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Scope and Application of Industrial Sociology

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ABSTRACT : Industrial sociology, until recently a crucial research area within the field of sociology of work, examines "the direction and implications of trends in technological change, globalization, labour 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", and " the ways in which workers challenge, resist and make their own contributions to the patterning of work and shaping of work institutions".[1]

KEYWORDS: industrial sociology, technology, globalization, employment, managerial, societies, institutions

I.INTRODUCTION

One branch of industrial sociology is labour process theory (LPT). In 1974, Harry Braverman wrote Labor and Monopoly Capital, which provided a critical analysis of scientific management. This book analysed capitalist productive relations from a Marxist perspective.[2] Following Marx, Braverman argued that work within capitalist organizations was exploitative and alienating, and therefore workers had to be coerced into servitude. For Braverman the pursuit of capitalist interests over time ultimately leads to deskilling and routinization of the worker. The Taylorist work design is the ultimate embodiment of this tendency.

Braverman demonstrated several mechanisms of control in both the factory blue-collar and clerical white-collar labour force. His key contribution is his "deskilling" thesis. Braverman argued that capitalist owners and managers were incessantly driven to deskill the labour force to lower production costs[3] and ensure higher productivity. Deskilled labour is cheap and above all easy to control due to the workers' lack of direct engagement in the production process.[3] In turn work becomes intellectually or emotionally unfulfilling; the lack of capitalist reliance on human skill reduces the need of employers to reward workers in anything but a minimal economic way.

Braverman's contribution to the sociology of work and industry (i.e., industrial sociology) has been important and his theories of the labour process continue to inform teaching and research. Braverman's thesis has, however, been contested, notably by Andrew Freidman in his work Industry and Labour (1977). In it, Freidman suggests that whilst the direct control of labour is beneficial for the capitalist under certain circumstances, a degree of "responsible autonomy" can be granted to unionized or "core" workers, in order to harness their skill under controlled conditions. Also, Richard Edwards showed in 1979 that although hierarchy in organizations has remained constant, additional forms of control (such as technical control via email monitoring, call monitoring; bureaucratic control via procedures for leave, sickness etc.) have been added to gain the interests of the capitalist class versus the workers. Duncan Gallie[5] has shown how important it is to approach the question of skill from a social class perspective. In his study, the majority of non-manual, intermediate and skilled manual workers believed that their work had come to demand a higher level of skill, but the majority of manual workers felt that the responsibility and skill needed in their work had either remained constant or declined. This implies that Braverman's claims can't be applied to all social classes.

The notion the particular type of technology workers were exposed to shapes their experience was most forcefully argued in a classic study by Robert Blauner.[6] He argued that some work is alienating more than other types because of the different technologies workers use. Alienation, to Blauner, has four dimensions: powerlessness, meaninglessness, isolation, and self-estrangement.[7] Individuals are powerless when they can't control their own actions or conditions of work; work is meaningless when it gives employees 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, at the subjective level, the worker has no sense of involvement in the job.

Blauner's claims however fail to recognize that the same technology can be experienced in a variety of ways. Studies have shown that cultural differences with regard to management–union relations, levels of hierarchical control, and

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reward and performance appraisal policies mean that the experience of the same kind of work can vary considerably between countries and firms.[8] The individualization of work and the need for workers to have more flexible skills in order to respond to technological changes means that Blauner's characterization of work experience is no longer valid. Additionally, workers today may work in teams to alleviate workers' sense of alienation, since they are involved in the entire process, rather than just a small part of it. In conclusion, automative technologies and computerized work systems have typically enhanced workers' job satisfaction and skill deployment in the better-paid, secure public and private sector jobs. But, in more non-skilled manual work, they have just perpetuated job dissatisfaction, especially for the many women involved in this type of work.

II.REVIEW OF LITERATURE

Its branch, Economic sociology is the study of the social cause and effect of various economic phenomena. The field can be broadly divided into a classical period and a contemporary one, known as "new economic sociology".

The classical period was concerned particularly with modernity and its constituent aspects, including rationalisation, secularisation, urbanisation, and social stratification. As sociology arose primarily as a reaction to capitalist modernity, economics played a role in much classic sociological inquiry. The specific term "economic sociology" was first coined by William Stanley Jevons in 1879, later to be used in the works of Émile Durkheim, Max Weber and Georg Simmel between 1890 and 1920.[1] Weber's work regarding the relationship between economics and religion and the cultural "disenchantment" of the modern West is perhaps most iconic of the approach set forth in the classic period of economic sociology.

Contemporary economic sociology may include studies of all modern social aspects of economic phenomena; economic sociology may thus be considered a field in the intersection of economics and sociology. Frequent areas of inquiry in contemporary economic sociology include the social consequences of economic exchanges, the social meanings they involve and the social interactions they facilitate or obstruct.[2]

Economic sociology arose as a new approach to the analysis of economic phenomena; emphasizing particularly the role of economic structures and institutions that play upon society, and the influence a society holds over the nature of economic structures and institutions. The relationship between capitalism and modernity is a salient issue, perhaps best demonstrated in Weber's The Protestant Ethic and the Spirit of Capitalism (1905) and Simmel's The Philosophy of Money (1900). Economic sociology may be said to have begun with Tocqueville's Democracy in America (1835–40) and The Old Regime and the Revolution (1856).[1] Marx's historical materialism would attempt to demonstrate how economic forces influence the structure of society on a fundamental level. Émile Durkheim's The Division of Labour in Society was published in 1922, whilst Max Weber's Economy and Society was released in the same year. Contemporary economic sociology focuses particularly on the social consequences of economic exchanges, the social meanings they involve and the social interactions they facilitate or obstruct. Influential figures in modern economic sociology include Fred L. Block, James S. Coleman, Paula England, Mark Granovetter, Harrison White, Paul DiMaggio, Joel M. Podolny, Lynette Spillman, Richard Swedberg and Viviana Zelizer in the United States, as well as Carlo Trigilia,[3] Donald Angus MacKenzie, Laurent Thévenot and Jens Beckert in Europe. To this may be added Amitai Etzioni, who has developed the idea of socioeconomics,[4] and Chuck Sabel, Wolfgang Streeck and Michael Mousseau who work in the tradition of political economy/sociology.

The focus on mathematical analysis and utility maximisation during the 20th century has led some to see economics as a discipline moving away from its roots in the social sciences. Many critiques of economics or economic policy begin from the accusation that abstract modelling is missing some key social phenomenon that needs to be addressed.

Economic sociology is an attempt by sociologists to redefine in sociological terms questions traditionally addressed by economists. It is thus also an answer to attempts by economists (such as Gary Becker) to bring economic approaches – in particular utility maximisation and game theory – to the analysis of social situations that are not obviously related to production or trade. Karl Polanyi, in his book The Great Transformation, was the first theorist to propose the idea of "embeddedness", meaning that the economy is "embedded" in social institutions which are vital so that the market does not destroy other aspects of human life. The concept of "embeddedness" serves sociologists who study technological developments. Mark Granovetter and Patrick McGuire mapped the social networks which determined the economics of the electrical industry in the United States.[5] Ronen Shamir analyzed how electrification in Mandatory Palestine facilitated the creation of an ethnic-based dual-economy.[6] Polanyi's form of market skepticism, however, has been criticized for intensifying rather than limiting the economization of society.[7]

Present Scenario

A contemporary period of economic sociology, often known as new economic sociology, was consolidated by the 1985 work of Mark Granovetter titled "Economic Action and Social Structure: The Problem of Embeddedness".[8] These works elaborated the concept of embeddedness, which states that economic relations between individuals or firms take place within existing social relations (and are thus structured by these relations as well as the greater social structures of which those relations are a part). Social network analysis has been the primary methodology for studying this phenomenon. Granovetter's theory of the strength of weak ties and Ronald Burt's concept of structural holes are two best known theoretical contributions of this field. Modern Marxist thought has focused on the social implications of capitalism (or "commodity fetishism") and economic development within the system of economic relations that produce them. Important theorists include Georg Lukács, Theodor Adorno, Max Horkheimer, Walter Benjamin, Guy Debord, Louis Althusser, Nicos Poulantzas, Ralph Miliband, Jürgen Habermas, Raymond Williams, Fredric Jameson, Antonio Negri, and Stuart Hall. Economic sociology is sometimes synonymous with socioeconomics. Socioeconomics deals with the analytical, political and moral questions arising at the intersection between economy and society from a broad interdisciplinary perspective with links beyond sociology to political economy, moral philosophy, institutional economics and history. The Society for the Advancement of Socio-Economics (SASE) is an international academic association whose members are involved in social studies of economy and economic processes.[9] The Socio-Economic Review was established as the official journal of SASE in 2003.[10] The journal aims to encourage work on the relationship between society, economy, institutions and markets, moral commitments and the rational pursuit of self-interest. Most articles focus on economic action in its social and historical context, drawing from sociology, political science, economics and the management and policy sciences. According to the Journal Citation Reports, the journal has a 2015 impact factor of 1.926, ranking 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".[11]

The American Sociological Association's Economic Sociology section became a permanent Section in January 2001. According to its website, it has about 800 members.[12]

Another group of scholars in this area works as Research Committee in Economy and Society (RC02) within the International Sociological Association.[13]

Economic Sociology and Political Economy (ES/PE), founded in 2011, is an online scholarly society that gathers researchers interested in economic sociology and related topics.[14][15]

III.DISCUSSION AND RESULTS

Industrial societies use external energy sources, such as fossil fuels, to increase the rate and scale of production.[2] The production of food is shifted to large commercial farms where the products of industry, such as combine harvesters and fossil fuel-based fertilizers, are used to decrease required human labor while increasing production. No longer needed for the production of food, excess labor is moved into these factories where mechanization is utilized to further increase efficiency. As populations grow, and mechanization is further refined, often to the level of automation, many workers shift to expanding service industries.Industrial society makes urbanization desirable, in part so that workers can be closer to centers of production, and the service industry can provide labor to workers and those that benefit financially from them, in exchange for a piece of production profits with which they can buy goods. This leads to the rise of very large cities and surrounding suburb areas with a high rate of economic activity.These urban centers require the input of external energy sources in order to overcome the diminishing returns[3] of agricultural consolidation, due partially to the lack of nearby arable land, associated transportation and storage costs, and are otherwise unsustainable.[4] This makes the reliable availability of the needed energy resources high priority in industrial government policies.Prior to the Industrial Revolution in Europe and North America, followed by further industrialization throughout the world in the 20th century, most economies were largely agrarian. Basics were often made within the household and most other manufacturing was carried out in smaller workshops by artisans with limited specialization or machinery.[5]In Europe during the late Middle Ages, artisans in many towns formed guilds to self-regulate their trades and collectively pursue their business interests. Economic historian Sheilagh Ogilvie has suggested the guilds further restrained the quality and productivity of manufacturing.[6] There is some evidence, however, that even in ancient times, large economies such as the Roman empire or Chinese Han dynasty had developed factories for more centralized production in certain industries.With the Industrial Revolution, the manufacturing sector became a major part of European and North American economies, both in terms of labor and production, contributing possibly a third of all economic activity. Along with rapid advances in technology, such as steam power and mass steel production, the new manufacturing drastically reconfigured previously mercantile and feudal economies. Even today, industrial manufacturing is significant to many developed and semi-developed economies.

Importance/Significance

Its another branch is Fiscal sociology is the sociology of public finance, particularly tax policy. As a field, it seeks to explore the relationship that taxation constitutes between citizens and the state, including the cultural and historical factors that determine compliance with taxation.[1] Joseph Schumpeter's 1918 work "The Crisis of the Tax State[2]" is a founding text of fiscal sociology, though Schumpeter himself borrowed the term from the Austrian sociologist Rudolf Goldscheid's 1917 Staatssozialismus oder Staatskapitalismus ("State Socialism or State Capitalism"). Since the 1990s, "new fiscal sociology" has analysed the foundational role of taxation as a cause, and not just an effect, of the emergence of modernity.[3]

The socioeconomic philosophy that proposes to shift decision-making power from corporate managers and corporate shareholders to a larger group of public stakeholders that includes workers, customers, suppliers, neighbours and the broader public. No single definition or approach encompasses economic democracy, but most proponents claim that modern property relations externalize costs, subordinate the general well-being to private profit and deny the polity a democratic voice in economic policy decisions.[1] In addition to these moral concerns, economic democracy makes practical claims, such as that it can compensate for capitalism's inherent effective demand gap.[2] Corporate monopoly of common resources typically creates artificial scarcity, resulting in socio-economic imbalances that restrict workers from access to economic opportunity and diminish consumer purchasing power.[3] Economic democracy has been proposed as a component of larger socioeconomic ideologies, as a stand-alone theory and as a variety of reform agendas. For example, as a means to securing full economic rights, it opens a path to full political rights, defined as including the former.[1] Both market and non-market theories of economic democracy have been proposed. As a reform agenda, supporting theories and real-world examples can include decentralization, democratic cooperatives, public banking, fair trade and the regionalization of food production and currency.

While there is no single approach or 'blueprint' for social control of investment, many strategies have been proposed. For example, Gar Alperovitz claims many real-world strategies have already emerged to democratize and decentralize the ownership of wealth and capital. In addition to worker cooperatives, Alperovitz highlights ESOPs, credit unions and other cooperative forms, social enterprises, municipally owned utilities and public banks as starting points for what he has termed a "Pluralist Commonwealth".[52]

Alternately, David Schweickart proposes a flat-rate tax on capital assets to replace all other business taxes. This "capital assets tax" is collected and invested by the central government. Funds are dispersed throughout society, first to regions and communities on a per capita basis, then to public banks in accordance with past performance, then to those firms with profitable project proposals. Profitable projects that promise increased employment are favored over those that do not. At each level, national, regional and local, legislatures decide what portion of their funds is to be used for public capital expenditures, then send the remainder to the next lower level. Associated with most banks are entrepreneurial divisions, which promote firm expansion and new firm creation. For large (regional or national) enterprises, local investment banks are complemented by regional and national investment banks. These too would be public institutions that receive their funds from the national investment fund.

Banks are public, not private, institutions that make grants, not loans, to business enterprises. According to Schweickart, these grants do not represent "free money", since an investment grant counts as an addition to the capital assets of the enterprise, upon which the capital-asset tax must be paid. Thus the capital assets tax functions as an interest rate. A bank grant is essentially a loan requiring interest payments but no repayment of principal.[53]

While an economy of worker-self-managed enterprises might tend toward lower unemployment than under capitalism - because banks are mandated to consistently prioritize investment projects that would increase employment - Schweickart notes that it does not guarantee full employment. Social control of investment serves to increase employment. If the market provides insufficient employment, the public sector becomes the employer of last resort. The original formulation of the U.S. Humphrey-Hawkins Act of 1978 assumed that only in this way could full employment be assured in a market economy. Economic Democracy adopts this approach. Social control of investment then blocks the cyclical unemployment typical of capitalism.[54]

Economic democracy is described as an integral component of an inclusive democracy in Takis Fotopoulos' Towards An Inclusive Democracy as a stateless, moneyless and marketless economy that precludes private accumulation of wealth and the institutionalization of privileges for some sections of society, without relying on a mythical post-scarcity state of abundance, or sacrificing freedom of choice.

The proposed system aims to meet the basic needs of all citizens (macroeconomic decisions), and secure freedom of choice (microeconomic decisions). Therefore, the system consists of two basic elements: (1) democratic planning, which involves a feedback process between workplace assemblies, demotic assemblies and a confederal assembly, and (2) an artificial market using personal vouchers, which ensures freedom of choice but avoids the adverse effects of real markets. Although David Pepper called this system "a form of money based on the labour theory of value",[58] it is not a money model since vouchers cannot be used as a general medium of exchange and store of wealth.

Another distinguishing feature of inclusive democracy is its distinction between basic and non-basic needs. Remuneration is determined separately according to the cost of basic needs, and according to degree of effort for non-basic needs. Inclusive democracy is based on the principle that meeting basic needs is a fundamental human right which is guaranteed to all who are in a physical condition to offer a minimal amount of work. By contrast, participatory economics guarantees that basic needs are satisfied only for public goods or are covered by compassion and by a guaranteed basic income for the unemployed and those who cannot work.[59] Many advocates of participatory economics and Participism have contested this.

As part of inclusive democracy, economic democracy is the authority of demos (community) in the economic sphere—which requires equal distribution of economic power. Therefore, all macroeconomic decisions (overall level of production, consumption and investment, amounts of work and leisure implied, technologies to be used and so on) are made collectively and without representation. However, microeconomic decisions are made by the individual production or consumption unit through a proposed system of vouchers.

As with the case of direct democracy, economic democracy is only feasible if the participants can easily cooperate.

IV.CONCLUSIONS

According to Smith, "Currency is only the representation of wealth produced by combining land (resources), labor, and industrial capital". He claimed that no country was free when another country has such leverage over its entire economy. But by combining their resources, Smith claimed that developing nations have all three of these foundations of wealth:

By peripheral nations using the currency of an imperial center as its trading currency, the imperial center can actually print money to own industry within those periphery countries. By forming regional trading blocs and printing their own trading currency, the developing world has all four requirements for production, resources, labor, industrial capital, and finance capital. The wealth produced provides the value to back the created and circulating money.

Smith further explained that developed countries need resources from the developing world as much as developing countries need finance capital and technology from the developed world. Aside from the superior military power of the imperial centers, the undeveloped world actually has superior bargaining leverage. With independent trading currencies, developing countries could barter their resources to the developed world for the latest industrial technologies. Barter avoids "hard money monopolization"[and the unequal trade between weak and strong nations that result. Smith suggested that barter was how Germany resolved many financial difficulties "put in place to strangle her", and that "World Wars I and II settled that trade dispute". He claimed that their intentions of exclusive entitlement were clearly exposed when the imperial centers resorted to military force to prevent such barter and maintain monopoly control of others' resources.[13]

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