phenomenology, functionalism emphasizes the advantages for social organization that non-scientific belief systems bring but that scientific

knowledge does not. Belief systems are thought to promote societal order and stability in ways that logical knowledge cannot. The presence of non-rational interpretations of reality, according to this viewpoint, may be explained by the advantages they provide to society. "Religion serves several purposes, such as providing answers to spiritual mysteries, emotional comfort, and creating a place for social interaction and social control," according to functionalists. "One of the most important functions of religion, from a functionalist perspective, is the opportunities it creates for social interaction and the formation of groups. It provides social support and social networking, offering a place to meet others who hold similar values."

### **Rationalism**

Rationalists argue that the phenomenological and functionalist approaches fail to understand why believers in non-scientific knowledge systems believe their ideas are correct, even when science has proven them to be incorrect. Rationalists argue that one cannot explain forms of knowledge in terms of the beneficial psychological or societal effects that an outside observer may see them producing, and emphasize the importance of looking at the whole picture. Reflecting the evolutionist spirit of the period, nineteenth-century rationalist thinkers preferred to explain the lack of reason and the prevalence of incorrect ideas in pre-modern societies in terms of their people's poor mental apparatus. Such people were thought to have a pre-logical, or non-rational, mentality. Twentieth-century rationalist thought generally rejected such a view, arguing that pre-modern people did not have inferior minds, but simply lacked the social and cultural conditions required to promote rationalism. The growth of scientific knowledge and consequent fall of non-rational belief is seen by rationalists as the history of modern cultures. Some of these ideas had vanished, such as sorcery and witchcraft, while others, such as religion, had been suppressed. This rationalist viewpoint has given rise to different secularization ideas [5].

Religious groupings are categorized as ecclesias, denominations, sects, or cults (today more usually referred to academic research as new religious movements). The church-sect typology derives from Max Weber's work. Religions fall along a fundamental premise continuum, ranging from the protest-like tendency of sects to the equilibrium-maintaining churches. Several more categories are included on this continuum. It is worth noting that sociologists define these terms in ways that vary from how they are widely used. Sociologists, in instance, use the phrases 'cult' and 'sect' without negative overtones, despite the fact that the common usage of these words is typically derogatory. Churches are religious groups that live with their social surroundings in a relatively low state of conflict. They have mainstream "safe" views and behaviors in comparison to the broader population. They are more world affirming, therefore they aim to cohabit peacefully with the secular world, and they are low-tension groups. Sects are high-tension groups that do not fit into the prevailing social structure. They are frequently most appealing to society's least privileged members--outcasts, minorities, or the poor--because they emphasize heavenly promises while downplaying earthly pleasures. Sects form when church leaders get too engaged in secular concerns. They may end up founding their own sect, and if the sect has a sufficient following over time, it nearly always evolves into its own church, eventually becoming part of the mainstream.

A cult is a religious movement that makes a novel supernatural claim and so does not simply fit into the sect-church cycle. All faiths started as cults, with their leaders claiming to represent the word of God and offering fresh insights. They are often high-tension motions that annoy and/or are antagonized by their social world. On the continuum, the denomination is located between

the church and the sect. They appear when churches lose their religious monopoly in a community. When churches or sects become denominations, their features alter as well. Some religious sociologists investigate theoretical analyses of the social features of religiosity. Charles Y. Glock, for example, is most known for his five-dimensional theory of the nature of religious devotion. His factors include belief, knowledge, experience, practice which is frequently split into private and public ritual, and consequences. Similarly, Mervin F. Verbit's contribution was a twenty-four-dimensional religiosity measure that includes measuring religiosity through six different "components" of religiosity: ritual, doctrine, emotion, knowledge, ethics, community, and along four dimensions: content, frequency, intensity, and centrality [6].

Secularism is the overall tendency away from religious and spiritual belief and toward a logical, scientific approach, which can be seen in both Muslim and Christian industrialized countries. Many politicians, court systems, schools, and businesses in the United States of America embrace secularism. In relation to the rationalization processes associated with the development of modernity, many classical sociologists predicted that religion would decline. They claimed that there would be a separation of religion from institutions such as the state, economy, and family. Church attendance in the United States, in particular, has been largely consistent during the last 40 years. The spread of Christianity has been rapid throughout Africa. While Africa could claim around 10 million Christians in 1900, modern estimates put that number closer to 200 million. Another notable change is the advent of Islam as a major international religion, particularly its newfound influence in the West.

According to Peter Berger, an American sociologist, secularization is the outcome of a greater sociostructurally crisis in religion brought on by pluralism. Pluralism is the presence and active coexistence of numerous distinct groups in one society. The United States is both highly religious and pluralistic, standing out among other industrialized and wealthy nations in this regard. Some sociologists, for example, have suggested that consistent church attendance and personal religious conviction may coexist with a fall in religious authority' impact on social or political concerns. Furthermore, frequent attendance or membership does not often translate into conduct according with their theological principles. In other words, although the number of members continues to rise, this does not imply that all members are adhering to the required principles of pious conduct. Religion may be perceived as fading in this way because of its diminishing potential to affect behavior.

Rodney Stark claims that David Martin was the first modern sociologist to openly reject the secularization hypothesis. Martin even proposed that the concept of secularization be removed from social scientific discourse, claiming that it had only served ideological purposes and that there was no evidence of any general shift from a religious period in human affairs to a secular period. Stark is well known for co-developing, with William Sims Bainbridge, a theory of religious economy, according to which societies that restrict supply of religion, either through an imposed statist or a market-based system, have a religious economy. The more religions a society has, the more likely the population is to be religious. This contradicts the older view of secularization, which states that if a liberal religious community is tolerant of a wide range of beliefs, then the population is less likely to hold certain beliefs in common, so nothing can be shared and reified in a community context, leading to a reduction in religious observance.

While supporters of the secularization idea have long claimed that religion would ultimately disappear in the contemporary world, Peter Berger found that most of the globe is still as devout

as ever. This demonstrates the fallacy of the secularization hypothesis. Berger, on the other hand, observes that secularization may have taken root in Europe, although the United States and other places have remained religious despite greater modernity. Dr. Berger speculated that the reason for this could be related to the educational system; in Europe, teachers are sent by educational authorities, and European parents would have to put up with secular teaching, whereas in the United States, schools were for much of the time under local authorities, and American parents, no matter how illiterate, could fire their teachers. Berger also observes that, in contrast to Europe, America has experienced the development of Evangelical Protestantism, or "born-again Christians [7]."

## DISCUSSION

Bryan R. Wilson is a secularization writer who is fascinated by the nature of living in a society controlled by scientific knowledge. His work follows in the footsteps of Max Weber, who considered contemporary civilizations as places where logic rules life and thinking. Weber defined reason as being concerned with determining causes and calculating technical efficiency, with an emphasis on how things operate and calculating how they may be made to work more efficiently, rather than why they are the way they are. Such rational worlds, according to Weber, are disenchanted. Existential concerns about the secrets of human life, about who we are and why we are here, are becoming more irrelevant.

Wilson maintains that non-scientific systems, particularly religious ones, have seen an irreversible decrease in influence. He has had a lengthy fight with individuals who oppose the secularization thesis, some of whom say that conventional religions, such as church-centered ones, have been superseded by a plethora of non-traditional ones, such as diverse cults and sects. Others believe that religion has become a private pursuit rather than a communal, structured one. Others argue that functional alternatives to conventional religion have evolved to create social togetherness, such as nationalism and patriotism. Wilson acknowledges the existence of a wide range of non-scientific forms of meaning and knowing, but contends that this is proof of religion's decline. The expansion in the quantity and variety of such systems demonstrates the departure of religion from its pre-modern key structural position.

Unlike Wilson and Weber, Ernest Gellner recognizes that there are downsides to living in a society where the primary kind of knowledge is restricted to facts over which we have no control and which give us with no recommendations on how to live and arrange ourselves. We are worse off in this way than pre-modern people, whose knowledge, although wrong, gave them with prescriptions for life. However, Gellner maintains that these drawbacks are substantially balanced by the enormous technical improvements that contemporary civilizations have seen as a consequence of scientific knowledge application.

Gellner makes no suggestion that non-scientific information is on its way out. For example, he acknowledges that faiths in many forms continue to draw followers. He also accepts that many people value other types of belief and meaning, such as those supplied by art, music, literature, popular culture (a particularly contemporary phenomena), drug use, political activism, and so on. Nonetheless, he rejects the relativist view of the issue, which holds that in modernity, scientific knowledge is merely one among many interpretations of reality, all of which are equally true. This is because, according to Gellner, such alternatives to science are terribly unimportant since, unlike science, they are technically powerless. He views current preoccupations with meaning and being as a kind of self-indulgence made possible by scientific knowledge that has allowed

our world to go so far. We can afford to sit back in the luxury of our well-appointed world and ponder such questions because we can take for granted the kind of world science has constructed for us [8].

History, according to Foucault, is characterized as the rise and collapse of discourses. Changes in prevalent kinds of knowledge are at the root of social transformation. The historian's role is to track these changes and determine why they occur. However, unlike rationalists, Foucault observed no progress in this process. According to Foucault, what distinguishes modernity is the growth of discourses preoccupied with bodily control and regulation. According to Foucault, the growth of body-centered discourses required a secularization process. Religion dominated pre-modern discourses, where everything were classified as good or bad, and social life revolved on these ideas. When contemporary urban cultures emerged, scientific discourses took control, and medical research was an important component of this new knowledge. The medical gaze, as Foucault termed it, became more pervasive in modern life. The growth of science, particularly medicine, corresponded with a continuous decline in the strength of religious forms of knowledge. For example, normalcy and deviation became more about health and disease than good and evil, and the physician took up the job of defining, promoting, and curing deviance from the priest.

According to BBC News, physicists and mathematicians sought to forecast future religious inclinations of people using mathematical modeling (nonlinear dynamics). According to the report, religion is on the verge of "extinction" in a number of countries, including Australia, Austria, Canada, the Czech Republic, Finland, Ireland, the Netherlands, New Zealand, and Switzerland. The model takes into account not just the changing amount of individuals who hold particular ideas, but also tries to give utility ratings to each belief in each country. According to Thomas Luckmann, the sociology of religion should abandon preoccupations with conventional and structured forms of religion. Luckmann alternatively identifies the "religious problem" as the "problem of individual existence," since with the arrival of modernity, religious meaning construction has transferred increasingly into the individual realm.

The sociology of religion is expanding over the globe in an effort to explore the link between religion and globalization. Modernization theory, a functionalist offshoot, and world-systems theory, a Marxist approach, are two earlier approaches to globalization. One of the distinctions between these views is whether they see capitalism as beneficial or detrimental. Both, however, thought that modernization and capitalism would weaken religion's grip. On the contrary, as globalization expanded, many diverse civilizations began to investigate other faiths and absorb different beliefs into society. New interpretations that identify the contradictions evolved.

Religion and globalization have been inextricably linked since the first empires strove to expand their influence over what they thought to be world-space. Globalization mechanisms transported religious cosmologies, including conventional ideas of universalism, to the furthest reaches of the globe, while these cosmologies legitimized globalization processes. This inter-relationship dynamic has maintained to the present, although with shifting and occasionally new and escalating conflicts. Religion influences not just large-scale social institutions such as government and social movements, but also families, race, gender, class, and age all of which are important in daily life.

Given that religious ideas and practices are handed down from generation to generation, the religious environment within families and upbringing is one of the most important markers of

religiosity in adulthood. It might entail a distinct familial structure depending on the kind of religion in the family. For example, practicing Catholics tend to have bigger families since the Catholic church is opposed to both contraception and abortion. Children inherit a religious heritage from their parents and the culture around them, via education and consciously or accidentally through the power of example formed by values, personality, and hobbies. Induction into organizations and civic or secular religions may be part of their religious tradition [9].

Their religious heritage is one of the variables that shape people throughout their life, yet people respond differently to their legacies. People are recognized in part by their religious heritage by outsiders who know them. People born and reared in Hindu, Jewish, or American households, for example, have identities as Hindus, Jews, or Americans regardless of their views or conduct. People who do not accept their religious heritage retain it nevertheless, and are labeled as lapsed, unobservant, or disloyal. People who actively reject their religious heritage are labeled as apostates or traitors and may face penalties.

According to research studies, women are uniformly more religious across all faiths and civilizations, owing primarily to the fact that academics investigate Western religions and societies. In the United States, women are 60% more likely than men to say that "religion is very important in their lives." Women attend religious services at least once a week at a rate 12% higher than males. The Nature argument, Nurture argument, and Role identity all explain this behavior. According to the Nature arguments, rational choice theorists suggest that greater levels of religion among women are due to risk-aversion. Women are "typically risk-averse," thus they will be more likely to practice religion. According to the Nurture argument, Marta Trzebiatowska and Steve Bruce claimed that "nothing in the biological make-up of men and women explains the gendered difference in religiosity," and that the difference is better explained by a variety of socialization processes. These occurrences keep people "closer to religion than to man."

According to Marta Trzebiatowska and Steve Bruce, there is a temporal lag in how secularisation affects men and women. The religious gender gap is projected to close as more women join the labor sector. Persuasive data from several nations shows that the gender difference may be explained in part by male and female designated roles inside and outside of the household and at work. Working women are more inclined to believe they must adhere to the prevalent secular culture. Women who stay at home concentrate on raising children and caring for ill and elderly family members, which fosters a greater religious devotion [10].

Some religions are social institutions that are gendered. Traditionalist evangelicals argue that females should subordinate to their husbands in family decision-making. Evangelical women, on the other hand, stated that men's frailty demonstrates that both wife and husband should retain reciprocal submission. In family decision-making, both couples follow Christ's example of self-sacrifice and an orientation to the other person.

## CONCLUSION

The sociology of Religion is a subfield of sociology that studies the structure of religion in the social system. Religion has a significant influence on society, and no civilization is immune to it. Conversion, cults/new religious movements, religious marketing, personal religiosity, religious conflict, religious movements, rituals, syncretism the combining of beliefs and practices from

different traditions, organizational structure, and ethnic and national identity are all topics covered by religion sociology.

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## CHAPTER 9

### SOCIAL PSYCHOLOGY STUDY TO UNDERSTAND INTERACTION BETWEEN THE PERSON AND SOCIETY IN SOCIOLOGY

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#### ABSTRACT:

The study of how the presence and conduct of others influence individual or group behavior is known as social psychology. Sociological social psychology focuses on how society influences social psychological processes. Society is a network of human connections. People's social interactions influence society, resulting in a dialectic in which society shapes people. A sociologist, for example, may analyze an entire population's purchasing habits during a recession, but a social psychologist may investigate how an individual deals with stress, anxiety, or mental health during the same period of economic downturn.

#### KEYWORDS:

Exchange Theories, Structural Social, Social Action, Social Exchange, Symbolic Interactionism.

#### INTRODUCTION

Social psychology also known as sociological social psychology is the study of the interaction between the person and society in sociology. Although it studies many of the same substantive topics as its psychology counterpart, sociological social psychology places a greater emphasis on the influence of social structure and culture on individual outcomes such as personality, behavior, and one's position in social hierarchies. Researchers often concentrate on higher levels of analysis, paying special attention to groups and the organization of interpersonal connections. There are three key approaches in this branch of sociology: symbolic interactionism, social structure and personality, and structural social psychology. Social status, structural power, sociocultural change, social inequality and prejudice, leadership and intra-group behavior, social exchange, group conflict, impression formation and management, conversation structures, socialization, social constructionism, social norms and deviance, identity and roles, and emotional labor are some of the major topics in this field. Sample surveys, field observations, vignette studies, field experiments, and controlled experiments are the most common data gathering approaches [1], [2].

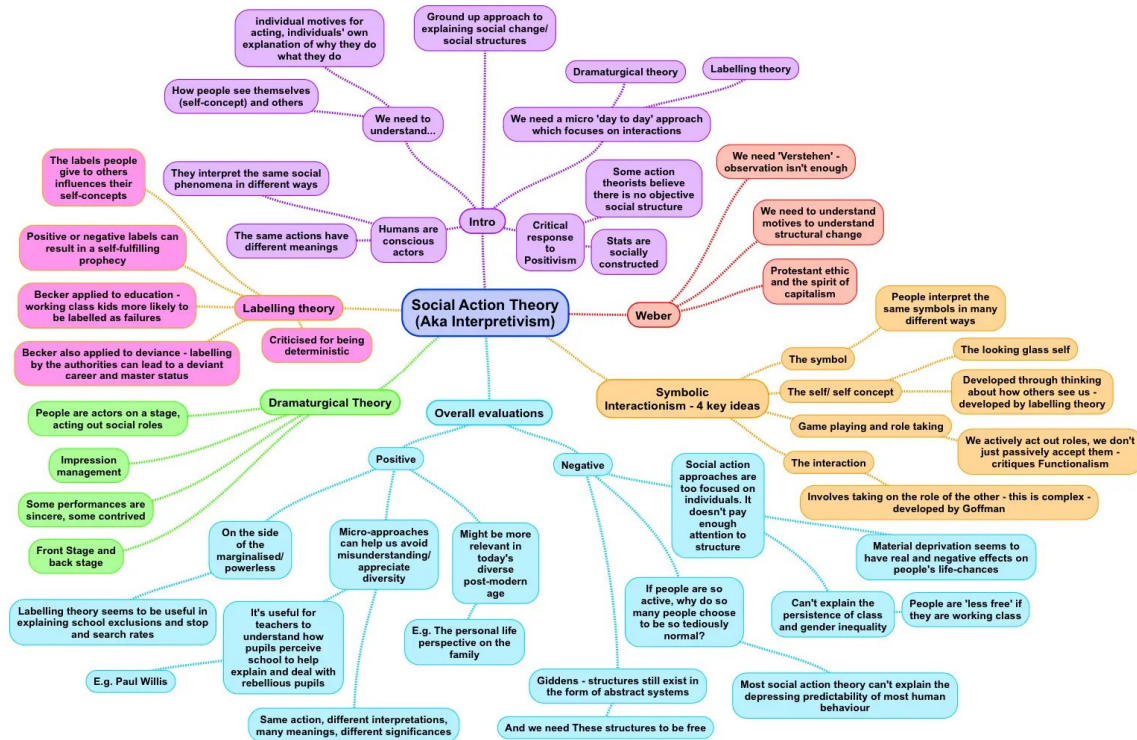
Sociological social psychology is said to have evolved in 1902 with the classic publication *Human Nature and the Social Order* by sociologist Charles Cooley, in which he proposes the notion of the looking-glass self. In 1908, sociology professor Edward Alsworth Ross published *Social Psychology*, the first sociological textbook on social psychology. A few decades later, Jacob L. Moreno founded the field's principal academic magazine, *Sociometry*, in 1937, but its name was changed to *Social Psychology* in 1978 and to its present title, *Social Psychology Quarterly*, the following year. William and Dorothy Thomas established what would become a core premise of not just sociological social psychology, but of sociology in general, in the 1920s.



In 1923, the two introduced the notion of scenario definition, which was followed in 1928 by the Thomas theorem or Thomas axiom. If men interpret circumstances as genuine, the repercussions are also real. George Herbert Mead, a philosopher and sociologist at the University of Chicago, is widely regarded as the originator of symbolic interactionism, and his work has had a significant impact on the field of social psychology in general. However, the term of the framework was created in 1937 by sociologist Herbert Blumer, Mead's colleague and follower at Chicago.

## Action Theory

In 1927, sociologist Talcott Parsons at Harvard University started formulating a cybernetic theory of action, which was later applied to small group study by Parsons' student and colleague, Robert Freed Bales. Observational research of social interactions in groups would arise from using Bales' behavior coding technique, interaction process analysis. Bales trained a notable group of sociological social psychologists interested with group dynamics and other themes in sociology social psychology over his 41-year stint at Harvard [3].



**Figure 1: Diagramme showing the overview of the Social action theory (Revision sociology).**

The modern concept of symbolic interactionism is based on the work of George Herbert Mead and Max Weber. In this circular paradigm, social interactions are seen as the foundation upon which meanings are built, meanings that then impact the process of social interaction itself. Many symbolic interactionists see the self as a central meaning that is both created and influenced by social interactions (Figure 1).

The structural school of symbolic interactionism employs shared social knowledge from a macro-level culture, natural language, social institution, or organization to explain relatively

stable patterns of social interaction and psychology at the micro-level, typically through quantitative investigation. The Iowa School, as well as identity theory and affect control theory, are key research projects in this lineage. The last two ideas, in particular, concentrate on how actions regulate mental states, demonstrating the approach's underlying cybernetic aspect, which is also obvious in Mead's works. Furthermore, affect control theory serves as a mathematical model for role theory and labeling theory.

Process symbolic interactionism, which stems from the Chicago School, believes the meanings that underpin social interactions to be situational, creative, fluid, and often challenged. As a result, qualitative and ethnographic methodologies are commonly used by researchers in this discipline. The Society for the Study of Symbolic Interaction established *Symbolic Interaction*, an academic magazine, in 1977 as a major venue for empirical research and conceptual studies conducted by researchers in this field. Postmodern symbolic interactionism, which sees self and identity as more fractured and illusory, regards efforts at theory as meta-narratives with no more authority than other dialogues. The SAGE Handbook of Qualitative Research describes the technique in full [4], [5].

### **Personality and Social Structure**

This study approach focuses on the connections between large-scale social systems and individual actions and mental states, such as emotions, attitudes and values, and mental abilities.[17] Some scholars concentrate on health concerns and how social networks provide beneficial social assistance to the sick. Another area of study is how education, employment, and other aspects of social class influence values. Some studies examine emotional differences, particularly pleasure vs alienation and rage, among people in various structural positions.

### **Structural Social Psychology**

Structural social psychology differs from the other two dominant approaches to sociological social psychology in that its theories seek to explain the emergence and maintenance of social structures by actors (whether individuals, groups, or organizations), generally assuming greater stability in social structure (particularly when compared to symbolic interactionism), and most notably assuming minimal differences between individual actors. Whereas the other two approaches to social psychology seek to precisely represent social reality, structural social psychology aims for parsimony, attempting to explain the greatest number of occurrences while making the fewest assumptions. To describe the desired range of application, structural social psychology makes more use of formal theories with clearly stated premises and scope restrictions.

### **Social Exchange**

According to social exchange theory, social action is the consequence of individuals decisions made to maximize advantage while reducing cost. The postulation of the "comparison level of alternatives" is a major component of this theory: an actor's perception of the greatest feasible alternative in a particular scenario (i.e. the option with the highest net benefits or lowest net costs; analogous to the idea of a "cost-benefit analysis"). Many key elements of social exchange theories are shared with classical economic theories, such as rational choice theory. However, social exchange theories vary from classical economics in that they make predictions about people's relationships rather than merely the appraisal of things. Social exchange theories, for

example, have been used to predict human behavior in romantic relationships by taking into account each actor's subjective sense of cost (e.g., financial dependence), benefit (e.g., attraction, chemistry, attachment), and comparison level of alternatives (e.g., whether or not viable alternative mates are available).

### **Status Attributes and Expectation States**

Individuals utilize accessible social information to build expectations for themselves and others, according to expectation states theory and its prominent sub-theorie, status characteristics theory. Members of a group, for example, utilize competence stereotypes to predict who will be comparably more proficient in a certain activity, which subsequently shows one's authority and standing in the group. Such members use one's membership in social categories (e.g. race, gender, age, education, etc.); their known ability on immediate tasks; and their observed dominant behaviors (e.g. glares, rate of speech, interruptions, etc.) to determine everyone else's relative ability and assign rank accordingly.

Although dominant behaviors and, for example, race have no direct relationship to actual ability, implicit cultural beliefs about who has how much social value will drive group members to "act as if" they believe some people have more useful contributions than others. As a result, the idea has been utilized to explain the emergence, maintenance, and implementation of status hierarchies. Every person's life is influenced by social factors. Social influence occurs when other individuals have an impact on one's ideas, behaviors, and emotions. It is a kind of contact that influences individual behavior and may take place both inside and across groups. It is an important process that influences socialization, compliance, leadership, and social change [6].

### **Dramaturgy**

Another part of microsociology is concerned with individual behavior in social contexts. Erving Goffman, a researcher in the topic, says that people feel they are performers on a stage, as he discusses in his book *The Presentation of Self in Everyday Life*. As a consequence, he contends, individuals will continue with their acts depending on the reaction of that individual's 'audience,' or the people to whom he is speaking. Goffman argues that, similar to a play, rules of chatting and communication exist: to exhibit confidence, honesty, and prevent violations that are otherwise known as awkward circumstances. Breach of such norms is what causes unpleasant social situations.

Group dynamics, from a sociological standpoint, relate to the ways in which power, status, fairness, and legitimacy influence the structure and interactions that occur inside groups. Georg Simmel's work developed a specific field of research in which scientists investigate how group size impacts the kind and quality of interactions that occur between group members. Those who research group processes also examine group interactions, like in Muzafer Sherif's Robbers Cave Experiment. Initially, groups may be classified as dyads (two individuals) or triads (three people), with the key distinction being that if one person leaves a dyad, the group dissolves altogether, but the same is not true of a trio.

This mismatch reflects the basic nature of group size: each extra member of a group boosts the group's stability while lowering the degree of closeness or contact that can occur between any two members. A group may also be characterized by how and why its members know one another. Individual group members fall into one of the following categories. The primary group

is made up of close friends and relatives who are bound together by expressive bonds. A group of coworkers, colleagues, classmates, and so on who are linked through instrumental relationships. A group of individuals who may not necessarily know or interact with one another but utilize one another as a standard of reference for proper behavior.

## DISCUSSION

Although the vast majority of social psychologists are psychologists working in psychology departments, a sizable proportion are sociologists working in sociology departments. The two organizations are interested in many of the same research issues, but their methodologies are quite different. Psychological social psychology focuses on the individual, on how a person's views of a social setting impact how she or he thinks, feels, and acts in that environment. However, sociological social psychology focuses on the interaction between the individual and wider social systems (e.g., society). Beyond this broad viewpoint, however, sociological social psychology encompasses a wide range of ideas and theories. Sociologists often differentiate between two primary types of sociological social psychology: symbolic interactionism and social structure and personality, however a third variation, structural social psychology, is developing. Symbolic interactionism is a subset of sociological social psychology that emerged with the advent of American sociology in the early twentieth century, owing partly to George Herbert Mead's theories on the self-society relationship. The premise that society gives birth to the self, the self in turn drives behavior, and behavior acts back to preserve society is at the heart of Mead's reasoning, albeit emerging behavioral patterns may also encourage social change.

Toward the mid-twentieth century, symbolic interactionism separated into two distinct branches known as the Chicago School and the Iowa School. Despite claiming to be inspired by Mead's theories on self and society, the two schools have opposing views on the nature of the person, the nature of interaction, and the nature of society. As a result, the two schools have opposing perspectives on the kind of empirical and theoretical procedures that are acceptable for sociological research. After Mead's death in 1931, his pupil Herbert Blumer continued his work at the University of Chicago, where he posthumously published Mead's lecture notes and is credited with coining the term symbolic interactionism. Blumer's interactionism highlights the self's ever-changing, chameleon-like character and its shaky function in social interaction (i.e., the self is merely one of many items that might affect a person's conduct in a scenario). As a result, Blumer saw social interaction as mostly unexpected, and society as finely balanced, endlessly alterable, and so ripe for transformation.

As a result, Blumer argued for exploratory techniques and inductive theory development in order to get an interpretative grasp of social existence. Manford Kuhn, who taught at the State University of Iowa from 1946 until his death in 1963, established an alternate version of Mead's interactionism. Kuhn, in contrast to Blumer, observed significantly greater consistency in the self, claiming that persons have a core self (i.e., a set of consistent meanings toward oneself) emerging from the social roles they play. The core self, according to Kuhn, constrains a person: each individual perceives social reality and selects actions that are consistent with his or her core self across settings. Kuhn saw social interaction as highly regular and predictable, and society as a reasonably stable environment where individuals are connected in role networks. As a result, Kuhn advocated for the development of logical theories from which predictions about human behavior might be generated and evaluated.

Modern symbolic interactionism's major breakthroughs indicate continuous attempts to transform Mead's groundbreaking but hazy theories about self and society into testable statements. The idea of identity, which refers to the components of the self that include the distinctive meanings that people ascribe to themselves because of the positions they perform in society, is central to several of these significant initiatives. Modern conceptions of identity are divided into two separate (though not conflicting) approaches. The structural approach, as exemplified by Sheldon Stryker and his colleagues' pioneering work, focuses on how social structures generate identities, which in turn drive social behavior [7].

Cognitive methods, such as Peter Burke's identity control theory and David Heise's affect control theory, concentrate on the psychological processes that influence how people display their identities in social situations. The fact that both Burke's and Heise's theories give a "control systems" perspective on the link between identities and behavior is an essential commonality. In other words, identity meanings function similarly to thermostat settings. When a room becomes too cold, the thermostat instructs the furnace to switch on and heat the space to the appropriate temperature. Similarly, if a person gets feedback from the environment (i.e., from others) that is inconsistent with the meanings associated with an identity, the person will adjust his or her behavior in an attempt to put the feedback in line with the identity. However, one significant distinction between Burke's identity control theory and Heise's affect control theory is the assumptions each makes about what individuals try to manage.

Burke's perspective is more individualistic: People act in ways that reinforce their own self-concepts. A person who considers herself or oneself to be a brilliant student, for example, would act in ways (e.g., studying hard, aiming for high grades, participating regularly) to elicit social input from others (parents, instructors, classmates) that reinforces this self-view. Heise, on the other hand, contends that individuals act in ways that reinforce not just their own self-meanings, but also the meanings of other objects in the setting, including other people. When a brilliant student interacts with a diligent instructor in a classroom, each is encouraged to perform in a way that generates a socially suitable scenario for their identities in this specific environment (i.e., the classroom). In this regard, Heise's theory agrees with Blumer's idea that the self is merely one of many objects that impact social conduct. Nonetheless, Heise's thinking, unlike Blumer's, demonstrates how behavior may be anticipated despite such great social complexity.

Although social structure and personality share many of the broad principles and concerns of symbolic interactionism, it has historically highlighted how societal elements impact many different aspects of people's individual lives. Individuals are perceived as possessing various places in society from this vantage point. The social structure of the system is defined by the connections between the roles. Individuals in socio-structural roles are placed in distinct social networks (including family, friendship, and colleague networks), have unique behavioral expectations, and have varying amounts of authority and prestige. In turn, the characteristics of social-structural roles impact their inhabitants in a variety of ways. Social structure and personality studies have shown how people's positions in society (e.g., occupational roles, gender, race, and relationship status) influence a variety of outcomes, including physical and mental health, criminal behavior, personal values, and status attainment.

Mark Hayward of the University of Texas Population Center has conducted fascinating research demonstrating that social conditions in childhood such as socioeconomic status, whether the child grew up with both biological parents or in another type of family structure, whether the

child's mother worked outside the home, and so on influence adult mortality age. However, in recent years, studies of social structure and personality have started to emphasize how people may impact society patterns and trends. Members of disadvantaged groups' efforts may occasionally result in societal-level shifts in the allocation of power, prestige, and advantages. Rosa Louise McCauley Parks, an African American lady whose refusal to give up her bus seat to a White passenger in 1955 resulted in the repeal of racial segregation laws throughout the United States, is a famous example. Indeed, Congress bestowed the renowned Congressional Gold Medal to Parks in 1999, acknowledging her status as the first woman of civil rights and the mother of the freedom struggle.

Structural social psychology is an emerging variant of sociological social psychology that recognizes that social structures influence social interaction and that social interaction perpetuates and sometimes leads to changes in social structure. It is similar to symbolic interactionism and social structure and personality in that it recognizes that social structures influence social interaction and that social interaction perpetuates and sometimes leads to changes in social structure. However, the most distinguishing and contentious aspect of structural social psychology is its simplistic perspective of persons. Although some social structure and personality researchers, for example, have advocated for richer, more detailed descriptions of individuals including a wide range of personality attributes, personal interests, goals, desires, and so on, structural social psychological theories emphasize the opposite: Only those qualities of individual actors thought to be relevant to a specific theoretical question should be included. The guiding idea of this method is known as scientific parsimony. That is, structural social psychologists strive to build broad theories that explain as much as feasible with as few notions and assumptions as possible. Rather than a "more is better" mindset, structural social psychologists urge a "less is more" approach. Expectation states theory by Joseph Berger and others, Noah Friedkin's social influence network theory, Barry Markovsky's multilevel theory of distributive justice, and Barry Markovsky and colleagues' network exchange theory are all major ideas in this lineage[8].

The compatibility of structural social psychological theory with agent-based modeling (ABM), the most current way to constructing computer simulations of complex events, is particularly promising. ABMs demonstrate how complex system-level patterns arise from the coordinated actions of players believed to obey extremely basic interaction rules (i.e., minimalist actors) via a bottom-up technique. Craig Reynolds of Sony Corporation, for example, created the now-famous ABM boids, which demonstrates how intricate and graceful flocking patterns shown by birds in the real world are generated by computer-simulated birds that obey just three basic collision-avoidance principles. ABMs are currently being utilized to represent complex emergent patterns of human social behavior such as crowd behavior, collaboration, learning, and social influence. ABMs and structural social psychology can learn a lot from one other. ABMs now emphasize how complex social patterns and structures arise from individual behavior, while structural social psychology theories have tended to highlight the converse (i.e., how social structures impact individual behavior) but not always. In the future, the two will maximize their potential through using one another's skills[9], [10].

What are our thoughts on the many approaches to social psychology within the area of sociology? On the one hand, the heterogeneous nature of sociological social psychology and of sociology in general may reflect a lack of shared standards for developing and testing theories, which, as Barry Markovsky has argued in various places, encourages the development of

nebulous theories with little explanatory power. On the other hand, one could argue that because the diverse and multifaceted nature of the social phenomena under investigation is reflected in the wide range of approaches in sociological social psychology, theoretical and methodological differences should be tolerated, if not appreciated and cultivated. One of the most significant issues confronting sociology today is resolving this continuing disagreement.

### CONCLUSION

The study of your thinking and behavior about other people is known as social psychology. Personality, interpersonal connections, and group behavior are all examined by social psychology. Humans have always been sociable beings, but there was a surge of interest in social psychology in the 18th century. Learning more about social psychology may help you better understand yourself and your surroundings. You may obtain a better understanding of how social ties impact individual functioning by studying more about how individuals see others, how they behave in groups, and how attitudes are formed.

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## CHAPTER 10

### IMPORTANCE OF THE SOCIAL CLASS DIVISION IN SOCIOLOGY

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#### ABSTRACT:

A social class is a classification of individuals into hierarchical social groups, the most frequent of which are the upper, middle, and lower classes. Membership in a social class may be determined by factors such as education, money, employment, income, and adherence to a certain subculture or social network. These include systematic disparities between family members as well as between families of certain groups of individuals. Generation, gender, sexuality, race/ethnicity, and class are all crucial social distinctions in the context of families. In numerous ways, the generation may create a social divide.

#### KEYWORDS:

Core Countries, Peripheral Countries, Social Class, Social Mobility, Stratification System.

#### INTRODUCTION

During Queen Elizabeth II's Diamond Jubilee celebrations in 2012, Prince William and Catherine, Duchess of Cambridge were aboard the royal barge; social stratification can be seen in the distance between the royals on the boat, the military by their side, and the public on the river's bank. Social stratification is the division of a society's population into groups based on socioeconomic criteria such as wealth, income, race, education, ethnicity, gender, employment, social status, or derived power social and political. As such, stratification refers to a person's relative social status within a social group, category, geographic area, or social unit. In modern Western societies, social stratification is typically defined in terms of three social classes: the upper, middle, and lower classes; each class can be further subdivided into the upper-stratum, middle-stratum, and lower stratum.

Furthermore, a social stratum can be formed on the basis of kinship, clan, tribe, or caste, or all four. People are classified by social strata most clearly in complex state-based, polycentric, or feudal civilizations, the latter of which is founded on socioeconomic links between classes of aristocracy and classes of peasants. Whether social stratification first appeared in hunter-gatherer, tribal, and band societies or whether it began with agriculture and large-scale means of social exchange is a matter of debate in the social sciences. Because social stratification structures emerge from inequalities of status among people, the degree of social inequality determines a person's social stratum. In general, the more a society's social complexity, the more social stratification occurs via social distinction. Stratification may have a variety of consequences. For example, geographical and racial stratification in a community might affect uneven access to mortgage loans [1].

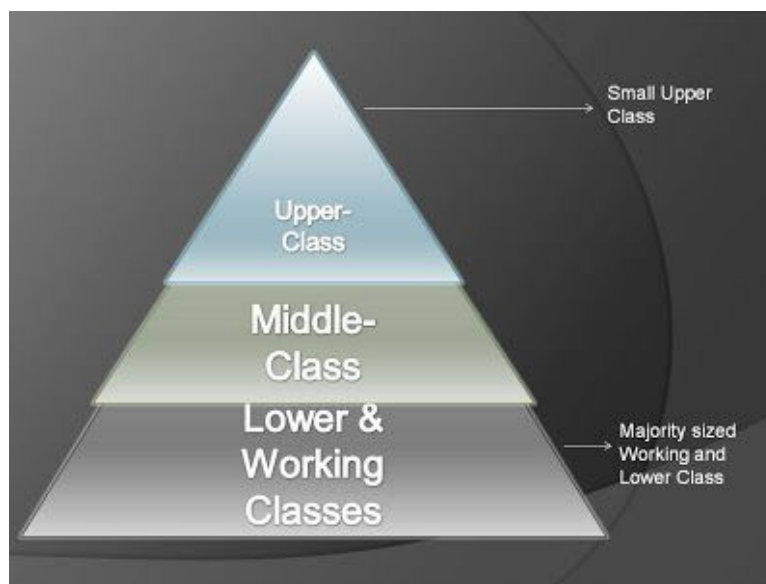
The term "social stratification" refers to the relative social standing of individuals within a certain social group, category, geographical area, or other social unit. It stems from the Latin



stratum (plural 's; parallel, horizontal strata), which refers to a society's classification of its inhabitants into socioeconomic tiers based on variables such as wealth, money, social standing, profession, and power. In contemporary Western countries, stratification is often divided into three primary social class divisions: upper class, middle class, and lower class. Each of these classes may be further broken into smaller classes (for example, "upper middle"). Social can also be defined by familial connections or caste links (Figure.1).

Within certain ideologies, the term of social stratification is often utilized and understood variably. Proponents of action theory in sociology, for example, have proposed that social stratification is frequent in industrialized cultures, where a dominance hierarchy may be essential to preserve social order and offer a stable social structure. Conflict theories, such as Marxism, highlight the scarcity of resources and the lack of social mobility observed in stratified societies (Figure.1). Many sociological theorists have critiqued the fact that the working classes are often unlikely to develop socioeconomically, whilst the affluent tend to have political power, which they utilize to exploit the proletariat (labor class). Talcott Parsons, an American sociologist, claimed that universal principles influence stability and social order [2].

Such ideals are not synonymous with "consensus," but they may serve as a catalyst for societal strife, as has been shown several times throughout history. Parsons never asserted that universal principles "satisfied" a society's functional criteria on their own. Indeed, society's constitution is a considerably more intricate codification of emergent historical elements. Ralf Dahrendorf, for example, notes the trend toward an expanded middle-class in contemporary Western nations as a result of the need for an educated workforce in technology economy. Various social and political viewpoints on globalization, including as dependence theory, contend that these impacts are the result of shifts in workers' position to the third world.



**Figure 1: Diagram showing the overview of the social class (Pinterest).**

Four underlying concepts are proposed to explain social stratification. To begin, social stratification is defined socially as a quality of a society rather than people inside that community. Second, social stratification is passed down via generations. Third, social stratification is universal present in all societies yet changeable varies depending on time and

location. Fourth, social stratification encompasses not just quantitative disparity but also qualitative ideas and attitudes regarding social position.

Although stratification is not confined to complex civilizations, it is present in all complex society. The whole stock of valued commodities is allocated unequally in every complex society, with the most privileged people and families enjoying a disproportionate share of wealth, power, and other valuable social resources. The term "stratification system" refers to the complex social interactions and social institutions that produce the observable inequities. The following are the key components of such systems: (a) social-institutional processes that define certain types of goods as valuable and desirable, (b) allocation rules that distribute goods and resources across various positions in the division of labor (e.g., physician, farmer, 'housewife'), and (c) social mobility processes that link individuals to positions and thus generate unequal control over valued resources.

### **Social Mobility**

However, social connectivity to persons with higher income levels is a powerful predictor of upward income mobility, according to data. Individuals, social groupings, or categories of people migrate between levels or within a stratification system, which is referred to as social mobility. This movement might be either intergenerational or intergenerational. Such mobility is frequently used to categorize various social stratification systems. Open stratification systems allow for movement amongst persons, often by putting a value on their acquired status attributes. Those cultures with the largest levels of intergenerational mobility are seen to have the most open and pliable stratification systems. Those with little to no mobility, even on an intergenerational basis, are thought to have closed stratification systems. In caste systems, for example, all elements of social rank are assigned, such that one's social place at birth stays throughout one's lifetime [3].

According to Marxist theory, the present mode of production is divided into two parts: the base and the superstructure. The basis includes production relations such as employer-employee work conditions, technical division of labor, and property relations. According to Marx, social class is defined by one's connection to the means of production. In every class-based society, there are at least two classes: those who possess the means of production and those who sell their labor to those who hold the means of production. At times, Marx nearly seems to imply that the ruling classes control the working class itself since they only have their own labor power ('wage labor') to give the more powerful in order to exist. These relationships essentially shape a society's beliefs and philosophies, and more classes may emerge as part of the superstructure. False consciousness is propagated via the ideology of the ruling class throughout most of history, the land-owning aristocracy not just through political and non-political institutions, but also through the arts and other forms of culture. In the capitalist system, as the aristocracy falls, the bourgeoisie become the proprietors of the means of production. Marx prophesied that the capitalist mode will finally give way to revolutionary awareness and the formation of more equitable, communist society as a result of internal strife.

Marx also defined two other classes: the tiny bourgeoisie and the lumpen-proletariat. The tiny bourgeoisie is a small business class that never makes enough money to join the bourgeoisie or even threaten their position. The underclass, or lumpen-proletariat, is people with little to no social standing. Prostitutes, street gangs, beggars, the homeless, and other untouchables in a

particular culture are examples of this. Neither of these subclasses has much clout in Marx's two primary classes, but it is useful to know that Marx did acknowledge class divisions.

According to Marvin Harris and Tim Ingold, Lewis Henry Morgan's observations of egalitarian hunter-gatherers inspired Karl Marx and Friedrich Engels. Morgan described a circumstance in which residents of the same town pooled their labor and shared the results fairly equitably. When Marx expanded on these ideas, he still emphasized an economically oriented culture, with property defining the fundamental relationships between people. However, issues of ownership and property are arguably less emphasized in hunter-gatherer societies. This, combined with the hunter-gatherer societies' very different social and economic situations, may account for many of the difficulties encountered when implementing communism. "The notion of communism, removed from the context of domesticity and harnessed to support a project of social engineering for large-scale, industrialized states with populations of millions," writes In gold, "eventually came to mean something quite different from what Morgan had intended: namely, a principle of redistribution that would override all ties of a personal or familial nature, and cancel out their effects."

The idea of structural functionalism, proposed by Kingsley Davis and Wilbert Moore as a counter-argument to Marxist conflict theory, asserts that social disparity plays a critical role in the smooth running of a society. According to the Davis-Moore theory, a job does not provide authority and prestige because it pays well; rather, it pays well because it is functionally essential and available manpower is limited for one reason or another. Most high-income positions are difficult to do and need a high degree of knowledge, and their pay is a motivation in society for individuals to strive for more [4].

Max Weber was impressed by Marx's theories but doubted the feasibility of successful communism, claiming that it would need even more harmful social control and bureaucracy than capitalist society. Furthermore, Weber critiqued the dialectical assumption of a proletarian rebellion as implausible. Instead, he constructs a three-component theory of stratification and the idea of life chances. Weber thought that there are more class divides than Marx claimed, drawing on ideas from both functionalist and Marxist theories to develop his own framework. He stresses the distinction between class, position, and power, seeing them as distinct but connected forms of power, each having a distinctive impact on social activity. Working half a century after Marx, Weber asserts that there are four major social classes: the upper class, white collar workers, petite bourgeoisie, and manual working class. Weber's thesis more closely fits modern Western class systems, albeit economic status does not seem to be solely determined by incomes in the manner Weber envisioned.

Many of Weber's fundamental notions on social stratification are derived from an examination of Germany's social structure. He observes that, contrary to Marx's beliefs, stratification is based on more than only capital ownership. Weber investigates how many members of the aristocracy lacked economic prosperity while wielding significant political authority. Because they were Jewish, many rich families lacked reputation and authority. A person's economic standing in a society based on birth and individual achievement. Unlike Marx, Weber does not see this as the most important component in stratification. Weber observes how corporate executives run enterprises that they do not own; Marx would have classified these individuals as proletariat despite their high wages since they sell their labor rather than owning capital. A person's social standing, social honor, or popularity. Weber observes that political authority is anchored not just

in financial worth, but also in one's individual position. Poets or saints, for example, may have a large impact on society while having minimal material means. Power is defined as a person's capacity to get their way despite opposition from others, notably in their ability to participate in social change. Individuals in government employment, such as a member of the Federal Bureau of Investigation or a member of the United States Congress, may have little property or rank yet wield significant social influence.

C. Drawing on the theories of Vilfredo Pareto and Gaetano Mosca, Wright Mills claims that the imbalance of power in society stems from the utter lack of countervailing forces against corporate leaders of the power elite. Mills adopted and refined Marxist concepts. While recognizing a dominant wealthy and powerful class, Mills believed that the source of that power lay not only in the economic realm but also in the political and military arenas. During the 1950s, Mills stated that hardly anyone knew about the power elite's existence, some individuals (including the elite themselves) denied the existence of such a group, and others vaguely believed that a small formation of a powerful elite existed[5], [6].

According to Mills, the power elite represent a privileged class whose members are able to recognize their high position within society. Members of the power elite tend to marry one another, understand and accept one another, and work together in order to maintain their highly exalted position within society. Education is the most important aspect of the power elite's existence. "Young upper-class members attend prominent preparatory schools, which not only open doors to such elite universities as Harvard, Yale, and Princeton, but also to the universities' highly exclusive clubs, which in turn pave the way to the prominent social clubs located in all major cities and serving as sites for important business contacts." George W. Bush and John Kerry are examples of privileged members who attended renowned institutions and were members of very restricted clubs.

While attending Yale University, both Bush and Kerry were members of the Skull and Bones club. This group contains members of some of the twentieth century's most prominent individuals, all of whom are barred from telling anyone about the secrets of their elite society. The Skull and Bones society has featured presidents, cabinet members, Supreme Court judges, spies, and heads of business throughout the years, and their sons and daughters often join the elite organization, establishing a social and political network like no other. Upper-class people who earn elite educations often have the necessary background and connections to reach the three branches of the power elite: political leadership, the military circle, and the business elite. Mills believed that prior to the conclusion of World War II, corporate executives were increasingly important in the political realm, accompanied by a fall in central decision-making among professional politicians.

As fears about conflict grew in the 1950s and 1960s, senior military officials and problems affecting defense spending and military personnel training became top priorities in the United States. Most notable politicians and business executives have been vocal supporters of military expenditure. Mills says that throughout the 1950s, when the military focus was acknowledged, business executives collaborated with renowned military commanders who controlled policy formation. Corporate executives and high-ranking military commanders backed each other up.

Mills demonstrates that the power elite has a "inner-core" made up of individuals who can move from one position of institutional power to another; for example, a prominent military officer who becomes a political adviser or a powerful politician who becomes a corporate executive.

"These people have more knowledge and a greater breadth of interests than their colleagues. Most, if not all, anthropologists argue that social stratification is not universal, and that it does not apply to all societies. According to John Goody, "assumptions about human behavior that members of market societies believe to be universal, that humans are naturally competitive and acquisitive, and that social stratification is natural, do not apply to many hunter-gatherer peoples."

Anthropologists classify egalitarian societies as "kinship-oriented," owing to their seeming preference for social peace above money or position. These cultures contrast with economically oriented cultures including governments, where status and material riches are valued and stratification, rivalry, and conflict are widespread. Kinship-oriented societies actively strive to avoid the formation of social hierarchies because they think that such stratification would lead to conflict and instability. Reciprocal altruism is one method for doing this [7].

Richard Borshay Lee gives a nice example in his description of the Khoisan, who practice "insulting the meat." Whenever a hunter makes a kill, he is constantly taunted and criticized in a pleasant, humorous manner to keep him from getting too arrogant or narcissistic. Instead of being held by the hunter, the meat is divided equitably among the whole social group. The amount of teasing increases in direct proportion to the magnitude of the kill. Lee discovered this when he bought an entire cow as a present for the group he was living with and was mocked about it for weeks afterwards since procuring that much meat may be seen as showing off.

Another example is the Australian Aboriginals of Groote Eylandt and Bickerton Island, off the coast of Arnhem Land, who have built their whole society both spiritually and economically around a gift economy known as renunciation. According to David H. Turner, under this system, everyone is required to give up all of their resources to anybody else who needs or lacks them at the moment. This has the advantage of substantially removing social issues such as stealing and relative poverty. However, there are clear difficulties when seeking to integrate Aboriginal denunciative economics with the competition/scarcity-oriented economics brought to Australia by European colonists.

The social status factors that underpin social stratification are founded on social perceptions and attitudes toward different qualities of individuals and groups. While many of these factors span time and space, the relative importance of each variable and particular combinations of these variables will vary throughout time. One goal of study is to develop precise mathematical models that explain how these many factors interact to cause stratification in a particular society. While many of the variables that contribute to an understanding of social stratification have long been identified, models of these variables and their role in constituting social stratification remain an active topic of theory and research. Sociologists generally agree that there are no "pure" economic variables since social aspects are intertwined with economic value. However, the elements thought to influence social stratification may be broadly classified as economic and other social factors.

Strictly quantitative economic factors are more valuable for characterizing social stratification than understanding how it is formed or perpetuated. The most common variable used to describe stratification and associated economic inequality in a society is income. However, the distribution of individual or household accumulation of surplus and wealth tells us more about variation in individual well-being than income alone. Wealth variables can also more vividly illustrate salient variations in the well-being of groups in stratified societies.

In causal studies on social stratification, social factors, both quantitative and qualitative, often have the highest explanatory power, either as independent variables or as intervening variables. Gender, race, and ethnicity are three important social variables that have an intervening effect on social status and stratification in most places around the world. Other variables include those that describe other ascribed and achieved characteristics such as occupation and skill levels, age, education level, education level of parents, and geographic area. Some of these characteristics may have both direct and indirect impacts on social stratification and status. Absolute age, for example, may result in a poor income if one is too young or too elderly to undertake productive job. Ageism is often caused by a societal perspective of age and its position in the workplace, which has an intervening influence on employment and income [8].

## DISCUSSION

Social scientists are sometimes interested in measuring the degree of economic stratification between distinct social groups, such as men and women or employees with varying degrees of education. Zhou has developed a stratification indicator for this purpose. Gender is one of the most common and prominent social criteria used by people to differentiate between persons. Gender differences may be observed in economic, familial, and caste-based stratification systems. Social role expectations often arise along sex and gender lines. Social scientists can categorize entire societies based on the rights and privileges granted to men or women, particularly those related to property ownership and inheritance. In patriarchal societies, such rights and privileges are normatively granted to men over women; in matriarchal societies, the opposite is true. Sex- and gender-based labor divisions have historically existed in most societies, and such divisions increased with the advent of industrialization.

Sex-based wage discrimination exists in some societies, with men typically earning more than women for the same type of work. Other differences in employment between men and women contribute to an overall gender-based pay gap in many societies, where women as a group earn less than men due to differences in the types of jobs offered and accepted by women, as well as differences in the number of hours worked by women. These and other gender-related values influence the distribution of income, wealth, and property in a given social order. Racism is defined as prejudice and discrimination based on societal judgments of apparent biological disparities between individuals. It often manifests itself in the form of social activities, practices, or beliefs, as well as political systems, in which various races are thought to be intrinsically superior or inferior to one another, based on assumed common inheritable characteristics, talents, or attributes. Those who share racial features that are socially considered as undesirable are often under-represented in positions of social authority in a particular culture, i.e., they form a minority group in that society.

In such a society, minority individuals are often exposed to discriminatory measures as a consequence of majority policy, such as assimilation, exclusion, oppression, expulsion, and annihilation. Members of a certain race, for example, may be ascribed slave status, a kind of oppression in which the majority refuses to extend fundamental rights to a minority that are afforded to other members of society. Covert racism, which many experts believe is prevalent in modern society, is more socially disguised and difficult to identify. As an intervening element impacting wealth, educational prospects, and housing, covert racism is often fed into stratification systems. In a culture where racism has been institutionalized, both overt and covert racism may manifest as structural inequalities.

Ethnic prejudice and discrimination work in society in much the same way as racial prejudice and discrimination do. In reality, historians have only lately learned to distinguish between race and ethnicity; formerly, the two were thought to be similar or closely related. Most scholars now recognize that race is socially defined on the basis of biologically determined characteristics that can be observed within a society, whereas ethnicity is defined on the basis of culturally learned behavior [9]. Language and dialect, symbolic systems, religion, mythology, and gastronomy may all be sources of ethnic identity. Ethnic groups, like races, may be socially characterized as minority groups whose members are under-represented in positions of social authority. As a result, ethnic groups might be vulnerable to the same sorts of majority policies. The level of ethnographic entrenchment within each of a society's various ethnic populations, the amount of conflict over scarce resources, and the relative social power held within each ethnic category may all influence whether ethnicity feeds into a stratification system as a direct, causal factor or as an intervening variable.

Globalizing forces cause rapid international integration as a result of the exchange of world views, products, ideas, and other aspects of culture. Advances in transportation and telecommunications infrastructure, such as the rise of the telegraph and its modern equivalent, the Internet, are major factors in globalization, resulting in further interdependence of economic and cultural activities. Looking at the international economy, one may identify class positions in the uneven allocation of capital and other resources across states, similar to a stratified class structure inside a country. Nations are seen as participating in the global economy rather than having distinct national economies. According to World-systems and Dependency theories, the global economy exhibits a worldwide division of labor with three main classes: core nations, semi-peripheral countries, and periphery countries. Core countries mainly own and manage the world's principal means of production, conduct higher-level manufacturing jobs, and supply international financial services. Peripheral countries hold relatively little of the world's production means (even when industries are situated in peripheral countries) and supply low to unskilled labor. Semi-peripheral countries are located halfway between the core and the periphery. They are often nations on the path to industrialization and more diverse economies.

Core countries get the most excess production, while peripheral countries receive the least. Furthermore, core countries are typically able to purchase raw materials and other goods at low prices from noncore countries while demanding higher prices for their exports to noncore countries. A global workforce employed through a system of global labor arbitrage ensures that companies in core countries can use the cheapest semi- and non-skilled labor for production. We now have the ability to collect and evaluate data from economies all around the world. Although many societies worldwide have made great strides toward more equality between differing geographic regions, in terms of the standard of living and life chances afforded to their peoples, we still find large gaps between the wealthiest and the poorest within a nation and between the wealthiest and poorest nations of the world. A January 2014 Oxfam report indicates that the 85 wealthiest individuals in the world have a combined wealth equal to that of the bottom 50% of the world's population, or about 3.5 billion people [10], [11].

By contrast, for 2012, the World Bank reports that 21 percent of people worldwide, around 1.5 billion, live in extreme poverty, at or below \$1.25 a day. Zygmunt Bauman has provocatively observed that the rise of the rich is linked to their capacity to lead highly mobile lives: "Mobility climbs to the rank of the uppermost among coveted values – and the freedom to move,

perpetually a scarce and unequally distributed commodity, fast becomes the main stratifying factor of our late modern or postmodern time."

## CONCLUSION

Social class is a sign of one's social standing concerning one's socioeconomic situation. Socioeconomic status is often described by a mix of financial income, education level, and employment. Sociologists dispute the number of social classes in the United States, although most believe that there are four: upper, middle, working, and lower. There are also differences between the high and middle classes. When money continues to concentrate, pockets of society with much less wealth may form, eventually resulting in a stark imbalance between the wealthy and poor. Classes are formed when people of a community are economically separate from one another.

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## CHAPTER 11

### SOCIOLOGY OF KNOWLEDGE AND THEIR IMPACT

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#### ABSTRACT:

The sociology of knowledge investigates the social and group origins of ideas, contending that the whole knowledge, ideas, ideologies, and mentalities emerge within the context of a society's groups and institutions. Sociological knowledge is required for societal understanding and planning. Sociology has made social planning simpler. Sociology is often seen as a mechanism for social transformation and reformation. It is very significant in the restoration of society.

#### KEYWORDS:

Emile Durkheim, Formal Structure, Social World, Structures Consciousness, Sociology Knowledge.

#### INTRODUCTION

The study of the link between human mind and the social environment in which it emerges, as well as the impact that dominant ideas have on societies, is known as sociology of knowledge. It is not a subfield of sociology. Instead, it addresses broad basic concerns concerning the extent and bounds of social impacts on people's lives, as well as the social-cultural foundation of our knowledge of the world. There is a subclass and a supplement to sociology of knowledge. Sociology of scientific knowledge is a subdivision of it. The sociology of ignorance is its counterpart. The sociology of knowledge was principally pioneered around the turn of the twentieth century by sociologist Émile Durkheim. His study is concerned with how the cultural context in which conceptual thinking, language, and logic emerge might impact them. Durkheim and Marcel Mauss's 1903 work *Primitive Classification* cited "primitive" group mythology to argue that classification systems are collectively based and that divisions within these systems emerge from social categories. Durkheim expanded on his idea of knowing in *The Elementary Forms of Religious Life*, published in 1912. In this book, he investigated the social origins of languages, ideas, and categories (such as space and time) utilized in logical cognition. The phrase "sociology of knowledge" was not invented by Durkheim or Mauss. Their study, however, was an outstanding addition to the topic.

The term 'sociology of knowledge' became popular in the 1920s, when several German-speaking sociologists, most notably Max Scheler and Karl Mannheim, wrote extensively on sociological aspects of knowledge. This was followed in 1937 by a much-cited survey of the subject by Robert K. Merton, an American sociologist, 'The sociology of knowledge.' However, in the 1960s, it was redesigned and applied closely to ordinary life, most notably by Peter L. Berger and Thomas Luckmann in *The Social Construction of Reality*. It remains fundamental to strategies for gaining a qualitative knowledge of human civilization (compare socially created reality). Michel Foucault's 'genealogical' and 'archaeological' research have had a significant current impact. When the Enlightenment thinkers turned their attention to the scientific analysis

of society, they produced a sociology of ideas and values, according to Peter Hamilton. He claims that specific values inherent in critical rationalism, such as anthropocentrism (the assumption that humans are the most crucial element in understanding reality), were central in these thinkers' understanding of society. Hamilton contends that these intellectuals were devoted to the development and the individual's freedom to decide his own ideas and values, which contradicted conventional moral concerns in religion. Cross-cultural comparison became a tool for analyzing society rather than the concept of revealed truth inherent in sociology, resulting in a degree of cultural relativism.

He contends that certain philosophers attempted to transform society with their ideas. These beliefs play out in the French Revolution's Reign of Terror. Hamilton says that the Enlightenment may be regarded as a critical reaction to the Jacobins' use of Christian theology to distort people's sense of reality in order to sustain a feudal system. The sociology of knowledge necessitates a certain point of view, which Giambattista Vico originally articulated in his *New Science* in the early 18th century, long before the first sociologists investigated the link between knowledge and society. The book, which serves as a rationale for a new historical and sociological approach, contends that the natural and social worlds are understood in distinct ways [1], [2].

The former may be known externally or empirically, but the latter can be known both internally and outside. In other words, human history is a construct that establishes a key epistemological boundary between the natural and social worlds, which is an important idea in the social sciences. Vico, who focuses mostly on historical technique, contends that studying a society's history requires moving beyond a record of occurrences. He investigated the "civil world" of society's cultural aspects. The human intellect created this "civil world" of acts, thoughts, ideas, myths, customs, religious beliefs, and institutions. As it is in abstraction, these socially produced aspects may be better comprehended than the actual world. Vico emphasizes the fact that human nature and its products are not static phenomena. As a result, it demands a historical viewpoint that emphasizes the changes and developments that are inherent in persons and civilizations. In this new historical viewpoint, he also highlights the dialectical interaction between society and culture.

Vico's views, including a theory of cyclical history, are essential for the underlying assumption regarding our comprehension and knowledge of social structure while being penetrated by his propensity for etymology. They are influenced by the ideas and concepts we apply, as well as the language we use. Vico was little known throughout his lifetime. He was the first to provide the groundwork for a sociology of knowledge, even though other authors did not always adopt his ideas. There is evidence that both Montesquieu and Karl Marx read Vico. The parallels in their works, however, are superficial, limiting mostly to the overarching notion of their endeavors. They were distinguished by their cultural relativism and historicism.

Émile Durkheim (1858-1917) is credited with being the first professor to successfully establish the field of sociology, institutionalizing a department of sociology at the University de Bordeaux in the 1890s. While his works cover a wide range of topics, including suicide, the family, social structures, and social institutions, the sociology of knowledge is a major focus of his work. Earlier in his career, Durkheim published short articles on the subject, but he worked primarily within a Kantian framework to understand how logical thought concepts and categories could emerge from social life. He contended, for example, that the categories of space and time were

not predetermined. Instead, the category of space is determined by a society's social grouping and geographical use of space, as well as a group's social rhythm, which determines our understanding of time. Durkheim's notion of representations collectives, collective representations, which is detailed in *The Elementary Forms of Religious Life*, is another important component of his theory of knowledge. Collective representations are the symbols and pictures that come to reflect a collectivity's thoughts, beliefs, and values and are not reducible to individual components. Words, phrases, thoughts, or any number of tangible artifacts that may function as a symbol, such as a cross, a rock, a temple, a feather, and so on, can be included. According to Durkheim, communal representations are generated via intensive social contact and are results of collective effort. As a result, these representations have the peculiar, and somewhat contradictory, aspect of existing externally to the individual because they are created and controlled not by the individual but by society as a whole, and yet simultaneously within each individual of the society by virtue of that individual's participation within society. And, since language is a social effort, it has a history of accumulated knowledge and experience that no person could create on their own.

'Representations collectives', as Durkheim puts it, and language in particular: "Add to what we can learn from our own personal experience all that wisdom and science that the group has accumulated over the course of centuries; thinking by concepts is not merely seeing reality on its most general side, but it is projecting a light upon the sensation that illuminates, penetrates, and transforms it." As a result, language, as a social product, physically forms and affects our view of reality, as subsequent French philosophers such as Michel Foucault established. Karl Marx (1818-1883) and Friedrich Engels (1820-1895), German political philosophers, argued in *Die deutsche Ideologies* and elsewhere that people's ideologies, including their social and political beliefs and opinions, are rooted in their class interests, and more broadly in the social and economic circumstances in which they live:

"It is men who, as their material inter-course develops, change their real existence, their thinking, and the products of their thinking; being is determined by consciousness, not consciousness by being." Under the influence of this doctrine and Phenomenology, the Hungarian-born German sociologist Karl Mannheim gave impetus to the growth of the sociology of knowledge with his *Ideologie und Utopie* (1929, translated and expanded in 1936 as *Ideology and Utopia*), despite the fact that the term had been introduced five years earlier by the movement's co-founder, the German philosopher, phenomenologist, and social theorist Max Scheler.

Mannheim was concerned that this interpretation could be interpreted as claiming that all knowledge and beliefs are the products of socio-political forces, because this type of relativism is self-defeating if it is true, it too is merely a product of socio-political forces, with no claim to truth and no persuasive force. Mannheim saw relativism as a strange synthesis of modern and ancient beliefs in that it contained within itself a belief in an absolute truth that was true for all times and places the ancient view most often associated with Plato and condemned other truth claims for failing to achieve this level of objectivity an idea gleaned from Marx. Mannheim used the concept of relations to try to solve this difficulty. This is the belief that some things are true only at specific times and locations a pragmatist viewpoint, but that this does not make them less true. Mannheim believed that a stratum of free-floating intellectuals who he said were only weakly connected to society's class structure might most fully actualize this kind of truth by establishing a "dynamic synthesis" of other groups' conceptions.

Mannheim sociology is distinguished by a focus on the modes of transmission of culture and knowledge. It follows the constellations of perceptions and possibilities that are relevant to the transmission and replication of values between generations. The study of the formal structures of concrete social life as made accessible in and through the analytical description of acts of deliberate awareness is known as phenomenological sociology. The "object" of such an analysis is the meaningful lived world of daily life: the "Lebenswelt". Like any other phenomenological research, the aim is to characterize the formal structures of this object of investigation in subjective terms, as an object-constituted-in-and-for-consciousness. The use of phenomenological methodologies distinguishes such a description from "naive" subjective accounts of the man on the street or orthodox, positivist social scientists.

Alfred Schütz was a key proponent of phenomenological sociology. Schütz attempted to establish a critical philosophical basis for Max Weber's interpretative sociology by using phenomenological methodologies inherited from Edmund Husserl's transcendental phenomenological studies. Husserl's study aimed to define the formal structures of intentional awareness. Schütz's study sought to construct the formal frameworks of the Life-world. Husserl's work was carried out in the form of a transcendental phenomenology of consciousness [3]. Schütz's work was carried out in the form of a commonplace phenomenology of the Life-world. The difference between their research initiatives is in the degree of analysis, the objects chosen as subjects of study, and the kind of phenomenological reduction used for analysis. Finally, the two initiatives should be seen as complimentary, with the latter's frameworks reliant on the former's. That is, genuine phenomenological descriptions of the Life-world's formal structures should be completely compatible with descriptions of the formal structures of intentional awareness. The former obtains its validity and truth value from the latter.

The link between phenomenology and sociology of knowledge stems from two key historical sources for Mannheim's analysis: Mannheim was dependent on insights derived from Husserl's phenomenological investigations, particularly the theory of meaning as found in Husserl's *Logical Investigations* in the formulation of his central methodological work: "On The Interpretation of *Weltanschauung*". It is also worth noting that Husserl's analysis of the formal structures of consciousness and Schütz's analysis of the formal structures of the Life-world are both intended to lay the groundwork in consciousness for understanding and interpreting a social world that is subject to cultural and historical change. Although the social world's facticity may be culturally and historically relative, the formal structures of consciousness and the processes by which we come to know and grasp this facticity are not. That is, knowing any real social world is inextricably linked to comprehending the consciousness structures and processes that founded and form any imaginable social universe. Alternatively, if the facticity of the social world and the structures of consciousness are culturally and historically relative, we are at a dead end in terms of any meaningful scientific understanding of the social world that is not subjective (as opposed to being objective and grounded in nature, or inter subjective and grounded in the structures of consciousness), and relative to the cultural and idealization formations of the social world.

Michel Foucault's work is a particularly significant current addition to the sociology of knowledge. *Madness and Civilization* proposed that conceptions of madness and what was considered "reason" or "knowledge" were subject to major cultural bias, mirroring similar criticisms by Thomas Szasz, the leading critic of psychiatry at the time and now an eminent psychiatrist. According to Foucault and Szasz, societal processes had a crucial influence in

defining "madness" as a "illness" and prescribing "cures." In *The Birth of the Clinic: An Archeology of Medical Perception*, Foucault extended his critique to institutional clinical medicine, arguing for "The Gaze" as the central conceptual metaphor, with implications for medical education, prison design, and the cerebral state as we know it today. This book expanded concepts of criminal justice and its confluence with medicine more fully than Szasz and others, who limited their criticism to present psychiatric treatment. To explain the subjective 'ordering' of the human sciences, *The Order of Things* and *The Archeology of Knowledge* presented abstract conceptions of mathesis and taxonomia. These, he believed, had changed 17th and 18th-century studies of "general grammar" into modern "linguistics," "natural history" into modern "biology," and "analysis of wealth" into modern "economics," but not without meaning loss, according to Foucault. Foucault thought that the nineteenth century altered the nature of knowledge [4]. According to Foucault, "Man did not exist" until the 18th century. Humanity and humanism, according to Foucault, are modernity's creations. As a result, an unintentional cognitive bias has been injected into science by over-trusting the particular doctor's or scientist's capacity to view and describe things objectively. This argument is rooted in Foucault's rediscovery of Kant, yet his thinking is heavily inspired by Nietzsche - the philosopher who declared the "death of God" in the nineteenth century, and the anti-humanists who proposed the "death of Man" in the twentieth.

Foucault focuses on the relationship between knowledge and power in *Discipline and Punish: the Birth of the Prison*. According to him, knowledge is a form of power that can be used against individuals as a form of power. As a result, knowledge is socially constructed. He argues that knowledge forms discourses, which, in turn, form the dominant ideological ways of thinking that govern our lives. For him, social control is maintained in 'the disciplinary society' through sexuality codes and the ideas/knowledge perpetuated through social institutions. Schools, for example, reinforce dominant ideological forms of thinking on the populace and force us to become obedient and docile beings. As a result, the dominant ideology that serves the interests of the ruling class while appearing 'neutral' must be questioned and must not go unchallenged. Knowledge ecology is a concept derived from knowledge management that aims to "bridge the gap between static data repositories of knowledge management and the dynamic, adaptive behavior of natural systems", depending on the concepts of interaction and emergence in particular. Different academics and practitioners, such as Thomas H. Davenport, Bonnie Nardi, and Swidler, have expounded on knowledge ecology and its associated idea information ecology.

The New Sociology of Knowledge (a postmodern approach to knowledge as culture based on Marxist, French structuralist, and American pragmatist traditions) introduces concepts that govern how knowledge is socialized in the modern era through new types of social organizations and structures. Legitimacy code theory (LCT) emerged as a framework for the study of knowledge and education and is now being used to analyze a growing range of social and cultural practices across increasingly diverse institutional and national contexts, both within and beyond education. It also incorporates insights from sociology (including Durkheim, Marx, Weber, and Foucault), systemic functional linguistics, philosophy (including Karl Popper and critical realism), early cultural studies, anthropology (particularly Mary Douglas and Ernest Gellner), and other approaches.

Southern theory is a sociology of knowledge approach that examines the global production of sociological knowledge and the dominance of the global north. It was first developed by Australian sociologist Raewyn Connell in her book *Southern Theory*, with colleges at the

University of Sydney and elsewhere. Southern theory is a kind of decolonizing approach within sociology of knowledge that tries to foreground views from the global south in order to counterbalance prejudice toward theorists and social scientists from the global north.

## DISCUSSION

Sociology of knowledge is a subject of sociology in which researchers and theorists concentrate on knowledge and knowing as socially grounded processes and how knowledge is therefore considered to be a social production. Given this understanding, knowledge and knowing are contextual, shaped by human interaction, and fundamentally shaped by one's social location in society, in terms of race, class, gender, sexuality, nationality, culture, religion, and so on what sociologists call "positionality," and the ideologies that frame one's life. Knowledge and knowing are socially situated activities that are enabled and molded by the social order of a community or society. Education, family, religion, media, and scientific and medical organizations all play important roles in knowledge generation. Institutionally created information is more highly regarded in society than popular knowledge, implying that hierarchies of knowledge exist in which certain people's knowledge and methods of knowing are deemed more accurate and true than others'. These contrasts are often related to discourse, or the methods of speaking and writing used to represent one's knowledge. Since a result, knowledge and power are seen to be inextricably linked, since there is power in the knowledge generation process, power in the knowledge hierarchy, and particularly power in producing knowledge about people and their communities. All knowledge is political in this setting, and the processes of knowledge generation and knowing have far-reaching consequences in a number of ways[5], [6].

Interest in the social function and implications of knowledge and knowing can be found in the early theoretical work of Karl Marx, Max Weber, and Émile Durkheim, as well as in the work of many other philosophers and scholars from around the world, but the subfield began to coalesce after Karl Mannheim, a Hungarian sociologist, published *Ideology and Utopia* in 1936. Mannheim dismantled the concept of objective academic knowledge and pushed the notion that one's intellectual point of view is inextricably linked to one's social status. He contended that truth can only exist relationally because cognition happens in a social environment and is ingrained in the thinking subject's values and social status. "The task of value-free ideology study is to understand the narrowness of each individual point of view and the interplay between these distinctive attitudes in the total social process," he stated. By putting these insights explicitly, Mannheim sparked a century of thinking and study in this direction, thus establishing the sociology of knowing[7], [8].

Antonio Gramsci, a journalist and political activist, made significant contributions to the discipline while writing concurrently. Gramsci maintained that assertions of objectivity are politically laden statements about intellectuals and their role in replicating the power and dominance of the ruling class, and that intellectuals, although being regarded independent thinkers, generated knowledge reflecting of their class positions. Given that the majority originated from or aspired to the ruling class, Gramsci saw intellectuals as critical to the continuation of rule via ideas and common sense, writing, "The intellectuals are the dominant group's 'deputies' exercising the subaltern functions of social hegemony and political government[9], [10].

In the late twentieth century, French social thinker Michel Foucault made substantial contributions to the sociology of knowledge. Much of his literature centered on the function of

institutions, such as medicine and jail, in developing information about individuals, particularly those deemed "deviant." Foucault postulated the process by which institutions generate discourses that are used to build subject and object categories that put individuals in a social hierarchy. These categories and the hierarchies they form develop from and replicate social power relations. He said that creating categories to represent others is a sort of dominance. According to Foucault, no knowledge is neutral; it is all linked to power and hence political.

Orientalism was published in 1978 by Edward Said, a Palestinian American critical thinker and postcolonial researcher. The links between the academic institution and the power dynamics of colonialism, identity, and racism are explored in this work. Said examined historical documents, correspondence, and news articles to demonstrate how members of Western empires successfully constituted "the Orient" as a category of knowledge. "Orientalism," or the practice of studying "the Orient," he defined as "the corporate institution for dealing with the Orient dealing with it by making statements about it, authorizing views of it, describing it, teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient." Said that Orientalism and the notion of "the Orient" were critical in the formation of a Western subject and identity, set against the Oriental other, who was presented as superior in intellect, manner of life, and social structure, and so entitled to rule and resources. This study emphasizes the power structures that form and are replicated through knowledge, and it is still extensively taught and useful in comprehending global East-West and North-South dynamics today.

## CONCLUSION

Each type depicts a distinct socioeconomic class experience. Proletarian kinds of thinking are closer to the truth in both approaches. Karl Mannheim's articulation of the sociology of knowledge as a distinct field of study is the most clear. Durkheim's knowledge theory. Durkheim's social theory of knowledge is based on the underlying sociality of human beings; everything human is social. He contended that human civilization sprang from the group interactions present in the most primordial tribes. The capacity to understand and reason about social events in connection to social norms, which is necessary for the development of social skills and social conduct, is referred to as social knowledge. Knowledge and knowing are socially situated activities that are enabled and molded by the social order of a community or society. Social institutions such as schools, families, religion, media, and scientific and medical organizations all play critical roles in knowledge formation.

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## CHAPTER 12

### SOCIOLOGY OF SCIENTIFIC KNOWLEDGE AND FAMILY

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#### ABSTRACT:

The sociology of scientific knowledge studies how scientific information is created, verified, and transmitted in social settings. It focuses on understanding the social processes that form scientific practices, such as the impact of social interactions, institutions, cultural variables, and power dynamics on the development of scientific knowledge. The sociology of family investigates the social institution of family and investigates the variety of family forms, functions, and dynamics across countries and historical eras. It investigates how social, cultural, economic, and political pressures affect families, and how these forces change people and society.

#### KEYWORDS:

Marriage Markets, Sociology Scientific, Scientific Knowledge, Sex Couples, United States.

#### INTRODUCTION

The sociology of scientific knowledge (SSK) is the study of science as a social activity, with a particular focus on "the social conditions and effects of science, as well as the social structures and processes of scientific activity." The sociology of scientific ignorance (SSI) is a branch of sociology that complements the sociology of scientific knowledge. In contrast, sociology of knowledge explores the influence of human knowledge and dominant ideas on societies, as well as the relationships between knowledge and the social environment in which it emerges. Sociologists of scientific knowledge investigate the evolution of a scientific topic in order to uncover sites of contingency or interpretive flexibility where uncertainties exist. These discrepancies might be attributed to a number of political, historical, cultural, or economic issues. Crucially, the area does not seek to promote relativism or to criticize the scientific enterprise; rather, the researcher seeks to explain why one interpretation prevails over another owing to external social and historical factors.

The field originally evolved in the late 1960s and early 1970s, and it was nearly entirely British at the time. Other early development hubs for the area were in France, Germany, and the United States (most notably at Cornell University). Barry Barnes, David Bloor, Sal Restivo, Randall Collins, Gaston Bachelard, Harry Collins, Karin Knorr Cetina, Paul Feyerabend, Steve Fuller, Martin Kusch, Bruno Latour, Mike Mulkay, Derek J. de Solla Price, Lucy Suchman, and Anselm Strauss are among the major theorists [1].

In its Anglophone form, the sociology of scientific knowledge originated in the 1970s in self-conscious contrast to the sociology of science connected with the American Robert K. Merton, widely regarded as one of the foundational writers in the sociology of science. Merton's was a kind of "sociology of scientists," in which the cognitive content of science was left out of sociological account; SSK, on the other hand, aimed at providing sociological explanations of

scientific ideas themselves, drawing on aspects of Thomas S. Kuhn's work as well as established traditions in cultural anthropology (Durkheim, Mauss) and late Wittgenstein. One of SSK's early supporters, David Bloor, compared the so-called 'weak programme' or 'program' either spelling is acceptable, which just provides social reasons for incorrect beliefs, with the 'strong programme,' which regards sociological issues as impacting all beliefs.

The ineffective program is more of a description of a strategy than an organized movement. The phrase refers to historians, sociologists, and philosophers of science who simply attribute incorrect opinions to social reasons. It is adhered to by Imre Lakatos and in certain moods Thomas S. Kuhn. The strong program is especially associated with the work of two groups: the 'Edinburgh School' (David Bloor, Barry Barnes, and their colleagues at the Science Studies Unit at the University of Edinburgh) in the 1970s and '80s, and the 'Bath School' (Harry Collins and others at the University of Bath) during the same period. The Strong Programme and the Empirical Programme of Relativism (EPOR) were proposed by "Edinburgh sociologists" and "Bath sociologists," respectively. Discourse analysis as applied to science associated with Michael Mulkey at the University of York was also associated with SSK in the 1980s, as was a concern with issues of reflexivity arising from paradoxes relating to SSK's relativist stance towards science and the status of its own knowledge-claims Steve Woolgar, Malcolm Ashmore.

Through its two main organizations, 4S and EASST, the sociology of scientific knowledge (SSK) has extensive worldwide networks, with newly created groups in Japan, South Korea, Taiwan, and Latin America. It has made significant contributions to critical analysis of biosciences and informatics in recent years. The sociology of knowledge includes studies of mathematical practice and quasi-empiricism in mathematics since they concentrate on the community of persons who practice mathematics. The subject of why sciences such as physics and mathematics should agree so well has been explored since Eugene Wigner addressed it in 1960 and Hilary Putnam made it more rigorous in 1975. The essential elements of mathematical cognition, space, form-structure, and number-proportion, are likewise fundamental aspects of physics, according to proposed answers. It is also worth noting that physics is more than just a model of reality, and its objective foundation is based on observable evidence. Another approach is to argue that there is no profound issue, and that the separation of human scientific thought via concepts like 'mathematics' and 'physics' is just helpful for categorizing and distinguishing [2].

Sal Restivo and David Bloor have made significant contributions to the sociology of mathematical knowledge. Restivo relies on the work of authors such as Oswald Spengler (*The Decline of the West*, 1918), Raymond Louis Wilder, and Leslie Alvin White, as well as modern knowledge sociologists and science studies experts. David Bloor is inspired by Ludwig Wittgenstein and other modern intellectuals. Both contend that mathematical knowledge is socially produced and contains irreducible contingent and historical aspects. Paul Ernest has recently suggested a social constructivist explanation of mathematical knowledge that draws on the work of both of these sociologists. Theorists of the actor-network theory (ANT) school of science and technology studies have criticized SSK. SSK is chastised by these thinkers for its social reductionism and human-centered cosmos. They argue that SSK depends too largely on human actors and societal norms and traditions to settle scientific disputes. The argument is covered in the article *Epistemological Chicken*.

Sociology of the family is a department of sociology in which researchers and academics analyze family structure from diverse sociological viewpoints as a social institution and unit of

socialization. It is an example of patterned social connections and group dynamics. The national census survey is a well-known source for obtaining both historical and present data on families. Every ten years, the United States conducts a national census in every home. In between, there are smaller polls called the American Community Survey. Both are owned by the bigger United States. Each state's Census Bureau and its connected entities. The Census Bureau gathers information on American families for the country, states, and communities. Their data shows the number of children, young adults, and couples residing in the United States, as well as changes in household and family composition. Their Families and Living Arrangements wave is divided into the following clusters: childcare, children, child support, families and households, fertility, grandparents and grandchildren, marriage and divorce, and same-sex couples.

The formation of race in Western civilization and, to a lesser extent, internationally has resulted in a particular perspective on interracial romance. Although interracial partnerships and marriages have grown significantly more common and socially acceptable in the United States and Western Europe since the Civil Rights period, large segments of the community still oppose these unions. More historically, Stephanie Coontz's *American Families* explores the problems these couples faced prior to *Loving v. Virginia*, when interracial marriage laws were found illegal. These prohibitions served to enforce the one-drop rule while also reinforcing identity and privilege. Internationally, the extreme right continues to promote concepts of racial purity by opposing the acceptance of interracial marriages and families.

Religious discourses have historically played an essential role in forming family members and establishing certain types of behavior in families, and religion has been especially influential in discourses on female sexuality. The 'witchcraft frenzy' in Medieval Europe was an example of religion's involvement in this regard. According to Turner, this was a mechanism to control women's conduct, and the assault on women as witches was really "a critique of their sexuality." "Women were closely associated with witchcraft because it was argued that they were especially vulnerable to the devil's sexual advances. Women were seen to be irrational, emotional, and lacking in self-control; they were especially vulnerable to satanic temptation."

Turner contends that efforts to manage female sexuality via religious discourse must be understood in the context of concerns about managing private property and insuring its continuance in Western Europe. Thus, for the land-owning nobility, the purpose of marriage was to produce a male heir to the household's holdings. Because infant mortality was prevalent, women had to stay pregnant almost continually throughout their marriage to ensure a surviving male heir. Furthermore, if succession conflicts were to be avoided, this successor had to be genuine. This legitimacy could only be assured by household chiefs marrying virgins and maintaining their wives' virginity for the term of the marriage.

Similarly, daughters had to be sexually pure in order to marry into other property-holding households. Such relationships were motivated primarily by the desire to have children and lacked the eroticism and sexual compatibility seen in modern couples. These interests were mirrored in the nature of marriages in pre-modern Europe. They were private, planned contracts that could be readily terminated if the woman's infertility or adultery jeopardized child production. Different definitions of marriage arose as a result of the Church's involvement in marital arrangements. Marriage for life was expected, but with a concern for regulating sexuality, especially the sexuality of women.

Marriage in the Judeo-Christian belief system is structured after the Genesis tale of Adam and Eve, with its framework of a lifelong commitment between man and woman. The nuclear family is formed when a married couple has children. Some sociologists now question whether this utopian arrangement really reflects the reality structure of families in American culture. Sociologist Stephanie Coontz initially proposed in her 1995 paper *The American Family and the Nostalgia Trap* that the American family has always been defined first and foremost by its economic requirements. In colonial periods, for example, households often depended on slaves or indentured servants to maintain themselves economically. According to Coontz, the present "breadwinner-homemaker model" has no historical foundation. Only in the 1950s did the illusion of the happy, nuclear family emerge as the proper family structure. "The modern family is becoming increasingly complex and has changed profoundly, with greater acceptance for unmarried cohabitation, divorce, single-parent families, same-sex partnerships, and complex extended family relations, as well as grandparents."

However, Coontz argues in *Marriage, A History* that during the twentieth century, marriages in the United States became increasingly unstable as individuals began to seek unions for the ideals of love and affection rather than social or economic expediency. This transition has blurred the division of labor within the breadwinner-homemaker model, such that household maintenance and childcare, known as the "second shift," are now topics for debate between marital partners. In *The Second Shift*, sociologist Arlie Russell Hochschild argues that, despite changes in ideas of the purpose of marriage and the economic basis for marriage, women continue to conduct the majority of care work, to the detriment of the American family. Hochschild shows how an uneven distribution of the second shift harms family welfare by lowering marital equality and spouse satisfaction [3].

Today, we witness a modified form of the housewife and breadwinner marriage in which the woman takes up the breadwinner position while still being expected to care for the household. This is considered a neo-traditionalist viewpoint, in which one believes that a woman is expected to work if she desires, but only if it does not interfere with her primary domestic job at home. As a result, this forces women into disadvantaged career opportunities that are structured around the primary obligation to be a homemaker and reasserts gender labor market inequality. There are several theoretical theories that explain how individuals choose whom to marry. An intersectional strategy that combines education level and gender is an essential gender-focused approach. Men and women compete in a "marriage market" impacted by several conflicting influences. Education level is one of the most important elements. According to studies, men and women prefer to marry partners with a comparable degree of education to their own. According to the study by Bruze, Svarer, and Weiss, low education is defined as a high school education or less, medium education is defined as vocational education, and high education is defined as a college education.

Marriages are formed and terminated based on the expectations of two people. As a result, people "are selected into and out of the marriage market based on their education." The most noticeable marital trend is that males with poor education are gradually selected out of the marriage market, preferring to stay single. The main factor behind this process is that marriages in which both partners or solely the husband have poor education end in divorce at a much greater rate than marriages in which neither partner nor the husband has low education. Young women with a medium level of education have the greatest rates of marriage. Highly educated males are more likely to marry highly educated women. Furthermore, men and women with a

high degree of education postpone marriage beyond the age at which other people normally married. This pattern grows stronger with age: when males are 46 years old, the percentage of men with high educations who are married to women with equally high educations reaches 64%. Marriage markets are another significant intersectional issue to address in regard to gender and marriage. Marriage markets refer to how economics influences who marries, whose relationships remain, and what this implies for future generations of workers and parents. There are various advantages to analyzing marriage markets as they apply to marriage. First, marriage market conditions are forces that influence marriage from outside the subjects' affect, which means they impact the general trends of marriage decisions. In other words, individual circumstances cause people to make marriage decisions that are specific to their personal situation; marriage markets impact all peoples' marriage decisions from a macro level, which means stable incomes and jobs make for sound marriages. Furthermore, job stability helps both businesses and families by increasing productivity and cohesiveness [4].

Second, marriage market circumstances may incorporate a wide range of economic influences. Empirical evidence suggests that financial stability is a key prerequisite for marriage. In poor marriage markets (when unemployment is high), couples who want to marry may put off their plans owing to unemployment or financial difficulties. Furthermore, even married couples may have concerns about their or their partners' future financial condition, which may lead to marital instability. In contrast, strong labor markets when unemployment is low may improve either partner's employment or financial situation, which may facilitate marriage and increase economic stability. As a result, when marriage markets are strong and unemployment is low, marriage may be perceived as more appealing to individuals than when marriage markets are weak and unemployment is high.

Research shows that class advantaged men and women use their class privilege and the flexibility it provides them in ways that support traditional gender roles. Men and women who do not have access to such freedom and control over their time, on the other hand, are under pressure to reduce traditional gender norms surrounding marriage, family, and work. Gertsel and Clawson performed a research in which they gathered data from four categories of paid care professionals, stratified by class and gender. The two most privileged groups were nurses and physicians. The nurses were virtually entirely female, whereas the physicians were almost entirely male. This group has many options for work hours and the possibility to use family-friendly workplace practices.

Female nursing assistants (CNAs) and male emergency medical technicians (EMTs) were the two most economically disadvantaged categories. The lower-income group had fewer options for work hours and experienced higher limits in terms of flexibility and control over their time. Women, in particular, require flexible work hours to meet the inflexible demands of marriage and family life, as traditional gender expectations dictate that the woman be the primary caregiver. The findings of this study show that class, in conjunction with gender, influences men and women's ability to obtain and use flexibility with their time. Furthermore, gender influences the kind of flexibility required. Both men and women may find the flexibility they seek in advantageous careers. They choose to utilize the control that this gives them in various ways. Women reduce their paid job hours and take time off to undertake domestic duties and child care. To put it another way, they make job compromises. Men, on the other hand, are less inclined to take advantage of family-friendly regulations in order to make job compromises; they

spend less time at home and more time working. In essence, both men and women in advantaged jobs utilize the freedom afforded by their standing to "enact nontraditional gender expectations.

Furthermore, employers perceive dads as more devoted, productive, and responsible than men without children. Working-class men stress bread-winning masculinity, while middle-class men emphasize the conventional gender-based division of labor. On average, men work forty-three hours per week for income and eighteen hours per week on the home and children. Finally, dads undertake around two-thirds of the paid labor and one-third of the unpaid effort. Class-disadvantaged men and women lack the same temporal freedom that enables them to choose how to spend their time. They are subjected to harsher restrictions on their work hours and regulations, making it hard for them to choose between spending more time at work and spending more time at home. For example, even if a working-class woman wanted to spend less time at work and more time with her children or at home, she may not be able to do so owing to her inability to take time off or take a leave of absence [5].

Notably, five out of every six women would return to work if they could find adequate child care while they were away from home. The average cost of infant care in America is approximately \$9,589 per year, and childcare for young children under the age of four will cost approximately 64% of full-time minimum wage workers' earnings in one single year. As a result, low-income families will save money by leaving one parent at home outside of the workforce to care for the children. Unfortunately, those who specialize in unpaid home chores may feel subservient to the earner since they believe they have little say in their relationship or financial choices. Furthermore, women who leave the employment to raise their children will lose salaries, benefits, and social security payments. To demonstrate, moms who take three or more years out from work to care for their children face a 37% drop in income; this is also known as the "mommy tax." Of course, this is less visible among women married to breadwinners since they are prepared to share their income and wealth with their stay-at-home husband.

As a result, socioeconomic deprivation makes it more difficult for both men and women to follow conventional gender norms. The researchers demonstrated that class advantage is used to "do gender" in traditional ways, whereas class disadvantage may lead to a violation of traditional gender expectations in a way that "undoes gender." Today, we see a shift in gender roles with twice as many stay at home fathers as there were two decades ago. However, race is also an influence in fathers' employment. African American, Hispanic, Asian, and low-education males are more likely to remain at home than white, highly educated men.

According to research, three major factors predict how well men and women perceive their work-life balance in marriage: job characteristics, family characteristics, and work-family spillover. Higher-level occupations, as demonstrated by Gertsel and Clawson, are generally more accommodating to family life than lower-level occupations. Furthermore, the number of hours worked and work spillover into family life are the most telling predictors of perceived imbalance in marriage. Keene and Quadagno discovered a higher risk of perceived imbalance when job commitments forced men or women to miss a family function or made it harder for them to manage their house.

According to another study by Keene and Quadagno, gender expectations that men should prioritize their professional lives and women should prioritize their marital and home lives no longer exist. However, an uneven distribution of labor in the home between men and women continues. The "gender similarity" approach, for example, "predicts that convergence in men's

and women's work and family demands should lead to convergence in attitudes toward work and family responsibilities and feelings of work-family balance.

In contrast, the "gender differences" approach stipulates that "normative differences between men and women remain, with the family still primarily defined as women's sphere and p Some study supports the convergence of men's and women's work experiences, stating that both men and women make adaptations in their marriage and personal life to satisfy their employer's expectations, while simultaneously making adjustments at work to fulfill their marital and family duties. However, the above-mentioned study's analysis supports the gender disparities paradigm. There are gender inequalities in the allocation of family labor and tasks, with males working longer hours and women spending more time on domestic and child-care obligations (Figure 1).



**Figure 1: Sociology of Family Diagram showing the overview of the Sociology Of Family (Revision sociology).**

On average, moms work twenty-five hours per week for money and thirty-two hours unpaid. Parenthood alters the gender distribution of work between men and women both within and outside the house. To optimize family income, dual parent families optimally distribute home and paid labor. As a consequence, since women are assumed to be more efficient at childcare yet earn less than males in the job field, they are left to specialize in unpaid home duties. When expecting children, many women limit, modify, or altogether discard their previous professional or educational goals. As a result, women are forced into disadvantageous job possibilities, reinforcing gender labor market disparity.

### Feelings Are No Longer Mutual:

Many individuals divorce because their sexual requirements are no longer met or because they have lost feelings for one another. This often occurs when one spouse discovers a more



fascinating connection and decides to pursue it. In rare situations, a spouse may even commit adultery, which may lead to divorce if the partner learns their partner is disloyal to them. Women have grown more self-sufficient: Now that women have equal rights and have shown through time that they have the capacity and ability to support themselves, it is much simpler for women to leave unpleasant marriages. They are also more work-oriented, leaving them with less time to deal with their relationship.

Stress is a major element in marriages. Working to sustain a family while attempting to stable finances is a major source of stress. Furthermore, with both couples working (in most situations), there is less "family time," making parenting children challenging. This is common at the era when spouses are parenting small children. Divorce is becoming more socially acceptable in today's age. Instead than discouraging divorce in an unhappy relationship, it is now more universally accepted and, in some cases, encouraged. According to the Divorce Act of 1968, it is now not only more acceptable, but also simpler to get a divorce legally than it was before [6].

Many researchers have sought to explain why people begin, remain in, and leave partnerships. Levinger's divorce theory is founded on a theoretical tradition that consists of three main components: attractions, barriers, and alternatives. According to this theory, attraction is proportionate to the pleasures one receives from the connection less the cost of the partnership. The benefits of the partnership include anything that might be perceived as advantages from the connection, such as love, sex, friendship, emotional support, and everyday aid. Domestic violence, adultery, quarrels, and constraints on personal freedom would be the expenses of the partnership. People prefer to remain in partnerships with high benefits and low costs. However, in the opposite circumstance, an expensive marriage with limited rewards does not invariably result in divorce. Before they may effectively dissolve their marriage, couples must overcome obstacles such as religious convictions, societal shame, financial reliance, and legal limits.

The mate ejection theory looks at the breakup of marriage from an evolutionary standpoint, where all species aim to successfully reproduce. There are gender disparities in the ejection process, according to this notion. A woman, for example, will be angrier if her husband emotionally cheats on her, but a guy would be more upset if his wife physically cheats on him. The reason for this stems from evolutionary roots; a man emotionally cheating on his wife equates to a loss or reduction in resources for the wife to raise the children, whereas physical infidelity by the wife jeopardizes the husband's ability to pass on his genes to the next generation through reproduction. Mate ejection is required in each of these situations. "Ancestral conditions that favored the dissolution of a mate ship constituted a recurrent adaptive problem over human evolutionary history and thus imposed selection pressures for the evolution of strategic solutions." To put it another way, ancestral humans' ability to emancipate themselves from certain relationships could have conferred a fitness benefit.

Three longitudinal studies on divorce have helped to expand the literature on divorce: The Marin County Project (a clinical study of 60 families that began in 1971), The Virginia County Study (a series of longitudinal studies on marriage, divorce, and remarriage), and The Binuclear Family Studies of 98 families. The Binuclear study was based on the results of the Marin County Project and the Virginia County Study. This research has been utilized to better understand the effects of divorce on children later in life.

According to Judith Wallerstein's study (based on the Marin County Project) on the impact of divorce on children, "children with divorced parents often reach adulthood as psychologically

troubled individuals who find it difficult to maintain satisfying relationships with others." Other scholars' quantitative research supports Wallerstein's conclusion. It has been shown that children with divorced parents have an increased risk of: experiencing psychological problems, having troubled marriages, divorcing, and having poor relationships with parents, particularly the father.[citation needed] Wallerstein, however, has disputed a "extreme version" of her theory in which she claims that the difference between the children with divorced parents [7].

Mavis Hetherington is one of Wallerstein's detractors, claiming that the harmful consequences of divorce on children have been overstated and that most children grow up without long-term damage. According to Hetherington's research, 25% of children with divorced parents have a major social, emotional, or psychiatric issue by the time they reach adulthood, compared to 10% of children with continuously married parents. 75% of youngsters grow up to be productive people. 85% of the kids from the 98 families questioned in the binuclear research were interviewed 20 years later. 23% had done postgraduate training, 33% had completed college, 31% had completed post-secondary training, 10% had obtained their high school degrees, and the majority (85%) were working.

Technology has grown dramatically in the last several decades, and so has its impact on society. Dr. Schoppe-Sullivan investigated the influence of technology, namely social media, on parents and how they raise their children. She researched almost 2,000 dual-income couples who had their first child between 2008 and 2009, evaluating how social media influenced their parenting duties. What she discovered was an increase in confidence in fathers and the opposite effect in mothers; fathers felt more confident after viewing posts depicting ideal or perfect family photos, while mothers were concerned about the comments they would receive on their posts from others criticizing their parenting. This resulted in higher stress and lesser confidence, which altered the children's responses to their parents, affecting their behavior.

The social practice of nurturing and caring for dependent children is known as mothering. It is a constantly changing set of social interactions and connections. Mothering is often linked with women since mothers typically mother their offspring. Mothering as a female function, however, is a societal creation that is heavily impacted by gender belief systems. The duties connected with parenting vary according to time and society. The Universalist approach to motherhood seeks to conceptualize the activity of mothers. This method identifies moms based on their actions rather than their emotions. Mothers engage in a set of actions described as "maternal practice" that are universal, despite differences between people and cultures. This includes loving, protecting, and instructing their children. An individual's mothering acts are influenced by their ideas about family, individuality, childhood, and their kid. These are often molded by their own upbringing and previous interactions with youngsters. The dynamic interactions between mother and child foster deep and profound bonds.

According to the particularistic approach to mothering, a mother's position, behaviors, and understandings cannot be divorced from the setting in which she lives. Mothering, according to this theory, occurs within "specific historical contexts framed by interlocking structures of race, class, and gender". Furthermore, a mother's strategies and meanings are influenced by various social locations, such as the intersections of regional and local political economy with class, ethnicity, culture, and sexual preference. Motherhood ideology is influenced by family structure idealization and perpetuates the image of a heterosexual couple with children. Some sociologists refer to this as the "bourgeois family," which arose from typical 16th- and 17th-century European

households and is often considered the "traditional Western" structure. In this family arrangement, the father provides financial assistance and occasionally functions as the family's disciplinarian, while the mother or another female relative is in charge of the majority of child-rearing.

Fathers were the heads of families in both East Asian and Western traditional families, which meant that his obligations included providing financial support and making crucial choices, some of which had to be accepted without question by the rest of the family members. "Some Asian American men are raised with strict gender role expectations, such as a focus on group harmony and filial piety, carrying on their family name, and conforming to their parents' expectations[8], [9]."

Mother's Day honors the mother's role in the family. Anna Reeves Jarvis was a woman who founded Mother's Work Day to protest the lack of cleanliness and sanitation in the workplace. When Jarvis died in 1905, her daughter established a National Mother's Day to honor her mother. Mothers frequently play an important role in raising children, and the title can be given to a non-biological mother who fills this role. Stepmothers are prone to this. Many cultural paradoxes, as well as various arrangements and behaviors, undermine the intense mothering concept. They are, nevertheless, regarded aberrant discourses because they do not follow the script of full-time parenting in the framework of marriage. Single moms, welfare mothers, minority mothers, immigrant mothers, and lesbian mothers are among them. These maternity categories are not mutually exclusive. Furthermore, women who are unable or choose not to be mothers face several internal and external pressures[10].

In the United States, 82.5 million women of all ages are mothers, with the national average age of first child delivery being 25.1 years. In 2008, 10% of births were to teenage girls, and 14% were to women aged 35 and older. In the United States, a study discovered that the average woman spends 5 years working and building a career before having children, and mothers working non-salary jobs began having children at the age of 27, compared to mothers working salary positions, who became pregnant at the age of 31. The intricacies of a father's role, like cultural ideas of family, vary according to cultural folkways. The father's position has been considerably constrained in what some sociologists refer to as the "bourgeois family," which grew out of typical 16th- and 17th-century European homes. In this family arrangement, the father provides financial assistance and occasionally functions as the family's disciplinarian, while the mother or another female relative is in charge of the majority of child-rearing. This arrangement is enforced, for example, in nations that regulate "maternity leave" but lack a matching "paternity leave." However, this restricted function is increasingly being questioned. Since the 1950s, social scientists and feminists have progressively attacked gendered labor and care arrangements, as well as the male breadwinner role, and policies have increasingly targeted men as dads as a strategy for transforming gender relations.

The study of 'father craft,' sometimes known as 'the science of male parenting,' originated in the 1920s, primarily in the United Kingdom and the United States (but also across Europe). "Male adjuncts to Maternity and Infant Welfare Centers - reacted to maternal dominance in infant welfare and parenting in interwar Britain by arguing that fathers should play a crucial role in the upbringing of children. "Such a study into the science of female parenting would be known as mother craft. The words 'mama' and 'mom', which are widely considered as endearments geared towards a mother figure, are frequently among the first words a kid says. While 'da da' or 'dad'

frequently precede it, this does not indicate a stronger bond between the father and child than that of the mother and child; it is simply easier to pronounce than 'mummy' or 'mum', which require greater control over the mouth muscles. Children tend to remember 'daddy' more because they are more exciting to the child, according to research.

## DISCUSSION

Several studies have been conducted in the United States to investigate how men perceive and define fatherhood. Studies have focused on why men choose to become dads and the link between parenting and current masculinity. Unsurprisingly, current paternity research has been framed by identity theory and has focused on the prominence, centrality, and relevance of the father's identity in men's life, particularly as it may be related to men's participation with their children. Identity theory holds that the more prominent and important the identity, the more likely people are to participate in activities linked with it.

Salience is the willingness to act out one's identity in a certain setting. The significance of one identity concerning other identities is referred to as its centrality. Due to the gendered assumption that males must be "good" dads, the significance of the father identity is frequently regarded at a higher level (as opposed to brother, spouse, etc.). Men who see their duty as a parent as important to their identity are more likely to connect with their children and want to participate in responsible fatherhood. Men who are unable or unwilling to become dads see the absence of parenthood as a challenge to their manhood. As a consequence, the challenge to masculinity motivates men to become dads because they do not want to be seen as infertile or effeminate.

Studies on men who choose not to be dads often emphasize how important the role of parenthood is to masculinity and a man's primary identity. Many men identify economic obstacles, cultural differences, and life circumstances as possible barriers to parenting. Economic issues, see economic difficulty, are a key reason why men shun parenting. It is difficult for men to separate vocational success from parenting since caring for one's family has long been important to the character of a father in the United States. As a consequence, a complicated link develops between economic difficulties and the value of fatherhood. Men who are unemployed or have low salaries often believe they have failed as dads and men. Men of low socioeconomic position, on the other hand, find parenthood quite enticing since it provides them with a sense of success that the vocational world does not provide.

When it comes to the cultural significance of fatherhood, white men and men of color have different perspectives, which may influence how many of these men engage in parenting. Finally, some men attribute their choice not to seek parenting to life circumstances. An individual's life circumstance is characterized by their relationship status (single or married) and their age. According to studies, males who are older and married are more inclined to desire parenthood. It has been claimed that males continue to consider marriage, employment, and parenthood as a "package deal", which means that missing one of these components, such as work or marriage, may result in the choice not to have children. It has also been suggested that married men feel pressured to seek fatherhood as part of their marriage, even if they do not wish to have children. Men who are single and younger, on the other hand, do not have the same urge since they are not "prepared" to emotionally and financially maintain a kid.

The number of married couples with children has declined over time. In 2001, married and common law couples with children under the age of 25 represented 44% of all families in Canada. This figure has decreased since 1991, when married and common law couples with children under the age of 25 represented 49 percent of all Canadian families. Since 1961, when only 8.4 percent of children were raised by a single parent, 15.6 percent of children were raised by a single parent in 2001. The number of single parent families continues to rise, while the mother is four times more likely to be the parent raising the child. The large proportion of moms who become solo parents is often the consequence of a divorce, an unanticipated pregnancy, or the inability to locate a suitable spouse. Children raised by a single parent are often at a disadvantage owing to parental qualities. Because a mother and father both contribute significantly to a kid's growth, one parent's capacity to raise a child on his or her alone may be hampered.

Cohabitation refers to a home shared by an unmarried couple. This sort of family structure is becoming more common in Canada, with rates rising from 8% in 1981 to 16.4% in 2001. Living with your significant other has grown more common in recent decades. Within the previous 50 years, cohabitation has surged by approximately 900 percent in the United States. According to Census data from 2012, 7.8 million couples are living together without first marrying, up from 2.9 million in 1996. In addition, two-thirds of couples married in 2012 shared a house for more than two years prior to their marriage.

Gay and lesbian couples are classified as same sex couples. Denmark was the first nation to allow same sex couples to marry and to provide equal rights to all citizens in 1989. Following this, many nations, including Canada and Spain (2005), began to allow same sex marriages to occur. A United States Supreme Court ruling mandated that same sex marriage is constitutional and thus allowed in all 50 states in the United States (2015).

Children of same-sex couples are born through previous relationships or via other means such as adoption or artificial insemination. According to data gathered in the 2000 U.S. According to the 2010 U.S. Census, more than 250,000 children in the United States are being raised by lesbian and homosexual couples. According to the census, 20% of lesbian and gay couple or partnership homes have children (115,064 out of 594,000 same-sex households). Child-rearing among gay and lesbian couples or partnerships is becoming more common. Furthermore, popular support for gay and lesbian couples or partnerships raising children has been at an all-time high during the 1990s. In 1994, the notion of homosexual partnerships parenting children was equally split among Americans. When asked, "Do you think homosexual couples should or should not have the legal right to adopt a child?" 28% of Americans said yes, and 65% said no. In 2003, the idea of homosexual partnerships parenting children was evenly divided among Americans. When given the identical question concerning the right of gay couples to raise children via adoption, 49% answered they should, while 48% said they should not. A comparable question was posed to Americans in 2014. The findings were virtually as divisive as those discovered in 1994. Twenty years later, 63% of Americans believed lesbian, gay, bisexual, or transgender couples or unions should be allowed, while 35% said they should not.

There are no federal laws prohibiting the adoption of a child by a homosexual couple or partnership. However, some states, including Florida, rely on the opinions of the county judge in charge of the case, and county judges base their decisions on "the best interest of the child," in regards to child adoption by same-sex couple. The key point in the discussion over legal rights,

regulations, and general support for same-sex couples having children is the well-being of the children raised in such households. Concerns have been expressed concerning the mental, emotional, and even social development of children raised in same-sex couple or partnership families. A multitude of study has been undertaken to give insight into a variety of subjects, including the personal development, gender development, peer interactions, and familial connections of children with same-sex parents.

Sexual identities (including gender identity, gender-role behavior, and sexual orientation) develop in much the same ways among children of lesbian mothers as they do among children of heterosexual parents, according to research. Evidence also suggests that children of lesbian and gay parents have normal social relationships with peers and adults. For example, one research looked at and contrasted certain behaviors and ideas/beliefs shown by sons and daughters of lesbian moms. According to studies, 53% of the daughters of lesbian mothers wanted to be doctors, lawyers, or engineers, compared to 21% of the daughters of heterosexual mothers. The sons of lesbian mothers were also less aggressive and more nurturing than the sons of heterosexual mothers.

Others who are not related by blood or marriage but have a substantial emotional connection are referred to as fictive kin, chosen kin, or voluntary kin. For example, a close family friend who is referred to as an aunt or uncle but has no genetic or marital tie. Childhood values have a vital role in children's development and socialization. The family is regarded as the main socialization agency and the initial focused socialization agency. The second approach focuses on socio-structural and socio-theoretical issues concerning social equality and social order in a society that categorizes its members by age and segregates them in many ways (rights, deeds, economic participation, ascribed needs, and so on). These concerns may be described under the overarching idea of generational order. As a result, categorizing society members by age is far from an innocent portrayal of natural divisions, but rather a social fabrication of such a "natural truth." As a result, it is an important component of social order and is inextricably linked to other aspects of social inequality. As a result, social and economic developments, as well as sociopolitical interventions, become major issues in childhood sociology. The examination of these topics has raised awareness of societal generational inequity.

This debate is more critical (though not dismissive) of the social constructionist theories that have dominated childhood sociology since the 1990s. It seeks an interdisciplinary approach that respects the biological as well as the social and cultural molding of childhood and leaves up the prospect of an interdisciplinary Childhood Studies emerging from present multi-disciplinary initiatives. This scholarship is influenced by two major factors. To begin, there is a so-called 'new wave' of childhood studies, heavily influenced by Alan Prout's seminal book *The Future of Childhood*. In this work, Prout examines how childhoods are constructed materially, through toys, food, and medicines, rather than socially, through discourses, laws, or institutions. Since then, sociologists such as Nick Lee have provided important analyses of how the 'entanglements' between children and non-human materialities and technologies have become increasingly important to the governance and regulation of children's lives, through what he refers to as the 'biopoliticisation' of childhood.

Second, nonrepresentational approaches to children's geographies have provided a commensurate and (arguably) broader series of approaches that move beyond representation. Scholars such as Peter Kraftl, John Horton, and Affrica Taylor have been particularly influential

in examining how childhoods are produced and experienced through complex intersections of emotion, affect, embodiment, and materiality. However, despite sharing common conceptual foundations in the work of post-structuralism, new materialism, and posthumanism, there has been relatively little overlap between these two strands of scholarship. Nonetheless, a so-called 'spatial revolution' in childhood and education studies in the mid-2010s saw more cross-fertilisation between these domains and the adoption of children's geographers' work by sociologists and others. As a result, the possibilities for cross-disciplinary study on hybridity, spatiality, and the 'new wave' remain quite promising, as shown by a recent collection edited by Julie Seymour, Abigail Hackett, and Lisa Procter. Much study and debate has focused on the influence of culture on the assumption of gender roles in childhood, as well as how cultural conventions sustain gender-differentiated interactions with children. Psychologists and sociologists believe that self-gender identification develops as a consequence of social learning from peers, role modeling within the family unit, and genetic predisposition. Significant gender disparities in relationship patterns among children appear during early childhood and at the commencement of middle childhood around age 6 and become more frequent with age. Boys play in bigger groups than girls, and boys' buddies are more likely to become friends with each other, resulting in greater density in social networks among guys. Within their peer groups, boys have more clearly defined dominance hierarchies than females.

Females are more likely to have longer-lasting dyadic relationships than boys, but no data supports that females participate in more dyadic interactions than boys. Girls are also more prosocial in conflict circumstances than boys and perform better in joint work and play. They also spend more time in social dialogues than boys and are more prone than boys to self-disclose in front of their peers. Boys, on the other hand, are more likely than females to participate in structured play, such as sports and activities with clear rules. According to one idea, this provides males with more opportunity to demonstrate their power and competence and compare it to that of their classmates during competitive events. Girls' peer groups are defined by strong interpersonal relationships, empathy for others, and working toward connection-oriented objectives, while males' peer groups are defined by expressing their own authority in the peer group and working for agenda-oriented goals. When it comes to feeling and coping with social stress, males and girls have significant social differences. Boys face greater social stress from their peers in the form of verbal and physical abuse than girls, while girls face more social stress from difficulties in their friendships and social networks. Girls seek out more support, communicate more emotions to their peers, and ruminate more than males to cope with social stress. Boys use humor to divert themselves from stress and seek less emotional support from their friends and social networks.

Overall, the evidence suggests that children's biological gender influences how their parents interact with them. Differences in interaction span from how much time parents spend with their children to how much money they invest in their children's futures. On average, dads are treated differently than mothers, and fathers are more involved in families with males than families with girls in terms of both time and money. However, the relationship between gender and parental investment has weakened over time, and the differences are not significant. Parents enroll their girls in more cultural activities than their boys (e.g., painting courses, dancing classes, and musical instrument lessons), while their sons are more committed in school-related parent participation programs than their daughters.

Sons and daughters are not only treated differently by their parents depending on gender, but they also enjoy various rewards. Parents, including dads and mothers, may be less involved in their daughters' higher education than in their boys' and, on average, save more money in preparation for their sons' enrollment in educational institutions following high school graduation. However, this may not result in greater academic or professional success for boys later in life. Parents are also more prone to underestimate females' math and scientific talents while overestimating men'. Daughters also perform more housekeeping than boys on average, reflecting gendered disparities in the job and home in society. Unlike parental relationships, there is little agreement in the research regarding gender differences in interactions and benefits. However, sex-minority siblings may have a harder time getting appropriate sex-specific therapy from their parents.

In childhood studies, questions regarding socialization techniques and institutions remain crucial. However, they are being addressed in a new, more social manner. Analyzing socialization processes entails reconstructing historically and culturally diverse ideas, methods, and institutions of offspring disciplining and civilization. In addition, habitus formation tactics and status (re-)production procedures are explored. Childhood sociologists should be interested in the sociology of social inequality as well as the sociology of the family and private life. Children's individual actions, resistance, collaboration, and collective activity among peers must all be considered. Meanwhile, common anthropological ideas about a universal human nature, predicated on a dichotomy of person and society, should be removed from the conceptual repertory of sociological childhood research. They are the remnant of an earlier socialization strategy, and they legitimize certain sorts of childcare and school activities as vital, even "natural" societal requirements while discounting others. In this sense, they often legitimize Western middle-class children while masking inequality and social order interests.

## CONCLUSION

Family sociology acknowledges that, in addition to the typical nuclear family, extended families, single-parent families, same-sex parent families, blended families, and chosen families exist. It looks at how family structures and household arrangements reflect larger societal developments, cultural conventions, and individual decisions. Family Functions and responsibilities investigate the functions and responsibilities that families play in society. It investigates how families socialize children, offer emotional support, perpetuate social and cultural norms, and contribute to their members' care and well-being. Gender, age, and generation all have a part in shaping family roles and dynamics, according to family sociology.

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## CHAPTER 13

### HISTORY OF SCIENTIFIC SOCIOLOGY

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#### ABSTRACT:

The scientific study of society, encompassing patterns of social interactions, social interaction, and culture, is known as sociology. Auguste Comte, a Frenchman, coined the word sociology in the 1830s when he suggested a synthetic science that would unite all knowledge about human activity. Sociology is a branch of social science that analyzes human societies, their relationships, and the mechanisms that maintain and alter them. It does this by investigating the dynamics of society's fundamental pieces, such as institutions, communities, people, gender, racial, or age groupings.

#### KEYWORDS:

History Sciences, Scientific Research, Scientific Development, Scientific Communication, Scientific Development.

#### INTRODUCTION

The sociology of the history of science, which is related to sociology and philosophy of science, as well as the entire field of science studies, has been preoccupied in the twentieth century with the question of large-scale patterns and trends in the development of science, as well as questions about how science "works" both philosophically and practically. Science as a social business has expanded dramatically during the past several centuries. In antiquity, the few people who could do nature inquiry were either affluent themselves, had wealthy sponsors, or had the support of a religious body. Today, scientific research gets enormous government financing as well as continual private sector support.

Communication systems have evolved dramatically over time. Instead of waiting months or years for a hand-copied letter, scientific communication may now be almost immediate. Due to the difficulties and slowness of communication, most natural philosophers formerly worked in relative solitude. Nonetheless, there was significant cross-fertilization between distant groups and individuals. Nowadays, practically all contemporary scientists are members of a scientific community that is theoretically global in character albeit typically centered on a small number of powerful countries and institutions, but also heavily divided into diverse disciplines of study. The scientific community is significant because it represents a source of established information that, when utilized correctly, should be more dependable than any specific individual's individually acquired knowledge. The community also offers a feedback mechanism, which is often in the form of processes like peer review and repeatability [1], [2].

Most items of scientific content experimental results, theoretical proposals, or literature reviews are reported in scientific journals and are hypothetically subjected to peer scrutiny; however, in recent decades, a number of scholarly critics from both inside and outside the scientific

community have begun to question the impact of commercial and government investment in science on the peer review and publishing process, as well as the internal disciplinary limitations. Early scientific organizations had important services, such as providing a society that was receptive to and engaged in empirical research, as well as being better conversant with and educated on the topic. Lagrange founded a club in 1758 with the help of his students, which was later incorporated as the Turin Academy.

Much of what is now called contemporary science was established during its professionalization in the nineteenth century. During this period, scientific research transferred mostly to universities, while it also became a common component of industry to some degree. Governments of major industrial countries started to spend extensively in scientific research in the early twentieth century, particularly following the significance of science in the First World War. This endeavor was eclipsed by the financing of scientific research conducted by both sides during World War II, which resulted in "wonder weapons" such as radar, rocketry, and the atomic bomb. During the Cold War, the United States, the Soviet Union, and several European governments invested heavily in research. During this period, DARPA supported countrywide computer networks such as ARPANET, the predecessor to the Internet. A decrease in government support from many nations has been countered by an increase in industrial and private investment in the post-Cold War period. Science financing is an important aspect in its historical and worldwide progress. So, although science has a theoretically global reach, in practice it has often focused on where it can obtain the greatest financing.

Early scientists communicated in Latin during the Scientific Revolution, which had been the language of academia throughout the middle Ages and was read and written by intellectuals from many nations. Publications in local languages began to emerge in the mid-1600s. German, French, and English were the major languages by 1900. Anti-German sentiment generated by World Wars I and II, as well as boycotts of German academics, culminated in the abolition of German as a scientific language. Later in the twentieth century, the United States' economic supremacy and scientific output contributed to the growth of English, which became the dominant language of scientific communication after the Cold War ended.

The presence and permission of a governmental sponsor is one of the main prerequisites for a scientific society; in England, the Royal Society functions under the umbrella of the monarchy; in the United States, the National Academy of Sciences was created by Act of the United States Congress; and so on. Otherwise, while the fundamental aspects of knowledge were being developed, the political rulers of the individual societies might unilaterally encourage or forbid the embryonic scientific groups. To evade death, Alhazen, for example, had to pretend to be insane. Shen Kuo, a polymath, lost political backing and was unable to pursue his studies until he made discoveries that demonstrated his importance to the political overlords. Zheng, Admiral He was unable to continue his explorations once the emperors withdrew their backing. Another well-known example is the censorship of Galileo's work; by the twentieth century, Galileo would be forgiven.

One of the key activities of persons interested in the history of science is determining whether or if it exhibits particular patterns or trends, generally in relation to the subject of change between one or more scientific ideas. In general, three primary models have historically been embraced in different ways within the philosophy of science. The first significant model, inherent in most early histories of science and typically a model put forth by working scientists themselves in

their textbook material, is related with Karl Popper's 1930s critiques of logical positivism. Popper's model of science holds that scientific progress is accomplished by the rejection of wrong hypotheses and the embrace of beliefs that are gradually closer to the truth. According to this paradigm, scientific progress is a linear accumulation of facts, with each one adding to the previous one. In this model, Aristotle's physics was simply subsumed by Isaac Newton's work (classical mechanics), which was itself eclipsed by Albert Einstein's work, and later the theory of quantum mechanics, each more accurate than the last.

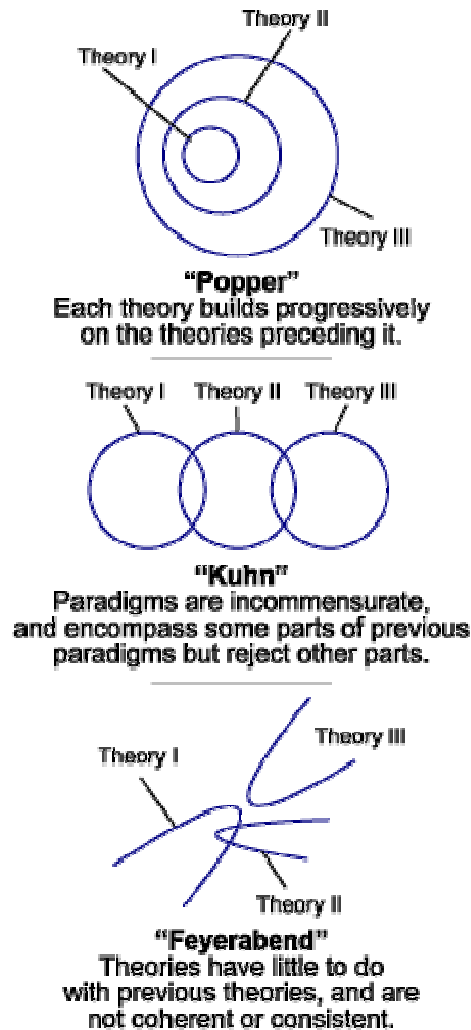
The work of historian and philosopher Thomas Kuhn in his 1962 book *The Structure of Scientific Revolutions* presented a fundamental challenge to this concept. Former physicist Thomas Kuhn argued against the idea that scientific development was linear and that present scientific ideas were just more accurate copies of previous views. Kuhn's version of scientific development, on the other hand, consisted of dominant structures of thought and practices, which he referred to as "paradigms," in which research went through phases of "normal" science ("puzzle solving") and "revolutionary" science testing out new theories based on new assumptions, brought on by uncertainty and crisis in existing theories.

Diverse paradigms reflected fundamentally diverse and incommensurate beliefs about the cosmos in Kuhn's model. As a result, the mode was unsure if paradigms would evolve in a manner that required higher achievement of truth. Aristotle's physics, Newton's classical mechanics, and Einstein's Relativity, in Kuhn's opinion, were all completely different ways of thinking about the world; each successive paradigm defined what questions could be asked about the world and perhaps arbitrarily discarded aspects of the previous paradigm that no longer seemed applicable or important. Kuhn maintained that, rather than simply building on the preceding theory's achievements, each new paradigm effectively throws off the old way of looking at the world and creates its own language to describe it, as well as its own criteria for growing knowledge within the new paradigm [3], [4].

Scientists, historians, and philosophers were skeptical of Kuhn's paradigm. Some scientists believed Kuhn went too far in distancing scientific progress from truth; many historians considered his thesis was too regimented for something as poly-variant and historically contingent as scientific change; and many philosophers felt the argument was insufficient. The philosopher Paul Feyerabend took such reasoning to its logical conclusion, arguing that there were no consistent methodologies used by all scientists at all times, allowing certain forms of inquiry to be labeled "scientific" in a way that distinguished them from any other form of inquiry, such as witchcraft. Feyerabend argued vehemently against the idea that falsification was ever fully followed throughout the history of science, noting that scientists had long engaged in processes that arbitrarily considered hypotheses to be correct even if they failed several sets of tests. Feyerabend suggested that a pluralistic technique should be used to investigate knowledge, noting that many sources of knowledge formerly considered "non-scientific" were ultimately recognized as acceptable parts of the scientific canon.

Many additional theories of scientific development have been developed throughout the years, each with a different focus and set of consequences. In general, most people fall somewhere between these three models for scientific theory change, the relationship between theory and truth, and the nature of scientific advancement. Individual ideas and achievements are among the most well-known components of science, both inside and outside of academia. Breakthrough thinkers like as Sir Isaac Newton and Albert Einstein are often hailed as scientific geniuses and

heroes. Science popularizers, such as the news media and scientific biographers, contribute to this phenomena. However, many scientific historians highlight the collaborative components of scientific discovery while downplaying the significance of the "Eureka!" moment [5].



**Figure 1: Diagram showing the overview of three model changes in scientific theories.**

A careful examination of the history of science demonstrates that great thinkers' brains were often primed with the outcomes of prior endeavors, and they often arrive on the scene to discover some form of crisis. Einstein, for example, did not analyze motion and gravity in isolation. His key achievements resolved an issue that had just recently arisen in the area empirical evidence demonstrating that the speed of light was mysteriously constant, regardless of the apparent speed of the observer. It is improbable that Einstein would have thought about relativity without this knowledge (Figure.1).

The subject of who should be awarded credit for any specific discovery is often contentious. There are several priority conflicts in which different people or teams contend that they discovered something first. Multiple simultaneous discoveries are a surprisingly frequent phenomenon, which may be explained in part by the notion that prior contributions (such as the creation of inconsistencies between existing theories and unanticipated empirical findings)

prepare a concept for discovery (Figure.1). Simple priority disagreements are often resolved by recording when particular tests were carried out, or when certain ideas were initially expressed to colleagues or documented in a stable media.

It is often difficult to determine which occurrence should count as the moment of discovery. One of the most notable instances of this is the discovery of oxygen. While Carl Wilhelm Scheele and Joseph Priestley were able to concentrate and describe oxygen in the laboratory, they did not identify it as a component of air. Priestly believed it was lacking a hypothetical component of air known as phlogiston, which air was meant to absorb from burning things. Only a few years later did Antoine Lavoisier develop the current concept of oxygen as a material absorbed from the air during the processes of burning and breathing. By the late twentieth century, scientific research had evolved into a large-scale undertaking, carried out mostly in institutional teams. The volume and frequency of inter-team communication have increased, particularly with the advent of the Internet, which has become a vital instrument for the contemporary scientific community. This distorts the concept of individual achievement in science even further [6].

## DISCUSSION

People have been captivated by the links between individuals and society for millennia. Many subjects examined by ancient philosophers in their endeavor to create an ideal society are still researched in contemporary sociology, including theories of social conflict, economics, social cohesiveness, and power. Although western philosophers such as Plato and his disciple Aristotle are more well-known, eastern thinkers also considered societal concerns. Until recently, there were relatively few non-religious literature that theorized about social life. From the fourth through the nineteenth centuries, the Catholic Church ruled from today's Turkey in the east to western and northern Europe, including the British Isles. Literacy was limited to monks tasked with recreating sacred books by hand and the elite. Furthermore, the Church increased its authority. In the year 800, Pope Leo III appointed Charlemagne, King of Francia, Emperor of the Holy Roman Empire, giving one person sovereignty over the majority of Europe. This granted the Catholic Church the authority to protect its own traditions against the influence of persons professing other faiths. If any social patterns contradicted any Church teaching, its practitioners were killed, burnt at the stake, or called heretics. As a consequence, the records we have are very subjective and do not provide an impartial picture of social practice.

Ma Tuan-Lin, a Chinese historian, was the first to document the social forces underpinning and driving historical progress in his landmark encyclopedia titled *General Study of Literary Remains* in the 13th century. Tunisian scholar Ibn Khaldun laid the groundwork for contemporary sociology and economics in the 14th century. Khaldun developed a theory of social conflict and gave a comparison of nomadic and sedentary life, as well as an analysis of political economics and a research linking a tribe's social cohesiveness to its power capability. Khaldun often questioned authority. Sociologists often find themselves in the heart of controversy as they continue to research and report on societal topics and concerns.

The bubonic plague plagued Europe from 1347 to 1522, killing up to 35% of the population. The pandemic severely harmed the Catholic Church's credibility. Copernicus, Galileo, Leonardo, Newton, Linnaeus, and other thinkers whose work occasionally challenged church doctrines came from this confusion. Events that were originally thought to be the work of the divine hand might be investigated and explained by scientific, tested, and retestable theories. More records

and literature were accessible for sociologists and historians to piece together societal riddles as literacy expanded via conquests and colonialism.

Enlightenment thinkers discovered basic principles that might be utilized to describe social existence in the 18th century. Thinkers like John Locke, François-Marie Arouet (Voltaire), Immanuel Kant, and Thomas Hobbes reacted to perceived societal evils by writing on subjects they thought would lead to social transformation. Mary Wollstonecraft wrote on the social status of women. Her ideas, like those of Harriet Martineau and Jane Addams, were long neglected by the male academic system, but since the 1970s, Wollstonecraft has been largely regarded as the first significant feminist thinker. Among the numerous concerns of social life were ideas about economic systems, the family, health and hygiene, national offensive and defense.

With the Industrial Revolution, increasing mobility, and new types of work, the early nineteenth century witnessed significant changes. It was also a time of greater commerce, travel, and globalization, which exposed many individuals to communities and cultures different than their own for the first time. Millions of people went to cities, and many abandoned their traditional religious beliefs. Ideas traveled quickly, organizations formed, and political choices became public. Some among a new generation of philosophers felt they could make sense of it all. In an unpublished book in 1780, the French writer Emmanuel-Joseph Sieyès invented the word sociology[7], [8].

Auguste Comte popularized the word in 1838. Comte first trained as an engineer before becoming a student of social philosopher Claude Henri de Rouvroy Comte de Saint-Simon. They both believed that social scientists could investigate society using the same scientific procedures that natural scientists used. Comte also believed in social scientists' ability to work for the improvement of society. He believed that once researchers discovered the governing rules of society, sociologists could solve issues such as low education and poverty. Comte used the term positivism to describe the scientific study of social phenomena. He explained his ideas in *The Course in Positive Ideas* and *A General View of Positivism*. He felt that exposing the principles that govern the interactions of societies and people will usher in a new "positivist" period of history. Despite the fact that the subject and its vocabulary have evolved, sociologists continue to believe in the beneficial influence of their work[9].

Harriet Martineau popularized sociology among English-speaking academics by translating Comte's work from French to English. She was an early social analyst who studied economics, social class, religion, suicide, governance, and women's rights. Her career started with *Illustrations of Political Economy*, a book that educated ordinary people about economic concepts. In two of her most renowned sociological writings, *Society in America* and *Retrospect of Western Travel*, she later produced the first rigorous methodological international comparisons of social systems. Martineau deemed the workings of capitalism incompatible with the stated moral beliefs of Americans. She highlighted the flaws in the free market system, pointing out how employees were abused and destitute while corporate owners got affluent. She went on to say that the concept that all people are created equal was incompatible with the absence of women's rights. Martineau, like Mary Wollstonecraft, was often dismissed in her own day since academic sociology was a male-dominated field.

Karl Marx was a philosopher and economist from Germany. He and Friedrich Engels coauthored the *Communist Manifesto* in 1848. This is one of history's most important political documents. It also provides Marx's social theory, which diverged from Comte's. Comte's positivism was

rejected by Marx. He thought that civilizations arose and changed as a consequence of various social strata' battles for the means of production. At the time he was formulating his views, the Industrial Revolution and the growth of capitalism had resulted in significant financial inequalities between factory owners and employees. Many countries have evolved capitalism, an economic system defined by private or corporate ownership of products and the means of production. Marx anticipated that capitalism's disparities would grow so great that workers would rebel. This would result in the demise of capitalism and the rise of communism. Communism is an economic system in which no private or corporate ownership exists: everything is communally held and distributed as required. Marx considered communism to be a more egalitarian system than capitalism. While Marx's economic forecasts did not come true in the time period he projected, his theory that social strife leads to social change remains one of the fundamental ideas employed in contemporary sociology [10].

The Study of Sociology, the first book containing the word "sociology" in the title, was published in 1873 by the English philosopher Herbert Spencer. Spencer opposed much of Comte's philosophy, as well as Marx's thesis of class conflict and communism. Instead, he advocated for a kind of government that gave market forces power over capitalism. Many early sociologists, especially Émile Durkheim, were inspired by his work. Spencer said, "This survival of the fittest, which I have here sought to express in mechanical terms, is that which Mr. Darwin has called 'natural selection,' or the preservation of favored races in the struggle for life." Spencer. Those who believe in the supremacy of one race over another often misunderstand and accept the phrase.

Georg Simmel was a German art critic who also wrote extensively on social and political topics. Simmel had an anti-positivist perspective, addressing issues such as social strife, the purpose of money, individual identity in urban life, and European mistrust of foreigners. Much of his work concentrated on micro-level ideas and the dynamics of two- and three-person groups. His approach also stressed individual culture as individuals' creative potential.

Émile Durkheim contributed to the formalization of sociology as a formal academic field by creating the first European sociology department at the University of Bordeaux in 1895 and releasing his Rules of the Sociological Method in the same year. Durkheim expanded on his thesis of how societies evolved from a primitive stage to a capitalist, industrial civilization in Division of Labour in civilization. People climb to their rightful social levels based on merit, according to Durkheim. According to Poggi, Durkheim felt that sociologists could examine objective social realities. He also felt that such investigations might indicate if a culture was "healthy" or "pathological." Pathological cultures witnessed a breakdown in social standards, whilst healthy society remained stable.

Durkheim published Suicide in 1897 in an effort to illustrate the success of his social research guidelines. Durkheim investigated distinctions between Catholic and Protestant societies by examining suicide data in various police districts. He blamed the disparities on socio-religious influences rather than personal or psychological factors. In 1919, prominent sociologist Max Weber created a sociology department at the Ludwig Maximilian's University of Munich. Weber worked on a variety of sociological themes, including political upheaval in Russia and social dynamics affecting manufacturing employees. His most famous work is The Protestant Ethic and the Spirit of Capitalism, published in 1904. Weber's idea, as presented in this book, is still debatable. Some think Weber stated that many Protestants' ideas, particularly Calvinist ones,



contributed to the birth of capitalism. Others understand it as merely arguing that capitalism and Protestantism are complimentary philosophies.

Weber argued that using traditional scientific techniques too reliably forecast group behavior, as some sociologists hoped, was difficult, if not impossible. Weber claimed that the impact of culture on human conduct ought to be considered. This included academics, who should be conscious of how their own cultural prejudices may impact their studies. To address this issue, Weber and Wilhelm Dilthey established the idea of *verstehen*, a German term that meaning "deep understanding." Outside observers of a social world a whole culture or a tiny setting—attempt to comprehend it from the perspective of an insider. He and other like-minded sociologists suggested an anti-positivist ideology in which social researchers would aim for subjectivity while representing social processes, cultural norms, and societal values. This approach resulted in certain research methodologies whose goal was not to generalize or forecast (as is customary in science), but to get a thorough grasp of social environments.

The various methods to study based on positivism or anti-positivism are sometimes seen as the basis for today's disparities between quantitative and qualitative sociology. Quantitative sociology employs statistical techniques such as large-scale surveys. Data is analyzed statistically by researchers to determine whether patterns of human behavior may be discovered. Qualitative sociology tries to explain human behavior via in-depth interviews, focus groups, and content analysis such as books, periodicals, journals, and popular media.

### CONCLUSION

The interactionist viewpoint, the conflict perspective, and the functionalist perspective are the three basic sociological theories that new students learn about. And each has its unique explanation for different elements of society and human behavior within it. Sociologists apply the scientific method in five steps: define the issue, evaluate the literature, Develop testable hypotheses, a study strategy, data collection and analysis, and a conclusion. Sociologists may use the scientific method not just to gather data, but also to understand and analyze it. They use scientific rationality and objectivity on purpose. They are interested in the outcome yet are unattached to it. Their research is not influenced by their political or social convictions.

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## CHAPTER 14

### A BRIEF OVERVIEW OF THE SPORT SOCIOLOGY

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#### ABSTRACT:

The sociology of sport is a branch of sociology that studies and theorizes about sport as a joyful, rationalistic, and fulfilling activity done in interaction. Sport sociologists critically investigate the role, purpose, and meaning of sport in the lives of individuals and the society they build, attempting to characterize and explain the formation and dispersion of sport across time and cultures.

#### KEYWORDS:

Contemporary Sports, Black Athletes, Game Match, Female Athletes, Sport Sociology.

#### INTRODUCTION

Sport sociology, sometimes known as sports sociology, is a sub-discipline of sociology that studies sports as social phenomena. It is a branch of sociology that studies the link between sociology and sports, as well as numerous socio-cultural structures, trends, and organizations or groups participating in sports. This field of research examines the economic, financial, and social benefits that sports have on individuals and society as a whole. Sport sociology seeks to examine the activities and behaviors of sports teams and their players through the perspective of a sociologist. Sport is governed by regulating organizations and is governed by laws and norms of conduct. It is geared toward a goal that identifies both the winner and the loser. It's competitive and ridiculous. All sports are culturally situated, interwoven with the host society's value systems and power relations.

The sociology of sport (albeit not the word) emerged around the end of the nineteenth century, when the first social psychology investigations dealing with group effects of competition and pace-making were conducted. Aside from cultural anthropology and its interest in games in human society, Johan Huizinga's *Homo Ludens* or Thorstein Veblen's *Theory of the Leisure Class* were among the earliest attempts to think about sports in a broader sense. *Homo Ludens* addresses the significance of play in culture and society. Huizinga contends that play, particularly athletics, is fundamental to and important for the creation of culture. These published works aided the growth of the discipline of sport sociology. Sports sociology acquired prominence as an organized, respectable subject of study around 1970. The North American Society for the Sociology of Sport was founded in 1978 with the goal of researching the subject. The *Sociology of Sport Journal*, its research venue, was founded in 1984 [1], [2].

#### Sports and Race

When the 1936 Berlin Games were held, there was a lot of debate going on at the time. This was owing to the Nazis' disdain for everyone who was not Aryan, persons with blonde hair, blue

eyes, who were athletic and tall. When the 1936 Berlin Olympics came along, many were startled that individuals of different races except Aryans could compete. Furthermore, "Nazis were deeply offended by sporting contacts with "primitive" races and by competing against Negro athletes, in particular." As a result, Adolf Hitler, the leader of Nazi Germany, would go on to voice how he agreed with the concept of segregation for interracial athletic competitions, because people with ancestors who "came from the jungle were seen as primitive because their physiques were stronger than those of civilized whites[3], [4].

### **Racist Beliefs From the Past**

Racial social interactions have long been a feature of sports. The first scientific examination of race occurred towards the end of the nineteenth century, when count Arthur de Gobineau endeavored to show the white race's physical and intellectual superiority. Darwin's idea of natural selection was also used to justify racism. After the athletic ability of black athletes was shown, the idea turned toward physical ability above intelligence. A number of racist hypotheses were offered. The myth of "middle passage" posited that only the most athletically able of black people were able to survive the slave trade and plantation work.

The matriarchal theory proposed that absent fathers forced black people to channel their anger into sports, with coaches becoming father figures. According to the mandingo idea, the most physically powerful black males were produced with the most physically powerful black women. According to the psychological explanation, black athletes lacked the intellectual ability to pursue leadership roles in sports. According to the "dumb jock theory," black persons who were unable to achieve academic success enrolled on sports scholarships. Finally, the genetic explanation proposed that black athletes had more of particular muscle fibers [5], [6].

### **Current Sociology**

Young African-Americans consider athletics as a tool of achieving social mobility that is otherwise unavailable to them via traditional employment. Race often interacts with class, gender, and ethnicity to affect how accessible various sports are and how the player is seen. Golf, for example, is inaccessible to African-Americans due to the high economic and social capital required, rather than race. Race is often linked to gender, with women having less opportunity to participate in and thrive in sports. When a woman succeeds, her ethnicity is minimized and her sexuality is emphasized. In other societies, particularly Muslim civilizations, women are prohibited access to sports entirely. White athletes are often put in pivotal roles in team sports, which need intellect, decisiveness, leadership, composure, and dependability. In turn, black athletes are placed in positions that require athletic ability, physical strength, speed, and explosiveness. For example, white players as center midfielders and black players as wingers.

### **Gender Roles in Sports**

Female sports involvement is impacted by patriarchal conceptions about the body, as well as views about femininity and sexuality. Physical activity unavoidably leads to muscular growth, which is associated with masculinity, in contrast to the image of women offered by current commercial society. Women who participate in sports at a young age are more inclined to confront these preconceptions. Television networks and companies prioritize promoting beautiful female athletes, which trivializes these athletes' accomplishments. Women's sports get less coverage in the media than male sports. During athletic events, the camera concentrates on

beautiful women in particular. Allen Guttman believes that the sexual component of sports cannot be eradicated and hence remains one of its major components. Furthermore, beautiful men and female athletes will always be in higher demand. Instead of being flatly denied, the sexual component of sports should be investigated.

Jennifer Hargreaves envisions three political initiatives for female athletes in sports. Co-option technique opposes conservative assertions about biological distinctions as well as conventional gender standards. Liberal feminists think that women will progressively take on larger roles in sports that men invented and govern. Separatism a radical feminist viewpoint that seeks self-realization via the formation of autonomous sporting events and regulatory bodies. It would boost the number of women participating in numerous sports. Cooperation supported by socialist feminists who think that men and women working together will assist to build new athletic models that will eliminate gender disparities. They understand the variety of conflicts that exist within current capitalist society and strive for emancipation from them. Unlike separatism, it involves males and is more widespread than co-option. According to Cooperation, males are not born tyrannical, but are trained to play oppressive roles.

According to structural functionalist theories, society is a complex system whose elements work together to produce solidarity and stability. Sport evolved from religious events that promoted social and moral solidarity in the community. Bromberger saw parallels between religious events and football games. Matches are staged in a certain spatial format, pitches are sacrosanct and must not be soiled by pitch invaders, and supporters experience extreme emotional states. Similarly to religious rites, viewers are geographically divided according to social power distribution. Football seasons follow a set schedule.

On match day, the group roles are ceremonial, with specially robed persons conducting rigorous ritual activities. Football, like a religion, has an organizational network that extends from the local to the global levels. Matches feature a sequential sequence that governs players' activities from pre-match through post-match. Finally, football rituals foster a feeling of community. Songs and choreography may be seen as an ongoing ceremony in which fans give their power to the team. Given that not all acts support the current society framework, Robert K. Merton identified five reactions to the existing structure that may be applied to sports: conformism, innovation, ritualism, disengagement, and rebellion.

Erving Goffman built on Durkheim's idea of positive rituals, highlighting an individual's "face" as sacrosanct. Positive (compliments, greetings, etc.) and negative (avoidance of confrontation, apologies, etc.) rituals all aim to safeguard one's face. Sport journalists, for example, use both positive and negative rituals to protect the face of the athlete with whom they want to keep good relations. Furthermore, Birrell believes that sporting events are ceremonial contests in which players demonstrate their character by a combination of courage, excellent play, and honesty. A strong performance helps to reinforce the athlete's positive image.

The interrelationships of social activity to status, subjectivity, meaning, reasons, identities, and social change are investigated by interpretative sociology. It rejects describing human groupings by general principles and generalizations in favor of what Max Weber termed *verstehen* - recognizing and explaining individual motives. Sport allows for the formation of multiple social identities within the framework of a single game or match, which may change during the course of the game or match or across multiple matches. One's role as a sportsperson also influences how they act outside of a game or match, i.e. acting out the role of a student athlete.

Weber popularized the concept of rationalization. Relationships in contemporary society are designed to be as efficient as possible, based on technological understanding rather than moral and political values. This results in efficient, impersonal, and homogenous bureaucracies. Allen Guttman recognized three essential features of rationalization that may also be applied to sports. Secularization refers to the separation of contemporary sports from the religious organizations from which they emerged. Sport and religious festivals were intertwined in pre-modern communities. Religion does have a role in sports, as seen by pre-match rituals, superstitions, and prayer [7].



**Figure 1: Diagram showing the overview of Sport Sociology (Open ALG-manifold).**

Sports encourage fair competition, while pre-modern sports were exclusive. Women and non-citizens, for example, were barred from competing in the ancient Olympics. Modern sports, on the other hand, provide possibilities for the underprivileged, while fair judging/refereeing ensures a level playing field (Figure.1). Sport access and success are still influenced by social position. Richer nations will have more athletes that are successful, while the upper class will have greater training and preparation. Just like industry, contemporary sports have a complicated division of labor. Athletes must study and fulfill a fairly specific position within a team, such as the kicker in American football. This does not apply to all sports, since some prize the capacity to fill several positions as needed. In contemporary sports, the most effective technique to attain a goal is identified. Giulianotti, on the other hand, claims that illogical behavior dominates sports.

Sports are governed by organizations, committees, and supervisory boards at the local, continental, and global levels. Instead of charm and nepotism, leadership roles should be awarded based on credentials and experience. This is not always the case, since strong and charismatic individuals are often appointed to lead such groups and committees. Statistics

quantify and compare current athletic occurrences, typically over numerous generations, reducing complicated events to digestible facts that the general public can absorb. Statistics are not the most significant component in sport culture; rather, socio-psychological and aesthetically pleasant variables. Sports, according to Karl Marx, are based in their economic setting, prone to commercialization and alienation. Sport, according to Neo Marxism, is an intellectual instrument of the bourgeoisie, used to fool the people in order to keep power. Athletes, as workers, give over their labor power and face the same destiny as the alienated worker. Sport, in addition to promoting industrial capitalism, promotes excessive physical effort and overworking as something beneficial.

Specialized division of labor forces athletes to perform the same movements over and over again, rather than playing creatively, experimentally, and freely. The athlete is frequently under the illusion of freedom, unaware that he is losing control over his labor power. Spectators themselves support the alienation of athletes' labor through their support and participation. Marxist ideas have been used to investigate the commodification of sport, such as how athletes themselves become products or promote them, the hyper-commercialization of sports throughout the twentieth century, how clubs become conventional enterprises, and how sport organizations become brands[8], [9]. This approach has been criticized for its tendency toward raw economist and for assuming that all current social structures function to maintain the existing capitalist order. Supporting sports teams does not necessarily contradict the development of class consciousness and participation in the class struggle. Sports aesthetics are often overlooked in Neo Marxist analyses of sports.

Hegemony study analyzes power dynamics as well as dominant groups' strategies and techniques for achieving ideological assent without resorting to physical violence. This ideological agreement seeks to make the experimental social order seem natural, ensuring that the subordinate groups live out their subordination. A hegemony is always vulnerable to challenge, and hence counter-hegemonic forces may form. The dominant groups may use sports to steer the use of the subordinate classes in the desired direction, or towards consumerism. However, the history of sport shows that the colonized are not always manipulated through sport, and sport professionalization, as well as their own popular culture, helped the working class avoid mass subordination to bourgeois values.

## DISCUSSION

Resistance is a major topic in cultural studies that discusses how subordinate people engage in specific cultural behaviors to fight dominance. Resistance may be overt and purposeful or latent and unconscious, but it always opposes the dominant groups' norms and conventions. John Fiske distinguished between aggressive semiotics and avoidance. With the work of Michel Foucault in the 1980s, the body became a study topic. Power, according to him, is exercised in two ways: bio power and disciplinary power. The political control over major biological features of the human body and whole populations, such as birth, reproduction, and death, is at the heart of bio power. Disciplinary power is applied via the daily discipline of bodies, notably through control of time and place.

Eichberg views three sorts of bodies as showing the contrast between disciplined and undisciplined bodies in sport: the dialogic body, which is given to liberating oneself from control and was the predominant type in pre-modern festivals and carnivals. The streamlined, enhanced physique for sporting success and competitiveness. The healthy, straight physique that has been

molded via strict workout programs. The grotesque body could be seen in pre-modern festivals and carnivals, such as folk wrestling or three-legged race. Modern sport pedagogy oscillates between strictness and freedom, discipline and control, but the hierarchical power and knowledge relations between coach and athlete remain. Segel claimed that the cultural rise of sports reflected the wider turn of modern society toward physical expression, which resurrected militarism, war, and fascism. Some Frankfurt School representatives saw sport as a cult of the fascistic idea of the body. Tännsjö claimed that overly complimenting sport prowess reflects fascistic elements in society, as it normalizes the ridicule of the weak and defeated [10].

Prizefighting enables study of the violent body. Prizefighters convert their bodily capital into prizefighting capital in order to gain fame, status, and wealth. Their bodies are exploited by managers, of which they are aware, and they describe themselves as prostitutes, slaves, and stallions. Prizefighters accept the routine damage to their bodies while fearing the consequences of such damage. One common reaction to this is to try to transform oneself into heroic figures. To some degree, all contact sports include violence into their strategy. Sports violence is not an individual trait, but rather the result of socialization. Finn sees players as socializing into a culture of quasi-violence that emphasizes values other than those found in everyday life. It embraces violence as a necessary part of the game.

Beck's thesis of a "risk society" may be used to explain sports injuries. A risk society is distinguished by reflexive modernity, in which members of society are highly educated, critical, and involved in the formation of social institutions. Unlike traditional cultures, modern societies recognize and limit risks. Reflexive modernity in sports is shown by the isolating, reducing, and eradication of sources of physical damage, while maintaining the skills and strategies specific to those activities. Because the lower classes have less access to risk assessment and avoidance, they participate in riskier sports at a greater rate. Despite this, athletes are still expected to ignore and try to conquer discomfort since doing so is viewed as daring and heroic. The athlete's ability to make the body seem indestructible is a vital aspect of sports professionalism. Ignoring pain is often a crucial component of various sport subcultures. Children are also often exposed to acute pain and injuries, such as gymnastics.

Emotion has always been a big aspect of sports since it may impact both players and spectators. Emotions are classified into categories by theorists and sociologists who examine their influence on sports. These categories are debatable, contested, and heavily argued, and they are not definite or set in stone. Emotion is very essential in sports; players may utilize it to express precise and crucial information to their teammates and coaches, as well as to send misleading signals to deceive their opponents. Athletes may use emotion to their advantage, but it can also have a detrimental effect on them and their results. For example, "stage fright," or anxiousness and fear, might have a favorable or bad influence on their performance in their sport.

The intensity of emotion varies depending on the level of sport. Emotions may be especially high in professional sports since there are so many more individuals participating in so many different positions. There are professional athletes, coaching staff, officials, television crews, commentators, and, of course, supporters and spectators. There is a lot more public pressure, pressure from others, and self-pressure. It is incredibly difficult not to get emotionally immersed in sports; sports are notorious for bringing out the worst in people. There have been physical brawls when one team defeats another in a close game, as well as loud fighting and screaming



and heated verbal disagreements. Emotion is also very infectious, particularly when there are a lot of emotional individuals in one room.

Sports may be seen from a variety of viewpoints. As a result, some binary divisions are frequently emphasized, and many sports sociologists have demonstrated that those divisions can create constructs within gender ideologies and affect gender relationships, as well as advocate or challenge social and racial class structures. Some of these binary divisions include: professional vs. amateur, mass vs. top-level, active vs. passive/spectator, men vs. women, sports vs. play (as an antithesis to organized and Not only may binary distinctions be evident within sports, but they can also be seen in sports research. Men have dominated the area of research because many feel that women's involvement or research is inauthentic when compared to men's research. Some female researchers also believe that they must "earn" their position in the area of sports research, while males, for the most part, do not. While women researchers in this sector must deal with gender-related challenges in their study, this does not preclude them from gathering and understanding the data they acquire. Sports sociologists feel that women may provide a unique viewpoint while doing sports research because they can more thoroughly examine and comprehend the female fan side of sporting events [11].

Sports are often examined as disputed activities, i.e. as activities at the heart of multiple people/groups' interests (relationship of sports and gender, mass media, or state-politics). These viewpoints provide individuals new ways to think about sports and differentiate between the binary divides. Sports have always had a huge influence on the globe as a whole, as well as on specific cultures and the people that live in them. There are several advantages to participating in sports, particularly organized sports. Sports incorporate communal values, with the goal of establishing and practicing good morals and ethics. Spectator sports invigorate viewers by displaying important social ideals in the "game." Becoming a fan gives you a wide range of skills that are essential in daily life at the workplace, at home, and on the move. Teamwork, leadership, creativity, and individualism are examples of these abilities.

## CONCLUSION

This demonstrates that sports are dynamic social and cultural activities that pique the interest of sociologists and other social scientists. Sports as a social phenomenon may help us understand how socioeconomic class, gender, color and ethnicity, sexuality, and physical ability impact our daily lives. The sociology of sports investigates the impact of sports activity on people. Study the social dynamics of a sport or organization as a goal. Study the impact of culture on athletics and vice versa. Sports have a strong connection to important sociological factors such as education, leisure, social stratification, social mobility, and racism and gender concerns. Sociology of Sports Sports, through integrating and coordinating people and social groups, helps the country grow by fulfilling developmental, educational, patriotic, and communicative functions.

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## CHAPTER 15

### IMPORTANCE OF THE PEACE AND CONFLICT RESEARCH IN SOCIOLOGY

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#### **ABSTRACT:**

Peace and conflict studies are important because they assist students learn peacekeeping skills and build peacekeeping professionals. Conflict helps people and organizations to safeguard their interests. Conflict may also bring about much-needed societal change by empowering previously marginalized groups. After all, if no one ever challenged anything, many heinous injustices would go on eternally. Understanding how to cope with interpersonal conflict, reconcile emotions, and come to an agreement are all useful activities that improve well-being and productivity and all of these methods are taught via conflict resolution.

#### **KEYWORDS:**

Long Term, Peace Research, Peace Conflict, Positive Peace, Studies Programs.

#### **INTRODUCTION**

Peace and conflict studies is a social science field that identifies and analyzes violent and nonviolent behaviors, as well as the structural mechanisms accompanying conflicts (including social conflicts), with the goal of understanding those processes that lead to a more desirable human condition. Peace studies is an interdisciplinary effort aimed at the prevention, de-escalation, and resolution of conflicts through peaceful means. This social science contrasts with military studies, which strive to achieve victory in wars efficiently, mostly via violent methods, to the satisfaction of one or more, but not all, parties concerned. Philosophy, political science, geography, economics, psychology, communication studies, sociology, international relations, history, anthropology, religious studies, gender studies, law, and development studies are some of the disciplines that may be engaged. Relevant sub-disciplines of such topics, such as peace economics, may also be considered to be part of peace and conflict studies.

Peace and conflict studies is both a pedagogical and a research activity in which instructors convey information to students and researchers produce new understanding about the roots of conflict. Understanding the notion of peace, which is described as a political situation that promotes justice and social stability via formal and informal institutions, practices, and norms, is required for peace and conflict studies [1], [2]. Academics and students at the world's oldest colleges have always been driven by a desire to promote peace. American student interest in what we now call peace studies originally manifested itself in the shape of campus groups at American universities in the years immediately after the American Civil War. Similar movements emerged in Sweden in the late nineteenth century, as well as worldwide shortly after. These were student-led discussion groups rather than official courses offered as part of college

curriculum. Swarthmore College, a Quaker institution, provided the first documented peace studies course in higher education in 1888.

The First World War was a watershed moment in Western views about war. Wilson submitted his famous Fourteen Points for Peacemaking during the 1919 Peace of Paris, when the leaders of France, Britain, and the United States, headed by Georges Clemenceau, David Lloyd George, and Woodrow Wilson, respectively, gathered to determine the destiny of Europe. These included the dissolution of European empires and the formation of the League of Nations. These actions, aimed at ensuring a peaceful future, served as the backdrop for a number of milestones in the establishment of Peace and Conflict Studies as an academic subject. In 1919, Aberystwyth University in Wales established the first chair in International Relations, with the goal of furthering the cause of peace.

Following WWII, the establishment of the UN system gave further impetus for more rigorous methods to peace and conflict studies to develop. During this time, several university courses in institutes of higher learning across the globe started to arise that addressed issues of peace, typically in connection to conflict. Gladdys Muir, at Manchester University, a liberal arts college affiliated with the Church of the Brethren, established the first undergraduate academic program in peace studies in the United States in 1948.

It was not until the late 1960s in the United States that student concerns about the Vietnam War forced ever more universities to offer courses about peace, whether as a designated peace studies course or as a course within a traditional major. Academics such as Johan Galtung and John Burton's work, as well as debates in fora such as the *Journal of Peace Research* in the 1960s, reflected the field's growing interest and academic stature. Growth in the number of peace studies programs around the world would accelerate during the 1980s, as students became more concerned about the prospect of nuclear war [3], [4].

As the Cold War came to an end, peace and conflict studies courses turned their emphasis away from international conflict and toward complex topics such as political violence, human security, democratization, human rights, social justice, welfare, development, and the production of long-term forms of peace. A slew of international organizations, agencies, and non-governmental organizations (NGOs), ranging from the United Nations, Organization for Security and Cooperation in Europe, European Union, and World Bank to International Crisis Group, International Alert, and others, started to rely on such studies.

Agendas relating to positive peace were already widely debated in European academic contexts in the 1960s. By the mid-1990s, peace studies curricula in the United States had shifted "from research and teaching about negative peace, the cessation of violence, to positive peace, the conditions that eliminate the causes of violence." An examination of peace studies course offerings in 1994 included themes including "north-south relations," "development, debt, and global poverty," "the environment, population growth, and resource scarcity," and "feminist perspectives on peace, militarism, and political violence."

Peace and conflict studies are now widely recognized as important by researchers from a variety of fields in and around the social sciences, as well as by many powerful politicians throughout the globe. Today, peace and conflict studies are extensively studied and taught in an increasing number of institutions and locales. The number of universities that offer peace and conflict studies courses is difficult to quantify, owing to the fact that courses may be taught in various

departments and have quite varied titles. Several worldwide academic teaching and research initiatives are supported by the Rotary Foundation and the United Nations University.

According to a 1995 survey, there are 136 colleges in the United States with peace studies programs: "Fifty-six percent of these are in church-related schools, another 32% are in large public universities, 21% are in non-church related private colleges, and 1% are in community colleges." Fifty-five percent of the church-related schools with peace studies programs are Roman Catholic.

Although individual thinkers such as Immanuel Kant had long recognized the importance of peace it wasn't until the 1950s and 1960s that peace studies emerged as an academic discipline with its own research tools, specialized set of concepts, and discussion forums such as journals and conferences. Beginning in 1959, with the establishment of the Peace Research Institute Oslo (PRIO), connected with Johan Galtung, a slew of research institutions sprung up.

Walter Isard, the fundamental pioneer of regional science, gathered a group of scientists in Malmö, Sweden, in 1963 to form the Peace Research Society. Kenneth Boulding and Anatol Rapoport were among the first members. This association was renamed the Peace Science Society in 1973. Peace science was viewed as an interdisciplinary and international effort to develop a unique set of concepts, techniques, and data to better understand and mitigate conflict. Peace science attempts to use quantitative techniques developed in economics and political science, particularly game theory and econometrics, techniques that are rarely used by researchers in peace studies [5].

The International Peace Research Association was founded in 1964 during a Quaker meeting in Clarens, Switzerland. Johan Galtung was a member of the initial executive committee. The IPRA hosts a conference every two years. The majority of the research presented at its conferences and in its publications focuses on institutional and historical methods, with little use of quantitative techniques. The Peace and Justice Studies Association (PJSA) was created in 2001 as a consequence of a merger of two forerunner organizations. The PJSA is IPRA's North American affiliate, having members from all around the globe, with a strong representation from the United States and Canada. The PJSA produces a monthly newsletter (*The Peace Chronicle*) and hosts yearly conferences on topics relating to the organization's aim "to create a just and peaceful world" via research, scholarship, education, and advocacy.

## DISCUSSION

Strategic Foresight Group published their study on a new approach for finding long-term solutions to conflicts in the Middle East in 2008. It also created a new Water collaboration Quotient, which is a measure of riparian nations' active collaboration in water resource management based on ten characteristics covering legal, political, technical, environmental, economic, and institutional elements. Politics and International Relations (especially critical international relations theory), Sociology, Geography, Psychology, Anthropology, and Economics are all included. Critical theory is also commonly employed in the study of peace and conflict.

Multilevel. Intrapersonal peace, peace between people, neighbors, ethnic groups, marriages, states, and civilizations are all investigated in peace studies. Multicultural. Gandhi is often recognized as a model of peace studies. True diversity, however, remains a goal since the

majority of Peace Studies centers are based in the West. Both analytic and normative. Peace Studies, being a normative study, incorporates value judgments such as "better" and "worse."

There has been a long-standing and vibrant debate on disarmament issues, as well as attempts to investigate, catalogue, and analyze issues relating to arms production, trade, and their political impacts. Peace and conflict studies is now well established within the social sciences, with several academic publications, college and university departments, peace research centers, conferences, and outside acknowledgement of the method's value. Peace Studies investigates the origins and prevention of conflict, as well as the nature of violence, such as societal injustice, discrimination, and marginalization. Peace studies may also teach peace-making tactics for overcoming persecution and transforming society in order to achieve a more fair and equitable worldwide community. Feminist scholars have developed a specialty within conflict studies, specifically examining the role of gender and interlocking systems of inequality in armed and other conflicts. The United Nations Security Council resolution 1325 recognized the importance of considering the role of gender in post-conflict work. Carol Cohn's and Claire Duncanson's work are examples of feminist research.

Today, the negative and positive peace frameworks are the most often employed. The lack of direct violence is referred to as negative peace. Positive peace is the absence of indirect and structural violence, and it is the notion used by the majority of peace and conflict scholars. This is often attributed to Galtung, but these terms were previously used by Martin Luther King in his "Letter from Birmingham Jail" in 1963, in which he wrote about "negative peace, which is the absence of tension" and "positive peace, which is the presence of justice." These terms were possibly first used by Jane Addams in a series of lectures about 'positive ideals of peace' that began in 1899 and took form in her book *Newer Ideals of Peace*, where she switched to the term. Several peace concepts, paradigms, or modalities of peace have been proposed under which peace research may thrive [6].

The essence of the issue is that although peace is a natural social state, war is not. For peace researchers, the idea is simple: give enough knowledge such that a reasonable set of decision makers would attempt to prevent war and conflict. Second, the belief that violence is wicked or unskillful, whereas nonviolence is skillful or noble and should be practiced. This viewpoint is shared by a number of religious traditions around the world, including Quakers, Mennonites, and other Peace churches within Christianity; Bahás, Jains, and the Satyagraha tradition in Hinduism, Buddhism, and other aspects of Indian religion and philosophy; and certain schools of Islam.

There have been several offers on different sorts of peace. These vary from well-known writings by Kant, Locke, Rousseau, and Paine on diverse liberal international, constitutional, and peace proposals. Variations and additions have been developed more recently by scholars such as Raymond Aron, Edward Azar, John Burton, Martin Ceadal, Wolfgang Dietrich, Kevin Dooley, Johan Galtung, Michael Howard, Vivienne Jabri, John-Paul Lederach, Roger Mac Ginty, Pamina Firchow, Hugh Miall, David Mitrany, Oliver Ramsbotham, Anatol Rapoport, Mikkel Vedby Rasmussen, Oliver Richmond, S. In such work, ideas such as democratic peace, liberal peace, sustainable peace, civic peace, hybrid peace, post-liberal peace, everyday peace, trans-rational peace(s), and others are often utilized.

Sustainable peace must be seen as an essential aspect for the future of prosperity, according to peace ideas. Sustainable peace must be a goal for global society, where state and non-state actors do not simply seek profits in the immediate future, which may jeopardize the stability of the state

of peace. Nurturing, empowerment, and communication are seen as critical aspects for long-term peace in the globe. To begin, nurturing is required to promote psychological stability and emotional development. The importance of social value in sufficient nurturing is critical for long-term peace. Second, in order to establish true security, inner security, as well as well-organized social structures and protection based on a solid basis, must be ensured. Finally, communication is required to overcome ignorance and build a community based on trustworthy and helpful knowledge. It will avoid isolation, which is essential for achieving long-term peace.

The conflict triangle proposed by Johan Galtung is based on the premise that the only way to describe peace is to identify violence, its polar opposite. It is consistent with the normative goal of avoiding, regulating, minimizing, and overcoming violence. Violence in the structure. Malnutrition, for example, is a preventable cause of death. Structural violence is indirect violence created by an unfair framework and should not be confused with a divine act. Cultural violence arises as a consequence of cultural preconceptions that make one oblivious to direct or institutional violence. For example, one may be apathetic to the homeless or perhaps believe that their deportation or annihilation is beneficial [7], [8].

The cost of war calculator seeks to measure the cost of conflict to the human race. The objective is to assess the cost of war not just in terms of fatalities and injuries, as well as the economic expenses suffered by those engaged, but also in terms of the social, developmental, environmental, and strategic costs. The concept takes into account both direct costs of war, such as human lives, expense, and the loss of land and physical infrastructure, as well as indirect costs that have an influence on a community, such as migration, humiliation, the expansion of extremism, and the absence of civil society.

A think tank in India, Strategic Foresight Group, has created a Cost of Conflict Series for nations and areas embroiled in prolonged wars. This tool is designed to examine past, current, and future expenditures using a variety of characteristics. Peace studies' normative goals include conflict transformation and conflict resolution via mechanisms such as peacekeeping, peacebuilding (e.g., addressing imbalances in rights, institutions, and global economic distribution), and peacemaking (e.g., mediation and conflict resolution). Negative peace is represented by peacekeeping, while positive peace initiatives include components of peacebuilding and peacemaking.

The increase of military people doing peace and conflict studies is an intriguing trend in peace and conflict studies. This presents certain difficulties since the military is a combat-oriented organization. James Page argues for five principles that should underpin this endeavor in his article "Teaching Peace to the Military," published in the journal *Peace*, namely, respect but not privilege military experience, teach the just war theory, encourage students to be aware of the tradition and techniques of nonviolence, encourage students to deconstruct and demythologize, and recognize the importance of military virtue.

Scholars working in peace and conflict studies have made significant contributions to the policies used by non-governmental organizations, development agencies, international financial institutions, and the United Nations system in the areas of conflict resolution and citizen diplomacy, development, political, social, and economic reform, peacekeeping, mediation, early warning, prevention, peacebuilding, and state building. This emerged rapidly at the end of the Cold War, and was encapsulated in the report *An Agenda for Peace* by then-UN Secretary-General Boutros Boutros-Ghali. Indeed, much of the machinery of what has been called "liberal

peacebuilding" by some scholars and "state building" by another is based largely on the work that has been done in this area. Many scholars in the field, however, have advocated for a more "emancipatory" form of peacebuilding based on a "Responsibility to Protect" (R2P), human security, local ownership and participation in such processes, particularly in light of the limited success of liberal peacebuilding/state building in places as diverse as Cambodia, the Balkans, East Timor, Sierra Leone, Liberia, Nepal, Afghanistan, and Iraq. This research agenda is in the process of developing a more nuanced agenda for peacebuilding that connects with the original, qualitatively and normatively oriented work that emerged in the peace studies and conflict research schools of the 1960s (e.g., see the Oslo Peace Research Institute research project on "Liberal Peace and the Ethics of Peacebuilding" and the "Liberal Peace Transitions" project at the University of St Andrews) and more critical ideas about peacebuilding.

In 2008, the UNESCO Chair for Peace Studies at the University of Innsbruck/Austria proposed a culture-based classification of peace interpretations: energetic, moral, modern, post-modern, and trans-rational approaches. The trans-rational approach integrates existing spiritual interpretations of society and relationships with modern peace mechanistic methods. As a result, this school favours the purely relational and systemic technique of elicitive conflict transformation (Lederach) over current conflict resolution's prescriptive methods [9], [10].

Barbara Kay, a National Post writer, especially questioned the ideas of Norwegian professor Johan Galtung, who is widely regarded as a pioneer in contemporary peace studies. Galtung has written on the "structural fascism" of "rich, Western, Christian" democracies, admires Fidel Castro, condemned opposition to the Soviet invasion of Hungary in 1956, and has classified Aleksandr Solzhenitsyn and Andrei Sakharov as "persecuted elite personages," according to Kay. Galtung commended Mao Zedong for "endlessly liberating" China. Galtung has previously argued that the United States is a "killer country" that engages in "neo-fascist state terrorism," and that the destruction of Washington, D.C. might be justified by American foreign policy. He also likened the United States to Nazi Germany for attacking Kosovo during NATO's 1999 bombardment of Yugoslavia.

Bruce Bawer slammed Peace Studies in the summer 2007 issue of City Journal. Many Peace Studies departments at American universities are administered by Marxist or far-left professors, he remarked. More broadly, he argued that Peace Studies are dominated by the belief that "America... is the source of the world's problems," and that while Peace Studies Professors argue "that terrorist positions deserve respect at the negotiating table," they "rarely tolerate alternative views," and that "(p) ease studies, as a rule, rejects questioning of its own guiding ideology." Regarding his claim that Peace Studies promotes violence in the pursuit of leftist ideology, Bawer cited a quote from Peace and Conflict Studies, a widely used 2002 textbook written by Charles P. Webel and David P. Barash that praised Vladimir Lenin because he "maintained that only revolution—not reform—could undo capitalism's tendency toward imperialism and thence to war."

David Horowitz has argued that Webel and Barash's book implicitly supports violence for socialist causes, citing the book's statement that "the case of Cuba indicates that violent revolutions can sometimes result in generally improved living conditions for many people." Horowitz also argued that the book "treats the Soviet Union as a sponsor of peace movements, and the United States as the militaristic, imperialist power that peace movements try to keep in check" and that "th Finally, Horowitz attacked the author for relying only on Marxist scholars



such as Andre Gunder Frank and Frances Moore Lappe to investigate "poverty and hunger as causes of human conflict." Kay and Bawer also specifically criticized Professor Gordon Fellman, the Chairman of Brandeis University's Peace, Conflict, and Coexistence Studies Program, who they claimed has justified Palestinian suicide bombings against Israelis as "ways of inflicting revenge on an enemy that seems unable or unwilling to respond to rational pleas for discussion and justice."

Katherine Kersten, a senior fellow at the Center of the American Experiment in Minneapolis, believes that Peace Studies programs are "dominated by people of a certain ideological bent, and thus hard to take seriously." Robert Kennedy, a professor of Catholic studies and management at the University of St. Thomas, criticized his university's Peace Studies Program in a 2002 interview with the Minneapolis Star Tribune. Scholars argue that such criticisms undervalue the development of detailed interdisciplinary, theoretical, methodological, and empirical research into the causes of violence and the dynamics of peace that has occurred through academic and policy networks around the world.

Most scholars in the field say that claims that peace studies techniques are not objective and are mostly drawn from leftist or inexperienced sources, that they are not practical, that they advocate violence rather than oppose it, or that they have not resulted in policy improvements are patently false. They observe that such discussions have strongly affected the formation of UN and major donor policies (including those of the EU, US, and UK, as well as many others such as those of Japan, Canada, Norway, and others) toward and in conflict and post-conflict nations. These governments have developed a variety of key policy documents and responses over the last decade and more, as well as in UN (or related) documentation such as the "Agenda for Peace", "Agenda for Development", "Agenda for Democratization", the Millennium Development Goals, Responsibility to Protect, and the "High Level Panel Report."

They have also been significant for the work of the World Bank, international development agencies, and a wide range of nongovernmental or civil society organizations. Scholars' work in these areas has resulted in the creation of large databases. Finally, debates in peace and conflict studies have generally confirmed, rather than undermined, a broad consensus (western and beyond) on the importance of human security, human rights, development, democracy, and the rule of law (though there is a lively debate ongoing about the contextual variations and applications of these frameworks). At the same time, the research field is characterized by a number of challenges, including the tension between "the objective of doing critic" and "the objective of doing research."

## CONCLUSION

Peace negotiations, conflict resolution, peace-building activities, human rights, poverty reduction, and sustainable development are all key themes in Peace and Conflict Studies. Communication improves tolerance. Communication between warring parties is only possible if both parties are eager to seek an agreement and halt the violence. Communication must continue once an agreement is achieved, which is why peacebuilding in war zones is so crucial. Strengths One of conflict theory's key merits is that it recognizes the role of oppression and strives to balance the scales via lobbying and resources. It highlights the disparities in resources between those who have authority or riches and those who do not.

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## CHAPTER 16

### SOCIOLOGY OF THE MILITARY AND TERRORISM

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#### ABSTRACT:

The Sociology of the Military is an authoritative collection of papers that provides a historical overview of the discipline as well as examples of significant current study approaches. The book examines the forerunners of military sociology as well as research patterns in America and the rest of the globe. The study of terrorism sociology regards terrorism as a "social construction." Terrorism is defined by evaluating events and finding reasons. This defining process, as well as the resultant public presentation, has the potential to alter public perceptions and favor certain interests.

#### KEYWORDS:

Family Members, Military Sociology, Sociology Terrorism, Terrorist Attacks, Western Culture.

#### INTRODUCTION

Military sociology is a branch of sociology. It is quite similar to C. Wright Mills' invitation to link the human environment to larger societal frameworks. Military sociology seeks to understand the military as a social group rather than as a military institution. This highly specialized sub-discipline investigates problems concerning military people as a separate group with compelled collective activity based on common goals tied to survival in vocation and war, with more defined and limited aims and ideals than within civil society. Military sociology is also concerned with civil-military relations as well as relationships with other organizations or governmental bodies. Military sociology highlights the variety of methodologies used in sociology. These include large-scale data analysis, participant observation, social network analysis, survey research, comparative histories, case studies, and so on. Philosophical viewpoints and arguments are also included in military sociology approaches.

The modern military sociology is essentially a product of World War II and the Cold War. These events sparked the scientific study of military sociology, albeit it stands to reason that the military-society interaction predates these events. The dismantling of the Soviet Union, the trauma of the terrorist attack on September 11, 2001, and the subsequent wars in Afghanistan and Iraq all had a significant impact on the field of military sociology. Military sociology covers a wide range of topics, and it is important to note that its scope is not limited to the military institution or its members. Military sociology, on the other hand, includes topics such as civilian-military interactions and the link between the military and other military formations or governmental institutions [1].

In military sociology, two key theorists, Samuel Huntington and Morris Janowitz, had an impact on the concept of military professionalism. Huntington, a political scientist, maintained that the military should have a large degree of autonomy over military concerns since citizens lacked the corporate quality or ability to handle military matters. He referred to this as objective control.

Janowitz, on the other hand, claimed that the military's function in contemporary society was so complicated, and with such high stakes, that the professional soldier's job extended well beyond the execution of violence. The military elite had a commitment to maintain stable foreign relations, which required administrative and political knowledge in addition to the traditional military officer skill set. Janowitz was worried that the military might devolve into a self-perpetuating, self-serving clique. As a result, it was critical that the military be socially representational of the people it served. The military profession believes that it is a unique vocation, according to Sam C. Sarkesian and Robert E. Connor.

Shortly after the United States abolished conscription and established the All-Volunteer Force, sociologist Charles Moskos proposed the Institutional/Occupational model of military organizations. He questioned whether the military should be seen as an occupation rather than an institution. Although the military preserves institutional characteristics (patriotic beliefs, historic traditions, etc.), it is becoming more geared to business and economic concepts and may be classified as a profession. This may be investigated in relation to other professions in terms of power and pay. The military has several ranks, which give certain individuals greater influence. Many young people seek to the military for remuneration and the ability to attend college without incurring massive debt. Moskos based his analysis on the United States. The militaries of France, the United Kingdom, Germany, the Netherlands, and Australia all have elements of institutionalism. Moskos's model has influenced the scholarship of enlistment/reenlistment, which examines how occupational and institutional factors shape a recruit's enlistment intention or active duty personnel's reenlistment decisions[2], [3].

Perhaps no other organization lays as much emphasis on assimilation processes as the military services. Assimilation is a continual process that includes recruiting, selection, training, and career growth. The new recruit, officer, or enlisted officer must not only master new and challenging abilities. He or she is also required to grasp an intricate code of professional conduct and etiquette, since military service entails membership in an organizational community that governs behavior both on and off the "job." The American Military recruits military troops from around the nation using the citizen-soldier idea. This word refers to the capacity to swiftly gather or call up soldiers for a battle or military tour at a moment's notice. However, after the assignment or tour is over, the military people return to civilian life.

During the peacetime draft, 2.5 million men were drafted, according to Norman A. Hilman. Many soldiers may have felt disoriented or puzzled by the contrasts between their prior life (civilian) and their new military life during that quick transitioning time, which calls for a requirement to comply to new commands that are expected to be obeyed without inquiry. Although many men and women have freely joined the armed services, there are many who believe that joining the military and working for the government is a kind of betrayal. Most individuals on the outside find the bad portrayal of military life to be a major turn off. Despite unfavorable perceptions of military life and the benefits of economic stability, military recruiting techniques have shifted in recent years from a means of helping one's nation to a means of obtaining an education to a requirement to serve one's country. Enlistment numbers have remained consistent, if not increased, throughout the years despite the changes.

A military family is a unit that may consist of a husband and wife, as well as children (called military brats in many English-speaking nations, which is a word of love and fondness, not an insult); with either the husband or wife as the principal military enlisted. The emotional stress

that a spouse might feel before, during, and after the deployment of a soldier, sailor, marine, or airman is perhaps as awful emotionally as the one fighting in the military. Those whose husbands or wives were deployed for the first time described the experience as "very sad," and found it difficult to deal with their loved one's unexpected departure. Women and men whose wives had previously been deployed, on the other hand, reacted more positively to the current deployment.

They believed that they had an essential job to accomplish away from home, and that they and the rest of their family (children) needed to be supportive and take care of things while the family member was gone. Children begin to take on more adult chores such as cooking, cleaning, grocery shopping, and so on. Despite some military families' strong coping techniques, others may not cope well on their own with the extended absence from their family and family members. Spouses' stressors and stress responses change throughout time. What is viewed as stressful before the deployment varies from what is perceived as difficult during and after the deployment most deployments span 6-18 months, and the role that family members think they should play changes over this time. This often makes life tough for all family members.

Approximately one-fifth of all enlisted 18-year-olds and one-third of all junior personnel in the United States Army are married, compared to less than 5% of civilian 18-year-olds. As a result, young military families experience many of the same hardships that can accompany the start of a family in greater numbers than young civilian families. Another disadvantage that military families face more often than civilian families is frequent relocation. Approximately 33% of military families relocate each year, compared to only 5% of civilian families. Special planning is required for families in which both parents are on active duty, as either could be (re)deployed at any time [4].

Military families have the option of living at their parents' place of employment. For families living in an on-base house, they must follow the rules of the base command and the housing office on how to maintain their property and are afforded little privacy. In short, they may experience pressure to conform to the base's standards of behavior. This time often lasts two weeks. At this point, family members are furious and angry at the deployment news. This is often a moment of intense emotion. Many families were only given a month's notice to prepare for deployment in the past, but now many families have been given a year or more of notice, which may make the stressful period of anticipation much worse. According to several recent assessments, the best deployment preparation period would be 3-5 months.

Couples reach this stage in the last days before leaving. They experience periods of distancing due to their uncertainty about the mission's future, but also during that stage, a lot of latent problems or concerns may surface, adding more potential stress, such as arguments and confessions that can't be addressed fully in those final moments before a person's deployment. These instances cause a great deal of mental discomfort. Shortly after a family member is deployed, there are emotions of grief, and signs of clinical depression, as well as difficulties sleeping and resuming a normal routine (eating disorders), may emerge. These difficulties endure around six weeks, maybe longer if the deployment goes poorly or there are reports of terrible news to the family. The ideal option to contact family and spouses at this time is for deployed individuals to contact their families as soon as they arrive at their destinations as military authorities allows. This may assist the family cope with the deployment's length. Constant touch is essential for reducing family stress.

Typically, after six weeks, the family would revert to a more disturbed family pattern and heal by adjusting to the circumstances of an absent family member who has been deployed. Starting and sticking to a regular routine at this time is the greatest way to get the mind off of what the deployed is doing or where the deployed is. The participation of "home front groups" is critical for military families who need to interact and spend time with others who have deployed military wives and partners for extended periods of time. Seeking support groups is one of the ways individuals deal with difficult situations.

In the United States, nearly half of the enlisted force is under 25 for both men and women, with the average age being 27. The trend of youth is perpetuated by the fact that most people enter the service at 18 years of age and leave after only a few years. This creates a situation in which those with college experience are underrepresented in the military, accounting for only 8.5% of the military force. Throughout history, youth has been coveted in violent combat in diverse communities. Such examples include the Dinka of Sudan, boys who received spears as an initiation rite between the ages of sixteen and eighteen, the nineteenth-century Cheyenne who joined their first war parties when they were about fourteen, and the female warriors of Dahomey who were recruited between the ages of nine and fifteen during the American Civil War. It was not until formal education became more widely available that views regarding youth changed, resulting in a lengthening of the perceived youth period [5].

Previously, all U.S. military academies mandated attendance at religious services, which the U.S. Supreme Court ruled was unconstitutional in 1972. *Anderson v. Laird* was decided by the Court of Appeals for the District of Columbia Circuit. Despite this, the Naval Academy still includes prayer before meals, and participation at these meals is obligatory. As a result, several Naval Academy students have sought legal counsel from the American Civil Liberties Union. The 4th U.S. Circuit Court of Appeals ruled that a parallel practice of pre-meal prayers for forced meals at the Virginia Military Institute was unconstitutional. *Mellen v. Bunting* was decided by the Fourth Circuit Court of Appeals in 2003.

The religious makeup of the US military is similar to that of the broader population. There are minor differences when compared to the closest known age group, a population of 20- to 39-year-olds who make up eighty percent of the military. Mainline Protestants, Catholics, Jews, Muslims, and Buddhists are underrepresented, whereas other Christian religions (such as the Christian and Missionary Alliance, Church of God, Seventh Day Adventists, Assemblies of God, and others) are disproportionately overrepresented, accounting for nearly three times the percentage in the applicable demographic. Those who profess atheism or no religion are somewhat overrepresented. None of these factors explain for more than a 10% difference, with Christians self-identifying as Protestant accounting for the greatest disparity. According to the statistics and other research, service members may be less likely than the general population to affiliate with mainstream religious groups.

Non-indigenous individuals of minority groups have been incorporated into military duty throughout history. Hannibal's employment of Ethiopian troops, the Roman Auxilia, the Byzantine Empire's recruitment of the Middle Eastern populace, and the Ottoman Empire's use of religious minorities via the Millet system are all examples of this practice in ancient armies. Minorities regarded voluntary military service as a way to advance socially in society and maybe gain citizenship for themselves and, by implication, their children in countries where military service was voluntary. Minorities have been separated from the main racial group in military

organizations throughout the majority of their existence, with distinct contingents formed for such groups. This was true not only in ancient military organizations, but also in more recent historical contexts, such as the French-Canadian regiments of Canada during World War I and World War II, the British army and their conscription of various minority groups from their conquests during colonialism, and the segregation of minority groups into Caucasian commanded, minority composed regiments during similar time periods. In the United States, African-American engagement in the military increased after World War II owing to improved treatment of African-Americans in the military by Caucasian troops. With the abolition of work exclusion in 1954, average reenlistment rates grew to about twice those of Caucasian personnel. A similar scenario with minority participation emerged in the United Kingdom, although both circumstances witnessed a dramatic discrepancy in higher rank distribution, since both had, and to a lesser degree still have, a disproportionately low percentage of upper ranked minorities [6].

Military and gender problems are a complex and multifarious area within military sociology. Women's responsibilities might include being cultural value transmitters to children, boundary reproducers, and active militants in national fights. Throughout history, women have served in the military. The premise that 'women should be protected' is rejected by women who join the military. In Latin America, Israel, Nicaragua, Rwanda, and Northern Ireland, recruitment is critical. In Turkey, the top commander's wife symbolizes the military family's mother. Some developing-world countries are equal, and many women are recruited into the military to meet the contemporary ideal. With women's traditional role as nurturers and mothers, greater equality and participation of women in the military may modify the cause for war or the *raison d'être* of conflicts. Sexual assault is a problem in the United States military for military women. According to a Pentagon assessment conducted in 2012, around 26,000 women and men were sexually assaulted. Only 3,374 of these instances were reported. According to a recent Pentagon study from 2013, 5,061 servicemen reported incidences of assault. Many individuals believe that the 50% rise in reports is due to victims "growing more comfortable in the system." However, only 484 of these reported instances got to trial, and only 376 resulted in convictions.

In today's military-state relationship, the state depends on the military to safeguard it against foreign threats as well as conflict between diverse internal parties. Concurrently, the military takes 'violent resources' from both the state and society. Money, technology, raw materials, and personnel are examples of such resources. However, the relationship has shifted from the 16th and 17th centuries, when internal centers of authority and specialized segments of society (e.g., skilled builders or guilds) were slightly more independent than the others. These sectors were not directly controlled by the sovereign authority and could therefore avoid providing resources to the state. This meant that pre-modern military were 1) somewhat weaker than modern counterparts owing to a lack of state-financed resources, but 2) influential segments of society controlled certain privately funded resources and could create their own mercenary troops if necessary. As this system evolved, nations attempted to impose greater control over society by exploiting 'existential concerns,' leading to the development of different bureaucratic measures such as mass conscription, taxation, and territorial centralization.

As a consequence, numerous civic sectors started to work only for the state, which sought a larger military and leveraged these sectors to extract more resources and men for exclusive military purpose. This 'modern' military was now dependent on the state for its own survival, while in pre-modern eras, the military may be used as a weapon by many independent segments of society. According to Burkard Schmitt, a study Fellow at the EU Institute for Security Studies,

there are two categories of study. Pure research is done from the ground up with no particular need and is long term in nature. Capability research is conducted from the top down; much of this research is intended for military use with a particular purpose in mind.

National sensitivities and military corporations unwilling to share research results have long hampered European research. With the foundation and development of the EU and the Common Security and Defense Policy (CSDP), this is starting to change. The EU is now executing its "Agenda for advanced research on global security," which is critical to European security's future. In Europe, the concept is that all member countries should do research. A "harmonization" of military needs is an aim for member nations and something that will benefit future study. The American research model is based on the old German norm, which the Americans replicated beginning with the establishment of the American Chemical Society in 1876. A fascinating facet of contemporary warfare is the utilization of science and industry to produce new and more lethal chemical and biological weapons. German universities were involved in the early development of chemical gas for use in World War I [7].

German universities "carefully cultivated the ideal of science as an emphatically value-free activity; they bestowed upon their wards the right and duty to serve the interests of knowledge and to brush aside other interests with which the welfare of scientific pursuits might clash." Because of the interconnection of business, military, and politics, the chemical industry started to influence politics by World War I. The quantity of research done is related to the US economy, which includes the world's highest military expenditure. This has resulted in a close bond between the military, the government, and corporate America. The "military industrial complex" has been dubbed, but the military has also controlled significant university scientific departments. The military industrial academic complex, or MIA, is a concept.

Terrorism sociology is a branch of sociology that aims to comprehend terrorism as a social phenomenon. The discipline defines terrorism, investigates why it happens, and assesses its societal consequences. Terrorism sociology is informed by political science, history, economics, and psychology. The sociology of terrorism varies from critical terrorism studies in that it focuses on the socioeconomic circumstances that allow for terrorism. It also investigates how people and nations react to such occurrences.

Terrorism is seen by the sociology of terrorism area as a "social construction." Defining terrorism entails analyzing occurrences and finding reasons. This definition process and the resulting presentation to the public can manipulate public perceptions and promote certain interests. The field examines how people are motivated to engage in collective acts of violence for political change. The field claims that this type of violence, as a social behavior, is dependent on communication, shared and competing norms and values, and levels of social and self-restraint.

Following the September 11th attacks, scholars grew increasingly interested in several sociological traditions associated with terrorism, such as moral panic, organizational reaction and media coverage, and counter-terrorism. Weinberg, Pedahzur, and Hirsch-Hoefler conducted the most comprehensive study on the definition of terrorism, examining 73 definitions of terrorism from 55 articles and concluding that terrorism is "a politically motivated tactic involving the threat or use of force or violence in which the pursuit of publicity plays a significant role." However, Weinberg et al. point out that definitions of terrorism frequently ignore symbolic



aspects of terrorism. Because of its emphasis on symbolism, sociology provides a unique perspective on horror.

Mathieu Deflem (University of South Carolina), S.E. Costanza (Central Connecticut State University), and John C. Kilburn Jr. (Texas A&M International University) are among the sociologists who have called for the creation of a terrorism sub-field in sociology after the September 11 attacks. Military spending, counter-terrorism, immigration, privacy issues, and the Israeli-Palestinian conflict are all common topics of discussion in the sociology of terrorism, where questions of power, the definition of terrorism, propaganda, nationality, the media, and so on are discussed. Another controversial subject among sociologists and social psychologists is the alleged relationship between religion and terrorism [8].

## DISCUSSION

Different emphasis areas have been offered by researchers to lead the sociological study of terrorism. Much terrorism research is devoted to avoiding and responding to terrorist attacks. Turk and Tosini emphasize the significance of defining terrorism. Turk notes that how parties describe terrorism influences the public's perception of terrorism. When a government decides to label an organization as a terrorist group, it is a deliberate decision. The sociology of terrorism places a strong emphasis on who defines terrorism and how they describe it. Terrorism may also be studied as a kind of communication and socialization by researchers. Terrorism as an indication is the focus of communication. A group or person expresses dissatisfaction with a policy or a social aspect. Other academics concentrate on how terrorists are socialized. Researchers are attempting to comprehend the circumstances that cause individuals to commit terrorist attacks.

The study is influenced by whether terrorism is the independent or dependent variable in the study. Terrorism is often used as a dependent variable in hypotheses. Researchers investigate the causes of terrorism. Young and Gurr think that making terrorism the independent variable is beneficial. Making terrorism the independent variable focuses on how the existence and actions of terrorism effect society. A fundamental study subject in the sociology of terrorism is how society responds to and interprets terrorism. Huff and Kertzer ran a conjoint experiment in their essay *How the Public Defines Terrorism* to discover what motivates a person to describe an occurrence as terrorism. They discovered that the kind of act (i.e., shooting, bombing), casualties, and the actor's background information had a substantial influence. Background information includes religion, nationality, or politics, as well as the purpose for the act. According to Huff and Kertzer, the media and public figures affect the sort of background material presented to the public. This "media and elite framing effect" may influence popular views of terrorism.

Following the September 11 attacks, early peer-reviewed work explored policing and public reactions to terror. It also examined interactions between first responders (police, rescue teams, etc.) and communities. After the September 11 attacks, Ramirez, Hoopes, and Quinlan correctly anticipated that police organizations would modify their core profiling styles and goal statements. There is reason to anticipate that even the smallest local police departments will be under pressure to deal with the subject of terrorism. Some sociologists and legal experts have considered the possible effects of forceful or military policing of terror threats, which may have severe implications for human rights, which sociologists are very interested in as an issue of social justice. In a peer-reviewed paper, for example, crouching tiger or phantom dragon?

Examining the discourse on global cyber-terror, Helms, Costanza, and Johnson wonder whether national media frenzy may lead to a needless and systematic over-pursuit of cyberterrorism. They worry that such overreaction might result in a "killswitch" policy that gives the federal government complete control over the internet [9].

More contemporary work in the topic of terrorism sociology is philosophical and contemplative, focusing on problems such as moral panic and overspending in the aftermath of the September 11 attacks. In an article titled *Symbolic Security, Moral Panic, and Public Sentiment: Toward a Sociology of Counterterrorism*, Costanza and Kilburn argued that the issue of symbolism is critical to understanding the war on terror. Using a classic symbolic interactionist perspective, they argue that strong public sentiment about homeland security has driven policy more to superficial threats than real and concrete threats. Others contend that symbolism has resulted in an expensive and untestable policy of "hypervigilance" in agency decision-making.

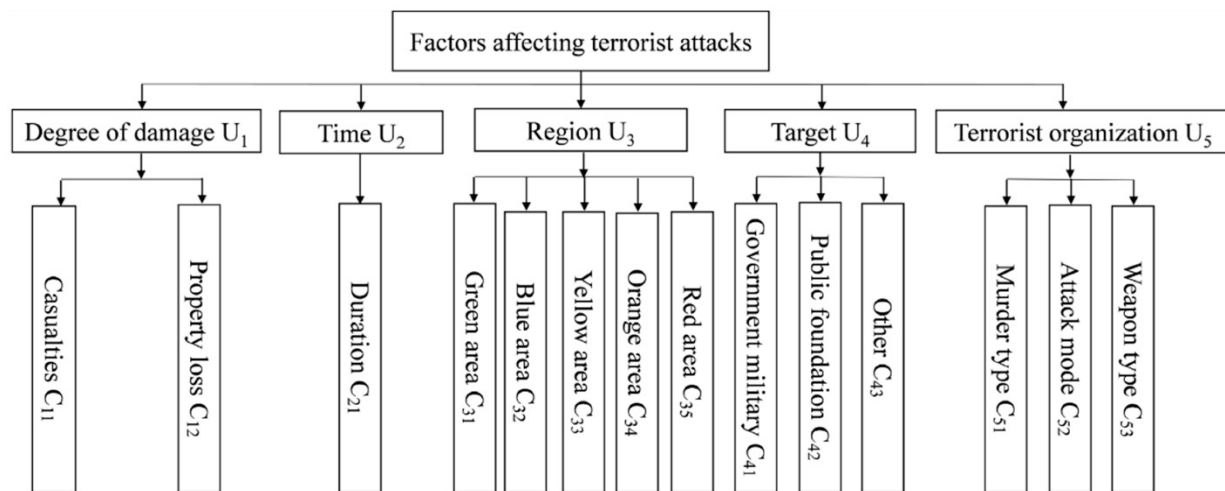
Despite modern sociology's quantitative bent, Kilburn, Costanza, Borgeson, and Metchik point out that there are several methodological stumbling blocks to effectively and scientifically assessing the effect of homeland security measures. Given the rarity of terrorism, monitoring arrests would be a foolish approach to assess policy efficacy. Another methodological issue in the development of sociology of terrorism as a sub-field is the difficulty in identifying operational measures for key concepts in the study of homeland security. Terrorism and homeland security are both relatively new concepts for social scientists, and academicians have yet to agree on how to properly conceptualize these ideas.

Functionalism is "the theory that various social institutions and processes in society exist to serve some important (or necessary) function to keep society running." This sociological perspective draws on the work of sociologists such as Émile Durkheim, and gets its name from the idea that the best way to study society is to identify the roles that different aspects of society play. Thus, terrorism is a deviant behavior. Functionalism regards terrorism, which is a kind of crime, as a transitory diversion from society's usual activities, and is thus useful to society. A structural functionalism-based sociologist would explain the existence of every social phenomenon by the function it serves. Terrorism is therefore effective because it draws people together in opposition and gives them a feeling of belonging to the group opposing it. This sense of social solidarity would aid in the prevention of anomie, the state in which individuals do not need to adhere to any societal rules in order to thrive.

Another older traditional use of functional analysis may be found in Emile Durkheim's famous work *The Division of Labor*. It categorized early and simpler civilizations as being based on mechanical solidarity and assigned status orientation, while modern societies were based on organic solidarity and accomplished status orientation. This rapid transition from mechanical to organic solidarity is often viewed negatively by more traditional/ fundamentalist sub-groups who preferred an ascribed oriented (religion, class, race, sex segregated) society based on organic solidarity over an achieved status (individual, merit, performance,) oriented society based on mechanical solidarity. In short, forms of religious fundamentalism and the emergence of violent terrorist groups such as Boko Haram and ISIS are examples of anti-modern counter-movements that are unable to fit in this functionally differentiated society, resulting in increased social complexity, secularization, and individualization. For example, the Nigerian terrorist group Boko Haram believes that girls should not be allowed to attend school and should be forced into a

fixed ascribed status rather than an open/achieved status oriented society in which all have the same opportunity to attend school and achieve success regardless of gender [10].

An example of utilizing a functionalist or Durkheimian approach towards explaining the social phenomenon of modern terrorism is sometimes made by going back to Durkheim's original study of suicide in France and applying the different types of suicide types (Egoistic, Altruistic, Anomic) to similar forms of suicidal terrorism types. A more contemporary example of this theoretical application of Durkheimian thinking is visible in a book chapter written by Sociologist Mahmoud Sadri who applies these suicide types to suicidal homicides whether they are egoistic, altruistic, or anomic and their visible frequency in both western and non-western cultural domains.



**Figure 1: Factors affecting terrorist attacks: Diagram showing the overview of the Factors affecting terrorist attacks (MDPI).**

According to the Chapter written by Mahmoud Sadri, in western and non-western cultures, egoistic suicidal homicides often resemble suicide pacts or simple murder suicides, whereas altruistic suicidal homicides which are found in western and non-western cultures might consist of suicide missions, ideological suicide missions, or acts of Terrorism (Ex: Kamikaze attacks). Finally, anomic suicidal homicides frequently result in acts of terrorism in both western and non-western cultures, and are likely to involve mass suicide pacts or mass murder suicides (EX: In Western cultures, for example, the Columbine Murders, Heaven's Gate, Jonestown, or Branch Davidian mass suicides, whereas in non-western cultures, for example, the ISI of Pakistan; PKK or activities endorsed by the PMO).

As a result, terrorists, like other criminals, become a reference point; folks utilize a reference point as a benchmark for assessment. In contrast to terrorism, societal standards and regulations become apparent and recognized as vital (Figure.1). Terrorism is used by society to reinforce the relevance of social standards in the lives of people in order to safeguard the status quo. Individuals see terrorism as a danger to social stability and their way of life in a functional society. Functionalists think that social reform is essential to maintain a healthy society. Slow, well-planned, and evolutionary method-types socially transform a healthy society. These social

shifts are often precipitated by a severe demand for change and are preceded by a social shock. Terrorism may be viewed as causing a social shock that causes society to change direction, allowing it to find new ways to protect itself; however, this tenant is flawed because, by definition, terrorism inspires more fear and retrogression than progressive development or stability.

Conflict theory is defined as "the idea that conflict between competing interests is the basic, animating force of social change and society in general." A conflict theorist generally believes that conflict control equals one group's ability to suppress the opposing group, and that civil law is a technique for defining and maintaining a social order that benefits some at the expense of others. Terrorism, according to conflict theorists, is a reaction to injustice, which is likely created in the minds of terrorists due to misdirection, illiteracy, or unrealistic goals, and that violent behaviors expressed by terrorist organizations are the result of individual frustration, aggression, or showing a readiness to fight. The majority of terrorist acts are committed by religious people [11].

Terrorists use violence because they believe that if they did not use violence they would lose a power struggle, which lead many conflict theorists to view it as a weapon of the weak. In Iraq, between March 2003 and February 2006, 443 suicide missions took place with 71% belonging to al-Qaeda. They justified their actions in religious terms; viewing the Shi'a control of Iraq as abandoning religious principles. Terror establishments of Pakistan have been formally used by the state since its inception. This exemplifies that terrorism cannot be simply explained as disoriented groups seeking to express or win over certain rights from a state, as it is the state which itself who funds and supports such groups in international terrorism activism. Suicide attacks against the Iraqi regime and its American and British supporters were seen as the means in which to accomplish this. Yet it was only under certain political conditions that suicide bombings spiked. The first condition being that it was in relation with the counterinsurgency of the American and British militaries. The second being a strategic response to the Shi'a control becoming more stabilized in Iraq.

Terrorists do not have the money or the political power that is needed to wage war, so they use terrorism as a means, not a goal, to agitate the government in order to achieve their political objectives. Before committing an act of terror, a terrorist does not always weigh the cost and benefits of their actions on others, but seek some benefit for themselves in an afterlife or their community. Symbolic interactionism is defined as "a micro-level theory in which shared meanings, origins, and assumptions form the basic motivations behind people's actions. Face-to-face interaction forms the social environment in symbolic interactionism. Individuals act on perceived meanings that appear to be self-constituting. Group membership is one of the major determinants of individual interpretations of reality, allowing symbolic interactionism to explain crime, and thus terrorism. Terrorist identity formation is frequently studied through the lenses of social identity theory, identity theory, and personal identity theory.

Labeling theory may explain deviation, which includes terrorism. Labeling theory is "the belief that individuals subconsciously notice how others see or label them, and their reactions to those labels, over time, form the basis of their self-identity." Social groups create rules about what is acceptable behavior for people in society. When a rule is broken, society determines if the act was deviant. A person can only become deviant after a social reaction to an act committed is labeled deviant, and that original act is referred to as the primary deviance. Being labeled

deviant causes a person to see themselves as deviants, which leads to said person performing more deviant acts, with each act being referred to as secondary deviance.

Secondary deviance can quickly turn into a stigma, which is a label that changes the way people see someone, and how individuals view themselves. According to symbolic interactionism, terrorism is treated as learned behaviors. Each person learns how to commit terrorism through interactions with terrorists. Involvement in the group is important in the learning process, and members, upon joining, are reserialized to the group's version of reality. The best way to accomplish this is to involve new members in terrorist acts, which leads the terrorist organization to become the only reference point for its members.

Learning theory states that a person becomes deviant as a result of an abundance of definitions that favor deviant behavior versus definitions that are unfavorable to such behaviors. This theory is broken down into four learning mechanisms: differential association, definitions, differential reinforcement, and imitation. The first learning mechanism is differential association, which refers to "direct association and interaction with others who engage in certain kinds of behaviors or express norms, values, and attitudes supportive of such behavior, as well as indirect association and identification with more distant reference groups."

The second learning mechanism is definitions, which refer to a "individual's own value and belief system about what is and is not acceptable behavior." These values are learned and reinforced through differential association. There are two types of definitions: general definitions and specific definitions. General definitions include broad beliefs about conformity that are influenced through conventional means and are often influenced by religious or moral values. Strict definitions include specific beliefs about conformity that are influenced by religious or moral values.

Differential reinforcement is the third learning mechanism. Differential reinforcement "refers to the balance of anticipated or actual rewards and punishments that follow behavior." A person's decision not to commit a crime is based on a balance of past, present, and anticipated future rewards or punishments for their actions. In the case of terrorism, the more direct or indirect social interaction a person has with terrorism, the more likely they are to commit a crime.

The fourth and final learning mechanism is imitation. "Imitation is the notion that individuals engage in behaviors that they have previously witnessed others doing." How much an individual imitates a behavior is determined by the characters being observed, the behaviors being witnessed, and the consequences for those behaviors. All of these factors must be present in order for an individual to imitate a terrorist.

## CONCLUSION

Military sociology is the study of the military from a sociological standpoint. It looks at topics including military recruitment, racial and gender representation in the military, combat, military families, military social structure, war, and peace, and the military as a welfare system. Domestic and international terrorism are usually recognized by law enforcement. Domestic terrorism is founded and carried out in the United States by its residents, with no external guidance. International terrorism, which is linked to foreign governments or organizations, crosses national borders. Terrorism is often, but not always, described by four characteristics: the threat or use of violence; a political goal; a desire to upset the status quo; the purpose to spread terror by

executing spectacular public actions; and the deliberate targeting of people. According to one common classification, there are three types of terrorism: revolutionary, sub-revolutionary, and establishment. Despite criticism that it is insufficient, this typology offers a valuable framework for assessing and evaluating terrorist activity.

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## CHAPTER 17

### SOCIOLOGY OF WOMEN AS FEMINISTS

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#### ABSTRACT:

Social feminism is a feminist movement that argues for women's social rights and particular considerations. It was initially used in the late nineteenth and early twentieth centuries to characterize participants of the women's suffrage movement who were concerned with social issues affecting women and children. In sociology, feminism is a significant conflict theory that holds that society is predicated on inequities between men and women. It is a conflict theory because feminists think society is always in conflict owing to men's subjection of women. According to feminist theory, society is "patriarchal."

#### KEYWORDS:

Equal Pay, Feminist Theory, Feminist Sociology, Sexual Harassment, Women's Rights.

#### INTRODUCTION

Feminist sociology is an interdisciplinary study of gender and power in society. It employs conflict theory and theoretical views to examine gender's relationship to power, both at the level of face-to-face contact and reflexivity within larger social systems. Sexual orientation, race, economic position, and nationality are among the topics covered. During the 1960s, Charlotte Perkins Gilman's work helped to systematize feminist philosophy. Growing up, she defied society's expectations of her by concentrating on reading and absorbing topics that women who were educated to be housewives did not. Her primary emphasis was on gender inequalities between men and women, as well as gender norms imposed by society. Where men go to work to provide a stable income for the family, women remain at home to care for the family as well as domestic tasks. She "emphasized how differential socialization leads to gender inequality," although she did acknowledge that there is a biological difference between those born with female and male organs.

Her study included a theoretical emphasis of a multidimensional approach to gender, which she describes in detail in her book *Women and Economics*. Due to gender norms, she thought that women pretended to live a particular life in order to avoid reaching their full potential as housewives. This is an example of Sigmund Freud's neurological hypothesis, which is fostered via a psychoanalytic process known as conscious and subconscious state of mind. The exact example presented would be termed false awareness rather than consciousness that aids in the regulation of our everyday life.

Women were still economically reliant on their husbands to provide financial support for themselves and their families, leading to the assumption that women are considered as property of their husbands. Gilman went on to claim that the conventional division of work was not biologically determined, but rather imposed on women by the organization of society since

before the nineteenth century. Women and their activities in their everyday lives were heavily influenced by society [1], [2].

Gilman called this a sociobiological tragedy since women are dismissed as part of the "survival of the fittest" mindset. Instead, females are portrayed as emotional and vulnerable creatures created to serve their husbands, children, and family rather than live for themselves. Gilman did her study during a period when women in science were unheard of and women were denied the right to vote. Her study, along with the work of other female sociologists, served to pave the road for feminism and notions connected to feminist theory.

Sociology had been mostly androcentric until the 1970s, when sociological theory started to move to emphasize women. The Equal Pay Act, signed into law by John F. Kennedy in the 1960s, prohibited gender wage disparities (Grady). The Equal Pay Act was one of the first ways that the United States began to shift its mentality about women's rights, how women should be treated in the workplace, and in society at large. While the Equal Pay Act focuses primarily on equal pay for equal labor regardless of gender, Title VII of the 1964 Civil Rights Act was intended to combat workplace discrimination of any form.

Sexual harassment is a prominent kind of workplace discrimination that many women endure. Sexual harassment is a type of illegal discrimination based on an abuse of power that can range from "inappropriate jokes" to "outright sexual assault" and more. While sexual harassment is not a form of discrimination faced exclusively by women, when it occurs in the workplace, it frequently involves the subordination of women by a male superior or coworker [3], [4].

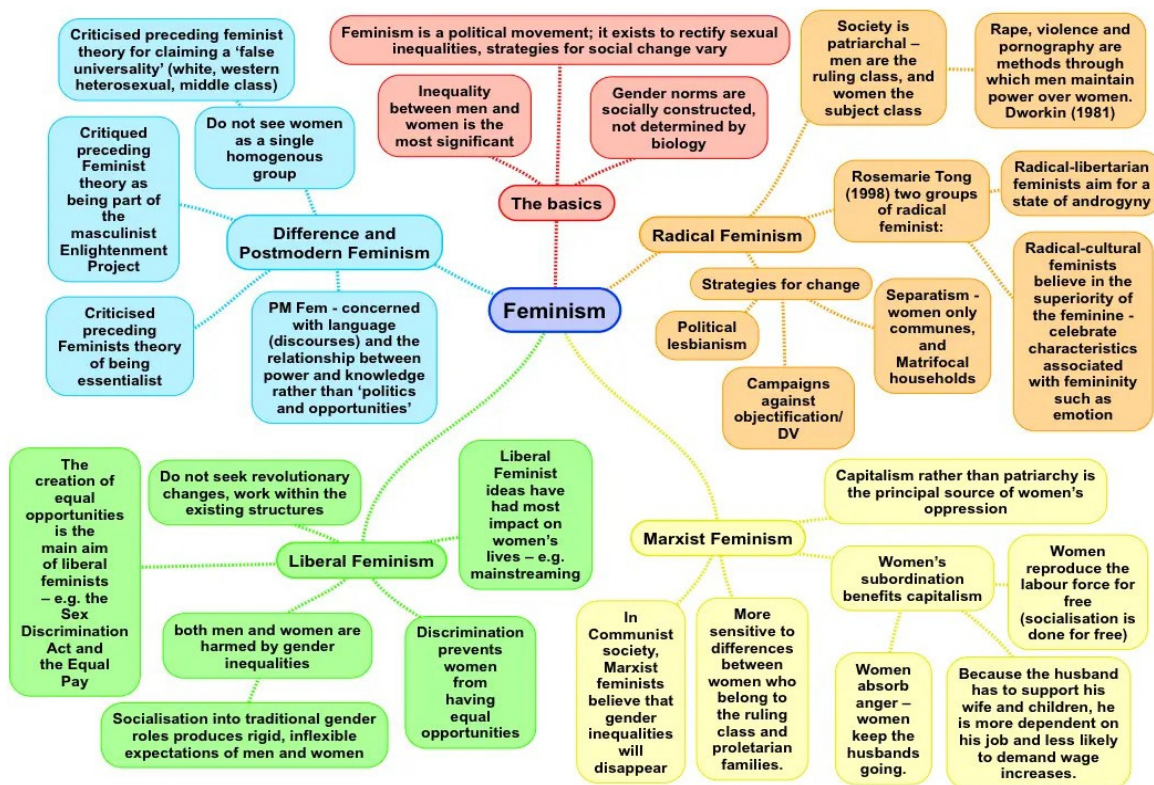


Figure 1: Feminism: Diagram showing the overview of Feminism (Revision sociology)



Beginning in the early 1990s, many cases of sexual harassment and abuse were widely publicized, sparking a drive for women to come out about their own experiences with harassment. One of these examples was Anita Young's charges that judge Clarence Thomas had sexually harassed her. After Thomas was confirmed as a Supreme Court judge despite these allegations, other women started to come up. According to studies conducted following the hearings, "between 40 and 65 percent of women claim to have experienced sexual harassment on the job". This societal transformation resulted in a shift in attitude about physical autonomy and professional and personal limits. Beginning in the mid-1990s, women began to come forward with sexual harassment complaints and sexual assault allegations against their male counterparts, leading to a movement of drastically increased numbers of women taking a stance against sexual violence, leading to society recognizing there is a fundamental problem concerning sexual harassment. This, in turn, led to another movement in recent years called the "Me Too Movement," which led many women to come forward with sexual harassment complaints and sexual assault allegations against their male counterparts.

Many feminist sociologists feel that the increasing feminist movement can no longer disregard women's intersectionality, particularly when it comes to race. Due to the increase in popularity of this outlook, there has been a rise of transnational feminists stressing the idea that feminism should not be seen as an exclusively Western-centric idea, but that it must be able to adapt in order to incorporate the context and complications of individual cultures and traditions (Figure.1). The relationship between feminism and race was largely overlooked until the second wave of feminists produced greater literature on the topic of 'black feminism'.

The second wave of feminists incorporated a "new feminist theory" known as including race, gender, and class to explain the oppression women of color face. This intersectionality approach on feminist sociology allows for a type of "marriage" between the "gender/race/class dynamic", rather than excluding individuals of different races, ethnicities, nationalities, social classes, gender, sexual orientation, or any other factors. Women who suffer from oppression due to race may find themselves in a double bind. Until the second generation of feminists created more work on the issue of 'black feminism,' the link between feminism and race was mostly ignored [5], [6].

Historically, the feminist and sociological feminist movements have been driven by middle and upper-class women from mostly white backgrounds, allowing the movement's social trends to largely ignore the challenges confronting women who do not fit into these clichés. This dismissal of intersectional women's concerns throughout the feminist movement's history is partly due to misunderstanding of the challenges that these women confront, as well as the assumption that the problems of white women in middle and upper-class households are the problems of all women. An ongoing debate in parts of transnational feminism revolves around the question of "solidarity," specifically as it relates to the general representation of women from the Global South. The question has been posed by a movement called Third World feminism, which opposes the single-minded outlook of second wave feminism. Because feminist movements are primarily led and operated by Western women who have sought to define themselves "in relation to 'other' more oppressed women.

Several African American women in the area of feminist theory, on the other hand, have been pivotal in transforming the field in which they operate. Kimberlé Crenshaw's seminal 1989 paper, "DE marginalizing the Intersection of Race and Sex: A Black Feminist Critique of

Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics". In it, she outlines how black women have been erased from feminist pedagogy. The two primary experiences of being black and being a woman must be viewed as having many identities that interact and support one another. Furthermore, black women face racism as well as sexism, being marginalized not just by wider systems of oppression but also by current feminist language that ignores their intersectionality. Crenshaw's work is essential to comprehending feminist sociology since it fought for black feminist ideas and laid the groundwork for future feminist sociologists like Patricia Hill Collins.

African American women Anna Julia Cooper and Ida Bell Wells-Barnett were essential in undertaking extensive study and making significant contributions to the topic of black feminism. "Cooper and Wells-Barnett both consciously drew on their lived experiences as African American women to develop a "systematic knowledge of society and social connections," foreshadowing the development of a feminist sociological theory based on the interests of women of color."

## DISCUSSION

There are different models that attempt to describe the relationship between gender and stratification. One model is the sex-differences model which discusses the differences in behavior and attitude when called on the labels of male and female. Further, it is attempting to locate the true difference when all "socialization is removed". The inequalities that exist are due to many of the processes that are essential in normal socialization. However, these processes are removed. Another model is the sex-roles model which employs socialization, rather than ignoring it, to attempt to uncover the differences in gender and how people choose to identify to discover gender roles [7], [8].

Some sociologists do not agree with this sex-roles approach because it does not fall under the normal sociological "understanding of social roles". This is because most express a connection between oneself and other people. However, the sex-roles approach discusses two "polarized and internally persistent sets of predispositions". Most "theorists of gender do not agree on any one comprehensive theory of stratification". Also, "feminist analyses have developed gender parallels to the critiques of models of race that fail to address inequality as a function of something other than "difference". There are many different sociologists who argue that gender is organized "differently for Whites and Blacks" within race. These theorists continue to argue that gender also significantly impacts race differently for men and women. Similarly, gender influences class organization, and class influences gender organization.

Modern queer theory, among other things, tries to unmake the social and environmental aspects that reinforce heteronormativity by questioning repressive institutions on conventional binary differences between male and female. Feminism and queer theory confront the same ways in which societal mechanisms forcefully label and eliminate women and LGBTQIA+ people from the mainstream narrative. However, during the research process, sociological feminism often reinforces the gender binary "as the gendered subject is made the object of the study. By contrast, queer theory challenges traditional ideas of gender through the deconstruction and rejection of a dichotomy of male and female traits. In her recent work "Epistemology of the Subject: Queer Theory's Challenge to Feminist Sociology," McCann confronts feminist sociology's theoretical perspective and methodology rarely reflects the fluid, unstable, and dynamic realities of bodies and experiences. The discipline may be reshaped by broadening its

bounds to incorporate queer theory, which would "develop new and innovative theoretical approaches to research address inequality within society".

Debates within ethnic relations, notably between assimilationist and multiculturalism, have led to accusations that feminism is incompatible with multiculturalist policy. Many feminist critics support the concept of diversity. These opponents argue that feminists should not impose their views on other cultures since it imposes Western notions on them. Feminists around the world argue that men mistreat women in other countries, but male elites in those countries would justify their violation of women's rights as part of their culture. People with feminist ideals are unconcerned about the backlash they receive from world leaders and other countries. They think that abuses of women's rights should be forbidden everywhere, and their purpose is to eliminate any cultural justifications for women's oppression.

The goal of multiculturalism is to enable diverse cultures to coexist in Western civilizations, or in separate communities in general, and one potential result is that some religious or traditional traditions may contradict Western feminist values. Arranged marriage and female genital mutilation are two hotly debated issues. Others have stated that these arguments are the result of Western orientalism and a widespread political aversion to accepting foreign immigration. Feminism has received criticism from both men and women. Support for feminist principles is stronger than the fixed identity of being a feminist. Feminists are often portrayed badly in the media. Feminists "are less frequently associated with regular women's day-to-day work/leisure activities." Feminists have a poor depiction because men and women believe they are attempting to position women at the top of everything[9], [10].

Certain features of feminism are opposed by feminists such as Jean BethkeElshstain, Daphne Patai, and Camille Paglia. They are all opposed to elevating women's interests above men's because it is the polar opposite of what feminism stands for. They also believe radical feminism is harmful to both men and women because it pits both groups against each other. Daphne Patai claims the term "anti-feminist" is used in academic debates to push feminism away. Anti-feminism has existed since the nineteenth century and was largely concerned with opposing women's suffrage. Women were urged to be allocated appropriate positions in the public domain while avoiding other realms such as political spheres entirely. Antifeminists later argued that women had no place in higher education because it was too much of a physical burden for them to bear. There were also arguments against women's right to join labor unions, enter the labor force, sit on juries, have birth control, and control over their sexuality. It wasn't until 1975 that the Supreme Court ruled that women might be chosen for jury service.

Feminism has historically been a typically feminine function in America, and being a feminist has had a negative connotation against it, at least since 1848, when First-wave feminism began. Women who are feminists have been labeled as "ugly," "men haters," or "always angry." These stereotypes are exclusively applied to women since men who are feminists are uncommon in the United States. The feminist movement began as a means of granting women gender equality, but it is not confined to women. Gender is a social construct derived from norms that society has implemented; based on how they believe a male or female would represent themselves. The third wave of feminism began the notion of connecting racial, sexual, and gender identities.

Gender can be different for most people, and it does not have to fall in line with an individual's sex as well. Gender may be different for everyone and is up to interpretation; feminism and how a person decides to be a feminist can also be open to interpretation. Women's feminine manners

were brought to light as gender attempted to explain why women were in unequal positions of power to men; and leads to misogynistic views of calling women "weak" because femininity is a female flaw. For example, if a woman is assertive, aggressive, or bold, she is labeled as bossy. Feminists have tried repeatedly to shift away from the narrative that being feminine is only for women and that men cannot be feminists.

## CONCLUSION

Feminist Theory is a means of seeing society through the prism of gender inequity. The emphasis is on male and female 'power.' The feminist theory discusses the responsibilities that women play in society as well as the continual conflicts that women confront. Feminism in India refers to a range of movements in India that seek to define, develop, and defend equal political, economic, and social rights and opportunities for women. It is the pursuit of women's rights in Indian society. Sex, gender, racism, discrimination, equality, diversity, and choice are fundamental themes in feminist thought. There are systems and mechanisms in place that operate against these persons and equality and equity. Most feminists agree on five fundamental principles: supporting sexual freedom, increasing equality, broadening human choice, removing gender stratification, and ending sexual violence.

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## CHAPTER 18

### A BRIEF OVERVIEW OF POLITICS SOCIOLOGY

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#### ABSTRACT:

Political sociology is a vast study that is interconnected with other disciplines such as sociology, political science, history, and economics. It is primarily concerned with the study of power and the ties that exist between society, state, citizenship, political engagement, and their sociopolitical interactions. Despite the contributions of these researchers, Max Weber, a German sociologist, is regarded as the founder of Political Sociology due to his unique contributions to this subject. All political interactions are determined by human social relations. Social interactions influence all political institutions. All political action stems from man's social character. Sociology adds an understanding of society to Political Science.

#### KEYWORDS:

Civil Society, Power Contestation, Political Institutions, Sociology Politics, Society Politics.

#### INTRODUCTION

Political sociology is an interdisciplinary branch of study that investigates how government and society interact and impact one another at many levels of research, from the micro to the macro. Political sociology is interested in the social causes and effects of how power is distributed and evolves within and among societies. Its scope spans from individual families to the state as sites of social and political conflict and power contestation. Political sociology was conceived as an interdisciplinary sub-field of sociology and politics in the early 1930s during the social and political upheavals caused by the rise of communism, fascism, and World War II. This new area drew on works by Alexis de Tocqueville, James Bryce, Robert Michels, Max Weber, Émile Durkheim, and Karl Marx to understand an integral theme of political sociology; power.

The notion of power for political sociologists differs depending on the methodologies and conceptual framework used in this multidisciplinary research. Power, in its most basic definition, is the capacity to influence or control other people or processes around you. As various researchers' definition of power changes, this helps to produce a range of study foci and approaches. In addition, their academic disciplinary department/institution might influence their study as they go from their initial line of inquiry (e.g., political or sociological studies) towards this interdisciplinary subject (see Political sociology versus sociology of politics). Despite variations in how it is carried out, political sociology has a general emphasis on understanding why power hierarchies exist in any given socioeconomic setting [1].

Political sociologists, in its many expressions, argue that in order to comprehend power, society and politics must be examined in tandem, with neither being considered as assumed variables. According to political scientist Michael Rush, "for any society to be understood, so must its politics; and if the politics of any society are to be understood, so must that society."

Political sociology emerged in the 1930s when the separate disciplines of sociology and politics examined their overlapping areas of interest. Sociology may be defined as the comprehensive investigation of human society and its interrelationships. Predominantly concerned with the interaction between human behavior and society. Political science or politics as a study is substantially included in this definition of sociology and is often seen as a well-developed sub-field of sociology, although it is viewed as a stand-alone academic area of inquiry owing to the volume of scholarly work conducted within it. Politics is a complicated meaning, and it is crucial to recognize that what 'politics' implies varies depending on the author and situation. Politics has a diverse disciplinary approach, ranging from the study of political structures, public policy, and power interactions.

The relevance of studying sociology within politics, and vice versa, has been recognized by thinkers ranging from Mosca to Pareto, who recognized that politicians and politics do not exist in a sociological vacuum, and society does not exist outside of politics. Political sociology investigates the interactions between society and politics. Numerous publications, ranging from the work of Comte and Spencer to other individuals such as Durkheim, are responsible for spotlighting political sociology. Although it feeds into this multidisciplinary topic, Karl Marx and Max Weber's work is regarded crucial to its beginnings as a sub-field of inquiry.

In other words, political sociology is concerned with how social trends, dynamics, and structures of dominance affect formal political processes, as well as social forces working together to effect change. From this perspective, three major theoretical frameworks can be identified: pluralism, elite or managerial theory, and class analysis, which overlaps with Marxist analysis. Pluralism views politics largely as a competition between competing interest groups. A state-centered perspective is another term for elite or managerial theory.

It explains what the state does by examining organizational structure restrictions, semi-autonomous state managers, and interests that derive from the state as a distinct, power-concentrating institution. Theda Skocpol is a prominent representative. The study of social class theory stresses the political power of capitalist elites. It is divided into two parts: the "power structure" or "instrumentalist" approach, and the structuralize method. The power structure method focuses on who governs, and G is its most well-known embodiment. William Domhoff is a surname. The structuralize viewpoint highlights the way a capitalist economy runs, permitting and encouraging the state to do certain things while prohibiting it from doing others.

While both are viable avenues of inquiry, political sociology is a collaborative socio-political examination of society and its power contestation, while sociology of politics is a sociological reductionist account of politics (e.g., investigating political topics through a sociological lens). There is some overlap in using sociology of politics as a synonym when discussing political sociology. Sartori defines sociology of politics as a sociological examination of politics rather than an interdisciplinary topic of research that political sociology strives toward. The factors of interest that both viewpoints concentrate on account for this distinction. Politics sociology focuses on the non-political reasons of oppression and power contestation in political life, while political sociology integrates political and non-political origins of these acts throughout society.

Marx's views on the state may be split into three categories: pre-capitalist states, states in the capitalist (i.e. current) period, and the state (or lack thereof) in post-capitalist society. Overlapping this is the reality that his own thoughts regarding the state evolved as he got older, with differences in his early pre-communist phase, the young Marx period before Europe's failed

1848 upheavals, and his mature, more nuanced work. Marx's core premise in his 1843 Critique of Hegel's Philosophy of Right is that the state and civil society are distinct. However, he recognized some limitations in that model, arguing that "the political state everywhere needs the guarantee of spheres lying outside it." He also stated that "he as yet was saying nothing about the abolition of private property, does not express a developed theory of class, and "the solution [he offers] to the problem of the state/civil society separation is a purely political solution, namely universal suffrage."

Marx saw the state as a creature of bourgeois economic interests by the time he wrote *The German Ideology*, and that idea was expanded on two years later in *The Communist Manifesto*. "The executive of the modern state is nothing but a committee for managing the common affairs of the entire bourgeoisie." This is the pinnacle of the state theory's conformity to an economic interpretation of history in which the forces of production determine people's production relations and their production relations determine all other relations, including political ones. Although "determines" is the strong form of the claim, Marx also uses "conditions," and even "determination" is not causality, and some reciprocity of action is admitted.

Antonio Gramsci's theory of hegemony is tied to his conception of the capitalist state. Gramsci does not understand the state in the narrow sense of the government. Instead, he divides it between political society the police, the army, legal system, etc. the arena of political institutions and legal constitutional control and civil society the family, the education system, trade unions, etc. commonly seen as the private or non-state sphere, which mediates between the state and the economy. However, he stresses that the division is purely conceptual and that the two often overlap in reality. Gramsci claims the capitalist state rules through force plus consent: political society is the realm of force and civil society is the realm of consent.

Gramsci proffers that under modern capitalism the bourgeoisie can maintain its economic control by allowing certain demands made by trade unions and mass political parties within civil society to be met by the political sphere. Thus, the bourgeoisie engages in passive revolution by going beyond its immediate economic interests and allowing the forms of its hegemony to change. Gramsci posits that movements such as reformism and fascism, as well as the scientific management and assembly line methods of Frederick Taylor and Henry Ford respectively, are examples of this.

Ralph Miliband, an English Marxist sociologist who had been friends with American sociologist C. Wright Mills, published *The State in Capitalist Society* in 1969, a study in Marxist political sociology, rejecting the idea that pluralism spread political power and maintaining that power in Western democracies was concentrated in the hands of a dominant class. Nicos Poulantzas' theory of the state reacted to what he saw as simplistic understandings within Marxism. For him Instrumentalist Marxist accounts such as that of Miliband held that the state was simply an instrument in the hands of a particular class. Poulantzas disagreed with this because he saw the capitalist class as too focused on its individual short-term profit, rather than on maintaining the class's power as a whole, to simply exercise the whole of state power in its own interest. Poulantzas argued that the state, though relatively autonomous from the capitalist class, nonetheless functions to ensure the smooth operation of capitalist society, and therefore benefits the capitalist class.

In particular, he focused on how an inherently divisive system such as capitalism could coexist with the social stability necessary for it to reproduce itself—looking in particular to nationalism



as a means to overcome the class divisions within capitalism. Borrowing from Gramsci's notion of cultural hegemony, Poulantzas argued that repressing movements of the oppressed is not the sole function of the state. Rather, state power must also obtain the consent of the oppressed. It does this through class alliances, where the dominant group makes a "alliance" with subordinate groups as a means to obtain the consent of the subordinate group. Gramsci, Miliband, and Poulantzas influenced Bob Jessop to propose that the state is a social relation with differential strategic effects rather than an entity. This means that the state is not something with an essential, fixed property such as a neutral coordinator of different social interests, an autonomous corporate actor with its own bureaucratic goals and interests, or the 'executive committee of the bourgeoisie' as often described by pluto.

One of Weber's most influential contributions to political sociology is his essay "Politics as a Vocation", in which he defines the state as that entity that possesses a monopoly on the legitimate use of physical force. Weber wrote that politics is the sharing of state power among various groups, and political leaders are those who wield this power. In his opinion, every historical relationship between rulers and ruled contained such elements, which can be analyzed using this tripartite distinction. He observes that the instability of charismatic authority forces it to "routinize" into a more structured form of authority. In a pure type of traditional rule, sufficient resistance to a ruler can lead to a "traditional revolution"[2], [3].

Weber described many ideal types of public administration and government in *Economy and Society*. His critical study of the bureaucratization of society became one of the most enduring parts of his work. It was Weber who began the studies of bureaucracy and whose works led to the popularization of this term. Many aspects of modern public administration go back to him and a classic, hierarchically organized civil service of the Continental type is called "Weberian civil service". As the most efficient and rational way of Organising, bureaucratization for Weber was the key part of the rational-legal authority and furthermore, he saw it as the key process in the ongoing rationalization of the Western society Weber's ideal bureaucracy is characterized by hierarchical Organisation, by delineated lines of authority in a fixed area of activity, by action taken (and recorded) on the basis of written rules, by bureaucratic officials needing expert training, by rules being implemented neutrally and by career advancement depending on technical qualifications judged by organizations, not by individuals[4], [5].

The Italian school of elitism is based on two ideas: power lies in positions of authority in key economic and political institutions; and elites have personal resources, such as intelligence and skills, and a vested interest in the government; while the rest are incompetent and lack the capabilities to govern themselves, the elite are resourceful and strive to make the government work. Pareto emphasized elites' psychological and intellectual superiority, believing that they were the highest achievers in any field. He also discussed the existence of two types of elites: governing elites and non-governing elites, and how one can circulate from being elite to non-elite. Mosca emphasized elites' sociological and personal characteristics. He stated that elites are an organized minority[6], [7].

Sociologist Michels developed the iron law of oligarchy, which asserts that social and political organizations are run by a few individuals, and that social organization and labor division are important. Contemporary political sociology takes these questions seriously, but it is more concerned with the play of power and politics across societies, which includes, but is not limited to, relations between the state and society. This is due in part to the increasing complexity of

social relations, the impact of social movement organizing, and the relative weakening of the state as a result of globalization, but it is also due to the radical rethinking of the state as a result of globalization. While democracy promises impartiality and legal equality to all citizens, the capitalist system results in unequal economic power and thus possible political inequality.

For pluralists, the distribution of political power is not determined by economic interests but by multiple social divisions and political agendas. The diverse political interests and beliefs of different factions work together through collective organizations to create a flexible and fair representation that in turn influences political parties which make the decisions. The distribution of power is then achieved through the interplay of contending interest groups. The government in this model functions just as a mediating broker and is free from control by any economic power.

This pluralistic democracy however requires the existence of an underlying framework that would offer mechanisms for citizenship and expression and the opportunity to organize representations through social and industrial organizations, such as trade unions. Ultimately, decisions are reached through the complex process of bargaining and compromise between various groups pushing for their interests. Many factors, pluralists believe, have ended the domination of the political sphere by an economic elite. The power of organized labor and the increasingly interventionist state have placed restrictions on the power of capital to manipulate and control the state. Additionally, capital is no longer owned by a dominant class, but by an expanding managerial sector and diversified shareholders, none of whom can exert their will upon another. The pluralist emphasis on fair representation, however, overshadows the constraints imposed on the extent of choice offered. For example, organized movements that express what may appear to be radical change in a society can often be portrayed as illegitimate [8], [9].

## DISCUSSION

Political sociology opens up new avenues for political study. It is the study of the interactions and connections that exist between society and politics; between a political system and its social, economic, and cultural surroundings. It investigates social power and focuses on people's political views, beliefs, and behavior in various civilizations. It is concerned with issues of conflict management, articulation of interests and concerns, and political integration and organization. The interconnection and interaction of socio-cultural, economic, and political components lies at the heart of all of these problems. Political Sociology Definition Political sociology, according to S.M. Lipset, is "the study of the interrelationship between society and polity, between social structures and political institutions." According to R.Bendix, "political sociology begins with society and investigates how it affects the state." Political sociology, according to Michael Rush and Philip Althoff, is "a subject area that examines the link between social structures and political structures, as well as between social behavior and political behavior." "Political Sociology as an interdisciplinary hybrid," says Giovanni Sartori. Political sociology is defined by Robert E. Dowse and John A. Hughes as "the study of political behavior within a sociological perspective framework." "Political Sociology is the product of a cross fertilization between sociology and political science that studies the impact of society on politics and also the reverse, while viewing the substance of politics in a social form," writes A.K.Mukhopadhyaya.

Political sociology differs from political science in that it is neither a state discipline or study of the state craft. Political sociology was once associated with the study of the social basis of

political behavior and institutions. Political variables, such as factors or variables, were thought to be reliant on sociological variables. Whereas sociological variables like society, class, and status were thought to be independent, political variables like law, state, constitution, and political parties were seen to be reliant on them. However, in recent years, the emphasis has changed from sociological interpretation of politics to the interaction of political and sociological perspectives. Political sociology is strongly related to questions presented in political philosophy. Political philosophy has a long and rich heritage of thinking that dates back to the ancient Indian and Greek thinkers. But it was Karl Marx who brought the essence of political power and its link to social and economic organization into clear relief.

He is widely regarded as the father of political sociology. Political sociology seeks to comprehend the causes and societal basis of conflict, as well as the processes of conflict resolution. Human nature and societal conditions are at the basis of conflicts. There will be conflicts of interest as long as there is a multiplicity of interests and unquenchable wants in a world of scarcity. The political process is a dynamic and ongoing process that is continually in flux, and there is no ultimate solution to the issue of disputes. The political process is a method of dealing with and regulating societal strife in order to attain the aim of order. However, even if ultimate conflict abolition were possible, it would need a level of control that would kill human liberty. An ordered society is not a totalitarian society that achieves uniformity while denying variety, enforces discipline while suppressing opposition, commands compliance while suppressing spontaneity. Order may alternatively be accomplished via the perception of mutual interests and the formation of agreement, without jeopardizing the canons of public involvement and adherence to the "rules of the game [10]."

Political sociology is a branch of sociology that studies the interactions between politics and society. Political sociology's scope covers the influence of social attitudes on political involvement, the relationship between social class and political views, voting and its political and social repercussions. Political sociology has a very broad reach. The decision-making process is an essential issue of political sociology; it takes into consideration not only social forces but also economic elements that are influenced by forces such as money, market, and other resource scarcity. Political sociology also examines if the individual in charge of making decisions has a strong enough grasp on the people over whom they have power. It incorporates dynamism into political analysis by including the idea of political system. It focuses not only on the study of major government structures such as the legislature, courts, and administrative agencies, but also on all political structures such as caste groups, kinship groups, and formal organizations such as parties and interest groups. In two distinct ways, two academics have explored the scope of political sociology.

"Political Sociology is concerned with the structure of the state; the nature and conditions of legitimacy; the nature of the monopoly of force and its use by the state; and the nature of the subunits and their relationship with the state," write Greer and Orleans. Another theorist, Andrew Effrat, argued that political sociology is concerned with the origins, patterns, and effects of power and authority distribution and processes "in all social systems." As it incorporates family, educational institutions, peer groups, and political institutions, the social system provides a far larger framework for political analysis. Economic growth is influenced by political issues.

The problems of administrative expansion, bureaucratic perspectives on a country's native culture and society, the relationship between bureaucratic officials and political leaders, and the

role of citizens in development activities are of such practical importance that governments and academics have been forced to pay attention to development sociology and politics. It is a cultivated field that depicts urban politics, where one faces issues of social transformation and mobilization, political institutions and public engagement, and the organization and administration of government operations on a growing scale. Villages and towns are seen as microcosms of countries dealing with issues such as social transformation, political engagement, and administrative administration. There is a rising recognition that development challenges are not only technical or bureaucratic in the narrow sense, but primarily socio-political in the broad sense, and that political forces must be structured in such a manner that development plans may be effectively implemented.

### CONCLUSION

Sociology is the study of society as it is structured, unorganized, and disordered. Political science, on the other hand, solely investigates politically ordered society. Sociology is the study of man's social activities. Political science, on the other hand, investigates man's political actions. Studying sociology allows you to have a better grasp of the following: Reasons for social disparities, including behavioral variances. The causes of differences in group opportunity and results. The significance of social hierarchies and social power in daily life. Rather than his unique focus on the importance of economic considerations in fashioning social connections, the political system originates from the pattern of social stratification, which has been a major issue in the development of an empirical study of politics.

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## CHAPTER 19

### STUDY OF LITERATURE'S SOCIOLOGY

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#### ABSTRACT:

The sociology of literature is a branch of cultural sociology. It investigates the social creation of literature as well as its social consequences. One of the fundamental sources on which sociology is based is literature. Literature, like sociology, investigates human experiences and social processes in their many expressions. It reflects the society in which it is produced. Each of these pieces of literature has a certain purpose: to educate, convince, or amuse. Literature may also be described as all writing related to a single language or culture, such as English literature, or writing dealing with a specific topic, such as plant literature.

#### KEYWORDS:

Book Trade, Comparative Literature, French English, Literary Works, Sociology Literature.

#### INTRODUCTION

The sociology of literature is a branch of cultural sociology. It investigates the social creation of literature as well as its social consequences. Pierre Bourdieu's 1992 book *Les Règles de L'Art: Genèse et Structure du Champ Littéraire*, translated by Susan Emanuel as *Rules of Art: Genesis and Structure of the Literary Field*, is a famous example. None of sociology's 'founding fathers' performed a systematic study of literature, although they did generate theories that were later applied to literature by others. Pierre Macherey, Terry Eagleton, and Fredric Jameson have applied Karl Marx's theory of ideology to literature. Max Weber's notion of modernity as cultural rationalization, which he applied to music, was subsequently extended to the arts, including literature, by Frankfurt School authors such as Theodor Adorno and Jürgen Habermas. Robert Escarpit turned Emile Durkheim's idea of sociology as the study of externally specified social truths to literature. Bourdieu's work is unmistakably influenced by Marx, Weber, and Durkheim.

Georg Lukács's *The Theory of the Novel*, initially published in German in 1916 in the *Zeitschrift für Aesthetik und Allgemeine Kunstwissenschaft*, was a seminal work in the sociology of literature. It was reissued in book form in 1920, and this version had a significant effect on the Frankfurt School. A second edition, released in 1962, had an equal impact on French structuralism. *The Theory of the Novel* argued that, whereas the classical epic poem gave form to a totality of life predetermined in reality by the social integration of classical civilisation, the modern novel has become "the epic of an age in which the extensive totality of life is no longer directly given [1]."

*The Historical Novel*, written in German but initially published in Russian in 1937, was Lukács's second significant contribution to the sociology of literature. It was translated into English in 1962. Lukács believed that the early nineteenth-century historical novel's major success was to truthfully reflect the disparities between the pre-capitalist past and the capitalist present. This was not a matter of individual talent, but of collective historical experience, because the French Revolution and the revolutionary and Napoleonic wars had made history a mass experience for the first time. He went on to argue that the success of the 1848 revolutions led to the decline of

the historical novel into 'decorative monu-mentalization' and the 'making private of history'. Lukács influenced Lucien Goldmann's *Towards a Sociology of the Novel*, Alan Swingewood's study of novel sociology in Part 3 of *Laurenson and Swingewood's The Sociology of Literature*, and Franco Moretti's *Signs Taken for Wonders*.

The Institute for Social Research at the University of Frankfurt, founded in 1923, pioneered a unique kind of 'critical sociology' influenced by Marx, Weber, and Freud. Adorno, Walter Benjamin, and Leo Löwenthal were among the leading Frankfurt School literary critics. *Notes on Literature* by Adorno, *The Origin of German Tragic Drama* by Benjamin, and *Literature and the Image of Man* by Löwentahl were all seminal works in the sociology of literature. During the 1950s, Löwenthal resumed his research at the University of California, Berkeley.

Adorno's *Notes on Literature* is a series of writings, the most significant of which is undoubtedly "On Lyric Poetry and Society." It argued that poetry is a reaction to the commodification and reification of modern life, citing Goethe and Baudelaire as examples. Benjamin's *The Origin of German Tragic Drama* argued that the extreme 'sovereign violence' of 16th and 17th century German 'Trauerspiel' literally mourning play, less literally tragedy playwrights expressed the historical realities of princely power far better than classical tragedy. Habermas succeeded Adorno as Professor of Sociology and Philosophy at the University of Frankfurt. *Strukturwandel der Öffentlichkeit*, Habermas' first major book, was published in German in 1962 and in English translation as *The Structural Transformation of the Public Sphere* in 1989. It tried to explain the sociohistorical rise of middle-class public opinion in the 17th and 18th centuries. It contended that the public realm had been organized around literary salons in France, learned and literary organizations in Germany, and coffee houses in England, creating a new sort of institutional sociology of literature. These institutions ensured the survival of the early novel, newspaper, and periodical press[2], [3].

Peter Bürger was a University of Bremen Professor of French and Comparative Literature. His *Theory der Avantgarde* was first published in German in 1974, and then in English in 1984. Bürger, like Habermas, was fascinated by the institutional sociology of literature and art. He proposed a historical typology of aesthetic social connections that could be assessed along three basic axes: the purpose of the artwork, its means of creation, and its mode of reception. This gave him three types of art: sacred, courtly, and bourgeois. He claimed that Bourgeois art served the role of individual self-understanding and was made and experienced individually. It evolved into a celebration of art's independence from religion, the court, and, finally, the bourgeoisie. Thus, modernist art was a self-contained social 'institution,' the domain of an increasingly self-contained intellectual elite. He argued that the interwar 'historical avant-garde' arose as a movement inside and against modernism, as an ultimately fruitless protest against exactly this autonomy.

Robert Escarpit was a Professor of Comparative Literature at the University of Bordeaux, where he established the Centre for the Sociology of Literary Facts. *The Sociology of Literature*, published in French in 1958 and in English translation in 1971, and *The Book Revolution* (French: *La Révolution du livre*), published in French in 1965 and in English in 1966, were among his works. Escarpit, in Durkheimian tradition, wanted to be concerned primarily with the externally defined "social facts" of literature, particularly those recognized in the book trade. His concentration was on the "community of writers," seen collectively as "generations" and "teams."

He broadened the concept of literature to encompass any "non-functional" writing and claimed that literary success was determined by "a convergence of intentions between author and reader."

Lewis Coser in the United States and Peter H. Mann in the United Kingdom conducted similar empirical investigations of the sociology of the book trade. *L'Apparition du livre* by Lucien Febvre and Henri-Jean Martin, originally published in French in 1958 and translated into English as *The Coming of the Book* in 1976, is strictly speaking a book of social history (Febvre was a key figure in the Annales school of historiography). However, it has a very sociological tone. Annales' history was determinedly social scientific and presents a methodical account of the long-term evolution of the European book trade it spans the years 1450 to 1800.

Lucien Goldmann was the founding Director of the Centre for the Sociology of Literature at the Free University of Brussels and the Director of Studies at the School for Advanced Studies in the Social Sciences in Paris. Goldmann, like Escarpit, was inspired by Durkheim, as seen by his description of sociology as the "study of the facts of consciousness." However, he was also interested in constructing a sociology of the text. He claimed that the essential role of the literary sociologist was to bring forth the objective significance of the literary work by putting it in its historical context as a whole [4], [5].

Goldmann characterized the generating subject as transindividual, or as an example of Durkheim's "collective consciousness." Goldmann, like Marx and Lukács, felt that group awareness was typically class consciousness. The 'world vision', which links individual members of a social class together, becomes the mediating agent between a social class and a work of literature. His study of Blaise Pascal and Jean Racine, *Le Dieu caché*, was published in French in 1955 and in English translation as *The Hidden God* in 1964. It discovered 'structural homologies' between the Jansenist 'tragic vision,' the textual frameworks of Pascal's *Pensées* and Racine's plays, and the seventeenth-century 'noblesse de robe'. Goldmann's structuralism was referred to as 'genetic' since it attempted to identify the origins of literary forms in non-literary occurrences.

In 1964, Goldmann wrote *Pour une Sociologie du Roman*, which Alan Sheridan translated as *Towards a Sociology of the Novel* in 1974. Goldmann, like Lukács, views the work as centered on the troubled hero's quest for real ideals in a deteriorated society. Goldmann, on the other hand, proposes a 'rigorous homology' between the literary form of the novel and the economic form of the commodity. He contends that the early novel is preoccupied with individual biography and the problematic hero, but that as competitive capitalism grows into monopoly capitalism, the problematic hero gradually fades away. Between the First and Second World Wars, there is a brief experiment with the community as collective hero: Goldmann cites André Malraux as an example. The endeavor to produce the book of 'the lack of topics', on the other hand, characterizes the primary line of growth. Goldmann's example here is Alain Robbe-Grillet and Nathalie Sarraute's *nouveau roman*.

Goldmann's sociology of literature is still relevant in its own right, as well as a source of inspiration, both good and bad, for the kind of 'sociocriticism' established by Edmond Cros, Pierre Zima, and their colleagues in France and Canada. Marx used the term ideology to denote the inner connectedness of culture, including literature and class. In the early 1970s, the philosopher Louis Althusser expanded on this idea, arguing that ideology functions to constitute biological individuals as social 'subjects' by representing their imaginary relation to their real conditions of existence.



Art, according to Althusser, was not ideology. However, Macherey in France, Eagleton in the United Kingdom, and Jameson in the United States extended his idea to literature. The central novelty of Eagleton's *Criticism and Ideology* was its argument that literature could be understood as 'producing' ideology, in the sense of performing it. Jameson's *The Political Unconscious* argued that literary analysis can be focused on three distinct levels, 'text,' 'ideologeme,' and 'ideology of form,' each of which has its socio-historical corollary, in the equivalent 'semantic horizon' of political theory. The uniqueness of his stance, however, was that he argued for a 'double hermeneutic' that was concerned with both ideology and utopia. Macherey, Eagleton, and Jameson were literary critics by trade, but their applications of ideology-critique to literature are sociological in nature, seeking to explain literary phenomena in non-literary terms [6], [7].

Bourdieu was the Director of the Centre de Sociologie Européenne and Professor of Sociology at the Collège de France. *La Distinction*, his first important contribution to the sociology of literature (and other arts), was released in French in 1979 and in English translation in 1984. It is based on extensive sociological surveys and anthropological observations of cultural preference and societal distribution. Bourdieu established three major taste zones, 'legitimate,' 'middle-brow,' and 'popular,' which he found to be prevalent among the educated parts of the dominant class, the middle classes, and the working classes, respectively. He defined genuine taste as having a 'aesthetic tendency' to prioritize form above utility. The 'popular aesthetic,' on the other hand, is founded on continuity between art and reality and a 'deep-rooted yearning for participation.' As a result, it is hostile to portrayals of items that are either unattractive or immoral in real life. He concluded that artistic and social 'distinction' are inexorably linked since the 'pure look' signifies a break with conventional views toward the world and, as such, is a 'social rupture'.

*The Rules of Art* focuses on literature, primarily the importance of Gustave Flaubert in the creation of contemporary French literature. Bourdieu proposed a model of 'the field of cultural production' that was organized outwardly in connection to the 'field of power' and internally in regard to two 'principles of hierarchization', the heteronomous and the autonomous. The contemporary literary and artistic arena is a battleground between the heteronomous principle, which subordinates art to the economy, and the autonomous principle, which resists such subordination. In Bourdieu's map of the French literary field in the late nineteenth century, poetry is the most autonomous, that is, the least economically profitable genre, while drama is the most heteronomous, that is, the most economically profitable genre, with the novel located somewhere in between. Furthermore, higher social status audiences manage the top end of the field, while lower status audiences govern the lower end. According to Bourdieu, Flaubert's distinguishing accomplishment in *L'Éducation sentimentale* was to understand and establish the laws of contemporary independent art.

*The Rise of the Novel* (1957) by Ian Watt, Professor of English at Stanford University, was one of the first English-language contributions to the sociology of literature. The novel's 'novelty,' according to Watt, was its 'formal realism,' the premise that "the novel is a full and authentic report of human experience." His paradigmatic examples include Daniel Defoe, Samuel Richardson, and Henry Fielding. Watt said that the novel's focus with realistically detailed relationships between ordinary people paralleled the broader growth of philosophical realism, middle-class economic individualism, and Puritan individualism. He also contended that the form addressed the interests and capabilities of the emerging middle-class reading audience, as well as the new book commerce that arose in reaction to them. As craftsmen, Defoe and

Richardson merely had to 'reference their own standards' to know that their work would be well received.

Raymond Williams was a Cambridge University Professor of Drama and one of the pioneers of modern cultural studies. He described his own distinctive approach as a 'cultural materialism,' by which he meant a theory of culture 'as a (social and material) productive process' and of the arts 'as social uses of material means of production.' This is a clearly sociological, as opposed to literary-critical, perspective, as evidenced by *The Sociology of Culture*, a 1981 title in Fontana's New Sociology series. Although Williams' interests included the whole area of literary and cultural studies, his main focus was on literature and play. As a result, he was a cultural sociologist who specialized in literary sociology [8].

Williams pioneered studies of the sociology of the book trade, the sociology of writing, and the sociology of the novel in *The Long Revolution*. He argued in *The English Novel from Dickens to Lawrence* that the modern novel articulated a distinctively modern 'structure of feeling,' the key problem of which was the 'knowable community.' In *The Country and the City*, he developed a social history of English country-house poetry, aimed at demystifying the idealizations of rural life contained in the literature: 'It is what the poems are: not country life but social compliment; Cultural Materialism and the Politics of Dissident Reading and Literature, Politics, and Culture in Postwar Britain by Alan Sinfield are both strongly influenced by Williams. Likewise, Andrew Milner's *Literature, Culture, and Society*. Franco Moretti taught English Literature at the University of Salerno, Comparative Literature at Verona University, and English and Comparative Literature at Stanford. *Signs Taken for Wonders* was subtitled *Essays in the Sociology of Literary Forms* and was mostly qualitative in nature. His subsequent work, on the other hand, grew more quantitative.

Moretti argued in *Atlas of the European Novel*, applying Immanuel Wallerstein's world-systems theory to literature that the nineteenth-century literary economy consisted of "three Europe's," with France and Britain at the core, most countries on the periphery, and a variable semi periphery in between. He discovered that French novelists were more successful in the Catholic South and British in the Protestant North, but that the entire continent read the leading figures from both. London and Paris 'rule the entire continent for over a century,' he concluded, publishing half or more of all European novels.

The sociology of literature has lately focused on readers' creation of meaning, building on prior work in the production of culture, reception aesthetics, and cultural capital. New developments include research into the relationship between literature and group identities, institutional and reader-response analysis, reintroducing the role of the author's intentions in literature, reconsidering the role of ethics and morality in literature, and developing a clearer understanding of how literature is and is not like other media. The sociology of literature has recently become interested in the global inequality between First-World and Third-World authors, where the latter are often excluded from participation in the global literary market due to editorial decisions made by publishers in Paris, London, or New York. In the spring of 2010, the magazine *Innovative Literary History* published a special issue on innovative approaches to literary sociology.

## DISCUSSION

Constant efforts to understand the intimate link between society and literature have made it into academia. It is known as literary sociology. It relates to and is influenced by two distinct

academic disciplines: sociology and literary studies. In summary, sociology is the objective and scientific study of persons in society, as well as the examination of social institutions and processes. Literature, on the other hand, is concerned with human beings in society and their efforts to adapt to and alter society. As a result, sociology and literature are concerned with the same concerns. The novel, as one of the main literary genres, may be seen as an attempt to reconstruct the social world; relationships between humans and their families, environment, politics, state, and others. Their contrast is that, although sociology analyzes society objectively, literature penetrates the surface of social structure and reflects human people's emotional methods of interpreting their society. Based on scientific evidence, two or more sociologists will reach identical conclusions after completing study on a certain group of individuals.

In contrast, two or more authors are extremely likely to produce various works as a result of their disparate reactions to their surroundings, nature, and status. Because of its rapid progress, some believe sociology will eventually supplant literature. It makes sense, given that the sociology of literature moves slowly and arrives later than its equivalents in religion, education, politics, and ideology. Swing wood believed that a large number of sociology of literature texts were terrible, unscientific, and backward in terms of exposing the illogical link between literary text and social history. Literature, according to literary critics, is a self-fulfilling activity that should be understood via its inherent structures, such as metaphors, image constructions, rhythm, characterizations, narrative dynamics, and so on [9], [10].

External factors are present but play no role in offering an explanation. Textualisms argue that external elements do not assist readers understand literary works. Despite its incapacity to explain the beauty of literature and the psychological tensions of its fictional characters, sociology's contribution to literature is a more thorough knowledge. A sociological perspective reveals that literature is a reflection of society social structure, kinship, or class strife. Sociology, for example, assists readers in understanding how the national character influences literature as a result of a reciprocal link between religion, politics, and law.

Swing wood believes that the novel can only flourish in nations that place a high emphasis on women and pay close attention to their personal lives. It flourished in the United Kingdom due to the country's high regard for women. On the other end of the spectrum, the novel did not flourish in Italy because its inhabitants are so libertine. As the foundation of a literary work, sociology of literature aims to link fictional characters' experiences as well as the author's personal circumstances and historical environment. Sociology is useful in explaining how each literary work is anchored in a certain social and geographical milieu in which it may serve specific roles and there is no need for any value evaluation. That is why some literary works may flourish in one location but not in another. Climate, scenery, race, culture, and politics are all aspects that influence the quality and development of certain literary works.

However, there has been strong criticism to the use of sociology in understanding literature. According to Wellek and Warren, the connection between literature and society is limited and extrinsic. Marxist critics attempt to evaluate literary works using non-literary ethical and political grounds. Furthermore, they characterize the concept of literature reflecting its time and society as embodying proletariat or the author's ideology. Daiches questioned the connection between social data and literary reviewers. To him, the notion that excellent writing must serve a societal role is erroneous and exaggerated. Based on this controversial viewpoint, one may conclude that Harriet Beecher Stowe's *Uncle Tom's Cabin* is much superior than Shakespeare's *Hamlet*. The

former spurred many Americans to reject slavery in the nineteenth century, but the latter was seen to have no significant social events.

### CONCLUSION

Literature communicates societal sympathies, thus it is going to have an impact on our minds and attitudes. Literature has a dynamic reaction in society. Uplifting poetry has a broad impact on society. It arouses our emotions and excitement for well-being. Finally, the sociology of literature is a subject of sociology that investigates the social elements of literature and its link to society. It seeks to comprehend how literature reflects, affects, and is influenced by social structures, cultural norms, power relations, and historical settings. Researchers may acquire insights into the social and cultural relevance of literary works, as well as their influence on people and society, by applying sociological ideas and methodologies to the study of literature.

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## CHAPTER 20

### LAW SOCIOLOGY AND THEIR APPLICATION

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#### ABSTRACT:

Law is a system of rules and regulations that, when possible, are imposed via social institutions to govern human behavior. It has a wide range of effects on politics, economy, and society, and it serves as a social mediator of interpersonal connections. Human laws may be classified into three types: civil law, the law of positive morals, and the law of nations, sometimes known as "international law." Civil law is made up of directives issued by the state to its subjects and implemented via physical force. The law is significant because it serves as a framework for what is acceptable in society. There would be disputes between social groupings and communities if they did not exist. We must adhere to them. The legislation enables simple adaptation to societal developments.

#### KEYWORDS:

Legal Institutions, Legal System, Law Level, Sociology Law, Study Law.

#### INTRODUCTION

The sociology of law, legal sociology, or law and society is frequently described as a sub-discipline of sociology or an interdisciplinary approach within legal studies. Some see the sociology of law as belonging "necessarily" to the field of sociology, but others see it as a field of research caught up between the disciplines of law and sociology. Still others regard it as neither a sub-discipline of sociology nor a branch. As a result, it can be defined as "the systematic, theoretically grounded, empirical study of law as a set of social practices or as an aspect or field of social experience" without referring to mainstream sociology. Whether defined as a sub-discipline of sociology, an approach within legal studies, or a field of research in its own right, sociology of law is intellectually dependent primarily on the traditions, methods, and theories of sociology proper, criminology, administration of justice, and processes that define the criminal justice system, as well as, to a lesser extent, on other social sciences such as social anthropology, political science, social policing, and social psychology [1], [2].

As such, it reflects social conceptions and applies social scientific techniques to research law, legal institutions, and legal behavior. As a result, the sociological study of law comprehends jurisprudence from several angles. These viewpoints range from analytical to optimistic, historical to theoretical. More specifically, sociology of law refers to various approaches to the study of law in society that empirically examine and theorize the interaction between laws, legal, non-legal institutions, and social factors [3]. Often, study in other subjects, such as comparative law, critical legal studies, jurisprudence, legal theory, law and economics, and law and literature, improves sociology of law. Its object and that of jurisprudence focused on institutional questions conditioned by social and political situations converge for example, in the interdisciplinary domains of criminology and economic analysis of law contributing to the extension of the power of legal norms while also making their consequences a scientific concern.

## Origins of Ideas

The origins of legal sociology may be traced back to the writings of nineteenth-century sociologists and jurists. The link between law and society was addressed sociologically in major works by both Max Weber and Émile Durkheim. These ancient sociologists' publications on law are basic to the whole sociology of law today. A number of other researchers, mostly jurists, used social scientific ideas and methodologies in an effort to build sociological conceptions of law. Among those who stood out were Leon Petrazycki, Eugen Ehrlich, and Georges Gurvitch.

For Max Weber, a so-called "legal rational form" as a sort of societal dominance is attributed to abstract standards rather than people. He defined the body of coherent and calculable legislation in terms of a rational-legal authority. Such coherent and calculable law was developed in parallel with the growth of capitalism as a precondition for modern political developments and the modern bureaucratic state. In its application to individual circumstances, modern rationalized law is similarly codified and impersonal. Weber's viewpoint, in general, may be regarded as an exterior approach to law that investigates the empirical qualities of law, as opposed to the internal perspective of the legal sciences and the moral approach of law philosophy[4], [5].

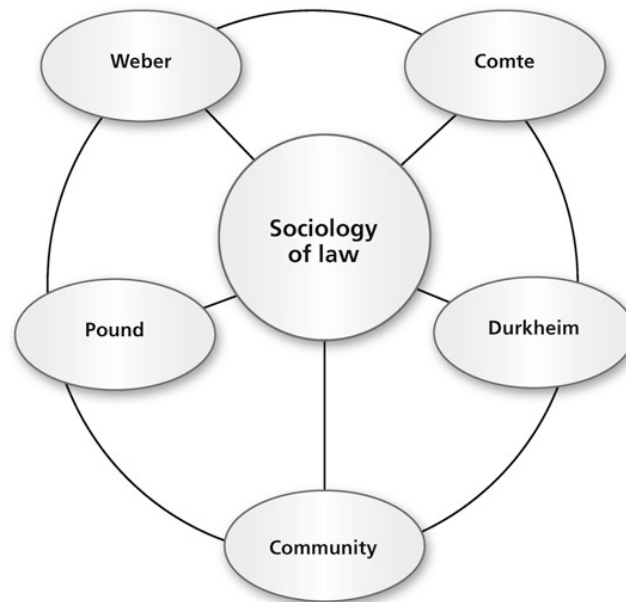
In *The Division of Labour in Society*, Émile Durkheim wrote that as society becomes more complex, the body of civil law concerned primarily with restitution and compensation grows at the expense of criminal laws and penal sanctions. Law has evolved from repressive law to restitutive law over time. Restitutive law operates in societies with a high degree of individual variation and an emphasis on personal rights and responsibilities. According to Durkheim, law is an indicator of a society's mode of integration, which can be mechanical, among identical parts, or organic, among differentiated parts, as in industrialized societies. Durkheim also proposed that a sociology of law should be established alongside, and in close collaboration with, a sociology of morals, which studies the evolution of value systems as expressed in legislation [6].

Eugen Ehrlich developed a sociological approach to the study of law in *Fundamental Principles of the Sociology of Law* by focusing on how social networks and groups organized social life. He explored the relationship between law and general social norms and distinguished between "positive law," consisting of compulsive norms of state requiring official enforcement, and "living law," consisting of the rules of conduct that people actually obeyed and which dominated. The latter arose naturally as individuals engaged with one another to develop social relationships. The center of gravity of legal evolution, therefore, has not resided in the work of the state from time immemorial, but in society itself, and must be located there now[7].

Leon Petrazycki distinguished between forms of "official law," supported by the state, and "intuitive law," consisting of legal experiences that, in turn, consist of a complex of psychic processes in the mind of the individual with no reference to outside authorities. Petrazycki's work addressed sociological problems and his method was empirical, since he maintained that one could gain knowledge of objects or relationships only by observation. However, he couched his theory in the language of cognitive psychology and moral philosophy rather than sociology. Consequently, his contribution to the development of sociology of law remains largely unrecognized. For example, Petrazycki's "intuitive law" influenced not only the development of Georges Gurvitch's concept of "social law" (see below), which in turn has left its mark on socio-legal theorising, but also the work of later socio-legal scholars. Among those who were directly inspired by Petrazycki's work is the Polish legal sociologist Adam Podgórecki.

Theodor Geiger developed a close-knit analysis of Marxist theory of law, emphasizing how law becomes a "factor in social transformation in democratic societies governed by the consent expressed by universal suffrage of the population practiced at regular intervals." Geiger went on to develop the salient features of his ant metaphysical thinking, until he exceeded it with practical nihilism. Georges Gurvitch was interested in the simultaneous manifestation of law in various forms and at various levels of social interaction, and his goal was to devise the concept of "social law" as a law of integration and cooperation.

The sociology of law received an early reception in Argentina, where a local movement of legal scholars based on the work of Carlos Cossio has focused on comparative law and sociological insights, constitutional law and society, human rights, and psycho-social approaches to legal practices. The sociology of law became clearly established as an academic field of learning and empirical research after the Second World War. After World War II, the study of law was not central in sociology, although some well-known sociologists did write about the role of law in society. In the work of Talcott Parsons, for instance, law is conceived as an essential mechanism of social control. In response to the criticisms that were developed against functionalism, other sociological perspectives of law emerged.



**Figure 1: Diagram showing the overview of Law Sociology (Law explorer).**

Critical sociologists, developed a perspective of law as an instrument of power. However, other theorists in the sociology of law, such as Philip Selznick, argued that modern law became increasingly responsive to a society's needs and had to be approached morally as well. Still other scholars, most notably the American sociologist Donald Black, developed a resolutely scientific theory of law on the basis of a paradigm of pure sociology (Figure.1). As "pure science" sociology of law is not concentrated on offenders, but on the functions or consequences of disorder, violence and criminality, approached as products of the physical and social environment determined by law, morality, education and all other forms of social organization.

In turn, as applied science it is focused on the solution of concrete problems, which is why - given the theoretical and methodological shortcomings of the study of causes and effects

particularly in crime-related matters - the attention of contemporary sociologists is absorbed in the identification and analysis of risk factors (e.g., turning children and youth in potential offenders) and protective factors (tending to bring about "normal" personalities and "good" community members) Equally broad in orientation, but again different, is the autopoietic systems theory of the German sociologist Niklas Luhmann, who presents law or "the legal system" as one of the ten function systems (see functional differentiation) of society.

Jürgen Habermas, a social philosopher, disagrees with Luhmann, arguing that the law can do a better job as a 'system' institution' by representing the interests of everyday people in the 'lifeworld' more faithfully. Another sociological theory of law and lawyers is that of Pierre Bourdieu and his followers, who see law as a social field in which actors compete for cultural, symbolic, and economic capital, developing the reproductive professional habitus of lawyers. As a result of the proliferation of theories in sociology in general, a very wide range of theories have emerged in the sociology of law in recent years, including the work of the French philosopher Michel Foucault, the German social theorist Jürgen Habermas, feminism, postmodernism and deconstruction, neo-Marxism, and behaviorism [8].

Law and Society is an American movement founded after World War II on the initiative of sociologists with a vested interest in the study of law. Lawrence Friedman sums up the Law and Society movement in two short sentences: "Law is a massive vital presence in the United States. It is too important to be left to lawyers". Its founders believed that the "study of law and legal institutions in their social context could be constituted as a scholarly field distinguished by its commitment to interdisciplinary dialogue and multidisciplinary research methods".[45] As such, "the basic assumption underlying this work is that law is not autonomous — that is, independent of society." Whereas "conventional legal scholarship looks inside the legal system to answer questions of society," the "law and society movement looks outside, and treats the degree of autonomy, if any, as an empirical question. "Moreover, law and society scholarship expresses a deep concern with the impact that laws have on society once they enter into force, a concern that is either ignored or under addressed in conventional legal scholarship. The establishment of the Law and Society Association in 1964 and of the Law and Society Review in 1966 guaranteed continuity in the scholarly activities of the Law and Society movement and allowed its members to influence legal education and policy-making in the US.

According to one perspective, the main difference between sociology of law and Law and Society is that the latter does not limit itself theoretically or methodologically to sociology and instead tries to accommodate insights from all social science disciplines. "Not only does it provide a home for sociologists, social anthropologists, and political scientists with an interest in law, but it also tries to incorporate psychologists and economists who study law." During the 1970s and 1980s, Law and Society scholars conducted a number of original empirical studies on conflict and dispute resolution. For example, William Felstiner's early work focused on alternative ways to solve conflicts (avoidance, mediation, litigation, etc.). With Richard Abel and Austin Sarat, Felstiner developed the idea of a disputes pyramid and the formula "naming, blaming, claiming," which refers to different stages of conflict resolution.

The sociology of law is usually distinguished from sociological jurisprudence, which, as a type of jurisprudence, is less concerned with contributing directly to social science and more concerned with engaging directly with juristic debates involving legal practice and legal theory. Sociological jurisprudence focuses juristic attention on variation in legal institutions and



practices, as well as the social sources and effects of legal ideas. Louis Brandeis and Roscoe Pound pioneered it in the United States. It was inspired by the work of pioneer legal sociologists such as Austrian jurist Eugen Ehrlich and Russian-French sociologist Georges Gurvitch.

Although distinguishing between different branches of the social scientific studies of law allows us to explain and analyze the development of the sociology of law in relation to mainstream sociology and legal studies, it can be argued that such potentially artificial distinctions are not necessarily fruitful for the development of the field as a whole. 'Socio-legal studies' in the UK arose primarily from law schools' desire to promote interdisciplinary studies of law. Whether viewed as an emerging discipline, sub-discipline, or methodological approach, it is frequently viewed in light of its relationship to, and oppositional role within, law [9].

The sociology of law employs a wide range of social scientific methods, including qualitative and quantitative research techniques, to investigate law and legal phenomena. Positivist as well as interpretive (such as discourse analysis) and ethnographic approaches to data collection and analysis are used within the socio-legal field. When Campbell and Wiles wrote their review of law and society research in 1976, sociology of law was a small but developing sub-field of British sociology and legal scholarship. Unfortunately, despite its initial promise, it has remained a small field, with very few empirical sociological studies published each year. Nonetheless, there have been some excellent studies, representing a variety of sociological traditions as well as some major theoretical contributions.

Instead of viewing society as a system regulating and controlling the actions of individuals, interactionists argued that sociology should address what people were doing in specific situations, and how they understood their own actions. The sociology of deviance, which included topics such as crime, homosexuality, and mental illness, was popular in America in the 1950s and 1960s. The most influential sociological approach during this period, however, was Marxism, which claimed to offer a scientific and comprehensive understanding of society as a whole in the same way as structural-functionalism, but with an emphasis on the struggle between different groups for material advantage rather than value-consensus. This approach piqued the interest of many people with left-wing political views in law schools, but it also piqued the interest of some people with right-wing political views.

The 1980s were also a fruitful time for empirical sociology of law in Britain, mainly because Donald Harris deliberately set out to create the conditions for a fruitful exchange between lawyers and sociologists at the University of Oxford Centre for Socio-Legal Studies. He was fortunate enough to recruit a number of young and talented social scientists, including J. Maxwell Atkinson and Robert Dingwall who were interested in ethnomethodology, conversation analysis, and the sociology of the professions, and Doreen McBarnet who became something of a cult figure on the left after publishing her doctoral thesis, which advanced a particularly clear and vigorous Marxist analysis of the criminal justice system.

Ethnomethodology has not previously been mentioned in this review, and tends to be overlooked by many reviewers in this field since it cannot easily be assimilated to their theoretical interests. One can note, however, that it has always offered a more radical and thorough-going way of theorizing action than interactionism (although the two approaches have a lot in common when compared to traditions that view society as a structural whole, like Marxism or structural-functionalism). During his time at the center, J. Maxwell Atkinson collaborated with Paul Drew,

a sociologist at the University of York, in what became the first conversation analytic study of courtroom interaction, using transcripts of coroner's hearings in Northern Ireland.

Since the 1980s, British sociologists have conducted relatively few empirical studies of law and legal institutions, i.e. studies that are empirical while also engaging with sociology's theoretical concerns. There are, however, some exceptions. To begin with, sociology of law, like so many other areas of academic work, has been enlivened and renewed through engagement with feminism. A second exception can be found in the works of researchers who have used ethnomethodology and symbolic interactionism in studying legal settings. This type of research is clearly sociological rather than socio-legal research because it is constantly engaged in debate with other theoretical traditions in sociology. Max Travers' doctoral thesis about the work of a firm of criminal lawyers chastised other sociologists, particularly Marxists, for not understanding the work of a firm of criminal lawyers.

Despite relatively limited advances in recent empirical research, theoretical debates in sociology of law have been important in British literature in recent decades, with contributions from David Nelken exploring the problems of comparative sociology of law and the potential of the concept of legal cultures, Roger Cotterrell seeking to develop a new view of the relations of law and community to replace what he sees as outdated 'law and society' paradigms,

In contrast to the traditional understanding of law (see the separate entry on law), the sociology of law does not normally view and define the law only as a system of rules, doctrine and decisions, which exist independently of the society out of which it has emerged. The rule-based aspect of law is, admittedly, important, but provides an inadequate basis for describing, analyzing and understanding law in its societal context. Thus, legal sociology regards law as a set of institutional practices which have evolved over time and developed in relation to, and through interaction with, cultural, economic and socio-political structures and institutions.

## DISCUSSION

As a modern social system, law does strive to gain and retain its autonomy to function independently of other social institutions and systems such as religion, polity and economy. Yet, it remains historically and functionally linked to these other institutions. Thus, one of the objectives of the sociology of law remains to devise empirical methodologies capable of describing and explaining modern law's interdependence with other social institutions. Social evolution has transformed law into a powerful - perhaps the most important - reference of civilised life by substituting traditional bonds conditioned by "blood" or territorial identities for a new type of subordination specifically legal and voluntary between equal and free actors. As the degree of abstraction of rules and legal principles increases, the system gains autonomy and control over its own dynamics, allowing the normative order of society to emerge. its independence from politics, religion, nonlegal institutions, and other academic disciplines; it is a set of fixed rules that, thanks to the power of the state, acquire binding force and remain effective, imposing norms of conduct on individuals, social groups, and entire societies; and it is also a social technique, a system of behavior regulation endowed with a very special and artificial linguistic form kept at a safe distance from vague and fluid colloquial lang.

Some influential approaches within the sociology of law have challenged definitions of law in terms of official (state) law (see for example Eugen Ehrlich's concept of "living law" and Georges Gurvitch's "social law"). From this standpoint, law is understood broadly to include

not only the legal system and formal (or official) legal institutions and processes, but also various informal (or unofficial) forms of normativity and regulation which are generated within groups, associations and communities. The sociological studies of law are, thus, not limited to analyzing how the rules or institutions of the legal system interact with social class, gender, race, religion, sexuality and other social categories. They also focus on how the internal normative orderings of various groups and "communities", such as the community of lawyers, businessmen, scientists, members of political parties, or members of the Mafia, interact with each other. In short, law is studied as an integral and constitutive part of social institutions, groupings and communities. This approach is developed further under the section on legal pluralism.

When we talk about the non-Western world, we mean places where cultures have developed that are significantly outside of the Greek-Judeo-Christian tradition of Western culture, which includes East Asia (China, Japan, and South Korea), Southeast Asia, the Indian subcontinent, the Middle East, and sub-Saharan Africa. Although some important research has been produced by Indian scholars, we find only a limited amount of socio-legal work by researchers from, for example, the Middle East or central and northern parts of Africa. Thus, the global spread of sociological studies of law appears uneven and concentrated, particularly in industrialized nations with democratic political systems. Legal pluralism is a term coined by legal sociologists and social anthropologists to describe "multiple layers of law, usually with different sources of legitimacy, that exist within a single state or society." It is also defined as "a situation in which two or more legal systems coexist in the same social field." When two or more legal systems coexist in the same social environment, this later idea of law may emerge."

The controversy stems primarily "from the claim that the only true law is the law made and enforced by the modern state." From a legal centralist standpoint, John Griffiths writes, "law is and should be the law of the state, uniform for all persons, exclusive of all other law, and administered by a single set of state institutions." A contrast is sometimes established between "weak" and "strong" legal pluralism. The "weak" version does not necessarily question the main assumptions of "legal centralism," but only recognizes that within the domain of Western state law, other legal systems, such as customary or Islamic law, may also have an autonomous coexistence. According to Tamanaha, a critic of legal pluralism, "Normative ordering is, well, normative ordering. Law is something else, something that we isolate out and call law. The "strong" version, on the other hand, rejects all legal centralist and formalist models of law as "a myth, an ideal, a claim, an illusion," regarding state law as one of many forms of law or forms of social ordering. It asserts that contemporary law is multiple, that it is both private and public, and that "the national (public official) legal system is frequently a secondary rather than primary locus of regulation."

Humberto Maturana and Francisco Varela coined the concept of autopoiesis within theoretical biology to describe the self-reproduction of living cells through self-reference. Niklas Luhmann borrowed, reconstructed in sociological terms, and introduced it into the sociology of law. Luhmann's systems theory transcends the classical understanding of object/subject by viewing communication rather than 'action' as the basic element of He departs from Talcott Parsons' classic systems theory and descriptions based on cybernetic feedback loops and structural understandings of self-organization from the 1960s. This enables him to focus on developing a solution to the dilemma of the humanized 'subject'."Perhaps the most challenging idea incorporated in the theory of auto-poiesis is that social systems should not be defined in terms of human agency or norms, but of communications. Communication, in turn, is the unity of

utterance, information, and understanding and constitutes social systems by recursively reproducing communication." According to Roger Cotterrell, "Luhmann treats the theory as the basis for all general sociological analysis of social systems and their mutual relations." However, its theoretical claims about law's autonomy are very powerful postulates, presented ahead of (and perhaps even in place of) the kind of detailed empirical study of social and legal change that comparatists and most legal sociologists are likely to favor.

Legal culture is a significant notion in the sociology of law. The study of legal cultures may be considered as one of the basic techniques under legal sociology. As a concept, it refers to "relatively stable patterns of legally-oriented social behavior and attitudes," and as such is regarded as a subcategory of the concept of culture. It is a relatively new concept that, according to David Nelken, can be traced back to "terms like legal tradition or legal style, which have a much longer history in comparative law or in early political science. As a methodology, it focuses on the cultural dimensions of law, legal behavior, and legal institutions, and hence has similarities with cultural anthropology, legal pluralism, and comparative law. Lawrence M. Friedman is one of the socio-legal academics that brought the concept of legal culture into legal sociology. Legal culture, according to Friedman, "refers to public knowledge of and attitudes and behavior patterns toward the legal system." It can also consist of "bodies of custom organically related to the culture as a whole." Friedman emphasizes the plurality of legal cultures and points out that one can explore legal cultures at different levels of abstraction, such as the legal system, the state, the country, or the community.

As Ruth Fletcher points out, feminist engagement with the law has taken many forms over the years, indicating their successful merging of theory and practice: "Through litigation, campaigns for reform, and legal education, feminists have engaged explicitly with law and the legal profession." Women's organizations have played an important role in making law accessible to individuals in need by providing specific assistance services. Feminists have questioned the parameters of legal discourse by critically analyzing legal ideas and methods." Although law is an essential component of the process of globalization - and important studies of law and globalization were already conducted in the 1990s by, for example, Yves Dezalay and Bryant Garth and Volkmar Gessner - law's importance in creating and maintaining the globalization processes is frequently overlooked.

"Economic globalization cannot be understood apart from global business regulation and the legal construction of the markets on which it increasingly depends," write Halliday and Osinsky. Intellectual property rights entrenched in legislation and global governance systems are essential to understanding cultural globalization. Without tracing the influence of international criminal and humanitarian law or international courts, it is impossible to appreciate the globalization of safeguards for vulnerable groups. Global contestation over democratic institutions and state creation is meaningless unless framed in reference to constitutionalism." The socio-legal methods to studying globalization and global society sometimes intersect with or draw on studies of legal cultures and legal diversity.

The historical school of law held that law arose from the gradual and quiet cultural processes of a certain group of people. It viewed law to be something "discovered" by jurists rather than "created." Law cannot be an individual's perception; it must come from a culturally unique community and their need for it. The sociologists' fundamental criticism of the historical school was that their approach to law was too passive. They saw law as a progressive necessity that

arises among individuals and then becomes institutionalized, rather than as an active plan for transforming society via legislation [10]. According to the Historical school, law is a product of prevailing cultural practices and cannot be utilized to cause social change or advancement. Aside from this resistance, natural law concepts were being challenged at the beginning of the twentieth century owing to escalating conflict, turmoil, and dissatisfaction, and there was a pressing need to make law more relevant and modern, which led to the emergence of the Sociological School of Law.

The sociological approach to law (hereafter "SA") opposes the Positivist notion that formal law is the true law. It maintains that the true law is the law perceived by society, the law that reveals itself in people's social lives. It is not the law as it is contained in legislation, judgments, plain actions, and so on. It contrasts between the formal concept of justice and "social justice," which Sociologists see as true justice. According to the SA, societal imbalances are likewise a legal matter. Justice should not be restricted to the courts; it should be observed in an individual's everyday life, in how he interacts with others, and in how he operates in society. Assume a Dalit gets beaten in a caste-related event. The criminal would be punished under legal justice. However, social justice would be concerned with how to maintain that Dalit's dignity in society and guarantee he is not discriminated against, and this social justice should become a primary emphasis of law.

The SA considers law as a social institution similar to the state, family, religion, and so on. This implies that, like every other institution, law is an ever-changing collection of well-established patterns in society. Law has a purpose in society, yet it is flawed and always changing. Furthermore, the SA encourages actively participating in achieving this transformation. The goal of law is to address social issues and make society more just, fair, and equal.

It opposes the notion that law is independent from and external to society. Because society pervades law and vice versa, social and legal change are mutually reinforcing. The SA considers law as an institution whose mission it is to address societal legal and judicial concerns. Law should be aware of the state of the society in which it operates and actively seek to meet its demands. This argument runs counter to the Positivist approach, which seeks to construct law as a set of norms backed up by punishments. According to this viewpoint, law starts and ends with a breach and a consequence. It serves no moral or ethical purpose. It is objective, absolute, and undeniable, regardless of the period or location in which it operates.

This concept, according to sociologists, is untrue. Law, like all Law, cannot be divorced from its ethical purposes; in fact, the ethical concerns of Law should take priority over a sanction-based view of law. This is a novel phrase, yet it is one of the fundamental notions of Sociology of Law. Legal culture differentiates between "law in books" and "law in action" and investigates how the two interact. It investigates society's attitudes and behaviors toward legal institutions, as well as how people view the legal system. Legal culture extends beyond the legal system and is comprehended at various levels of abstraction. There is legal culture in the state, nation, and community. Internal Legal Culture refers to the culture that exists inside the official legal system, such as the court, the bar council, and so on. External legal cultures are the views regarding the legal system held by persons who are not part of it.

## CONCLUSION

A fundamental law is either a codified constitution or, in nations with uncoded constitutions, legislation granted the powers and effect of the constitution. The phrase "basic law" is used as an alternative to "constitution" in certain locations, meaning that it is a temporary but essential solution in the absence of official passage of a constitution. "Social justice is the belief that everyone deserves equal economic, political, and social rights and opportunities," according to the National Association of Social Workers. Fairness and equality are fundamental and defining features in all definitions of social justice." The law has two purposes: first, it maintains stability and provides order in society. Second, to influence social change by adapting to the demands of a changing society. As a result, the law is an essential social control mechanism. In other words, the law is profoundly ingrained in society. It follows that law is socially and historically built to become legally recognized processes and institutions, and that law, in turn, requires a society to be successful and helpful.

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## CHAPTER 21

### SOCIOLOGY OF THE DIGITAL WORLD

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#### ABSTRACT:

The general word for the Digital Transformation of society and the economy is digitalization. It represents the shift from an industrial era dominated by analog technology to an age of knowledge and creativity dominated by digital technologies and digital business innovation. The Internet is a helpful research tool because it provides access to a large variety of content, makes it simpler for researchers to interact and collaborate, and allows them to utilize online research tools. According to the notion, the social space and the Internet usage space are inextricably linked. Because various social areas have distinct demands for connectivity and size of consumption, diverse patterns of Internet usage will emerge.

#### KEYWORDS:

Digital Technologies, Digital Media, Digital Sociology, Social Science, Social Networking.

#### INTRODUCTION

Internet sociology is the application of sociological theory and research to the Internet as a source of information and communication. The overlapping area of digital sociology is concerned with understanding the usage of digital media in daily life, as well as how these diverse technologies contribute to patterns of human behavior, social connections, and self-concepts. Sociologists are interested in the social consequences of technology, such as new social networks, virtual communities, and modes of engagement, as well as cybercrime difficulties. The Internet, the most recent in a long line of big information breakthroughs, is of interest to sociologists in a variety of ways: as a research instrument, such as employing online surveys instead of paper ones, as a discussion platform, and as a study subject. The stricter definition of Internet sociology is the study of online communities such as those found in newsgroups, virtual communities and virtual worlds, organizational change catalyzed by new media such as the Internet, and social change in general as a result of the transition from industrial to informational society or to information society. Online communities may be investigated statistically using network analysis while also being evaluated qualitatively, for example, via virtual ethnography. In online media studies, social change may be researched via statistical demographics or by interpreting shifting messages and symbols [1].

#### The Discipline's Emergence

The Internet is still a new phenomenon. According to Robert Darnton, it is a revolutionary development that "took place yesterday, or the day before, depending on how you measure it." The Internet evolved from the ARPANET, which began in 1969, and was defined as a word in 1974. The World Wide Web as we know it was formed in the mid-1990s, when graphical interfaces and services like as email became popular and reached a larger (non-scientific and non-military) audience and commerce. Internet Explorer was published in 1995, and Netscape a year earlier. Google was established in 1998, while Wikipedia was established in 2001. In the

mid-2000s, there was Facebook, MySpace, and YouTube. Web 2.0 is still in its early stages. The volume of information accessible on the internet and the number of Internet users worldwide have both increased rapidly. Since Web 2.0, the phrase 'digital sociology' has come to refer to new paths in sociological study into digital technology.

### **Digital Sociology**

The term "digital sociology" appears in the title of the first scientific publication in 2009. The author comments on how digital technology may impact both sociological study and instruction. Richard Neal described 'digital sociology' in 2010 as bridging the growing academic focus with the growing interest from global business. It was not until 2013 that the first purely academic book tackling the subject of 'digital sociology' was published. The first sole-authored book entitled *Digital Sociology* was published in 2015, and the first academic conference on "Digital Sociology" was held in New York, NY the same year. Although the phrase "digital sociology" has not yet entered the popular vernacular, sociologists have been doing Internet-related study since its creation. These sociologists have examined a wide range of social concerns concerning online communities, cyberspace, and cyber-identities. This and comparable study has been given many other titles, including cyber-sociology, internet sociology, online community sociology, social media sociology, cyber culture sociology, and others.

Digital sociology varies from these words in that it addresses the influence of additional digital media and gadgets that have arisen during the first decade of the twenty-first century, rather than only the Internet or cyber culture. Since the Internet has grown more prevalent and intertwined with daily life, allusions to the 'cyber' in the social sciences appears now to have been superseded by the 'digital'. Other sub-disciplines of 'digital sociology' include digital humanities and digital anthropology. It is starting to replace and include the other titles mentioned above, as well as incorporate the most recent Web 2.0 digital technologies, such as wearable technology, augmented reality, smart objects, the Internet of Things, and big data, within its scope.

### **Social Ramifications**

The Internet has generated social network services, such as Facebook, Myspace, Meetup, and Couch-Surfing, that promote both online and offline connection. Though virtual communities were originally assumed to be made up entirely of virtual social connections, studies have shown that even those created in virtual settings are often maintained both online and offline. There are continuous discussions concerning the Internet's influence on strong and weak links, whether it generates more or less social capital, the Internet's involvement in social isolation trends, and if it promotes a more or less varied social environment. It is sometimes said that the Internet is a new frontier, and there is an argument that social interaction, collaboration, and conflict among users mirrors the anarchistic and violent American frontier of the early nineteenth century.

In March 2014, researchers from Arizona's Benedictine University at Mesa investigated how online interactions influence face-to-face encounters. The study, "Face to Face Versus Facebook: Does Exposure to Social Networking Web Sites Augment or Attenuate Physiological Arousal among the Socially Anxious," was published in *Cyber psychology, Behavior, and Social Networking*. They measured social anxiety in 26 female students using electrodes. Prior to meeting someone, pupils were given images of the persons they would be meeting. Meeting someone in person after looking at their images increases arousal, which the research related to an increase in social anxiety. These results support earlier research indicating that socially



nervous persons prefer online interactions. The research also discovered that enhanced arousal is related with pleasant emotions and may result in happy sensations.

Recent study has included the Internet of Things in its scope, since worldwide networks of linked common things are thought to represent the next stage in technological advancement. worldwide space- and earth-based networks are certainly extending IoT coverage at a rapid rate. This has a wide range of implications, with current applications in the health, agriculture, traffic, and retail fields. Companies such as Samsung and Sigfox have invested heavily in said networks, and their social impact will have to be measured accordingly, with some sociologists suggesting the formation of socio-technical networks of humans and technical systems.

### **Data Emotions and Digital Sociology**

Data and data emotions are linked in digital sociology. Data emotions occur when individuals utilize digital technology that might affect their decision-making abilities or emotions. Social media systems gather data from users while also influencing their emotional state of mind, resulting in either solidarity or social interaction among users. Instagram and Twitter, for example, may elicit feelings of love, sympathy, and empathy. Viral challenges, such as the 2014 Ice Bucket Challenge, and viral memes have brought people together by demonstrating cultural knowledge and self-awareness. Users that participate in viral events distribute information (data) to one another, affecting their psychological state of mind and emotions. The integration of technology gadgets into daily life and activities forms the connection between digital sociology and data emotions[2], [3].

### **The Consequences for Children**

Researchers have investigated the use of technology (as opposed to the Internet) by children and how it can be used excessively, causing medical health and psychological issues. The use of technological devices by children can cause them to become addicted to them, leading to negative effects such as depression, attention problems, loneliness, anxiety, aggression, and solitude. Children may utilize technology to improve their learning abilities, such as utilizing online programs to help them learn to read or perform arithmetic. The tools that technology offers for children may help them improve their talents, but youngsters should be mindful of what they get themselves into owing to the possibility of cyberbullying.

Cyberbullying can have academic and psychological consequences because of how children are suppressed by people who bully them through the Internet. When technology is introduced to children, they are not forced to accept it, but rather children are allowed to have an input on whether or not they want to use their technological device. Children's routines have changed as the popularity of internet-connected devices has grown, with Social Policy researcher Janet Heaton concluding that "while the technology benefited the children's health and quality of life, the time demands of the care routines and lack of compatibility with other social and institutional timeframes had some negative implications." Children's frequent use of technology commonly leads to decreased time available.

While technology may have a detrimental effect on children's life, it can also be a great learning tool that promotes cognitive, linguistic, and social development. According to a 2010 study by the University of New Hampshire, children who used technological devices improved more in problem-solving, intelligence, language skills, and structural knowledge than children who did

not use technology in their learning. According to a 1999 paper, "studies did find improvements in student scores on tests closely related to material covered in computer-assisted instructional package."

### **Censorship and Political Organization**

As a political instrument, the Internet has gained fresh traction. The presidential campaign of Howard Dean in the United States in 2004 became notable for its capacity to attract money over the Internet, and Barack Obama's campaign in 2008 became even more so. Social movements and other groups are increasingly using the Internet to carry out both classic and new Internet activism. Some governments are going online as well. Some nations, including Cuba, Iran, North Korea, Myanmar, the People's Republic of China, and Saudi Arabia, utilize filtering and censoring software to limit what its citizens may access on the Internet. In the United Kingdom, they also utilize software to track down and apprehend anyone they consider a danger. Other nations, notably the United States, have established legislation making the possession or dissemination of specific materials, such as child pornography, illegal, but they do not use filtering software. In several countries, Internet service providers have agreed to limit access to police-listed websites.

### **Economics**

While much has been written about the economic benefits of Internet-enabled commerce, there is also evidence that some aspects of the Internet, such as maps and location-aware services, may serve to reinforce economic inequality and the digital divide. Electronic commerce may be to blame for the consolidation and decline of mom-and-pop, brick-and-mortar businesses, resulting in increased income inequality [4].

### **Philanthropy**

The proliferation of low-cost Internet connectivity in underdeveloped nations has created new opportunities for peer-to-peer charities, which enable people to donate modest sums to philanthropic initiatives benefiting others. Small-scale contributors may now direct donations to particular projects of their choosing via websites such as contributors Choose and Global Giving. The use of peer-to-peer financing for charity reasons is a trendy variation on Internet-based philanthropy. In 2005, Kiva pioneered this notion by providing the first web-based tool for publishing individual loan profiles for financing.

Kiva generates cash for local intermediate microfinance companies, which publish borrower stories and updates. Lenders may invest as little as \$25 to loans of their choosing and be reimbursed when borrowers repay. Kiva is not a true peer-to-peer charity because loans are disbursed before being funded by lenders and borrowers do not communicate with lenders directly. However, the recent spread of low-cost Internet access in developing countries has made genuine peer-to-peer connections more feasible. In 2009, the US-based NGO Zidisha capitalized on this trend by launching the first peer-to-peer microlending network that connected lenders and borrowers across international boundaries without the need for local middlemen. Zidisha's microlending platform, inspired by interactive websites like Facebook and eBay, allows for direct interaction between lenders and borrowers, as well as a performance grading system for borrowers. Loans may be funded by web users all around the globe for as low as a dollar.

## DISCUSSION

Since before the World Wide Web, the Internet has been a significant source of entertainment, with university servers hosting fascinating social experiments such as MUDs and MOOs and humor-related Usenet groups garnering the majority of traffic. Many Internet forums now include sections dedicated to games and hilarious films, and short cartoons in the form of Flash movies are also popular. Over 6 million individuals use blogs and message boards for communication and idea exchange. Both the pornography and gambling businesses have fully embraced the World Wide Web, and they often offer a large source of advertising money for other websites. Although governments have attempted to censor Internet porn, Internet service providers have informed governments that such plans are not feasible. Additionally, many governments have attempted to impose restrictions on both industries' use of the Internet; however, this has generally failed to prevent their widespread popularity.

Online gaming is one kind of entertainment available on the Internet. This kind of recreation fosters communities by bringing individuals of various ages and backgrounds together to enjoy the fast-paced world of multiplayer gaming. These include MMORPGs, first-person shooters, role-playing video games, and online gambling. This has transformed how many individuals interact and spend their leisure time on the Internet. While internet gaming has existed since the 1970s, current types of online gaming originated with services like Game Spy and M Player, to which game players would normally subscribe. Non-subscribers were restricted to certain sorts of gaming or games.

Many people use the Internet to listen to and download music, movies, and other works for entertainment and pleasure. As previously noted, there are both paid and unpaid sources for all of these, which use both centralized servers and dispersed peer-to-peer technology. Discretion is required since some of these sites are more concerned with original artists' rights and copyright regulations than others. Many people use the Internet to get news, weather, and sports updates, to plan and book vacations, and to learn more about their odd ideas and casual hobbies.

People use chat, texting, and e-mail to create and keep in contact with people all over the globe, sometimes in the same manner that they used to have pen pals. Social networking websites such as My Space, Facebook, and many more put and keep individuals in touch for their pleasure. The Internet has witnessed an increase in the number of Web desktops, where users may access their files, directories, and settings remotely. Cyber slacking has become a significant drain on business resources; according to a Peninsula Business Services report, the typical UK employee spends 57 minutes per day browsing the Web at work[5], [6].

### Professional Digital Practice

Although they have been hesitant to use social and other digital media for professional academic purposes, sociologists are gradually adopting them for teaching and research. For example, an increasing number of sociological blogs are appearing, and more sociologists are joining Twitter. Some are writing for Wikipedia on the best methods for sociologists to use social media as part of their academic practice, as well as the relevance of self-archiving and making sociological research open access. Digital sociologists have begun to write about the use of wearable technologies in quantifying the body, as well as the social dimensions of big data and the algorithms used to interpret these data. Others have focused on the role of digital technologies in

surveillance of people's activities, such as CCTV cameras and customer loyalty schemes as well as the mass surveillance of the Internet that is being conducted[7].

Many scholars in the social scientific study of digital media have been fascinated with the 'digital divide,' or variations in access to digital technology experienced by specific social groups such as the socioeconomically disadvantaged, those with lower education levels, women, and the elderly. Several sociologists, however, have pointed out that, while it is important to recognize and identify the structural inequalities inherent in differentials in digital technology use, this concept is overly simplistic and fails to account for the complexities of access to and knowledge about digital technologies. There is a rising interest in how social media influences the formation of intimate relationships and self-concepts. Sherry Turkle is a well-known sociologist who has written about social relationships, selfhood, and digital technologies. In her most recent book, Turkle discusses social media. She argues that relationships conducted through these platforms are not as authentic as those conducted in real life.

Visual media encourages viewers to be more passive consumers of information. Viewers are more likely to adopt online identities that vary from their offline personas. However, this distinction between the digital world (or 'cyberspace') and the 'real world' has been criticized as 'digital dualism,' a concept similar to the 'aura of the digital.' Other sociologists have argued that relationships conducted through digital media are inextricably linked to the 'real world.' Augmented reality is an interactive experience in which reality is altered but not replaced by the use of digital media.

Social media usage for social action has also created a focus for digital sociology. Numerous sociological articles and at least one book have been published on the use of social media platforms such as Twitter, YouTube, and Facebook to transmit messages about activist causes and organize political movements. There has also been research conducted on how racial minorities and other groups utilize technology. These "digital practice" studies investigate how groups' practices while utilizing new technology ameliorate or reinforce socioeconomic inequities.

### **Analyzing Digital Data**

Digital sociologists investigate people's usage of digital media using both qualitative and quantitative methods. These include ethnographic research, interviews and surveys with technology users, as well as data analysis from people's interactions with technologies, such as their posts on social media platforms like Facebook, Reddit, 4chan, Tumblr, and Twitter, or their purchasing habits on online shopping platforms. Data scraping, social network analysis, time series analysis, and textual analysis are used to evaluate data generated as a result of users' interactions with digital media as well as data generated by users themselves. Yukihiro Yoshida conducted a study called "Leni Riefenstahl and German expressionism: research in Visual Cultural Studies using the trans-disciplinary semantic spaces of specialized dictionaries" in 2008 for Contents Analysis.

The study took databases of images tagged with connotative and denotative keywords (a search engine) and discovered Riefenstahl's imagery had the same qualities as imagery tagged "degenerate" in the title of the exhibition "Degener. Sociologists now have a new tool to research social phenomena because to the rise of social media. Social media platforms such as Facebook and Twitter are increasingly being used for research purposes. Twitter data, for example, is

widely accessible to academics through the Twitter API, which includes demographic data, time and location data, and relationships between users. Researchers may learn about user emotions and how they interact with one another by analyzing this data. Social networks may also be graphed and displayed.

Using huge data sets, such as those received from Twitter, may be difficult. First and foremost, researchers must determine how to efficiently store this data in a database. Several tools commonly used in Big Data analytics are available to them. Because large data sets can be unwieldy and contain a variety of data types (e.g., photos, videos, GIF images), researchers can store their data in non-relational databases like MongoDB and Hadoop. Processing and querying this data is an additional challenge. Researchers, on the other hand, have various possibilities. To examine huge data sets, one typical approach is to utilize a querying language, such as Hive, in combination with Hadoop [8].

The Internet and social media have enabled sociologists to study how controversial topics are discussed over time, a process known as Issue Mapping. Sociologists can search social networking sites (such as Facebook or Twitter) for posts related to a hotly debated topic, then parse through and analyze the text. Mention Mapp displays the popularity of a hashtag, whereas Twitter Streamgraph displays how often specific phrases are coupled together and how their connection develops over time.

### **Digital Monitoring**

Digital surveillance occurs when digital devices record people's everyday activities, gathering and storing personal data, and compromising privacy. As new technologies have advanced, the act of monitoring and observing individuals online has risen between 2010 and 2020. The invasion of privacy and the recording of individuals without their agreement raises concerns about the use of technologies that are designed to safeguard and protect personal information. Data storage and intrusiveness in digital monitoring have an impact on human behavior. The psychological ramifications of digital monitoring might lead individuals to be concerned, worried, or fearful of always being watched. Security systems, applications, social media platforms, and other technical equipment retain digital data that may be utilized in a variety of ways for a variety of purposes. Data obtained from internet users may be tracked and seen by private and public corporations, friends, and other known or unknown organizations.

### **Critical Digital Sociology**

This feature of digital sociology may be what distinguishes it from other methods to examining the digital environment. Sociologists may confront the implications of the digital for sociological practice by using a critical reflective perspective. It has been argued that digital sociology provides a means of addressing the changing relationships between social relations and their analysis, calling into question what social research is and, indeed, what sociology is now, as social relations and society have become mediated in many ways by digital technologies. These are fundamental issues in critical digital sociology, which considers the role of sociology in the examination of digital technologies as well as the influence of digital technologies on sociology [9].

Public sociology via digital media is a kind of public sociology that entails posting sociological information in internet accessible locations and then interacting with the publics in these spaces.

This has been dubbed "e-public sociology". Social media has altered how public sociology is seen, resulting in digital innovation in this area. The enormous open communication platform has created chances for sociologists to go beyond the concept of small group sociology or publics to a large audience. The first social media outlet used by sociologists was blogging. Sociologists such as Eszter Hargittai, Chris Bertram, and Kieran Healy were among the first to use blogging in their research. The effect of social media resulted in the formation of new discussion groups regarding sociology and associated ideas. As a result, the large number of comments and conversations became a part of comprehending sociology. Crooked Timber was one of these well-known bands. Getting comments on such social platforms is both quicker and more effective. E-public sociology's main consequences are disintermediation, visibility, and measurement. Other social media applications, such as Twitter and Facebook, have also been useful to sociologists." Public Sociology in the Age of Social Media".

Sociological study is being transformed by advances in information and communication technology, as well as the explosion of digital data. While there has already been a lot of methodological innovation in the digital humanities and computational social sciences, theoretical development in the social sciences and humanities is largely dominated by print conceptions of computer cultures or civilizations. These analog models of digital transformation, on the other hand, fail to account for how fundamentally the digital transformation of the social sciences and humanities is transforming their epistemic cores. Digital methods require new forms of digital theorizing in addition to providing ever-larger digital datasets for testing analogue theories. The ambition of research programs on the digital transformation of social theory is thus to translate analogue into digital social theories in order to complement traditional analogue social theories of the digital transformation by digital theories of digital societies [10], [11].

## CONCLUSION

Digital sociology offers a prism through which to view the person and society after digitalization. First and foremost, digital sociology is concerned with social issues social inequality, racism, and gender. The internet is the most beneficial tool of our day, assisting us not only in our personal lives but also in our work life. It is frequently used in education to obtain information, do research, and expand one's understanding of numerous areas. The internet is very important in schooling. Digital sociology offers a prism through which to view the person and society after digitalization. First and foremost, digital sociology is concerned with social issues social inequality, racism, and gender). The Internet is the networking infrastructure that links devices, while the World Wide Web is a method of obtaining information over the Internet. Tim Berners-Lee suggested the concept of a 'web of information' in 1989. It made use of 'hyperlinks' to connect documents.

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## CHAPTER 22

### SOCIOLOGY OF THE ECONOMY AND THEIR SIGNIFICANCE

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#### ABSTRACT:

Students learn to explore diverse economic phenomena from a social viewpoint as part of a larger societal framework by studying economic sociology. Economic sociology courses focus on the following topics: consumerism and culture. Markets, digitalization, and media are all factors to consider. Economists, for example, may use traditional economic theory to determine what wages and prices are in a certain sector, whereas sociologists may provide some extra information by seeing a factory or a workgroup as a social system.

#### KEYWORDS:

Economic Sociology, Economic Sociologists, Economic Behavior, Political Institution, State Economy.

#### INTRODUCTION

The study of the social causes and effects of diverse economic events is known as economic sociology. The discipline may be generally split into two periods: classical and modern (known as "new economic sociology"). The classical era was primarily preoccupied with modernity and its component characteristics, such as rationalization, secularization, urbanization, and social stratification. Because sociology originated largely in response to capitalist modernity, economics played an important part in much classic sociological investigation. William Stanley Jevons developed the phrase "economic sociology" in 1879, and it was subsequently utilized in the writings of Émile Durkheim, Max Weber, and Georg Simmel between 1890 and 1920. Weber's work on the link between economics and religion, as well as the cultural "disenchantment" of the contemporary West, is arguably the most famous of the methodology developed during the classic era of economic sociology. Economic sociology in the contemporary era may comprise studies of all current social dimensions of economic phenomena; economic sociology may therefore be regarded a field at the crossroads of economics and sociology (Figure.1). The social repercussions of economic transactions, the social meanings they include, and the social relationships they enable or impede are all common subjects of investigation in current economic sociology.

Economic sociology originated as a new approach to the investigation of economic phenomena, stressing the role of economic structures and institutions in society, as well as the impact society has over the nature of economic structures and institutions. The link between capitalism and modernity is a prominent topic, as highlighted possibly best by Weber's *The Protestant Ethic and the Spirit of Capitalism* (1905) and Simmel's *The Philosophy of Money* (1900). Tocqueville's *Democracy in America* (1835-40) and *The Old Regime and the Revolution* (1856) might be considered the beginnings of economic sociology. Marx's historical materialism would seek to illustrate how economic forces impact the underlying structure of society. The Division of Labor



in *Society* by Émile Durkheim was published in 1922, along with *Economy and Society* by Max Weber.

During the twentieth century, the emphasis on quantitative analysis and utility maximization led some to see economics as a field drifting away from its origins in the social sciences. Many criticisms of economics or economic policy begin with the claim that abstract modeling ignores some important social issue that must be addressed. Economic sociology is an effort by sociologists to reframe topics normally addressed by economists in sociological terms.

It is therefore also a response to economists' such as Gary Becker's efforts to apply economic ideas - particularly utility maximization and game theory to the examination of social circumstances that are not readily tied to production or trade. Karl Polanyi was the first thinker to introduce the concept of "embeddedness" in his book *The Great Transformation*, which means that the economy is "embedded" in social structures that are necessary to ensure that the market does not destroy other parts of human existence. The term "embeddedness" is useful to sociologists who research technology changes. Mark Granovetter and Patrick McGuire mapped the social networks that influenced the economics of the US electrical sector. Ronen Shamir investigated how electricity aided the development of an ethnic-based parallel economy in Mandatory Palestine. However, Polanyi's brand of market skepticism has been chastised for exacerbating rather than restricting societal economization [1], [2].

### **New Economic Sociology**

The 1985 publication "Economic Action and Social Structure: The Problem of Embeddedness" by Mark Granovetter established a modern era of economic sociology known as new economic sociology. These studies expanded on the notion of embeddedness, which asserts that economic ties between persons or corporations occur inside existing social relations (and hence are shaped by these relations as well as the larger social structures of which those relations are a part). The major approach for analyzing this issue has been social network analysis. The two most well-known theoretical contributions in this subject are Granovetter's notion of the strength of weak connections and Ronald Burt's concept of structural holes. Economic sociology and socioeconomics are sometimes used interchangeably. Socioeconomics examines the analytical, political, and moral issues that arise at the junction of economy and society from a wide multidisciplinary viewpoint, with connections to political economy, moral philosophy, institutional economics, and history.

### **Academic Organizations**

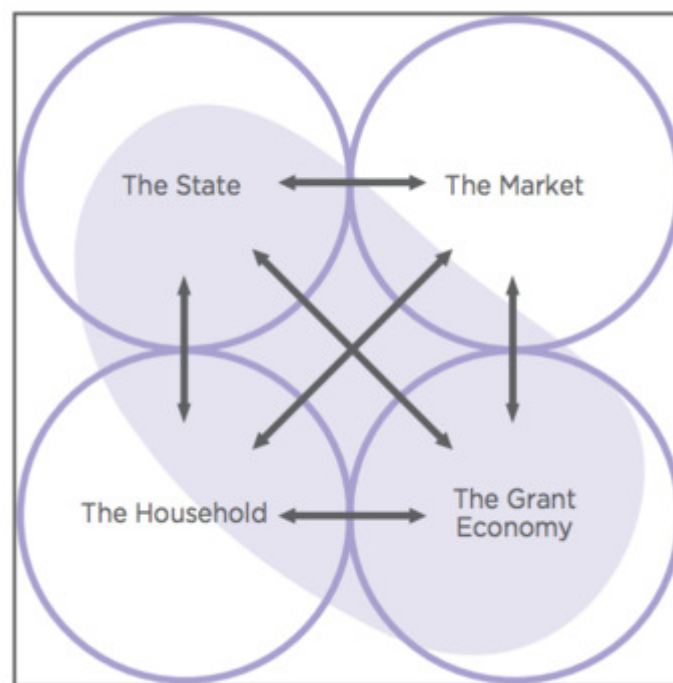
The Society for the Advancement of Socio-Economics (SASE) is an international academic organization whose members are interested in economic social studies and economic processes. In 2003, the *Socio-Economic Review* was created as the official publication of SASE. The journal's goal is to stimulate research on the interaction between society, economics, institutions, and markets, as well as moral obligations and rational self-interest. The majority of papers rely on sociology, political science, economics, and management and policy studies to examine economic behavior in its social and historical context.

The journal has a 2015 impact factor of 1.926, placing it 56th out of 344 journals in the category "Economics," 21st out of 163 journals in the category "Political Science," and 19th out of 142 journals in the category "Sociology," according to Journal Citation Reports. In January 2001, the

American Sociological Association's Economic Sociology Section became a permanent Section. It has around 800 members, according to its website. Another organization of experts in this field is the International Sociological Association's Research Committee in Economy and Society (RC02). Economic Sociology and Political Economy (ES/PE) is an online scientific association created in 2011 that brings together scholars interested in economic sociology and related themes.

### Sociology of the Workplace

Industrial sociology, a critical research area within the field of work sociology until recently, investigates "the direction and implications of trends in technological change, globalization, labor markets, work organization, managerial practices, and employment relations" to "the extent to which these trends are intimately related to changing patterns of inequality in modern societies and to the changing experiences of individuals and families [3].



**Figure 1: Diagram showing the overview of the Sociology of the Economy (Wikipedia).**

Labor process theory (LPT) is one area of industrial sociology. In 1974, Harry Braverman published *Labor and Monopoly Capital*, a critical examination of scientific management. This book examined capitalism production relations from a Marxist standpoint. According to Marx, labour inside capitalist institutions is exploitative and isolating, and hence employees must be compelled into service. According to Braverman, the pursuit of capitalist interests eventually leads to worker deskilling and routinization. The ultimate manifestation of this trend is the Taylorist work design.

Braverman revealed many control mechanisms in both the blue-collar manufacturing and the clerical white-collar labor force. His "deskilling" theory is his most important contribution. According to Braverman, capitalist owners and managers were constantly pressured to deskill the labor force in order to reduce production costs and assure greater efficiency. Deskilled labor

is inexpensive and, more importantly, easier to manage owing to the employees' lack of direct involvement in the manufacturing process. As a result, employment becomes intellectually or emotionally unsatisfying; the absence of capitalism emphasis on human competence diminishes employers' desire to compensate employees in any manner other than a basic economic one. Braverman made significant contributions to the sociology of work and industry (i.e., industrial sociology), and his labor process ideas continue to affect teaching and research. However, Braverman's argument has been challenged, most notably by Andrew Freidman in his book *Industry and Labour*. In it, Freidman argues that, although direct management of labor is advantageous for capitalists in some situations, unionized or "core" employees may be provided a degree of "responsible autonomy" in order to harness their expertise under regulated conditions.

Furthermore, Richard Edwards demonstrated in 1979 that, while organizational hierarchy has remained constant, additional forms of control (such as technical control via email monitoring, call monitoring; bureaucratic control via procedures for leave, sickness, and so on) have been added to benefit the capitalist class over the workers. Duncan Gallie has shown the need of approaching the issue of competence from a social class viewpoint. The majority of non-manual, intermediate, and skilled manual employees in his survey stated that their job had come to demand a greater degree of expertise, whereas the majority of manual workers said that the responsibility and skill required in their work had either stayed steady or diminished. This suggests that Braverman's assertions are not applicable to all socioeconomic strata [4].

A famous research by Robert Blauner most powerfully stated that the sort of technology employees were exposed to impacts their experience. He contended that some sorts of labor alienate employees more than others due to the various technology they use. According to Blauner, there are four elements of alienation: helplessness, meaninglessness, loneliness, and self-estrangement. Individuals are powerless when they lack control over their own actions or working conditions; work is meaningless when it provides employees with little or no sense of value, interest, or worth; work is isolating when workers cannot identify with their workplace; and work is self-estranging when the worker lacks subjective involvement in the job. Blauner's arguments, on the other hand, fail to acknowledge that the same technology may be experienced in a number of ways. According to studies, cultural variations in management-union interactions, degrees of hierarchical control, and incentive and performance rating programs imply that the experience of the same kind of job may vary significantly among nations and organizations.

Blauner's characterization of work experience is no longer applicable due to the individualization of work and the necessity for employees to have more flexible abilities in order to adapt to technological advances. Furthermore, since they are participating in the full process rather than just a tiny portion of it, employees nowadays may work in teams to decrease workers' feelings of alienation. Finally, automation and computerized work systems have often increased employees' job satisfaction and skill deployment in higher-paying, more secure public and private sector positions. However, in more unskilled manual labor, they have just reinforced job unhappiness, particularly among the numerous women participating in this sort of employment.

## **DISCUSSION**

Economic sociology is especially concerned with the connections between economic activity and the rest of society, as well as changes in the institutions that frame and shape economic action. Although conventional economic analysis starts with the atomistic person, economic sociology

often begins with groups or whole societies, which it considers as existing independently of and partly constituting the individual. When economic sociologists concentrate on people, it is usually to investigate how their mutual interests, beliefs, and motives to act are formed via their relationships. This emphasis on economic behavior as social that is, directed toward other people allows economic sociologists to see power, culture, organizations, and institutions as important to an economy.

The issues of power and culture, as well as the emphasis on organizations and institutions, have naturally driven practitioners of economic sociology to investigate the link between the state and the economy. According to economic sociology, the state and the economy are symbiotic: the state relies on the economy for money, and the economy depends on the state for the rule of law. This contradicts most of the economic literature on markets, which depicts markets and governments as being in conflict to one another. When economic sociologists suggest that economies are entrenched in social and political institutions, they are referring to the symbiotic links that exist between economies, the state, and civil society. Since its inception, the link between the state and the economy has been a fundamental focus of economic sociology [5].

Karl Marx's works are credited with the foundation of economic sociology. Marx made it his duty to challenge the legacy of G.W.F. Hegel's idealism in Germany. The emphasis Marx and Friedrich Engels put on the material bases of social transformation replaced Hegelians' inclination to attribute causal precedence to idealism causes. Marx sought to offer a basic theoretical framework for understanding capitalism's processes, but he chastised political economists for their naive grasp of how the market fostered class conflict. Marx's broad theory of economic growth centered on class and predicted the eventual downfall of capitalism, which would be replaced by socialism. Marx did not advocate the reciprocal structuring of state and economy, but rather regarded a society's political system as emerging out of, legitimizing, and hiding the exploitation that underpins an economic order.

Although Marxist historical materialism was a dominant strain of economic sociology, Max Weber, a German sociologist, established a different strand. Weber despised both Marxist historical materialism's extremely rigorous theoretical framework and his German historicist predecessors' atheoretical just-so research. Weber's work refocused study on the institutions that shape the motives, aims, and opportunities for economic activity that Marx disregarded, and as a result, Weber's preoccupation with the state was far deeper than Marx's. Weber's emphasis on "social action," or behavior directed toward another person, caused him to see power, belief, habit, and the function of organizations in economic life as important to his economic sociology. Weber underlined that the political order was inextricably intertwined with the legal system, which served as the foundation for the economic order in a particular society. Although Weber had a more nuanced understanding of the relationship between state and economy than Marx, his preoccupation with how institutions shape the meanings that people attach to economic action obscured the ways in which economic and political institutions are systemically linked at a level above the individual.

In most of his works, Émile Durkheim was not overtly concerned with economics, but his positivist institutionalism required him to analyze the links between the state and the economy. Durkheim questioned utilitarian views of human conduct and emphasized the institutional preconditions of market-oriented action. Durkheim went to considerable lengths to demonstrate that the division of labor is not the consequence of individual-based activity, but rather a

prerequisite for such action. Durkheim was particularly concerned with the negative impacts of capitalism caused by the failure to build the right institutional framework, particularly the state, which he believed was required to promote healthy market trade. Durkheim predicted that an undeveloped state would result in forced labor and labor strife, as well as anomie and societal disintegration.

Following the Great Depression, a new economic sociology emerged, dealing specifically with the fall and restructuring of liberal capitalism. Karl Polanyi formalized the concept of an economic system as a research topic for economic sociologists. An economic system is the way an institutional form of integration influences economic activity. These types of integration were linked to institutions that established economic objectives and the right measures to attain them. It should be emphasized that they are ideal kinds. Polanyi believed that multiple kinds of integration may exist to varying degrees in a particular economic system. Primitive communities were therefore distinguished largely by a system based on reciprocity. Production, distribution, and trade are governed by the direct social duties of partners who have been associated with one another for a lengthy period of time under this system. Meanwhile, redistribution was a feature of feudal institutions. Political institutions govern the production and distribution of products in this kind of economic integration. Production is governed by systems of directly controlled labor, the results of which are dispersed by honor codes and administrative procedures [6].

The nineteenth century was distinguished by a market-based economic structure. Market commerce, as a kind of integration, entails the creation of items for sale in a market as well as the distribution of commodities through market channels. However, Polanyi's main thesis is that society and economics are inextricably linked, and he stressed how early markets were price-regulated rather than free markets. Polanyi saw the breakdown of a civilisation in which the market had grown more independent of social control throughout the Great Depression and the two World Wars. Attempts to exert societal control over market processes were made in response to the damage caused by the self-regulating market.

In the 1980s, economic sociology witnessed a tremendous rebirth. The flood of publications in the area gave rise to what is now known as the new economic sociology. Mark Granovetter, an economic sociologist, invented this word to underline the embeddedness of economic behavior in specific social connections. Granovetter maintained that institutions are essentially congealed social networks, and that since economic activity occurs inside these networks, social scientists researching the economy must address interpersonal interactions. Markets were analyzed as networks of producers keeping an eye on each other and attempting to carve out niches. Such network theories clearly account for interdependence, speculating about network structures' consequences for economic activity and organization. Although networks have been central to modern economic sociology, some economic sociologists have critiqued network theory for failing to account for economic linkages with politics and culture.

Other economists started to investigate cultural strains in economic behavior, regulation, and organization. Since Weber, sociologists have considered culture as an integral component of economic life, and this viewpoint has gained traction. Through frames, categories, scripts, and ideas, as well as conventions, values, and routine practice, culture becomes vital to economic activity. For example, one researcher investigated how children were originally seen to provide the family with a certain economic worth but have since come to be considered as having no financial advantage, as well as how money is defined and classified socially. Another study

investigated how previous political institutions impacted the organization of the railroad business in the United States, France, and the United Kingdom. Since Polanyi, economic sociologists have argued that the creation of the free market constituted an institutional revolution that required the state's backing. This became widely accepted, giving rise to the notion that progress is mostly about institutional transformation. Although this is widely understood, it drives policymakers in a number of different routes. Economic sociologists, on the other hand, often emphasize the importance of the connection between local private elites and state political elites on economic growth. Because the state and the economy are inextricably linked, the state's duty is not merely to remove local institutional structures that may be regarded as impediments to progress in favor of free market structures. Instead, economic sociologists emphasized the significance of "embedded autonomy [7]."

The argument is that in order to establish an institutional environment conducive to economic development, the state must be linked to local business elites while being fundamentally autonomous of them. This enables the state to make broadly beneficial public investments and to support local investment and entrepreneurship while avoiding capture by local interests. A devoted, meritocratic public service earning long-term benefits comparable to those found in the private sector enables nations to stay both linked to and separated from local elites. Although connected to development, the work of economic sociologists on market transition is a separate area of study. Despite this difference, the findings reached are very similar. Disregard for local institutions and the imposition of market mechanisms while simultaneously hamstringing governmental regulatory ability results in some kind of predatory capitalism[8], [9].

Economic sociology has also made significant contributions to the study of global economic integration, notably the dispute over the claim that global economic integration would compel institutional convergence in many spheres of society[10]. This, of course, is based on the contradiction between the state and the economy, as well as the concept that there is a single most effective answer to the numerous challenges of governance. International economic integration, in fact, provides compelling evidence for the reciprocal construction of state and economy. Although theories opposing state and economy anticipate that more free trade would lower the role of the government, multiple empirical investigations demonstrate that government regulation has expanded significantly with increased free trade. Market expansion across international boundaries has been followed by different international governmental entities that aim to maintain the property rights and trade regulations required for markets to function. The restrictions provided by these entities are often limited, but they are critical for the establishment of these markets, and the degree of regulation tends to rise over time as markets become more interconnected. Economic sociologists have stressed the interdependence of governments and economies, especially markets.

## CONCLUSION

Economics and sociology are interdependent fields of study. Economics is strongly tied to society's social activities since it is primarily concerned with man's economic elements. Similarly, sociology is focused on the study of social beings; economic concerns have a significant influence on it. Studying sociology allows you to have a better grasp of the following: Reasons for social disparities, including behavioral variances. The causes of differences in group opportunity and results. The significance of social hierarchies and social power in daily life. Income, education, work, community safety, and social support are examples of social and

economic elements. Social and economic variables influence the options accessible in society. These options include our ability to finance medical treatment and housing, as well as our ability to handle stress.

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## CHAPTER 23

### STUDY OF EDUCATION SOCIOLOGY

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#### ABSTRACT:

Durkheim created sociology as an academic field as a foundation for organic and social unity. This is regarded as the beginning of educational sociology. As a result, Emile Durkheim and Max Weber are considered the founders of educational sociology. The sociology of education offers a unique perspective on the social elements that influence education systems and demonstrates the interconnection of society's primary institutions. Socialization, social integration, social placement, and social and cultural innovation are examples of these. Child care, peer interactions, and cutting unemployment by keeping high school students out of the full-time job market are examples of latent functions.

#### KEYWORDS:

Culture Capital, Conflict Theorists, Education Sociology, Social Mobility, Self Esteem.

#### INTRODUCTION

Education sociology is the study of how public institutions and individual experiences influence education and its consequences. It is primarily concerned with contemporary industrial civilizations' public educational systems, including the growth of higher, further, adult, and continuing education. Many people regard education as a fundamentally optimistic human endeavor characterized by aspirations for progress and betterment (Figure.1). It is viewed as a means of overcoming handicaps, achieving greater equality, and acquiring wealth and social status.



**Figure 1: Diagram showing the overview of Education sociology (Edshelf).**

Education is viewed as a place where children can develop in accordance with their unique needs and potential. Social connections between individuals via education always result in continued growth, regardless of age. It is also seen as one of the most effective strategies of promoting more social equality. Many would argue that the objective of education should be to develop



each person to their maximum potential and provide them with the opportunity to accomplish as much in life as their natural skills allow meritocracy. Few would claim that any educational system achieves this purpose flawlessly. Some have a particularly critical perspective, claiming that the education system is structured to cause the social reproduction of inequality.

Systematic sociology of education started with Émile Durkheim's (1858-1917) work on moral education as a foundation for organic solidarity and Max Weber's (1864-1920) study on the Chinese literati as a tool of political control. However, after WWII, the issue garnered increased study throughout the globe, ranging from technical functionalism in the United States to egalitarian reform of opportunity in Europe and human-capital theory in economics. All of these imply that, as a result of industrialization, the requirement for a technologically competent labor force weakens class divisions and other inscriptive stratification systems, and that education encourages social mobility. However, statistical and field research across numerous societies revealed a persistent link between an individual's social class and achievement, implying that education could only achieve limited social mobility. Sociological studies revealed how schooling patterns reflected, rather than challenged, class stratification and racial and sexual discrimination. Neo-Marxists contended that schooling just created a passive labor force necessary for late-capitalist class relations[1], [2].

### **Structural Functionalism**

Structural functionalists think that society strives for social stability and order. They envision society as a human body, with institutions like education serving as vital organs that maintain the society/body healthy and well. Social reality is organized and differentiated, and it offers the subject matter for social science. This explains why, at the level of observable event, people operate as role incumbents and execute specified activities on a regular basis. The relationship between teacher and student is central to the realist understanding of social organization. The intrinsic relationship between positions, as opposed to the individuals who occupy them and are influenced by them. The relationship between instructor and student is intimate since neither could survive without the other. Education, according to functionalists, is one of the most essential social institutions in society. They stress that education contributes to two sorts of functions: apparent functions (the intentional and obvious functions of education) and latent functions (the hidden and unexpected purposes of education) [3].

### **Functions that are Visible**

Education is related with many primary evident functions. The first step is to socialize. Émile Durkheim, the French sociologist who founded sociology, defined schools as "socialization agencies that teach children how to get along with others and prepare them for adult economic roles". Learning the rules and standards of society as a whole is part of socialization. One of the functions of schools is to educate pupils to obey the law and to respect authority. Education is also a crucial tool that students utilize to advance in their careers. Higher education institutions are considered as instruments for bringing students closer to vocations that will help them succeed.

### **Hidden Functions**

Education also serves to fulfill latent roles. There is a lot that happens at school that has nothing to do with official education. The educational environment connects students to social networks

that may continue for years and help individuals find employment when they finish their studies. Another hidden function is the capacity to collaborate with people in small groups, which is transferrable to the job but may not have been developed in a home education situation. Social health is synonymous with social order, and it is ensured when virtually everyone supports their society's general moral standards. As a result, structural functionalists argue that the goal of essential institutions like schooling is to socialize children and teens.

Socialization is the process through which the next generation acquires the information, attitudes, and values required to be effective citizens. The primary role of education is to transmit basic knowledge and skills to future generations. Although this goal is stated in the formal curriculum, it is primarily achieved through the hidden curriculum, a subtler, but no less powerful, indoctrination of societal norms and values. Students acquire these principles since their conduct is controlled at school until they progressively absorb and embrace them.

Furthermore, education is a vital method for transmitting basic beliefs. The basic ideals of education mirror the economic and political structures that drove education in the first place. Individualism, the notion of independence and self-reliance, is one of the most essential basic values conveyed via the educational system. Children learn from a young age that society seeks for and rewards the greatest people. Self-esteem, which is linked to individuality, is also promoted via school curricula. Because self-esteem is the capacity to have confidence in one's own choices, individualism allows for a development in self-esteem that cannot be generated otherwise. When compared to Japanese kids, for example, Japanese curriculum focuses on social esteem (giving respect to a group) rather than self-esteem.

### **Filling Societal Roles**

Education must also serve another purpose: when positions become available, they must be filled with qualified individuals. As a result, the second objective of education is to select and rank people for labor-market placement. Those that excel will be trained for the most critical occupations and will be rewarded with the best pay. Those that accomplish the least will be offered the least difficult occupations, and hence the lowest compensation. According to Sennet and Cobb, "to believe that ability alone decides who is rewarded is to be deceived." Meighan agrees, stating that many capable students from working-class backgrounds fail to achieve satisfactory standards in school and thus fail to obtain the status they deserve. As a result, they are "cooled out" of school with the least credentials, which leads to their getting the least attractive employment and remaining in the working class. Sargent confirms this cycle, arguing that schooling promotes continuity, which promotes social order. Talcott Parsons believed that this process, in which some students were identified and labeled educational failures, "was a necessary activity which one part of the social system, education, performed for the whole." However, the structural functionalist perspective maintains that social order, continuity, is what most people desire.

### **Education and Social Reproduction**

Contrary to the structural functionalist perspective, conflict theory believes that society is full of competing social groups with different aspirations, different access to life opportunities, and different social rewards. Conflict theory sees education as a way to maintain social inequality and the power of those who dominate society. Where teachers have relaxed the formality of regular study and incorporated students' preferred working methods into the curriculum, they

have noticed that specific students displayed strengths that they were previously unaware of. However, few teachers deviate from the traditional curriculum, and the curriculum conveys what constitutes knowledge as determined by the state and those in power.

Many students see this knowledge as meaningless. Wilson and Wyn state that the students realize there is little or no direct link between the subjects they are doing and their perceived future in the labor market. Anti-school values displayed by these children are often derived from their awareness of their true interests. Sargent believes that working-class students who strive to succeed and absorb the school's middle-class values are accepting their inferior social position as much as if they were determined to fail. Fitzgerald states that "irrespective of their academic ability or desire to learn, students from poor families have relatively little chance of securing success." The federal government subsidizes 'independent' private schools, allowing the wealthy to gain a 'good education' by paying for it. With this 'excellent education,' wealthy children perform better, attain higher levels of achievement, and receive more benefits. In this manner, the elite's privileges and money may be maintained in perpetuity.

According to conflict theorists, this social reproduction continues because the whole education system is layered with ideology given by the dominant group. In consequence, they reinforce the notion that education is open to everyone and can be used to achieve money and prestige. According to the myth, anyone who fails to achieve this goal is solely to blame. Wright concurs, stating that "the effect of the myth is to stop them from seeing that their personal troubles are part of major social issues." The duplicity is so successful that many parents endure appalling jobs for many years, believing that this sacrifice will allow their children to have opportunities in life that they did not have themselves. They have been led to think that one of the primary goals of education is to increase equality, whereas in truth, schools represent society's desire to perpetuate the previously uneven distribution of status and power.

Conflict theorists justify their stance by citing numerous significant aspects. First, conflict theorists consider property taxation. Affluent districts often have more money, so they can afford to offer teachers greater wages, acquire modern technology, and recruit better instructors. Because children in these districts are usually white, the majority of minority pupils in the United States do not get any of these benefits and are less likely to attend college. This relates to the conflict theorist idea that the educational system just maintains the status quo. Furthermore, conflict theorists such as Bowles and Gintis contended that schools actively replicate the social and economic inequities inherent in the capitalist system. They argued that this tension manifested itself in classrooms where pupils had a broader and more stratified economic structure. Whether or not modern sociology leaders agreed with Bowles and Gintis, they all came to function in domains influenced by these concepts. This viewpoint has been criticized as deterministic and gloomy, despite evidence of social mobility among underprivileged pupils.

### **Bourdieu and cultural capital**

However, as a social theorist, Bourdieu has always been concerned with the dichotomy between the objective and subjective, or, to put it another way, between structure and agency. Bourdieu's theoretical framework is therefore based around the key notions of habitus, field, and cultural capital. These ideas are founded on the premise that objective structures impact people's opportunities via the process of habitus, in which people internalize these patterns. However, an individual's position in numerous areas, family, and daily events all contribute to the formation

of their habitus. As a result, one's social status does not determine one's life prospects, however it does play a role alongside other considerations.

Bourdieu investigated the variations in results for pupils from various classes in the French educational system using the concept of cultural capital. He investigated the conflict between conservative reproduction and creative knowledge and experience production. He discovered that this tension is exacerbated by questions about whose specific cultural past and present is to be maintained and reproduced in schools. Bourdieu contends that dominant groups' cultures, and hence their cultural capital, are represented in schools, and that this leads to social reproduction.

James Coleman was also quite interested in the problems of social reproduction and inequality. Coleman influenced many contemporary leaders in educational sociology, but his work also resulted in a greater emphasis on empiricism. The dominant group's cultural capital, in the form of behaviors and relationships to culture, is regarded by the school to be the natural and only suitable sort of cultural capital, and is therefore legitimized. It expects "uniformly of all its students that they should have what it does not give. Students with authentic cultural capital may obtain educational capital in the form of credentials. As a result, those lower-income pupils are at a disadvantage. To get degrees, they must acquire legal cultural capital by transferring their own (typically working-class) cultural capital. This trade is not simple, owing to the lower-class students' class mentality. Class ethos is defined as certain attitudes toward, and subjective expectations of, school and culture. It is determined in part by that class's objective chances. This means that not only do children struggle in school because they must learn a new way of 'being,' or relating to the world, and especially, a new way of relating to and using language, but they must also act against their instincts and expectations [4].

Subjective expectations impacted by objective structures present in schools maintain social reproduction by pushing less-privileged students to delete themselves from the system, resulting in fewer and fewer as one progresses through the levels of the system. Although the process of social reproduction is neither flawless nor complete, only a tiny fraction of underprivileged pupils succeed. To the expense of their own habitus and cultural beliefs, the majority of these pupils who do succeed in school have had to internalize the values of the dominant classes and utilize them as their own. As a result, Bourdieu's approach demonstrates how objective institutions play an essential part in determining individual accomplishment in school, while also allowing for the exercise of an individual's agency to transcend these obstacles, although with consequences.

## **Identity**

Fuller, drawing on Bourdieu's ideas, contributes to the theoretical understanding of structure and agency by considering how young people shape their educational identity and how this identity is frequently the result of messages reflected at them, such as grades, setting, and gendered expectations. Although social location is deemed significant, its function is complicated. Her study emphasized the necessity of knowing how individuals identify within an academic language, a discourse that often divides young people into two groups: those who will succeed and those who will not. Understanding the role of self-efficacy, confidence, and resilience in building educational identity at the agent level, and hence educational success and goals, has been fundamental to her most recent research.

## DISCUSSION

A child's education starts the minute he or she is born. Initially, education is a casual process in which a newborn observes and imitates others. As the newborn develops into a young kid, the educational process becomes more formalized via play dates and preschool. As a kid progresses through the school system, academic teachings become the center of instruction. Even still, education entails much more than just memorizing information. Our educational system also helps to socialize us to our culture. We acquire cultural norms and expectations, which are reinforced by our professors, textbooks, and classmates. You may recall learning your multiplication tables in second grade, as well as the social conventions of taking turns on the swings at playground. In a social studies class, you may remember learning about the Canadian legislative process as well as when and how to speak out in class.

Schools may be agents of change or conformity, training students to look outside of their family and the local customs into which they were born, while also acclimating them to their unspoken position in society. They teach pupils communication, social connection, and job discipline skills that may lead to both independence and compliance. The present system of mass education is second only to the family in terms of socialization. It encourages two types of socializing activities: homogeneity and social sorting. Students from various origins are taught a standardized curriculum that successfully converts diversity into uniformity. Students acquire a shared knowledge base, a common culture, and a common understanding of society's official goals; perhaps more crucially, they learn to find their position within it [5].

They are given a unifying framework for involvement in institutional life while yet being divided into separate routes. Those who exhibit competence within the criteria specified by the curriculum or by the informal patterns of status differentiation in student social life are placed on paths to high-status positions in society. Those who do poorly are eventually relegated to lesser, inferior places in society. Students learn from an early age to define their position as A, B, C, etc. level in relation to their peers within the standards imposed by school curriculum and instructional methodologies. In this manner, schools are powerful normalizing agents.

Education is a social institution through which children in a community are taught fundamental academic information, learning abilities, and cultural standards. Every country in the world has some type of education system, however these systems differ widely. The key elements influencing education systems are the resources and funds used to sustain such systems in various countries. As one would imagine, the amount of money spent on education has a significant impact on a country's prosperity. Countries that lack fundamental necessities such as running water are unable to maintain effective education systems or, in many instances, any formal education at all. Many nations, including Canada, are concerned about the societal consequences of global educational disparity.

International variations in education systems are more than just a matter of money. The importance of education, the amount of time given to it, and the distribution of education within a nation all contribute to these disparities. Students in South Korea, for example, attend school for 220 days a year, compared to 190 days for their Canadian counterparts. Canadian pupils between the ages of 7 and 14 attend obligatory school for an average of 7,363 hours per year, compared to an average of 6,710 hours for all OECD member countries. Canada placed top among OECD nations in 2012 in terms of the percentage of adults aged 25 to 64 having post-secondary education (51%). Canada ranked first in the percentage of students with a college

education (24%) and seventh in the proportion of people with a university degree (26%). However, in terms of post-secondary educational achievement among 25- to 34-year-olds, Canada ranks 15th, since post-secondary education attainment rates other countries such as South Korea and Ireland have recently surpassed Canada by a wide margin.

Then there's the question of educational distribution within a country. The results of the Program for International Student Assessment (PISA) examinations, which are given to 15-year-old children all across the globe, were revealed in December 2010. According to the findings, Canadian children did well in reading (5th out of 65 nations), arithmetic (8th out of 65 countries), and science (7th out of 65 countries) (Knighton, Brochu, and Gluszynski 2010). Top-ranked students came from Shanghai, Finland, Korea, Hong Kong, and Singapore. The United States, on the other hand, was ranked 17th in reading and had dropped from 15th to 25th in science and math.

Analysts discovered that the top countries and city-states had certain characteristics. For one thing, they had well-established educational standards with defined objectives for all pupils. They also hired instructors from the top 5 to 10% of university graduates every year, which is uncommon in other nations. Finally, there is the question of societal variables to consider. One OECD expert, who devised the exam, ascribed 20% of performance gaps and the United States' poor ranks to variations in socioeconomic background. The average scores of Canadian students were high overall, but they were also very equitable, indicating that the gap in performance between high and poor scorers was rather small[6], [7].

This shows that variations in educational spending and socioeconomic background of pupils are not big enough to cause major discrepancies in performance[8], [9]. However, studies in the United States discovered that educational resources, such as money and qualified instructors, are not dispersed fairly. Limited access to resources does not always indicate poor performance in the top-ranking nations. Analysts also highlighted "resilient students," or students who accomplish at a greater level than one would predict given their socioeconomic background. The percentage of resilient pupils in Shanghai and Singapore is over 70%. It is less than 30% in the United States. These findings show that the United States' educational system is on a downward spiral, which might have a negative impact on the country's economic and social scene.

Formal education refers to the acquisition of academic facts and ideas via the use of a formal curriculum. Centuries of researchers have investigated issues via organized ways of learning, arising from the tutelage of ancient Greek intellectuals. Few individuals could read or write three hundred years ago. Education was exclusively accessible to the upper classes; they had access to scholarly texts as well as the luxury of idle time that might be employed for study. The emergence of capitalism and its attendant social changes increased the importance of education in the economy, making it more accessible to the general people. Around 1900, Canada and the United States were the first nations to approach the aim of universal school participation for children. As a result, universal mass education is a relatively new concept that has yet to be realized in many regions of the globe.

This steady growth of education resulted in the contemporary Canadian educational system. Basic education is now seen as a right and obligation of all persons. This system's expectations center on formal education, with curriculum and testing intended to guarantee that students understand the facts and ideas that society considers to be fundamental knowledge. Informal education, on the other hand, refers to learning about cultural values, customs, and expected

behaviors via participation in a culture. This style of learning takes place both in the official school system and at home. Our first learning experiences are often provided by our parents, family, and others in our community. We learn how to dress for various times, how to do daily living activities like shopping for and cooking meals, and how to keep our bodies clean via informal education [2], [10].

## CONCLUSION

The sociology of education is concerned with how people's experiences impact how they engage with schooling. The sociology of education, in particular, investigates how people's experiences influence their educational success and results. Education is heavily influenced by society. It may have an impact on it both favorably and adversely. A society's values, morals, and principles will result in an education system that maintains the same values, morals, and principles. Educational sociology focuses on the social forces that influence and are influenced by education. It covers the investigation of educational characteristics such as gender, socioeconomic class, race and ethnicity, and rural-urban residency. In summary, work in educational sociology has focused on three issues: the link of education to social equality; the description and analysis of school social structure; and the study of knowledge in the educational process.

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## CHAPTER 24

### A BRIEF OVERVIEW OF THE ENVIRONMENTAL SOCIOLOGY

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#### ABSTRACT:

Environmental sociologists use traditional sociological research techniques to investigate such concerns. For example, they create reliable data-collecting tools such as surveys and interviews. They utilize them to gather information on people's environmental views, beliefs, and behaviors in groups. Capitalism, consumerism, globalization, development criticisms, marginalized populations, gender issues, social change, environmental movements and policies, and changing attitudes and values are some of the key subjects examined in Environmental sociology.

#### KEYWORDS:

Environmental Sociology, Environmental Problems, Environmental Issues, Environmental Deterioration, New Ecological.

#### INTRODUCTION

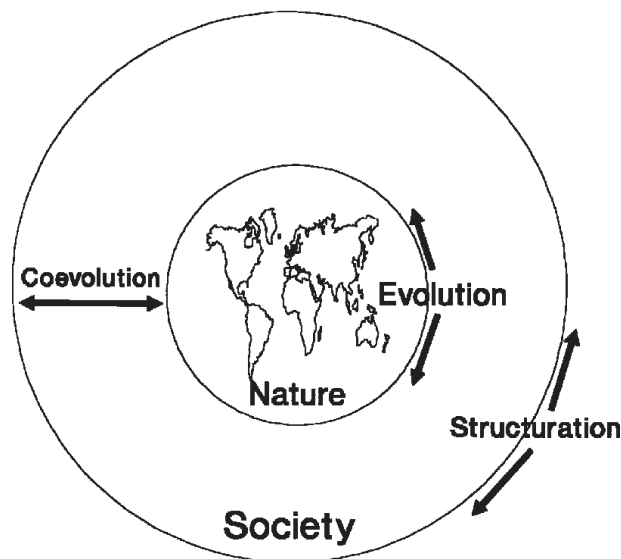
The study of interconnections between civilizations and their natural environment is known as environmental sociology. The discipline focuses on the social variables that impact environmental resource management and produce environmental concerns, as well as the processes by which these environmental problems are socially constructed and defined as social issues and the society reactions to these problems. Environmental sociology originated as a topic of sociology in the late 1970s in reaction to the 1960s environmental movement. It is a relatively recent field of study that focuses on an expansion of older sociology by include physical environment as it relates to social variables.

Environmental sociology is typically defined as the sociological study of socio-environmental interactions, though this definition immediately raises the issue of integrating human cultures with the rest of the environment (Figure.1). Environmental sociologists study various aspects of human interaction with the natural environment, such as population and demography, organizations and institutions, science and technology, health and illness, consumption and sustenance. Furthermore, significant emphasis is made to the social processes that lead to particular environmental circumstances being socially characterized as issues. The majority of environmental sociology study focuses on current cultures [1], [2].

Following the environmental movement of the 1960s and early 1970s, environmental sociology developed as a cohesive topic of research. Among others, the writings of William R. Catton, Jr. and Riley Dunlap questioned traditional sociology's constrained anthropocentrism. They advocated for a new holistic, or systems, viewpoint in the late 1970s. Since the 1970s, general sociology has shifted considerably to include environmental variables into social explanations. Environmental sociology is currently recognized in academia as a renowned multidisciplinary subject of study.

## Existential Dualism

The duality of the human experience is founded on cultural differences and evolutionary features. From one point of view, humans are part of the ecosphere and have co-evolved with other species. Humans are subject to the same fundamental ecological dependencies as the rest of nature's inhabitants. Humans are distinguishable from other animals by their inventive capabilities, unique cultures, and diverse institutions. Human inventions have the ability to freely modify, destroy, and exceed the constraints of the natural world.



**Figure 1: Diagram showing the components of Environmental sociology (Semantic scholar).**

There are five major traditions in environmental sociology today, according to Buttel the treadmill of production and other eco-Marxism, ecological modernization and other sociologies of environmental reform, cultural-environmental sociologies, neo-Malthusianism's, and the new ecological paradigm. These concepts are given in the order in which they were invented below. Ideas that arose later built on and opposed prior ideas [3].

## Neo-Malthusianism

Hardin's "Tragedy of the Commons" reformulated Malthusian ideas about abstract population increases causing famines into a model of individual selfishness at larger scales causing degradation of common pool resources such as air, water, oceans, or general environmental conditions. Hardin proposed resource privatization or government control as remedies for environmental deterioration induced by tragedy of the commons circumstances. Many other sociologists shared this solution-seeking perspective well into the 1970s. Many people have criticized this viewpoint, including political scientist Elinor Ostrom and economists Amartya Sen and Ester Boserup.

Despite the fact that much mainstream journalism considers Malthusian environmentalism to be the only view, most sociologists would disagree with Malthusian environmentalism because social organizational issues of environmental degradation are more demonstrated to cause environmental problems than abstract population or selfishness per se. In her book governing the

Commons: The Evolution of Institutions for Collective Action, Ostrom argues that, rather than always causing deterioration, self-interest may occasionally inspire individuals to care for their common property resources. To do this, they must alter the fundamental organizational norms governing resource use. Her study gives evidence for long-term resource management systems based on common pool resources that have been in place for millennia in several parts of the globe.

In his book *Poverty and Famines: An Essay on Entitlement and Deprivation*, Amartya Sen argues that population growth does not create famines or degradation, as Malthusians or Neo-Malthusians claim. Instead, in proven situations, a lack of political claim to abundant resources causes famines in certain societies. He demonstrates how famines may occur even in times of abundance or when populations are low. Famines (and environmental deterioration), he claims, would only occur in non-functioning democracies or unrepresentative republics.

From inductive, empirical case analysis, Ester Boserup argues in her book *The Conditions of Agricultural Growth: The Economics of Agrarian Change under Population Pressure* that Malthus's more deductive conception of a presumed one-to-one relationship between agricultural scale and population is actually reversed. Instead of agricultural technique and scale defining and restricting population, as Malthus sought to claim, Boserup contended that the world is replete with examples of population changing and expanding agricultural practices [4], [5].

Allan Schnaiberg, an eco-Marxist academic, argues against Malthusian predictions, arguing that in bigger capitalist economies, human degradation shifted from localized, population-based degradation to organizationally generated deterioration of capitalist political economies. He uses the orchestrated deterioration of rainforest regions as an example, in which governments and capitalists force people off the land before it is destroyed using organizational tactics. Thus, numerous scholars, ranging from sociologists to economists to political scientists are skeptical of Malthusian theory, and all stress on how a country's social structure of extraction may deteriorate the environment independently of abstract population.

### **A New Ecological Paradigm**

In the 1970s, the New Ecological Paradigm (NEP) notion criticized traditional sociologists' alleged lack of human-environmental emphasis, as well as the sociological priorities formed by their followers. The Human Exceptionalism Paradigm (HEP) was used to criticize this. According to the HEP perspective, human-environmental linkages are insignificant sociologically since people are 'free' from environmental pressures due to cultural development. This viewpoint was molded by the dominant Western worldview of the time, as well as the need for sociology to establish itself as an autonomous science in opposition to the then fashionable racist-biological environmental determinism, in which environment was everything? Human supremacy was thought to be justified in this HEP paradigm by the distinctiveness of culture, which was argued to be more flexible than biological features. Furthermore, culture has the ability to accumulate and develop, allowing it to solve all natural issues. As a result, since people were not seen to be guided by natural circumstances, they were thought to have unlimited control over their own fate. Any conceivable barrier imposed by the natural world was thought to be overcome by human inventiveness. Without considering the environment, the research continued as planned.

In the 1970s, sociological academics Riley Dunlap and William R. Catton, Jr. started to see the limitations of what became known as the Human Exceptionalism Paradigm. Catton and Dunlap (1978) proposed a new approach that fully included environmental factors. They developed a new theoretical perspective for sociology, the New Ecological Paradigm, based on assumptions that contradicted HEP.

The NEP acknowledges human ingenuity, but notes that humans are still environmentally dependent with other species. The NEP acknowledges the influence of social and cultural factors but rejects social determinism. Instead, people are influenced by ecosystems' cause, effect, and feedback loops. The Earth's natural resources and trash disposal sites are limited. As a result, the biophysical environment may limit human activities. They identified a few forerunners of this NEP in 'hybridized' theory on themes that were neither primarily social nor strictly environmental explanations of environmental phenomena. It was also a criticism of Malthusian notions prevalent in the 1960s and 1970s.

Buttel immediately criticized Dunlap and Catton's work, arguing that classical sociological foundations for environmental sociology could be found, particularly in Weber's work on ancient "agrarian civilizations" and Durkheim's view of the division of labor as built on a material premise of specialization/specialization in response to material scarcity. Schnaiberg also examined Durkheim's environmental perspective [6], [7].

### **The Production Theory Treadmill**

The Treadmill of Production is a theory coined and popularized by Schnaiberg to explain the increase in environmental degradation in the United States following World War II. At its most basic, this theory states that the more products or commodities are created, the more resources will be used, and the greater the impact. During the HEP/NEP dispute, Neo-Marxist conflict sociology principles were applied to environmental issues. As a result, some sociologists sought to use Marxist theories of social conflict to understand environmental social movements through a Marxist materialist lens rather than seeing them as a cultural "New Social Movement" apart from material concerns. As a result, "Eco-Marxism" was created by applying Neo-Marxist Conflict Theory notions of the relative autonomy of the state to environmental conflict.

Later, a distinct approach emerged in eco-Marxism as a result of John Bellamy Foster's emphasis on the relevance of metabolic analysis in Marx's philosophy. Contrary to previous assumptions that classical sociological theorists all subscribed to a Human Exemption list Paradigm, Foster argued that Marx's materialism led him to theorize labor as a metabolic process between humanity and the rest of nature. Instead, Foster contended that Marx himself was concerned about the Metabolic rift caused by capitalist society's social metabolism, particularly in industrial agriculture—Marx had identified a "irreparable rift in the interdependent process of social metabolism," created by capitalist agriculture that was destroying land productivity and creating wastes in urban sites that could not be reintegrated into the land, leading to the destruction of urban worker

Foster noted the "magisterial work" of Paul Burkett, who had created a similarly analogous "red-green" approach based on a direct investigation of Marx's value theory. Burkett and Foster went on to co-author a series of publications on Marx's ecological concepts, expressing their similar viewpoint. More recently, Jason W. Moore, inspired by Burkett's value-analytical approach to Marx's ecology and arguing that Foster's work did not go far enough, has sought to integrate the

concept of metabolic rift with world systems theory, incorporating Marxian value-related conceptions. According to Moore, the modern world-system is a capitalist world-ecology, uniting capital accumulation, power pursuit, and nature production in dialectical unity. Moore's point of view is based on a philosophical re-reading of Marx's value theory, in which abstract social work and abstract social nature are dialectically related.

Moore contends that the sixteenth-century emerging rule of value was seen in the unprecedented shift in the magnitude, breadth, and pace of environmental change. What premodern civilizations took years to achieve, such as the deforestation of Europe during the medieval period, capitalism accomplished in a matter of decades. According to Moore, this world-historical schism may be explained by a value law that sees labor productivity as the crucial meter of wealth and power in the contemporary world. According to this perspective, the genius of capitalism growth has been to appropriate commodified natures including commodified human natures—as a method of increasing labor productivity in the commodity system [8].

### **The Socio-environmental Dialectic**

Allan Schnaiberg's seminal book in 1975 transfigured environmental sociology by suggesting a societal-environmental dialectic, although within the 'neo-Marxist' framework of the state's relative autonomy. This contentious notion has enormous political clout. First, the economic synthesis asserts that the drive for economic development will outweigh environmental concerns. Policymakers will opt to prioritize quick economic development above environmental harm. Second, the managed scarcity synthesis suggests that governments would try to regulate only the most serious environmental issues in order to avoid health and economic calamities. This will create the impression that governments are more ecologically sensitive than they are. Third, the ecological synthesis offers a hypothetical scenario in which environmental deterioration is severe enough that political forces react with long-term policy. The economic loss caused by environmental deterioration would be the driving force. At this moment, the economic engine would be reliant on renewable resources. Sustainable production and consumption practices would be used. There are various possible results from these conflict-based synergies. One is that the strongest economic and political forces will maintain and expand their control. This has historically been the most prevalent event. Another possibility is that rival major parties may reach a deadlock. Finally, chaotic social upheavals that redistribute economic and political resources may occur.

### **Modernization through Reflection**

Ulrich Beck, a German sociologist, argued in several volumes beginning in the late 1980s that our risk society is possibly being turned into structural change by global environmental social movements without abandoning the advantages of modernity and industrialization. This is leading to a type of 'reflexive modernization' with a world of reduced risk and better modernization processes in economics, politics, and scientific practices as they are made less beholden to a cycle of protecting risk from correction (which he calls our state's organized irresponsibility)—politics causes eco-disasters, then claims responsibility in an accident, yet nothing remains corrected because it challenges the very structure of the economy's operation. Beck's concept of reflexive modernization anticipates how our late-century ecological and social problems would lead to modifications of the whole political and economic system's structures, making them more "rational" with ecology in mind.

## Neo-Liberalism

Neoliberalism is characterized by deregulation, free market capitalism, and a desire to reduce government expenditure. These Neoliberal policies have a significant impact on environmental sociology. Because Neo-liberalism entails deregulation and fundamentally less government participation, unowned, state-owned, or common property resources are commodified and privatized. According to Diana Liverman and Silvina Vilas, this results in payments for environmental services, deregulation and cuts in public expenditure for environmental management, the opening up of trade and investment, and the transfer of environmental management to local or nongovernmental institutions. Water privatization is one example that has had a significant impact on society.

## Environmental Social Construction

Furthermore, with the emergence of postmodernism in the western academic and the awareness of language as a kind of power in the 1980s, some sociologists began to examine environmental claims as a type of social construction rather than a 'material' necessity. This school's proponents include John A. Hannigan, who wrote *Environmental Sociology: A Social Constructionist Perspective* (1995). Hannigan favors a 'soft constructionism' the belief that environmental issues are literally genuine but need social construction to be seen over a 'hard constructionism' the belief that environmental problems are solely social creations[9].

Although there was sometimes acrimonious debate within environmental sociology between the constructivist and realist "camps" in the 1990s, the two sides have found significant common ground as both increasingly accept that while most environmental problems have a material reality, they are only known through human processes such as scientific knowledge, activist efforts, and media attention. In other words, despite our knowledge/awareness of them deriving from social processes in which diverse situations are manufactured as issues by scientists, activists, media, and other social actors, most environmental concerns have a true ontological reality. Similarly, environmental concerns must all be understood via social processes, regardless of whatever material foundation they may have outside of people. This instructiveness is now widely acknowledged, although many parts of the argument persist in current research in the subject.

## DISCUSSION

The 1960s created a tremendous cultural impetus for environmental issues, resulting in the contemporary environmental movement and widespread skepticism among sociologists interested in evaluating the movement. Green awareness grew vertically across society, culminating in a series of legislative reforms in various states across the United States and Europe in the 1970s. With the establishment of the United States Environmental Protection Agency and the passage of the Endangered Species Act, Clean Water Act, and modifications to the Clean Air Act, this time became known as the "Environmental Decade" in the United States. The 1970 Earth Day, observed by millions of people, symbolized the current era of environmental philosophy. With incidents like Love Canal, the environmental movement continues.

While the present frame of thinking reflected in environmental sociology was not prominent until the 1970s, it is currently applied in ancient peoples study. Easter Island, the Anaszi, and the

Mayans, for example, were thought to have terminated suddenly because to inadequate environmental management. However, this has been questioned as the only explanation in subsequent studies biologically trained Jared Diamond's *Collapse*; or more recent study on Easter Island. The Mayan collapse sent a historic message that even advanced cultures are vulnerable to ecological suicide though Diamond now argues that it was more of an environmental climate change that led to a lack of ability to adapt and a lack of elite willingness to adapt even when faced with signs of impending ecological problems much earlier. At the same time, Diamond's social triumphs included New Guinea and Tikopia island, where residents had lived sustainably for 46,000 years.

They employ environmental social movements and state engagement from Norway, the United Kingdom, the United States, and Germany as case studies. They examine the last 30 years of environmentalism and the many paths that the green movement has followed in various state settings and cultures. Sociologists have recently discovered, approximately in chronological sequence below, many longer-term comparative historical studies of environmental deterioration. There are two basic trends: many use global systems theory to analyze environmental challenges across extended time and space spans, while others use comparative historical methodologies. Some use both methodologies concurrently, often without reference to world systems theory [10]. Stephen G. Bunker and Paul S. Ciccantell collaborated on two books from a world-systems theory perspective, following commodity chains through the history of the modern world system, charting the changing importance of space, time, and scale of extraction and how these variables influenced the shape and location of the main nodes of the world economy over the past 500 years.

Beginning with *World Ecological Degradation* Sing C. Chew's three volume work of environmental world-systems theory analyzed how "Nature and Culture" interact over long periods of time. In later books, Chew argued that there were three "Dark Ages" in world environmental history characterized by periods of state collapse and reorientation in the world economy associated with more loyalist frameworks of community, economy, and identity coming to dominate. In these so-called 'Dark Ages,' new faiths were spread, and probably most significantly to him, the ecosystem had many centuries to heal from prior damage. Chew contends that current green politics and bioregionalism are the beginning of a comparable movement that might lead to comprehensive system change. As a result, we may be on the verge of another global "dark age" that is brilliant rather than gloomy on many levels, as he urges for human community to return with environmental healing as empires crumble.

More case studies were conducted by historical environmental sociologist Mark D. Whitaker in his book *Ecological Revolution*, which analyzed China, Japan, and Europe over 2,500 years. He argued that rather than being "New Social Movements" peculiar to current societies, environmental movements are very old being expressed via religious movements in the past or in the present, as in Eco theology that begin to focus on the material concern. He contends that the past and present are remarkably similar: that we have been involved in a sad shared civilizational process of environmental deterioration, economic concentration, and lack of political representation for millennia, with predictable effects. He contends that a type of bioregionalism, the bioregional state, is essential to address political corruption in current or historical civilizations linked to environmental deterioration. Sing Chew and Mark D. Whitaker, both sociologists arrived at similar findings after studying the global history of environmental

degradation using quite different approaches and are proponents of (different versions of) bioregionalism.

## CONCLUSION

Environmental sociology is the study of communities and their natural environment, with a focus on social variables that impact environmental resource management and the root causes of environmental problems. Keyword definitions for the five fundamental sociological perspectives: Functionalism, Marxism, Feminism, Social Action Theory, and Postmodernism. The first dimension, in terms of the field's topic, is the culture-nature continuum. The second component is concerned with the procedure and falls in between history and science. The third dimension is one of scale, with time and space serving as definition coordinates. Sociologists study the human, economic, and political causes of climate change, as well as the impacts of climate change on many elements of social life, such as behavior, culture, values, and the economic health of communities affected by it.

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## CHAPTER 25

### URBAN AND NATURAL CATASTROPHE SOCIOLOGY

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#### ABSTRACT:

The study of urban areas, cities, and the social processes and institutions that create urban life is the subject of urban sociology, a branch of sociology. It investigates the social dynamics, spatial structure, and relationships that occur within urban communities, as well as the effects of urbanization on people and society. Natural disaster sociology is a subfield of sociology that investigates the social elements of natural catastrophes and their effects on people, communities, and society. It is concerned with comprehending the social processes, reactions, and recovery attempts in the aftermath of natural disasters.

#### KEYWORDS:

Chicago School, Investigates Social, Inner City, Urban Sociology, Urban Communities.

#### INTRODUCTION

Urban sociology, one of the field's oldest sub-disciplines, explores and investigates the social, historical, political, cultural, economic, and environmental influences that have influenced urban settings. Urban sociologists, like most areas of sociology, study a variety of topics such as poverty, racial residential segregation, economic development, migration and demographic trends, gentrification, homelessness, blight and crime, urban decline, and neighborhood changes and revitalization using statistical analysis, observation, archival research, U.S. census data, social theory, interviews, and other methods. Critical findings from urban sociological study influence and steer urban planning and policy decisions.

A group of sociologists and scholars at the University of Chicago in the early twentieth century elaborated on and investigated these theoretical assumptions. The work of Robert Park, Louis Wirth, and Ernest Burgess on the inner city of Chicago in what became known as the Chicago School of sociology revolutionized not only the purpose of urban research in sociology, but also the development of human geography through the use of quantitative and ethnographic research methods. The Chicago School's theories in urban sociology have been critically sustained and critiqued, but they remain one of the most significant historical advances in understanding urbanization and the city within the social sciences. The discipline may draw from several fields, including cultural sociology, economic sociology, and political sociology [1].

#### Growth and Advancement

From the 1910s through the 1940s, a group of sociologists and theorists at the University of Chicago known as the Chicago School of Sociology grew to prominence among North American academics. The Chicago School of Sociology combined sociological and anthropological theory with ethnographic fieldwork to understand how individuals, groups, and communities interact within urban social systems. Unlike earlier subfields, members of the Chicago School placed a

greater emphasis on micro-scale social interactions that sought to provide subjective meaning to how humans interact under structural, cultural, and institutional constraints.

The idea of symbolic interaction, which served as the foundation for several methodologically innovative ethnographies during this time period, developed alongside urban sociology and affected its early methodological leanings. Symbolic interaction arose from the works of early micro-sociologists George Mead and Max Weber, and aimed to define how people perceive symbols in ordinary encounters. With early urban sociologists conceptualizing the city as a 'superorganism,' the notion of symbolic contact helps in deciphering how individual communities contribute to the metropolis's smooth functioning.

The Chicago School scholars first aimed to solve a single question: how did an expansion in urbanization during the Industrial Revolution contribute to the magnifying of present social problems? Sociologists were drawn to Chicago because of its blank slate, having grown from a little town of 10,000 in 1860 to an urban metropolis of over two million in the following half-century. Many of the era's rising social problems accompanied this growth, ranging from concerns with concentrated homelessness and poor housing conditions to the low earnings and long hours that typified the job of many newly arriving European immigrants.

Furthermore, unlike many other metropolitan areas, Chicago did not expand outward at the edges as predicted by early expansionist theorists, but instead 'reformatted' the available space in a concentric ring pattern. As with many modern cities, the business district occupied the city center and was surrounded by slum and blighted neighborhoods, which were further surrounded by workingmen's homes and the early forms of modern suburbs. According to urban theorists, these geographically separate districts contributed to the solidification and isolation of class relations inside the contemporary city, driving the middle class out from the urban center and into the private environment of the outer suburbs [2], [3].

Because of the significant concentration of first-generation immigrant families in Chicago's inner city during the early twentieth century, many early studies in urban sociology focused on the transfer of immigrants' native cultural roles and norms into new and evolving surroundings. Political engagement and the emergence of inter-community groups were also often covered during this time period, with many metropolitan regions using census methodologies that enabled information to be saved and readily accessible by participating institutions like the University of Chicago. Park, Burgess, and McKenzie, three of the earliest proponents of urban sociology and professors at the University of Chicago, developed the Subculture Theories, which helped to explain the often-positive role of local institutions in the formation of community acceptance and social ties. When race relations break down and expansion renders one's community members anonymous, as was proposed to be occurring during this period, the inner city becomes marked by high levels of poverty. The growth of urban sociology corresponded with the spread of statistical inference in the behavioral sciences, easing its transfer and acceptance in educational institutions alongside other developing social sciences. Micro-sociology classes at the University of Chicago were among the country's first and most notable courses on urban sociological study.

### **The Evolution of Discipline**

The evolution and transition of Chicago School sociological theory began in the 1970s with the publication of Claude Fischer's "Toward a Theory of Subculture Urbanism," which incorporated

Bourdieu's theories on social capital and symbolic capital within the Chicago School's invasion and succession framework in explaining how cultural groups form, expand, and solidify a neighborhood. Barry Wellman's "The Community Question: The Intimate Networks of East Yorkers" expanded on the theme of transition by subcultures and groups within the city by determining the function and position of the individual, institution, and community in the urban landscape in relation to their community. Wellman's categorization and incorporation of community-focused theories such as "Community Lost," "Community Saved," and "Community Liberated" that center on the structure of the urban community in shaping interactions between individuals and facilitating active participation in the local community are detailed below:

The first of the three theories, created in the late nineteenth century to account for the fast growth of industrial processes that seemed to generate rifts between individuals and their local communities. Urbanites were said to have "impersonal, transitory, and segmental" networks, keeping relationships in various social networks but missing the strong bonds that tied them to any one group. As a result of this disarray, individuals of urban communities depend almost entirely on secondary connections with others and are seldom able to rely on other members of the community for help with their needs.

A critical response to the 1960s' community lost theory, the community saved argument contends that multi-stranded ties often emerge in sparsely knit communities over time, and that urban communities frequently possess these strong ties, albeit in different forms. Individuals, particularly in low-income groups, have a proclivity to adapt to their surroundings and pool resources in order to collectively safeguard themselves from structural changes. Over time, urban communities have a tendency to develop "urban villages," where people have close links with a few people who connect them to an intricate network of other cities within the same local area [4].

The community liberated theory, which is a cross-section of the community lost and community saved arguments, contends that the separation of workplace, residence, and familial kinship groups has caused urbanites to maintain weak ties in multiple community groups, which are further weakened by high rates of residential mobility. However, the city's concentrated number of contexts for contact enhances the possibility of people creating secondary relationships, even if they keep their distance from strongly knit groups. Primary links that provide support in daily life emerge from sparsely knit and geographically scattered encounters, with the individual's access to resources determined by the quality of the ties they maintain within their community.

Within the past half-century, urban sociologists have increasingly begun to explore the contrasts between urban, rural, and suburban contexts, in tandem with the development of these ideas. In line with the community-liberated thesis, researchers have discovered that urban inhabitants have more spatially-distributed networks of links than rural or suburban ones. The lack of mobility and communal space inside the city sometimes interrupts the building of social relationships and contributes to the creation of an unintegrated and remote community space among lower-income urban inhabitants. While the large density of networks inside the city reduces interpersonal relationships, it enhances the possibility that at least one person within a network may give the main support seen in smaller and more closely knit networks.

Since the 1970s, social network research has mostly concentrated on the sorts of links formed inside residential situations. Bonding links, which are widespread in closely knit neighborhoods, are connections that give a person with main support, such as money or upward mobility within a

neighborhood organization. Bridging links, on the other hand, are the relationships that weakly connect strong networks of persons. A collection of towns worried about the location of a nearby motorway, for example, may only be linked by a few persons who voice their opinions at a community board meeting. However, as social network theory evolved, sociologists such as Alejandro Portes and the Wisconsin model of sociological research began to place greater emphasis on the importance of these weak ties. While strong ties are required for providing residents with primary services and a sense of community, weak ties bring together elements from different cultural and economic landscapes in solving problems affecting a large number of individuals. As theorist Eric Oliver observes, neighborhoods with extensive social networks are also the most likely to depend on diversified help in problem-solving, as well as the most politically engaged.

As the suburban landscape evolved during the twentieth century, and the outer city became a refuge for the wealthy and, later, the burgeoning middle class, sociologists and urban geographers such as Harvey Molotch, David Harvey, and Neil Smith began to study the structure and revitalization of the inner city's most impoverished areas. In their research, impoverished neighborhoods were found to be targeted by developers for gentrification, which displaced residents living within these communities [5], [6]. Political experimentation in providing these residents with semi-permanent housing and structural support - ranging from Section 8 housing to Community Development Block Grant programs - has in many cases eased the transition of these residents. However, research on the social impact of forced movement among these residents has highlighted the difficulties individuals frequently face in maintaining a level of economic comfort, which is fueled by rising land values and inter-urban competition between cities as a means of attracting capital investment. The interaction between inner-city dwellers and middle-class passersby in such settings has also been a topic of study for urban sociologists.

The article in the September 2015 edition of "City & Community(C&C)" covers future plans and research required for the future. The essay suggests specific methods to respond to urban trends, create a safer environment, and plan for future urbanization. The steps include: publishing more C&C articles, conducting more research on segregation in metropolitan areas, focusing on trends and patterns in segregation and poverty, decreasing micro-level segregation, and conducting research on international urbanization changes. However, Mike Owen Benediktsson argues in a June 2018 issue of C&C that spatial inequality, the concept of a lack of resources through a specific space, would be problematic for the future of urban sociology. Political forms and concerns cause problems in neighborhoods. He contends that rather than expanding more dense cities, emphasis should be focused on the interaction between places.

Many ideas in urban sociology have been critiqued, most notably the ethnocentric views used by many early theorists who laid the framework for urban studies during the twentieth century. Early ideas that attempted to conceptualize the city as an adaptive "superorganism" often ignored the complex functions of social relationships within local communities, implying that the urban environment, rather than the persons who lived inside it, controlled the expansion and structure of the city. Highway planning regulations and other government-spurred measures introduced by planner Robert Moses and others have been condemned as unattractive and inattentive to residential needs for disadvantaged inner-city inhabitants. The sluggish development of empirically based urban research reflects local municipal administrations' inability to adapt to and smooth the transition of local citizens to the city's brief industrialization.

Some contemporary social theorists have also criticized urban sociologists for their seeming blindness to the importance of culture in the inner city. William Julius Wilson has critiqued theory created in the middle of the twentieth century for focusing only on the structural functions of institutions and not on how culture impacts common characteristics of inner-city living such as poverty. He claims that the distance demonstrated toward this issue paints an inadequate image of inner-city living. One significant part of sociology is urban sociological theory.

Sociologists have often disputed and attacked the notion of urban sociology as a whole throughout history. Several factors, such as race, land, and resources, have enlarged the concept. Manuel Castells questioned the existence of urban sociology and spent 40 years of study to rethink and rearrange the notion. With the expanding population and the majority of Americans living in suburbs, Castells says that most urban sociology scholars concentrate on cities, ignoring the other important communities of suburbs, towns, and rural regions. He also argues that urban sociologists have overcomplicated the word and should provide a more clear and coherent explanation for their research, saying that a "Sociology of Settlements" would address most difficulties surrounding the term [7].

Urban sociologists study topics including peri-urban settlements, human overpopulation, and field studies of urban social interaction. Perry Burnett, a University of Southern Indiana student, investigated the concept of urban sprawl and city optimization for the human population. Some sociologists investigate the links between urban patterns and societal concerns such as racial prejudice and high-income taxation.

### **Natural catastrophe sociology**

Sociology of disaster, also known as sociological disaster research, is a subfield of sociology that investigates the social relationships between natural and man-made disasters. Its scope includes local, national, and global disasters, highlighting these as distinct events linked by people through created displacement, trauma, and loss. These connections, whether as a survivor, working in disaster management, or as a perpetrator, are non-discrete and complex experiences that are sought to be understood through this sub-field. The field is interdisciplinary in nature, and it is closely linked with environmental sociology and sociocultural anthropology.

Many studies in disaster sociology concentrate on the relationship between social solidarity and the vulnerabilities highlighted by catastrophes. Scholarship in this topic has noted how such occurrences may generate both social solidarity and social conflict, as well as highlight disparities inherent in the social order by exponentially intensifying their impacts. According to studies on the emotional effect of catastrophe, emotional reactions in these settings are intrinsically adaptive. When these feelings are meditated on and processed, they contribute to post-traumatic development, resilience, enhanced altruism, and community participation. Early disaster research established the mainstream boundaries of what it means to do such research, including an emphasis on the aftermath of disasters and the notion that catastrophes are the result of human maladaptation to the hazardous environment.

## **DISCUSSION**

Sociology is the study of society, social patterns, social interactions, and the culture that surrounds daily life. It is a social science that develops a corpus of knowledge about social order and social change via empirical inquiry and critical analysis. Sociology is often known as the

social science in general. It is the most recent of the social sciences. August Comte, the founder of sociology, coined the term "sociology" in 1838. He had meant to call the new science social physics, but he changed his mind when a Belgian researcher, Adolphe Quetelet, started to conduct statistical analyses of society and dubbed his field social physics.

The term sociology is a barbarian combination of the Latin word "socius" and the Greek word "logos," where socius means "society" and logos means "high-level study." Sociology, in other terms, is the "science of society." Sociology is not a new field of study. Indeed, it just begun as a science in the previous century. As a subfield of sociology, urban sociology is necessarily considerably younger than the parent discipline. In reality, the structured study of urban sociology just emerged in the twentieth century [8], [9].

The study of the influence of city life on man's social acts, social connections, social institutions, and forms of civilisation developed from and based on urban patterns of living is known as urban sociology. It is a normative sociological science that studies the structures, environmental processes, changes, and problems of an urban region in order to give input for urban planning and policy making. In recent years, California has been plagued by widespread wildfires and blackouts, and earthquakes remain a persistent danger. While the toll they exact is often defined in acres, the number of buildings destroyed, and billions of dollars in costs, the human toll how it impacts people in huge and little ways is frequently overlooked. Giving relief to devastated communities in the aftermath of catastrophes is a critical task for emergency management specialists, who work at the grassroots to assist all citizens in recovering. That is the premise of the new Social Impacts of Disasters course, which is part of the Emergency Management degree program.

"One aspect of emergency management is planning for businesses and infrastructure," said Todd De Voe, Titan Health and Security Technologies' training teacher and EM director. "Social impact refers to how natural disasters affect individuals in the community, and it extends far beyond casualties and property damage." It is about interacting with people personally." Take a look at Katrina, he urged. Since the storm, New Orleans has lost 20% of its population. "Not by any means. These were the individuals who had lost everything and had to flee. It has left an indelible mark on the city."

De Voe's new course focuses on strategies to interact with communities, identify particular needs of distinct groups, and discover social impact solutions while cooperating with local organizations and governments. It arose from studies on the social elements of catastrophe management that started in the 1970s. For example, research indicated that companies owned by minority women were harmed at a significantly greater rate than others, owing to the fact that the majority of them are in the service sector, with "a lot of nail salons and beauty salons that need a steady stream of customers to survive," according to De Voe. "They're likely to shut down if they lose business for more than three days [10]."

It is not enough to identify the issue; you must collaborate with the community to establish a viable solution, he continued. "Santa Cruz is an excellent example. When a wildfire forced the evacuation of several local companies, rules were amended to enable them to set up a form of tent city. It was transformed into an open-air mall with local ice cream shops, barbershops, and booksellers open for business."

## CONCLUSION

To put it another way, urban sociology is the sociological study of life and human interaction in metropolitan regions. It is a normative sociological science that studies the structures, environmental processes, changes, and issues of an urban region to give input for urban planning and policy-making. Natural disasters include all forms of extreme weather that have the potential to endanger human health and safety, property, key infrastructure, and homeland security. Most sociological research on the disaster has been framed within commonly used definitions that include the following key ideas: disasters are uncontrollable or accidental events, actual or threatened, that cause a society or a subsystem such as a community to incur human and/or physical losses or significant economic losses.

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