

## Social in the culturalist mode: Cultural turn in the sociological theorization- International and Global Context.

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### *Abstract*

**‘Culture studies’** have emerged as a broader sub-discipline in the contemporary sociological literature. I have outlined here certain theoretical practices suggesting certain points of departure /divergence from classical sociological theorization, and attempted to locate ‘social’ in the cultural terrain. Both within (in all sub areas of sociology) and across the disciplines (interdisciplinary) this trend has been observed.

**Cultural perspectives** are now taken as an alternative to mainstream **theorization of the structure and process**. With the **cultural turn**, the emphasis in social sciences has been more on process rather than on structure in accounting the everyday routine, in understanding of the past and present, social action and social order. There are various theories that focus on temporal meta-narratives of transition and there are various modes locating ‘social’ in the culturalist frame. Social theories that give emphasis on the process give emphasis on everyday context and lifeworld problematizing the links between discourse spaces, and in sociology’s particular relationship with the empirical world. Many of these theoretical projects are classified as **‘praxiological’**.

Studies involving discourse as a key theoretical concept in recent years are more active and interesting areas of application in the international and global context. It shows a shift in emphasis in the reading of the current practices, and sociology’s intellectual history. In sociology, cultural theories stretch from Claud Levi Strauss to Althusser to Michel Foucault , Pierre Bourdieu and others such as Alfred Schultz, Harold Garfinkel, Nikolas Luhman, Jugen Habermas’s theory of communicative action, Anthony Giddens’s theory of structuration, Judith Burtler’s performative gender theories , Bruno Latour’s science studies, Charles’ Taylors’ neo-hermeneutical model of embodied agency, Theodore Schatzki’s theory that focused on practice concept. There is now a large and influential body of work primarily concerned with the interpretation of cultural and economic power, processes and practices. For instance, Bourdieu’s master concepts -- habitus, capital and field—are incorporated

increasingly in the organizational analyses. His relational approach to the study of organization has made much influence in the organizational studies. It both reframes existing thinking about organizations and indicates new directions for research in organizations. The growing interest in post structuralism, in anti –essentialist ontology, relationalist and contextual view of identity politics, and in the discourse theory there is now a sharp contrast with the mainstream theorization. The **structuring the discursive space**, that enables the researchers to critically map out the political terrain of the global, generates new questions for research (for instance, what has been excluded by dominant discourses can be brought to the surface).

Different problematics now call for different research strategies. **Various theories that focus on temporal meta-narratives of the transitions** (i.e. from feudalism to capitalism and then to socialism and beyond, theories of modernity and post modernity) are also conceived as a set of parallel temporal transitions from tradition to modernity to post modernity. That way, the post-modernity as a culturist project can be represented as the latest stage in the master logic of historical development. Furthermore, the concept of **globalization** represents an important shift in the transition towards cultural theorization. Now the questions revolve around the socio-cultural processes and the forms of life which are emerging as the transition from national to global is superimposed on the change from an industrial to post industrial and informational order.

**Key words:** Culture studies', cultural turn, theorization, Process, structure, discursive practice, praxiological , globalization.

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