



INDIAN JOURNAL OF LEGAL REVIEW

VOLUME 5 AND ISSUE 12 OF 2025

INSTITUTE OF LEGAL EDUCATION



INDIAN JOURNAL OF LEGAL REVIEW

APIS – 3920 – 0001 | ISSN – 2583-2344

(Open Access Journal)

Journal's Home Page – <https://ijlr.iledu.in/>

Journal's Editorial Page – <https://ijlr.iledu.in/editorial-board/>

Volume 5 and Issue 12 of 2025 (Access Full Issue on – <https://ijlr.iledu.in/volume-5-and-issue-12-of-2025/>)

Publisher

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BRIDGING SOCIETY AND CULTURE: CLASSICAL SOCIOLOGICAL TRADITION, SOCIOLOGICAL THEORY, AND ANTHROPOLOGICAL PERSPECTIVES

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BEST CITATION – GANESH SHRIRANG SATARKAR, BRIDGING SOCIETY AND CULTURE: CLASSICAL SOCIOLOGICAL TRADITION, SOCIOLOGICAL THEORY, AND ANTHROPOLOGICAL PERSPECTIVES, *INDIAN JOURNAL OF LEGAL REVIEW (IJLR)*, 5 (12) OF 2025, PG. 997-1001, APIS – 3920 – 0001 & ISSN – 2583-2344

Abstract

The disciplines of sociology and anthropology share a common intellectual ancestry in their quest to understand human societies, cultural systems, and the nature of social order. This article provides a comprehensive exploration of the Classical Sociological Tradition, Sociological Theory, and Anthropological Theories, highlighting their development, schools of thought, and major theorists. From the classical contributions of Auguste Comte, Karl Marx, Émile Durkheim, and Max Weber to the anthropological insights of Bronisław Malinowski, Alfred Radcliffe-Brown, and Claude Lévi-Strauss, the paper examines the theoretical frameworks that shaped modern social science. Through the lens of positivism, functionalism, conflict theory, interactionism, and structuralism, it analyzes how these theories collectively advance our understanding of human society and cultural systems.

Keywords: Classical Sociological Tradition, Sociological Theory, Anthropological Theory, Positivism, Functionalism, Conflict Theory, Interactionism, Structuralism, Culture, Society

1. Introduction

Sociology and anthropology are two interrelated disciplines that seek to explain the complexities of human society, culture, and social behavior. Sociology focuses on the study of social institutions, human relationships, and patterns of collective behavior, whereas anthropology encompasses the study of culture, traditions, rituals, and human evolution. Both disciplines emerged during the nineteenth century amid industrialization, urbanization, and colonial expansion processes that drastically transformed societies and demanded scientific explanation.

The Classical Sociological Tradition represents the foundation of modern sociology, developed by thinkers such as Auguste Comte, Karl Marx, Émile Durkheim, Max Weber, and Georg Simmel. Their contributions defined the theoretical and methodological scope of the discipline.

Anthropology, on the other hand, developed alongside sociology but focused on non-industrial societies, emphasizing cultural relativism and fieldwork methods.

Understanding these classical foundations is crucial for grasping how modern sociological and anthropological theories evolved, as they continue to influence contemporary research and debates about globalization, identity, and social inequality.

2. The Classical Sociological Tradition

The classical sociological thinkers of the nineteenth and early twentieth centuries were primarily concerned with understanding the causes of social change, social order, and modernization. Their theories attempted to explain how traditional societies transformed into industrial ones, and how individuals maintained social cohesion amidst rapid change.

2.1 Auguste Comte and Positivism

Auguste Comte (1798–1857), often called the “father of sociology,” was the first to propose that social phenomena could be studied scientifically. His theory of positivism argued that society, like nature, operates according to laws that can be discovered through observation, experimentation, and comparison.

Comte outlined the Law of Three Stages of human intellectual development:

1. The Theological Stage – Explanations based on supernatural forces.

2. The Metaphysical Stage – Abstract, philosophical reasoning replaces theological thought.

3. The Positive Stage – Empirical observation and scientific reasoning dominate.

Comte envisioned sociology as the “queen of sciences”, integrating knowledge from physics, biology, and chemistry to study society systematically. His belief in social order and progress became a foundational ideal for early sociologists.

2.2 Herbert Spencer and Social Darwinism

Herbert Spencer (1820–1903) expanded Darwin’s ideas of evolution into the social realm. He proposed that societies evolve from simple to complex structures through natural selection – a theory known as Social Darwinism.

Spencer likened society to a biological organism, with interdependent institutions functioning like organs. Each part of society contributes to the maintenance of the whole. He believed that social progress resulted from competition and adaptation, and that government interference hindered natural development.

Although criticized for justifying inequality, Spencer’s emphasis on interdependence and social evolution influenced later sociologists, particularly those who developed structural-functionalism.

2.3 Karl Marx: Conflict and Historical Materialism

Karl Marx (1818–1883) introduced a radically different perspective by focusing on class conflict and economic structures. His historical materialism posited that the mode of production – the way goods are produced – determines the political, legal, and ideological superstructure of society.

According to Marx, capitalist society is divided into two main classes:

1. Bourgeoisie (owners of the means of production), and
2. Proletariat (workers who sell their labor).

The exploitation of the proletariat leads to alienation, class conflict, and eventually revolution. Marx believed that this conflict was the engine of historical change, leading ultimately to a classless communist society. His analysis of capitalism’s internal contradictions remains one of the most influential frameworks for understanding inequality and social change.

2.4 Émile Durkheim: Social Facts and Functionalism

Émile Durkheim (1858–1917) sought to establish sociology as an independent and scientific discipline. He introduced the concept of social facts – ways of acting, thinking, and feeling external to individuals but endowed with coercive power.

Durkheim was concerned with how societies maintain social order. He proposed that social solidarity evolves from:

1. Mechanical Solidarity (in traditional societies, based on similarity), to
2. Organic Solidarity (in modern societies, based on interdependence and specialization).

In *Suicide* (1897), Durkheim demonstrated that individual actions are influenced by levels of social integration and regulation, marking one of the earliest uses of statistical methods in sociology.

Durkheim's functionalism viewed society as a system in which institutions contribute to stability and continuity, laying the foundation for 20th-century structural-functionalism.

2.5 Max Weber: Verstehen and Rationalization

Max Weber (1864–1920) introduced interpretive sociology, emphasizing that sociologists must understand the meanings individuals attach to their actions – a concept he called Verstehen.

Weber's analysis of modernity centered on rationalization, the process through which traditional ways of life give way to bureaucratic efficiency and formal rules. He identified three types of authority:

1. Traditional authority – based on customs,
2. Charismatic authority – based on personal leadership, and
3. Legal-rational authority – based on laws and bureaucratic order.

In *The Protestant Ethic and the Spirit of Capitalism* (1905), Weber argued that Protestant values of hard work and discipline contributed to the rise of capitalism. His insights into culture, power, and bureaucracy remain central to modern sociology.

2.6 Georg Simmel: Interaction and Individuality

Georg Simmel (1858–1918) explored the microsociological aspects of social life. He was interested in how individuals navigate the complexities of modern urban life and how social interaction shapes identity.

Simmel analyzed everyday interactions, money economy, and urbanization, showing how they influence individual autonomy and social cohesion. His ideas foreshadowed symbolic interactionism and the study of modernity's psychological effects.

3. Major Schools of Sociological Thought

Over time, sociology diversified into multiple theoretical frameworks, each offering distinct explanations for social structure and change.

3.1 Structural Functionalism

Building on Durkheim's legacy, Structural Functionalism views society as a system of interrelated parts working together to maintain equilibrium.

Talcott Parsons proposed the AGIL model (Adaptation, Goal attainment, Integration, Latency), identifying functions that ensure social stability. Robert K. Merton refined the theory by distinguishing between manifest functions (intended) and latent functions (unintended), as well as dysfunctions, which disrupt stability.

Functionalism dominated mid-20th-century sociology but was later critiqued for ignoring conflict and change.

3.2 Conflict Theory

Influenced by Marx, Conflict Theory emphasizes inequality, power, and coercion as fundamental to social life.

C. Wright Mills in *The Power Elite* (1956) argued that political, economic, and military elites dominate decision-making. Ralf Dahrendorf and Lewis Coser extended conflict theory beyond class, exploring authority and institutional tensions.

Conflict theory became instrumental in analyzing race, gender, and class inequalities in modern societies.

3.3 Symbolic Interactionism

Developed by George Herbert Mead, Charles Horton Cooley, and later Herbert Blumer, symbolic interactionism focuses on micro-level interactions and the construction of meaning.

Mead proposed that the self develops through social interaction, while Cooley's "looking-glass self" explained how self-concept emerges from how others perceive us. Blumer coined the term symbolic interactionism, asserting that society exists only through shared symbols and meanings.

3.4 Critical Theory and the Frankfurt School

The Frankfurt School (Horkheimer, Adorno, Marcuse, Habermas) developed Critical Theory to critique capitalist society and mass culture. They argued that ideology and media perpetuate domination through cultural hegemony.

Jürgen Habermas later advanced the concept of communicative rationality, proposing that democracy thrives through rational public discourse rather than domination.

3.5 Feminist Theory

Feminist theory challenges the patriarchal structures embedded within traditional sociology. Thinkers like Simone de Beauvoir, Betty Friedan, Kate Millett, and bell hooks examined how gender inequality intersects with class and race.

Dorothy Smith introduced standpoint theory, emphasizing that knowledge is socially situated and shaped by women's experiences. Feminist perspectives have transformed sociological inquiry by emphasizing inclusivity and intersectionality.

4. Anthropological Theories and Schools

Anthropology developed alongside sociology but with a distinct emphasis on culture, kinship, and human diversity. It transitioned from early evolutionism to functionalism, structuralism, and symbolic anthropology.

4.1 Evolutionism

Edward B. Tylor and Lewis Henry Morgan proposed that societies evolve through progressive stages from primitive to civilized forms. Tylor defined culture as "that complex whole which includes knowledge, belief, art, morals, law, and custom."

Though criticized for ethnocentrism, evolutionism laid the groundwork for comparative cultural analysis.

4.2 Historical Particularism (Franz Boas)

Franz Boas (1858–1942) rejected universal laws of cultural development, arguing that each

culture must be understood in its own historical context. His emphasis on cultural relativism—the idea that no culture is superior—revolutionized anthropology.

Boas's students Ruth Benedict and Margaret Mead expanded this approach, exploring how culture shapes personality and behavior.

4.3 Functionalism in Anthropology

Bronisław Malinowski

Malinowski's psychological functionalism argued that culture exists to meet human biological and social needs. His fieldwork among the Trobriand Islanders (Argonauts of the Western Pacific, 1922) established participant observation as a cornerstone of ethnography.

A. R. Radcliffe-Brown

Radcliffe-Brown's structural functionalism focused on how social institutions maintain social harmony and structure, not individual needs. He viewed culture as a set of practices that sustain the social system.

4.4 Structuralism (Claude Lévi-Strauss)

Claude Lévi-Strauss applied linguistic principles to anthropology, arguing that human thought operates through binary oppositions (e.g., nature/culture, male/female). His structuralism sought to uncover the deep structures underlying myths, kinship, and culture.

4.5 Cultural Materialism (Marvin Harris)

Marvin Harris (1927–2001) proposed cultural materialism, emphasizing that material conditions—technology, environment, and economy—shape cultural practices. His "infrastructure-superstructure" model linked Marxist thought with anthropological inquiry.

4.6 Symbolic and Interpretive Anthropology

Clifford Geertz and Victor Turner introduced symbolic anthropology, focusing on meaning, symbols, and ritual. Geertz's concept of "thick description" interpreted culture as a text, while Turner examined symbols and rites of passage in social dramas.

5. Comparative Analysis of Sociology and Anthropology

Although sociology and anthropology developed along different paths, both aim to understand human societies. Sociology focuses on industrialized, complex societies and large-scale social structures. Anthropology traditionally studied small-scale, tribal societies through ethnographic methods.

Today, these boundaries blur through interdisciplinary research in urban anthropology, medical sociology, and cultural studies. Both disciplines contribute to understanding globalization, migration, and identity politics.

6. Conclusion

The Classical Sociological Tradition, Sociological Theory, and Anthropological Theories collectively form the intellectual foundation of the social sciences. From Comte's positivism and Durkheim's functionalism to Marx's conflict analysis and Weber's interpretivism, classical sociology offers tools to analyze modern social life. Similarly, anthropology, through Boas's cultural relativism and Lévi-Strauss's structuralism, deepens our understanding of culture and meaning. Together, these perspectives illustrate the enduring quest to understand humanity's social and cultural dimensions. Their shared goal—to explain how humans create, sustain, and transform the social world remains essential for addressing contemporary challenges of inequality, diversity, and global change.

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