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UNIVERSAL



RATIONAL



VERIFIABLE



HOLISTIC



HUMANE EDUCATION

EFFORTS IN THE TRADITION AND MODERN ERA TO UNDERSTAND HUMAN SOCIOLOGY: PART 2

In the previous article, we talked about Human Sociology, and started exploring the efforts in the tradition to understand it. We shared a broad framework to evaluate any theory for sociology. Then we talked about two major schools of Sociology: **Formalistic and Synthetic**. We also discussed three theories of Formalistic School: **Structural-Functionalism, Conflict Theory, and Symbolic Interactionism**. In this article, we will explore further.

Further about Formalistic School of Sociology

Each of the three perspectives offers a different analytical lens for studying the current state of society. Together, they enrich sociological inquiry by revealing different dimensions of social reality and by suggesting varied approaches to address social issues. For instance, **Structural-Functionalism** (associated with thinkers like Émile Durkheim and Talcott Parsons) highlights how social institutions contribute to stability and order, while **Conflict Theory** (rooted in the work of Karl Marx) emphasizes inequality, power struggles, and structural tensions. In contrast, **Symbolic Interactionism** (developed by George Herbert Mead and Herbert Blumer) focuses on everyday interactions and the construction of meaning in social life. Each perspective, therefore, uncovers different problems and proposes different kinds of solutions.

Importantly, these perspectives also differ in their level of analysis. Structural-functionalism and the social-conflict perspective adopt a **macro-level approach**, examining large-scale social structures such as institutions, systems, and patterns of inequality across society as a whole. They are concerned with broad questions of social order, stability, and change. On the other hand, symbolic interactionism operates at the **micro level**, focusing on face-to-face interactions, subjective meanings, and the processes through which individuals interpret and construct social reality in their everyday lives. Together, the macro and micro perspectives provide a more comprehensive understanding of society by linking large-scale structures with individual experiences and interactions.

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FROM REACTION TO RESPONSE: MY JOURNEY OF SELF-OBSERVATION: DR. DEEPA NAIR

"Who decided this feeling?" helped me recognise my own responsibility in my state of disharmony.



ABOUT

Name: Dr. Deepa Nair

Location: Cochin University of Science and Technology, Kerala

Association with UHV: 2018

Area of Engagement: UHV Workshops

My name is **Dr. Deepa Nair** and I am a **Professor in Civil Engineering at Cochin University of Science and Technology, Kerala**, with 26 years of teaching experience. I attended my first Introductory workshop on Universal Human Values (UHV) in June 2018. At that time, I was going through several challenges in my personal life related to my mother's illness, parenting responsibilities, and managing family life while my husband was working outside. From the very first session, I found the UHV proposals deeply meaningful and relevant to my daily living.

However, although I felt connected to the content, I was not able to continue my exploration consistently during that period. Later, in May 2020, I got the opportunity to attend the online introductory workshops, through which I reconnected with UHV more deeply. Since then, I have attended various workshops including UHV-I, Refresher-I, Refresher-II, UHV-II, and UHV-III. I also started participating regularly in the morning sessions from September 2021 onwards. These continuous explorations gradually brought clarity in my understanding and helped me observe myself more consciously in daily situations.

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NATIONWIDE EVENTS IN MAY 2026

INTRODUCTORY

3-DAY, FACE-TO-FACE



Hindustan College of Science and Technology

- MATHURA, Uttar Pradesh

Date: 11 -13 May

Language: Hindi

RP: Dr. Ashutosh Kansal, **CF:** Dr. Abha Mishra, **O:** Mr. Vibhanshu Jha

Successfully Attended: 32



Faculty Of Pharmacy, Bareilly International University, Bareilly

- Bareilly, Uttar Pradesh

Date: 14 -16 May **Language:** Hindi, English

RP: Mr. Pavanendra Kumar, **CF:** Dr. Reena Sharma, **O:** Mr. Vikas Dev Singh

Successfully Attended: 41



Shree Guru Gobind Singh Tricentenary University, Gurugram

- Gurugram, Haryana

Date: 19 -21 May **Language:** Hindi, English

RP: Dr BK Sharma, **O:** Dr Mukesh Yadav

Successfully Attended: 36



Mar Baselios College of Engineering and Technology

-Thiruvananthapuram, Kerala

Date: 20 -22 May **Language:** Malayalam, Eng

RP: Dr. N Sunil Kumar, **CF:** Prof. Priya CV, **O:** Shri.G Jayaprakash

Successfully Attended: 43



Guru Tegh Bahadur Institute of Technology

-New Delhi

Date: 28 -30 May **Language:** Hindi, English

RP: Jitender Narula, **O:** Rajneet Kaur

Successfully Attended: 67

EVENTS IN MAY 2026

UHV-II

5-DAY, FACE-TO-FACE



PSG COLLEGE OF TECHNOLOGY

- Coimbatore, Tamil Nadu

Date: 5 -9 May

Language: English

RP: Mr. Umesh Jadhav , **CF:** Dr. A. Geetha, Sridarshini, **O:** Dr. K. Janagi

Successfully Attended: 48



SRM Institute of Management and Technology

- Modinagar, Uttar Pradesh

Date: 5 -9 May

Language: Hindi

RP: Dr. Himanshu Kumar Rai , **CF:** Mr. Akash Mishra , **O:** Dr. Priyanka A Jha

Successfully Attended: 26



Sri Sairam Engineering College

- Chennai, Tamil Nadu

Date: 12 -16 May

Language: English

RP: Shri. Umesh Namadev Jadhav , **CF:** Dr. Kathiravan, Mr. Elangovan , **O:** Dr. Vijayashree T

Successfully Attended: 25



Thiagarajar College of Engineering

-Madurai, Tamil Nadu

Date: 18 -22 May

Language: English

RP: Mrs. Nidhi chirag sacahde , **CF:** Dr. S. Mythili, Dr. Lalitha Ramachandran **O:** Mrs. R. Rajashri

Successfully Attended: 58



Padm Dr V B Kolte College of Engineering malkapur

-Malkapur, Buldana, Maharashtra

Date: 23 -27 May

Language: Hindi. English

RP: Dr. Mahesh Kolte , **CF:** Dr. Ajay Talwekar, Dr. Pravin Khandve, **O:** Dr. Jasmir Randhawa

Successfully Attended: 69

EVENTS IN MAY 2026

UHV -II



Guru Jambheshwar University of Science and Technology Hisar

- Hisar, Haryana

Date: 4 -11 May

Language: Hindi

RP: Dr. B. K. Sharma , **CF:** Dr. Piyush Sharma ,
O: Dr. Sunita Joshi

Successfully Attended: 45

8-DAY, FACE-TO-FACE



Kongu Engineering College

- Erode, Tamil Nadu

Date: 7 -15 May

Language: English

RP: Dr. Vinay Chidri , **CF:** Dr. S. Mythili , **O:** Mr. Sivaguru J

Successfully Attended: 44



SIMATS ENGINEERING, SAVEETHA INSTITUTE OF MEDICAL AND TECHNICAL SCIENCES

- Thandalam, Chennai, Tamil Nadu

Date: 18-25 May

Language: English

RP: Mr. Umesh Namadev Jadhav , **CF:** Dr. Sri Darshini , **O:** Mrs. R. Kothai

Successfully Attended: 24



Chinmaya Vishwa vidyapeeth, Onakoor, Ernakulam

- Kochi, Kerala

Date: 30 Apr -7 May **Language:** English, Hindi

RP: Dr. Sunil Kumar N , **CF:** Dr. Deepa G. Nair ,
O: Mr. G. Jayaprakash

Successfully Attended: 38

HHH-II

8-DAY, FACE-TO-FACE



SRM Institute of Science and Technology

-Chengalpattu, Tamil Nadu

Date: 10 -17 May

Language: English

RP: Dr.Sharmila Asthana , **CF:** Mr. Rajul Asthana , **O:** Dr.G.Kumaresan

Successfully Attended: 34

EVENTS IN MAY 2026

LEADERSHIP DEVELOPMENT PROGRAM



Manipal University Jaipur

-Jaipur, Rajasthan

Date: 11-11 May

Language:English, Hindi

RP: Dr. Gopal Babu , **CF:** Dr. B K Sharma , **O:** Dr. Pankaj Pradhan

Successfully Attended: 32



Manipal University Jaipur

-Jaipur, Rajasthan

Date: 12-12 May

Language:English, Hindi

RP: Dr. Gopal Babu , **CF:** Dr. B K Sharma , **O:** Ritu Bhargava Rai

Successfully Attended: 39

UPCOMING EVENTS IN JUNE 2026

REGIONAL MEET

FACE-TO-FACE

13–14 Jun 2026 – Jaypee University, Anoopshahr, Uttar Pradesh
20–21 Jun 2026 – Institute of Public Enterprise, Hyderabad, Telangana

LEADERSHIP DEVELOPMENT PROGRAM

1-DAY, ONLINE, AICTE

27 Jun 2026 – Vel Tech Rangarajan Dr. Sagunthala R&D Institute of Science and Technology, Chennai, Tamil Nadu

UHV II FDP

8-DAYS, FACE-TO-FACE

18–25 Jun 2026 – KPR Institute of Engineering and Technology, Coimbatore, Tamil Nadu
22–29 Jun 2026 – Panjab University, Chandigarh
22–29 Jun 2026 – IKG PTU, CGC College of Engineering, Landran, Mohali, Punjab
23– 30 Jun 2026 – Sikkim Manipal Institute of Technology, Majitar, Sikkim.

UHV II FDP

5-DAY, ONLINE, AICTE

08–12 Jun 2026 – Jyothi Engineering College (Autonomous), Cheruthuruthy, Thrissur, Kerala
08–12 Jun 2026 – GITAM Deemed to be University, Bengaluru, Karnataka
15–19 Jun 2026 – Mepco Schlenk Engineering College (Autonomous), Sivakasi, Tamil Nadu
29 Jun – 03 Jul 2026 – Krantiveer Vasantryao Narayantryao Naik Shikshan Prasarak Sanstha's Loknete Gopinathji Munde Institute of Engineering Education and Research, Nashik, Maharashtra
30 Jun – 04 Jul 2026 – University of Engineering and Management, Jaipur, Rajasthan.

UPCOMING EVENTS IN JUNE 2026

INTRODUCTORY UHV

3-DAY, ONLINE, AICTE

01–03 Jun 2026 – MKSSS's Cummins College of Engineering for Women, Pune, Maharashtra

04–06 Jun 2026 – MIT Academy of Engineering, Alandi, Pune, Maharashtra

05–07 Jun 2026 – Career Point University, Hamirpur, Himachal Pradesh

09–11 Jun 2026 – Hi-Tech Institute of Engineering and Technology, Ghaziabad, Uttar Pradesh

11–13 Jun 2026 – E.G.S. Pillay Engineering College, Nagapattinam, Tamil Nadu

17–19 Jun 2026 – PCET's Pimpri Chinchwad University, Pune, Maharashtra

17–19 Jun 2026 – University of Engineering and Management, Kolkata, West Bengal

17–19 Jun 2026 – Sri Ramachandra Institute of Higher Education and Research, Chennai, Tamil Nadu

18–20 Jun 2026 – GNIOT Institute of Management Studies, Greater Noida, Uttar Pradesh

22–24 Jun 2026 – AISAT Engineering College, Kalamassery, Ernakulam, Kerala

23–25 Jun 2026 – Shetty Institute of Technology, Kalaburagi, Karnataka

24–26 Jun 2026 – National Institute of Technical Teachers' Training and Research, Kolkata, West Bengal

- AICTE=All India Council for Technical Education
- NCC-IP=National Coordination Committee for Induction Program
- NC-UHV= National Committee for Universal Human Values
- MoU=Memorandum of Understanding

EFFORTS IN THE TRADITION AND MODERN ERA TO UNDERSTAND HUMAN SOCIOLOGY: PART 2

Synthetic School of Sociology

The **synthetic school of sociology** represents an integrative orientation that seeks to combine insights from multiple classical traditions—such as functionalism, conflict theory, psychological approaches, and interactionism—in order to explain social reality in a more comprehensive and nuanced manner. These approaches arise from the recognition that no single-factor theory is sufficient to capture the complexity of society, which is shaped simultaneously by structural forces, cultural values, individual psychology, and patterns of interaction. In contrast to the formal or analytical schools that emphasize abstraction and the study of isolated forms, synthetic schools adopt a multi-dimensional perspective, focusing on interconnections, causes, and processes to provide a more holistic understanding of social life.

Within this broad orientation, several important schools can be identified. The **Psychological School** emphasizes the role of individual motives, attitudes, instincts, and mental processes in shaping social behaviour, drawing from thinkers like Sigmund Freud and William McDougall. The **Bio-Social (Biological) School** examines the interaction between biological factors and social environments, though it remains cautious about deterministic interpretations. The **Ecological School** (Human Ecology), associated with scholars such as Robert E. Park and Ernest W. Burgess, studies how spatial, environmental, and demographic factors influence social organization, particularly in urban settings. The **Social Interactionist** or **Processual School** focuses on ongoing social processes and interactions, emphasizing how society is continuously shaped through dynamic relationships.

EFFORTS IN THE TRADITION AND MODERN ERA TO UNDERSTAND HUMAN SOCIOLOGY: PART 2

Further, the **Cultural-Value School** highlights the centrality of shared values, beliefs, and norms in maintaining social order and guiding human action, often drawing upon the work of Pitirim Sorokin. Finally, the **Functional-Conflict Synthesis** attempts to reconcile the apparent opposition between stability and conflict by recognizing that societies simultaneously exhibit elements of integration and tension; both cooperation and conflict are seen as integral to social development. Taken together, these synthetic schools move beyond narrow explanations and provide a more balanced and comprehensive framework for understanding society as an interconnected and evolving system.

History of Western Sociology

Going back in the history, we can see that the Western sociology is rooted in early philosophical reflections on society, morality, and governance. Thinkers such as Plato and Aristotle examined the nature of social order and the ideal state, while Confucius emphasized ethical relationships and harmony in society. Alongside these, important contributions also emerged from pre-modern non-Western scholars. A major intellectual turning point occurred when thinkers such as Thomas Hobbes, John Locke, Jean-Jacques Rousseau, Montesquieu, Voltaire, David Hume, and Immanuel Kant advanced secular, rational, and universal explanations of social life, moving away from theological interpretations.

The nineteenth century marked the formal emergence of sociology as a distinct discipline. Earlier scholarship had largely focused on normative questions—what society ought to be—but this period shifted attention toward empirical analysis of how society actually functions. The term “sociology” was coined by Auguste Comte, widely regarded as the father of sociology, who was influenced by Henri de Saint-Simon. Comte proposed the **Law of Three Stages**, which described the progression of human thought from the theological stage to the metaphysical stage and ultimately to the positivistic (scientific) stage, representing intellectual maturity. His emphasis on **positivism** reflected the belief that society, like the natural world, is governed by discoverable laws and that scientific knowledge can be used to guide social reform and progress.

These theoretical developments were deeply shaped by major historical transformations such as the French Revolution and the Industrial Revolution, along with processes of urbanization, the rise of capitalism and socialism, and significant religious changes. These conditions generated new social problems and stimulated systematic inquiry into issues of order, inequality, and social change. Early sociologists often combined rigorous analysis with a commitment to social reform. Karl Marx and Friedrich Engels focused on class inequality and economic exploitation, Max Weber examined rationalization and authority, and Émile Durkheim analyzed social cohesion and institutions. Jane Addams contributed to applied sociology through her work on poverty and immigration. Despite facing marginalization, women and scholars of color made enduring contributions, including Harriet Martineau, W. E. B. Du Bois, Ida B. Wells-Barnett, and later Patricia Hill Collins and William Julius Wilson, who expanded sociology's engagement with race, gender, class, and social justice.

In essence, the development of Western sociology reflects a gradual movement from philosophical reflection to systematic, scientific inquiry into social life. Early thinkers such as Plato and Aristotle laid the conceptual groundwork, which was later transformed during the Enlightenment into a rational and secular approach, culminating in the formal establishment of sociology by Auguste Comte. Within this evolving discipline, the debate between the formalistic and synthetic schools highlights two complementary orientations: the formalistic school, represented by Georg Simmel, seeks analytical clarity by focusing on abstract forms of social relationships, while the synthetic school, advanced by thinkers like Émile Durkheim, emphasizes integration by examining the interconnections among various social forces and disciplines. Together, these perspectives underscore that sociology is both a science of patterns and a study of complex, lived realities. The combined legacy of these traditions has enabled sociology to evolve into a comprehensive discipline that not only explains social structures, relationships, and processes but also engages with real-world challenges such as inequality, social change, and human well-being.

It is left open to the reader to evaluate the different theories and efforts shared here based on the holistic evaluation framework shared in the previous article.

To be continued...

One proposal that has helped me significantly is the UHV Exercise 1: Observing the Self by the Self.

Initially, I thought the exercise looked very simple. But when I sincerely began practising it, I realised how difficult it is to remain continuously aware of my imagination. I observed that whenever I am in disharmony, I can gradually return to harmony by observing my feelings, identifying my responsibility in that state, and making effort towards right understanding.

Through Step 1 of the exercise, I began observing my thoughts whenever I paid attention to them. If I stayed with the determination to observe, without reacting or getting entangled in the thoughts, I was able to identify the feelings behind them. Slowly, I could see that feelings form the base upon which imagination develops.

With this observation, Step 2 and Step 3 became easier — evaluating whether the feeling is naturally acceptable and whether I am in harmony with it. Whenever I could observe my feelings clearly, I was able to assess their impact on my state of being.

Step 4 became a major turning point for me. Asking “Who decided this feeling?” helped me recognise my own responsibility in my state of disharmony. Earlier, I would often complain about people or external situations. But gradually, I could see that the disturbance was within me and that I had the responsibility to understand it.

Step 5 further helped me investigate the basis of my feelings — whether they arose from understanding or from assumptions and preconditioning. This became very useful in daily life.

Step 6 and Step 7 — referring to naturally acceptable feelings such as relationship, harmony, and coexistence, and making effort to ensure them continuously — are helping me remain connected with my natural acceptance. Though I am not able to remain in harmony all the time, I can now identify disharmony much earlier and return to harmony more consciously.

I would like to share one experience related to this exploration.

Recently, our UHV Cell, together with other volunteers from Kerala, conducted an Introductory Workshop for inmates of a Borstal School, a correctional institution for young inmates aged between 18 and 22 years. During the first two days, we focused mainly on building rapport and understanding each other, and the interaction from the participants was encouraging.

However, when we began discussing the actual UHV proposals on the third day, I observed that many participants were distracted and unable to stay attentive. This created disappointment and disharmony within me. Initially, I felt demotivated.

But when I observed my feelings carefully, I realised that my disharmony was arising because my expectations were not being fulfilled. I could also see that I was not referring to my natural acceptance towards the participants. This understanding helped me reconnect with the feeling of relationship with them. Gradually, I regained harmony within myself and was able to continue the entire 23-day workshop with continuity and enthusiasm.

Another experience happened during an online UHV-II class for fourth-semester students in our institution. I had organised an optional discussion session outside regular class hours to help students prepare for their internal examination. I had spent considerable time preparing the answers and presentations despite my own physical discomfort due to a knee injury.

However, only a few students attended the class, and after some time, I noticed that only two students remained in the online session. I felt deeply disappointed and unhappy. After the session, I even sent a message to the students expressing my unhappiness.

But later, when I observed my feelings, I realised that I was in opposition towards the students. I asked myself: "Do I want to remain in opposition, or do I want to remain in relationship with them?"

When I referred to my natural acceptance, I could clearly see that I always wanted to remain in relationship with the students. I realised that I was only focusing on my own effort and discomfort, without considering the students' perspective. This helped me come out of opposition. I then shared the study material with them peacefully and could restore harmony within myself.

Another important exploration for me has been UHV Exercise 2: Observing the Body by the Self.

This exercise helped me understand that I and the body are two different entities, and that the interaction between them takes place through sensations and instructions. I could observe that I am able to read sensations from the body, but I am not the sensation itself.

Recently, I had a knee fracture and was waiting in a hospital for several hours after plaster removal. During that time, I experienced multiple sensations — thirst, hunger, discomfort in the leg, and the urge to use the washroom. Since wheelchair-friendly facilities were not available nearby, initially I ignored the sensation. But as time passed, I consciously prioritised the sensations and finally requested assistance.

During this process, I could clearly observe that I was able to distinguish different sensations simultaneously. This gave me experiential clarity that I am separate from the sensations.

At one point, when the hospital staff were unable to help immediately, irritation arose within me and I started doubting their intentions. Later, I could observe that this reaction was arising from my sanskar. I also noticed my tendency to justify my behaviour and unnecessarily advise others. This observation helped me understand the difference between reaction and response.

I am gradually seeing that reaction happens when my sanskar is based on assumptions, whereas response becomes possible when there is right understanding and natural acceptance.

Another proposal I am exploring is coexistence in space. Even during my restricted physical movement after the fracture, I could see that all interactions between the self, body, and the outside world are possible only because all units coexist in space. This exploration is still deepening within me.

One more proposal that I am exploring is “Happiness is my innate nature.” At present, I feel I know this more at the level of information than stable understanding. However, I can clearly see that whenever I become unhappy, I am now able to return to harmony much more quickly than before.

This journey of exploration has brought many changes within me. Though I still have a long way to go, I feel deeply grateful for the continuous guidance of mentors, co-explorers, and the existence itself.

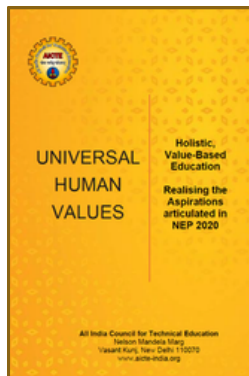
At present, I am serving as the University Coordinator for UHV in our institution. Along with ensuring right understanding within myself, I would like to contribute more towards strengthening UHV participation among teachers and students in our university. Though many teachers are still reluctant even to attend the introductory workshops, I feel that with patience, relationship, and continuity of effort, gradual transformation is possible.

I remain committed to this journey of understanding and participation.

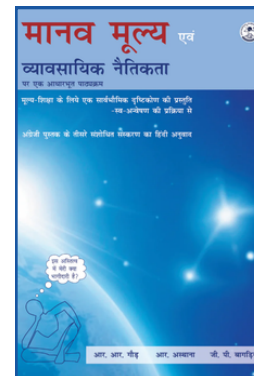
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Vision for Holistic, Value-based Education About UHV: pp 67-69

मानव मूल्य एवं व्यवसायिक नैतिकता



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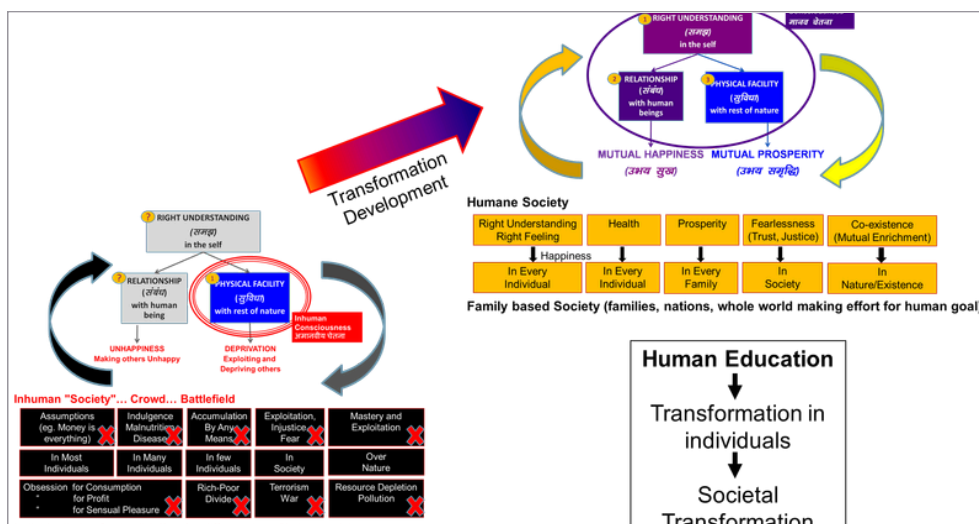
YouTube Channel (<https://www.youtube.com/c/UniversalHumanValues>)

Engaging videos, visual lessons, reflective morning sessions, and FDPs that bring concepts to life.



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