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The journal "The Continuing Relevance of C. Wright Mills: His Approach to Research and What We Can Learn from It" by Miller (2018) explores the major contributions of Mills to sociologists and historians. This renowned sociologist is mainly remembered for his 1956 book titled *The Power Elite and* the essay he drafted in 1960 known as Letter to the New Left. Even though Mills primarily centered his research on global and national disciplines, scholars and students of regionalism can garner several concepts from his critical and wide-ranging approach. Like any other sociologist, I think Mills assumed that historical context was a fundamental attribute of a detailed analysis of such aspects as politics, economics, and society. I have learned that Mills spent much of his career as a Columbia University professor from this reading. It is thus evident that his distinctive mantra as a university professor was impeccable. For instance, most of his books and articles were highly controversial and influential among the then scholars (Miller, 2018). Beyond thinking from a historical perspective, Mills strived to encourage his followers and students on how to connect personal problems to social structure, come up with an organized system of notes, focus on big challenges, and conduct comparative work.

Moreover, he coached them on how to utilize multiple perspectives and write simply and directly. Regarding practice, Mills considered taking a pointedly acritical direction or rather approach to his disciplines. Overall, Miller (2018) provides adequate details regarding Mills' life and thoughts. As such, it is fundamental in enabling sociologists to understand better how his career life can be utilized as a model of how students might conduct historical research of place and region.

Wrong's (1961) article "The Oversocialized Conception of Man in Modern Sociology" examines the origin of sociological theory. According to Wrong (1961), the primary source of sociological theory is the general questions raised regarding man and society. The article makes a claim that resonates with most scholars; answers tend to lose their intended meaning if they are explained without reference to the questions. As such, it is a concept that has been evident in contemporary theory. An example of a Hobbesian question regarding how men turn out to be tractable to social controls presents a perfect scenario on how reference to questions ensures answers retain their meaning. I find it interesting that the two-fold answer about contemporary theory is the fact that man strives to internalize social norms while at the same time seeking a favorable self-image through conforming to other people's expectations. From this perspective, the two-fold answers are grounded on the concept of internalizing and expectations. It is a model of man that shapes him into a socialized being, thereby denying the reality identified in the Hobbesian question.

In contrast, the Freudian view sees man as a social though not a fully socialized creature. One of the controversies regarding Freudian view is its misrepresentation by sociologists (Wrong, 1961). In that regard, I think it would be necessary for sociologists to come up with a multifaceted conception of human nature rather than depending on the implicit conception grounded on specific sociological challenges. In their quest to achieve this milestone, sociologists have been at the forefront of challenging the over-integrated view of society by the contemporary theory. In this article, Wrong has explored the answers to the Hobbesian question to bring to the limelight the oversocialized view of man implied by most sociologists when challenging contemporary theory's over-integrated view of society.

References

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