



THE EVOLUTION OF THE SOCIOLOGY AND ITS ROLE IN THE DEVELOPMENT OF THE WORLD

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ABSTRACT

The evolution of sociology and the social science subjects took many years by following social and traditional cultures and the contributions made but the several social reformers, sociologists, they tried to explore the new ideas, reforms for the social development of the states in the world, usually in the eastern world we can find the evidence of evolution of sociology ideas, thinking's in the scientific way. The evolution of Sociology concepts and social science took many years and it was the initial stage in the development of scientific ideas, innovations, political science and the social-economy in the world. The evolution of sociology took its time by the contribution of various social thinkers like "Karl Marx, Max Webe, Émile Durkheim, Herbert Spencer, Auguste Comte, Bruno, Gunnar Myrdal, Elsie Clews Parsons and Talcott Parson's etc, their contributions was the significant step In the evolution of sociology. The research paper explains the evidences for the evolution of the sociology, as a part of social science, which explains the human development in the social thinking and the socio-political and socio economic development in the states.

KEY WORDS: *Sociology and its evolution, Scope of sociology, the role of sociology and Social science.*

INTRODUCTION OF SOCIO-CULTURAL EVOLUTION

The process of change and development in human societies that results from cumulative change in their stores of cultural information available (Lenski and Lenski, 1970). For Lenski and Lenski, sociocultural evolution occurs on two levels within individual societies; the 'worldsystem of societies' in general as part of a process of intersocietal selection. Theorists such as Lenski and Lenski regard symbols as playing an analogous role (the transmission of information) within sociocultural systems and sociocultural evolution to that played by genes and natural selection in biological systems and biological evolution: in both processes continuity.

While biological evolution is characterized by continuous differentiation and diversification (like the branching of a tree), it is characteristic of sociocultural evolution that societies merge or are eliminated, resulting in fewer rather than more societal types (differentiation, however, is an increasing feature within complex societies); in biological evolution simple species are not eliminated but in sociocultural evolution they tend to be; in sociocultural evolution heritability involves transmission between generations which preserves useful learned behaviour, in biological evolution such acquired characteristics are not transmitted (see also LAMARCK); as a consequence, in comparison with biological evolution, sociocultural evolution is rapid and the potential exists for this to be brought under rational control.

REVIEW OF LITERATURE AND DEFINITIONS

Karl Marx:

According to Karl Marx, sociology is formed by his economic analysis of ruling class structures within capitalist societies. Sociology is the academic study of social behavior and societies. In Marx's sociological theory, society is determined and structured by economic systems. Therefore, Marx and Marxism critically analyze *capitalism* as an economic system that shapes and forms society. Although Marx specifically critiques capitalism, Marx states that all societies, from slave/slave-owner societies through feudal societies until contemporary capitalist societies, are societies built on class struggle. Furthermore, all class struggle is a political struggle.



What Is Sociology?

Sociology: The systematic study of the relationship between the individual and society and of the consequences of different types of relationships.

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The role of war in the development of states and societies

Particularly since the end of the Cold War, there have been a growing number of scholars in the social sciences and humanities who came to complement the more presentist neo-evolutionary research with studies into the more distant past and its human inhabitants. A key element in many of these analyses and theories is warfare, which Robert L. Carneiro called the “prime mover in the origin of the state”. He theorizes that given the limited availability of natural resources, societies will compete against each other, with the losing group either moving out of the area now dominated by the victorious one, or, if the area is circumscribed by an ocean or a mountain range and re-settlement is thus impossible, will be either subjugated or killed. Thus, societies become larger and larger, but, facing the constant threat of extinction or assimilation, they were also forced to become more complex in their internal organization both in order to remain competitive as well as to administer a growing territory and a larger population.

Norman Yoffee

Norman Yoffee has criticized such theorists who, based on general evolutionary frameworks, came to formulate theories of the origins of states and their evolution. He claimed that in no small part due to the prominence of neo-evolutionary explanations which group different societies into groups in order to compare them and their progress both to themselves and to modern ethnographic examples, while focusing mostly on political systems and a despotic élite who held together a territorial state by force, “much of what has been said of the earliest states, both in the professional literature as well as in popular writings, is not only factually wrong but also is implausible in the logic of social evolutionary theory

THEORIES FOR THE EVOLUTION OF THE SOCIOLOGY

Cultural theory

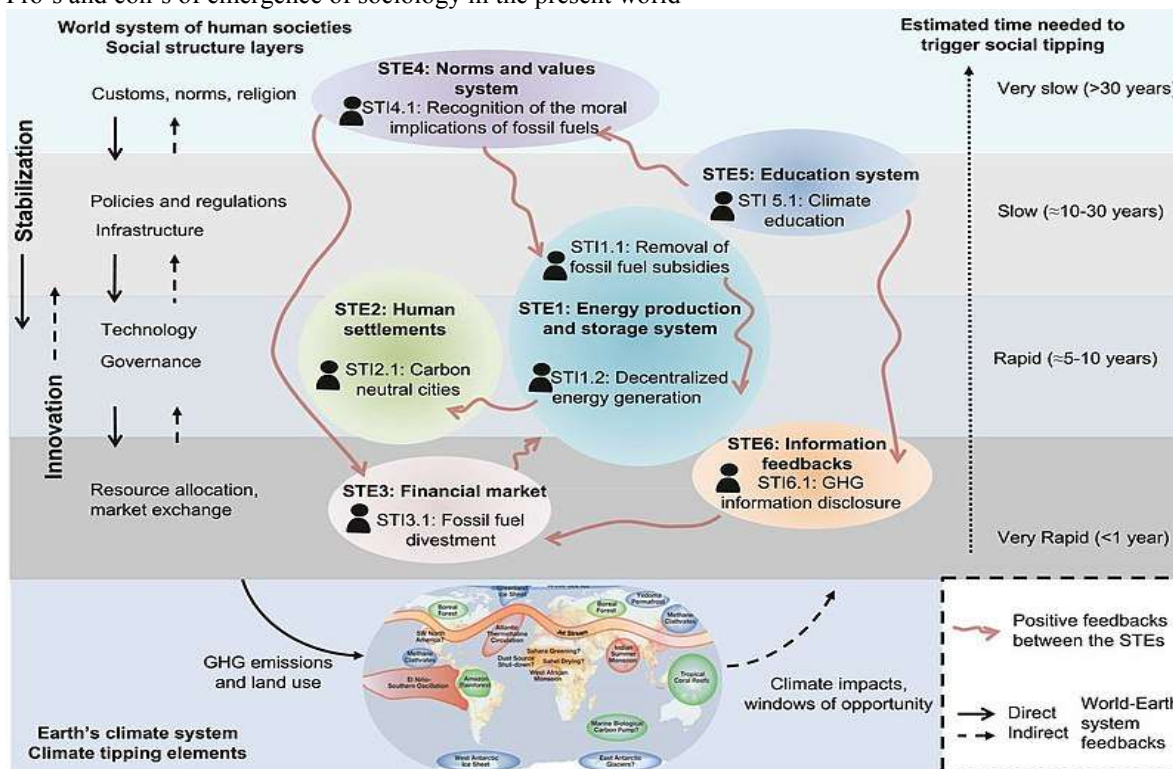
- They did this by developing specific methods for the study of society. French sociologist Émile Durkheim (1858–1917), prominent in this regard, argued that various kinds of interactions between individuals bring about certain new properties (sui generis) not found in separate individuals. Durkheim insisted that these “social facts,” as he called them—collective sentiments, customs, institutions, nations—should be studied and explained on a distinctly societal level (rather than on an individual level). To Durkheim the interrelations between the parts of society contributed to social unity—an integrated system with life characteristics of its own, exterior to individuals yet driving their behaviour. By positing a causal direction of social influence (from group to individual rather than the reverse, the model accepted by most biologists and psychologists of the time), Durkheim gave a much-needed framework to the new science of sociology. Some writers called this view “functionalism,” although the term later acquired broader meanings.



- Durkheim pointed out that groups can be held together on two contrasting bases: mechanical solidarity, a sentimental attraction of social units or groups that perform the same or similar functions, such as preindustrial self-sufficient farmers; or organic solidarity, an interdependence based on differentiated functions and specialization as seen in a factory, the military, government, or other complex organizations. Other theorists of Durkheim’s period, notably Henry Maine and Ferdinand Tönnies, made similar distinctions—status and contract (Maine) and *Gemeinschaft und Gesellschaft* (Tönnies)—and predicted that civilization would progress along the lines of specialization, contractual relations, and *Gesellschaft*.
- Later anthropologists, especially Bronisław Malinowski and A.R. Radcliffe-Brown, developed a doctrine of functionalism that emphasized the interrelatedness of all parts of society. They theorized that a change in any single element would produce a general disturbance in the whole society. This doctrine eventually gained such a following among social anthropologists that some advocated a policy of complete noninterference, even with objectionable practices in preliterate societies (such as cannibalism or head-hunting); for fear that eliminating the practice might produce far-reaching social disorganization.
- The gap between empirical research and theory persisted, in part because functionalist theory seemed divorced from the empirical research programs that defined mid-20th-century sociology. Functionalism underwent some modification when sociologist Talcott Parsons enunciated the “functional prerequisites” that any social system must meet in order to survive: developing routinized interpersonal arrangements (structures), defining relations to the external environment, fixing boundaries, and recruiting and controlling members. Along with Robert K. Merton and others, Parsons classified such structures on the basis of their functions. This approach, called structural-functional analysis (and also known as systems theory), was applied so broadly that Marion Levy and Kingsley Davis suggested it was synonymous with the scientific study of social organization.

OBJECTIVES

- To learn about the evolution of the society and the science
- To understand the contributions made by numerous social thinkers or sociologists from past to present
- To extract the beneficial values from the traditional theories and to implement it in the present social ideas and the society.
- Pro’s and con’s of emergence of sociology in the present world





- Explain why sociology emerged?



The figure People have been thinking like sociologists long before sociology became a distinct academic discipline: Plato and Aristotle, Confucius, Khaldun, Voltaire, and Mary Wollstonecraft set the stage for modern sociology. (Credit: A, B, C, and E Wikimedia Commons; D: publicdomainfiles.com.)

- For millennia, people have been fascinated by the relationships between individuals and societies. Many topics studied by ancient philosophers in their desire to describe an ideal society are still studied in modern sociology, including theories of social conflict, economics, social cohesion, and power in a continued attempt to describe an ideal society (Hannoum, 2003). Although we are more familiar with western philosophers like Plato and his student, Aristotle, eastern philosophers also thought about social issues.
- Until recently, we have very few texts that are non-religious in nature that theorize about social life. From 4th century through the 19th century, the Catholic Church was the seat of power from today's Turkey in the east to western and northern Europe, including the British Isles. Only monks who were charged with rewriting holy texts by hand and the aristocracy were literate. Moreover, the Church consolidated power. In the year 800, Pope Leo III named Charlemagne, the king of Francia (today's France, Belgium, Netherlands and Germany) emperor of the Holy Roman Empire, giving one individual control over most of Europe. Doing so gave the Catholic Church the power to maintain its own traditions safeguard them from the influence of people practicing other religions. If any social patterns challenged any belief of the Church, those practitioners were massacred, burned at the stake, or labeled heretics. As a result, the records that we have are extremely subjective and do not offer an unbiased view of social practice.
- In the 13th century, Ma Tuan-Lin, a Chinese historian, was the first to record, in his seminal encyclopedia titled *General Study of Literary Remains*, the social dynamics underlying and generating historical development.
- In the 14th century, the Tunisian historian Ibn Khaldun (1332–1406) set the foundation for both modern sociology and economics. Khaldun proposed a theory of social conflict and provided a comparison of nomadic and sedentary life, an analysis of political economy, and a study connecting a tribe's social cohesion to its capacity for power (Hannoum, 2003). Khaldun often challenged authorities. As sociologists continue to study and report on social issues and problems, they often find themselves in the center of controversy.
- From 1347 to 1522, the bubonic plague ravaged Europe, killing up to 35% of population (Armstrong, 2019). The plague dealt a major blow to the credibility of the Catholic Church. Out of this chaos emerged the work of Copernicus, Galileo, Leonardo, Newton, Linnaeus, and other philosophers whose work sometimes contradicted church teachings. Events once held to be the product of the divine hand could be analyzed by human reason and observation and could be explained by scientific, testable, and retestable hypotheses. As literacy spread through conquests and colonization, more records and literature became available for sociologists and historians to put social puzzles together.
- In the 18th century, Enlightenment philosophers developed general principles that could be used to explain social life. Thinkers such as John Locke, François-Marie Arouet (Voltaire), Immanuel Kant, and Thomas Hobbes responded to what they saw as social ills by writing on topics that they hoped would lead to social reform. Mary Wollstonecraft (1759–1797) wrote about women's conditions in society. Like Harriet Martineau and Jane Addams, her works were long ignored by the male academic structure, but since the 1970s, Wollstonecraft has been widely considered the first feminist thinker of consequence. Ideas about economic systems, the family, health and hygiene, national offense and defense, were among the many concerns of social life.



- The early 19th century saw great changes with the Industrial Revolution, increased mobility, and new kinds of employment. It was also a period of increased trade, travel, and globalization that exposed many people — for the first time—to societies and cultures other than their own. Millions of people moved into cities and many people turned away from their traditional religious beliefs. Ideas spread rapidly, groups were created, and political decisions became public decisions. Among a new generation of philosophers, there were some who believed they could make sense of it all.

Creating a Discipline: European Theorists



Figure: Early major European theorists. Top row, left to right: Auguste Comte, Harriet Martineau, and Herbert Spencer. Bottom row, left to right: Georg Simmel, Émile Durkheim, and Max Weber. (Credit: Wikimedia Commons; Julius Cornelius Schaarwächter/Public domain.)

**Auguste Comte (1798 – 1857)**

The term sociology was first coined in 1780 by the French essayist Emmanuel-Joseph Sieyès (1748–1836) in an unpublished manuscript (Fauré et al. 1999). In 1838, the term was reintroduced by Auguste Comte (1798–1857). Comte originally studied to be an engineer, but later became a pupil of social philosopher Claude Henri de Rouvroy Comte de Saint-Simon (1760–1825). They both thought that social scientists could study society using the same scientific methods utilized in natural sciences. Comte also believed in the potential of social scientists to work toward the betterment of society. He held that once scholars identified the laws that governed society, sociologists could address problems such as poor education and poverty (Abercrombie et al. 2000).

Comte named the scientific study of social patterns **positivism**. He described his philosophy in a series of books called *The Course in Positive Philosophy* (1830–1842) and *A General View of Positivism* (1848). He believed that revealing the laws by which societies and individuals interact would usher in a new “positivist” age of history. While the field and its terminology have grown, sociologists still believe in the positive impact of their work.

Herbert Spencer (1820–1903)

In 1873, the English philosopher Herbert Spencer published *The Study of Sociology*, the first book with the term “sociology” in the title. Spencer rejected much of Comte’s philosophy as well as Marx’s theory of class struggle and his support of communism. Instead, he favored a form of government that allowed market forces to control capitalism. His work influenced many early sociologists including Émile Durkheim (1858–1917). Spencer, using Charles Darwin’s work as a comparison 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 favoured races in the struggle for life.” (Spencer, 1864) The statement is often misinterpreted and adopted by those who believe in the superiority of one race over another.

Georg Simmel (1858–1918)

Georg Simmel was a German art critic who wrote widely on social and political issues as well. Simmel took an anti-positivism stance and addressed topics such as social conflict, the function of money, individual identity in city life, and the European fear of outsiders (Stapley 2010). Much of his work focused on micro-level theories and analyzed the dynamics of two-person and three-person groups. His work also emphasized individual culture as the creative capacities of individuals (Ritzer and Goodman 2004).

Émile Durkheim (1858–1917)

Émile Durkheim helped establish sociology as a formal academic discipline by establishing the first European department of sociology at the University of Bordeaux in 1895 and by publishing his *Rules of the Sociological Method* in 1895. In *Division of Labour in Society* (1893), Durkheim further laid out his theory on how societies transformed from a primitive state into a capitalist, industrial society. According to Durkheim, people rise to their proper levels in society based on merit.

SOCIAL POLICY AND DEBATE***Should We Raise the Minimum Wage?***

During his hard-fought 2020 campaign, President Joe Biden promised Americans that he would raise the federal minimum wage. Opponents of raising the minimum wage argue that some workers would get larger paychecks while others would lose their jobs, and companies would be less likely to hire new workers because of the increased cost of paying them. Biden and other proponents of raising the minimum wage contend that some job loss would be greatly offset by the positive effects on the standard of living of low-wage workers and reducing the income gap between the rich and poor.

Sociologists may consider the minimum wage issue from differing perspectives as well. How much of an impact would a minimum wage raise have for a single mother? Some might study the economic effects, such as her ability to pay bills and keep food on the table. Others might look at how reduced economic stress could improve family relationships. Some sociologists might research the impact on the status of small business owners. These could all be examples of public sociology, a branch of sociology that strives to bring sociological dialogue to public forums. The goals of public sociology are to increase understanding of the social factors that underlie social problems and assist in finding solutions. According to Michael Burawoy (2005), the challenge of public sociology is to engage multiple publics in multiple ways.

CONCLUSION

Finally, cultural theories of the 1930s emphasized human ability to innovate, accumulate, and diffuse culture, socio-economical change, and socio-political change. Heavily influenced by social and cultural anthropology, many sociologists concluded that culture



was the most important factor in accounting for its own evolution and that of society. By 1940 cultural and social explanations of societal growth and change were accepted, with economic, geographic, and bio psychological factors playing subsidiary roles. Early schools of thought/ Early functionalism Scholars who established sociology as a legitimate social science were careful to distinguish it from biology and psychology, fields that had also begun to generalize about human behaviour. So there was an essential for the social development, ethical and moral development for the social and society development and growth in the world economy.

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