

# Sociological perspective

Sociology



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Sociological Perspective The contemporary society has witnessed tremendous alterations particularly during the last two decades in the wake of technological advancements being made in it. These changes are not confined to one specific area or region of the world; on the contrary, changes could be observed even in the most backward cultures of the globe, where almost all social institutions are turning complex in the aftermath of the globalization. A complex society is generally over-populated one and consists of the people belonging to divergent ethnic, racial, regional and religious groups. Additionally, their social and cultural patterns including socioeconomic status, life style, recreational activities and sexual orientations are also different from one another. Since a complex society carries the individuals having interests, aptitudes and activities quite different from one another, the individuals are either confined to their personal and private activities or remain only professionally in-contact with other members of society. Consequently, the ray of alienation could easily be explored in a complex social establishment. Sociologist theorists have defined certain reasons behind the changes taking place, which actually, according to them, are the outcome of the positive transformation in the knowledge, wisdom, information flow, mental capabilities, vision and exposure of the individuals living in a social structure. Nineteenth century French theorist and the father of Sociology Auguste Comte views flow of knowledge as the most effective way that introduces reforms in a complex society. Based upon his famous theory of Positivism, Comte is of the opinion that human societies experience evolutionary process from traditional to complex phases; traditional or theological societies maintain belief in God without analyzing the nature and scope of religion. Hence, theological

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societies are traditional in nature, where people blindly imitate the religious beliefs in their individual and collective life and declare their faith as the principal law of society. Somehow, during the second phase of evolution, which he declares as metaphysical, knowledge and learning observe uplift and popularity in society, and people start investigating the realities behind the myths prevailing in society. (Ritzer, 2003) Thus, society is still in the evolutionary process, and has not become complex in nature due to the very fact that people are still leading traditional life, where economic activities are generally relied upon agriculture, trade and commerce. However, industrial revolution invites tremendous transformations in all fields and departments of life, where trade becomes brisk, and people start taking part in the innovative activities on the concrete foundations of knowledge, skill and proficiency. This era of scientific wisdom introduces all changes in complex society because of the analytical approach to knowledge, where the individuals are in a position to explore natural and social phenomenon with the help of latest devised tools and techniques. Such techniques bring the people belonging to pole-apart regions of the globe closer to each other. Inclusion of different racial, ethnic and religious group lay the foundation of a peaceful and advanced social establishment, which allows even the rival communities to get acculturation and hence make the complex society as the most progressive and advanced region of the globe at large. German sociologist Ferdinand Tonnies has interconnected the relationship between a complex society and change in the pattern of social interaction and behavior of the individuals while communicating with one another. He defines two types of societies i. e. Gemeinschaft and Gesellschaft; the former appears to be a traditional and coherent society, in which the inhabitants maintain great

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care for each other and collectivism prevails society. Somehow, as communities grow and convert into large society, collectivism is replaced by individualism, and people start preferring their personal needs and requirements, and even deteriorate the interests of other members of society for personal benefits. The entire scenario is discouraging for the collectivism, as crime rate and delinquent behavior also witness imperative boost in the aftermath of changes in the nature of society from traditional to complex. French sociologist Emile Durkheim also describes the same. Durkheim takes society as an organic whole, and one single structure at large, different organs of which work in collaboration with one another. He views traditional society as similar in nature for having similar professions and activities. Somehow, as societies become complex, several new professions, jobs and activities are invented that are quite different in nature from the previous ones. Variation in occupations paves the way towards the introduction of variation in life-style and standard of living, which ultimately create alienation among the members of society. Moral values also witness constant decline, and people turn selfish and materialistic and thus get involved into the activities related to pecuniary gains. Ethics are seldom observed in their daily life. Consequently, social solidarity gets significant setback in the wake of the social changes taking place in the environment. It has aptly been stated that the Hispanics have obtained acculturation in all parts of the USA, and hence are leading a peaceful, successful and an organized life. Though the Hispanic population belongs to divergent racial and regional group, they are believed to be sharing one and the same ancestry. However, the Hispanics are dispersed community, which seeks its roots in Latin and Central America on the one hand, and in Africa and Spain

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on the other. It is therefore the complexes, features, heights and characteristics of the Hispanics are not similar to the individuals belonging to their own ethnic group even. However, social norms, cultural values, religious faith and customs are traditions of the entire community are somewhat similar. Somehow, changes are taking place in Hispanic culture with the passage of time, and cultural transformations in natural and social environment have certainly left indelible impact on the individual and collective life of the Hispanic people too. Being a Hispanic male of forty five years, I strictly follow the Roman Catholic Christian faith, and have unconditional love for Almighty Lord and Jesus Christ. My family also imitates the moral ethics described in Leviticus, and we lead a decent, chaste and respectable life as responsible citizens of society. We are educated people and professionals too, and pay due heed to our domestic and professional duties and obligations. I and my wife got married sixteen years before according to our religious teachings, and we have begotten two daughters and one son. We attend the church once a fortnight and seek the help of the Lord for the peace, tranquility, solidarity and prosperity of our family. We strictly believe in honesty, hard work, integrity and dedication to get success in life. We are polite and compassionate towards neighbors and colleagues, and always help them whenever they require our support at domestic or occupational scale. We abhor racism and deal with other on the noble principles of equality and justice. I personally do not observe racial prejudice while dealing with others. Since I am an HR manager at a multinational organization, I recruit the staff members against various posts and positions. But I vehemently adopt impartiality and do not take the race, ethnicity, gender or sexual orientation of the candidates and select them keeping in

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view their qualification, ability, experience and exposure. However, it does not mean that we are extremely religious minded people. On the contrary, we take part in music shows and other recreational activities. We spend one day a month in an old house and enquire the elderly about their health. We belong to upper middle class and offer charity to the needy. We have noticed that moral values are rarely observed in society, and people prefer the individuals belonging to their own ethno-racial community. However, such kind of behavior must be discouraged for the social uplift of the society at large. Work Cited Ritzer, George & Goodman, Douglas. Classical Sociological Theory Fourth Edition McGraw Hill Publishing Company 2003 21-151