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C. Wright Mills on the sociological imagination of Frank W. Elwell sociological imagination is simply the quality of the mind that allows you to understand the history and biography and the relationship between them in society. For Mills the difference between an effective sociological thought and a thought that did not rely on imagination. According to Mills, sociological thought is not limited to sociology professors; it's an exercise that all people should try. Mills argued that sociological research is more driven by the demands of administrative problems than by intellectual problems. It has become a build-up of facts to facilitate administrative decision-making. To truly deliver on the promise of social science, we must focus on significant issues and link these problems to the structural and historical features of the sociocultural system. These characteristics are important for individuals and have a profound impact on the values, character and behaviour of the men and women who make up this sociocultural system. The promise of the social sciences is to bring an occasion to bear on human affairs. In order to fulfil this role, further bureaucratization of reason and discourse must be avoided. What I am proposing is that by addressing issues and troubles, and formulating them as problems of social science, we stand the best chance, I believe, the only chance to make reason democratically relevant to human affairs in a free society, and thus realize the classical values that underpin the promise of our research (1959:194). Mills outlined his own concept of how a sociologist should take up the job. It conveys a sense of what it means to be an intellectual who focuses on the social nature of man and strives for what is important. In an annex to the Sociological Imagination, he outlined some guidelines that, if followed, would lead to intellectual mastery. 1. First, a good scientist does not separate work from life. Both are part of a seriously accepted unity. 2. Second, a good scientist should keep the file. This file is a collection of personal, professional and intellectual experience 3. Third, a good intellectual participates in a constant review of thoughts and experiences. 4. Fourth, a good intellectual can find a really bad book as intellectually stimulating and conducive to thinking as a good book. 5. Fifth, there must be an attitude of playfulness to phrases, words and ideas. Along with this attitude it is necessary to have a fierce desire to make sense of the world. 6. Sixth, the imagination is stimulated by a willingness to look at the world from the perspective of others. 7. Seventh, one should not be afraid, in the preliminary stages of speculation, to think from the point of view of creative 8. In-eighth, one should not hesitate to express ideas in a language that is as simple and direct as can be done. Ideas suffer from the manner of their expression. Imagination encased in a dead tongue will be a dead imagination. Mills identified five common social problems in American society: 1) alienation; 2) Moral insensitivity; 3) threats to democracy; 4) threats to human freedom; and 5) The conflict between bureaucratic rationality and the human mind. Like Marx, Mills sees the problem of alienation as a characteristic of modern society that is deeply ingrained in the nature of the work. However, unlike Marx, Mills does not attribute alienation to capitalism alone. While he agreed that considerable alienation was related to the ownership of the means of production, he believed that much of that was also related to the modern division of labour. One of the fundamental problems of mass society is that many people have lost faith in leaders and are therefore very apathetic. Such people pay little attention to politics. Mills characterizes this apathy as a spiritual state that is at the root of many of our modern problems. Apathy leads to moral insensitivity. Such people silently accept the atrocities committed by their leaders. They lack indignation when faced with moral horror; they are unable to respond morally to the character, decisions and actions of their leaders. Mass communication contributes to this condition, Mills argues, through a vast volume of images aimed at the person in which she becomes the viewer of everything but the human witness of anything. Mills attributes this moral insensitivity directly to the process of rationalization. Our acts of cruelty and barbarism have washed out of the minds of people, both criminals and observers. We do this as part of our role in official organizations. We are guided not by individual consciousness, but by the orders of others. Thus, many of our actions are inhumane not because of the scale of their cruelty, but because they are impersonal, effective. and performed without any real emotion. Mills believed that widespread alienation, political indifference, and the economic and political concentration of power was a serious all-added to a serious threat to democracy. Finally, Mills is constantly concerned in his writings of the threat to two fundamental human values: freedom and reason. Mills characterizes trends that jeopardize these values as coupled with the major trends of modern society. These are trends, Mills states throughout his work, centralizing and expanding huge bureaucratic organizations, as well as placing this extraordinary power and power in the hands of a small elite. For an individual, a rational organization is an alienating organization freedom and autonomy. Autonomy. cuts off a person from the conscious behavior of his behavior, thoughts and, ultimately, emotions. The individual is guided in his actions not by his consciousness, but by the prescribed roles and rules of the organization itself. It is not too much to say that in extreme development the chance to reason most people is being destroyed as rationality increases and its locus, its control, moves from person to large-scale organization. There is then rationality for no reason. Such rationality is commensurate not with freedom, but with its destroyer. Like Weber before him, Mills warns that a society dominated by a rational social organization is not based on reason, intelligence, and goodwill towards all. Moreover, it is through a rational social organization that modern tyrants (as well as more mundane bureaucratic managers) exercise their powers and manipulations, often denying their subjects the opportunity to make their own judgments. Tweet For a broader discussion of Mills' theories relate to macro social theory by Frank W. Elwell. Also see sociocultural systems: Principles of structure and change to learn how its ideas contribute to a more complete understanding of modern societies. Links: Elwell, F.V. (2006). Macrosociology: four modern theorists. Boulder: Publisher's Paradigm. Elwell, F. (2013). Sociocultural Systems: Principles of Structure and Change. Alberta: Athabasca University Press Office. Mills, C. W. (2000). C. Wright Mills: Letters and autobiographical writings. (K. Mills, Mills, Eds.) Berkeley: University of California Press. Mills, C. W. (1960). Listen to the Yankees: Revolution in Cuba. New York: Ballantyne Books. Mills, C. W. (1958). The causes of World War II. London: Secker and Warburg. Mills, C. W. (1956/1970). The power of the elite. New York: Oxford University Press. Mills, C. W. (1959/1976). Sociological imagination. New York: Oxford University Press. Mills, C. W. (1951/1973). White collar: The American middle class. New York: Oxford University Press. To refer to C. Wright Mills on the sociological imagination should use the following format: Elwell, Frank W. 2013. C. Wright Mills on the Sociological Imagination, received on August 31, 2013 (use the actual date) felwell/Theorists/Essays/Mills3.htm Over Served since March 2005. Charles Wright Mills's sociological imagination: Charles Wright Mills (1916-1962) was an American sociologist and anthropologist. His work is radically different from the modern work that took place in American sociology, overshadowed by the influence of Talcott Parsons. Mills' two most important works are the beginning of the concepts of sociological imagination and the elite. Mills strictly adhered to the principles of libertarian socialism and believed that the creation of a good society Perhaps solely on the basis of knowledge; and if that does not happen, the burden must fall on people with knowledge. Mills's book Sociological Imagination, written by Mills, was published in 1959 and completely changed the way the sociological analysis of micro- and macro-brainer. Mills argued in this book that sociological imagination is the best way to reconcile the differences between the two terms - personal troubles and public issues. At the same time, he also sharply criticized many existing sociological concepts, as they do not solve the above problem. Mills also argues that the concept of sociological imagination can be easily applied to any behavior. To do this, we first need to understand what the terms personal problems and public issues mean. The first of these terms refers to the troubles that arise only with people at the biographical level and their root can be traced in their immediate spheres. On the other hand, the latter refers to issues that affect the institution of society at the level of the whole organization. In saying this, Mills also proclaims sociology as a political and historical institution, and therefore we can conclude that societal issues influence the structural basis of sociology through various such interdisciplinary points of view. Now, if we want to apply the sociological imagination to real life situations, it can be done as follows: domestic violence is a frequent occurrence in the current scenario. If the husband abused one woman, and this was a completely isolated phenomenon, the cause of which could easily be determined, domestic violence could be considered a personal problem for the woman concerned. But at a time when this phenomenon becomes a widespread act not only in such a way that it increases, but also in such a way that its cause is not limited only to individual problems, but also to certain structures, such as patriarchal power relations, it can be said that domestic violence is indeed a public issue. Mills says in his book that by applying sociological imagination, we can fairly put ourselves in the proper historical context, and therefore understand ourselves and our lives better. Thus, he seeks to prove the relationship between history and biography, and how the two of them are essentially complementary in nature. Just as we first need to know a historian to understand the history he is writing, we must also first realize the sociological importance of any event and then analyze it accordingly. This is the main meaning of the concept of sociological imagination, and it helps us not only to better understand society, but also to understand ourselves as entities. Sociology is currently on Instagram. 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