

### Chapter 1 : Imagination dictionary definition | imagination defined

*Other major works include The Red Gaze (Wesleyan Poetry), FORCES OF IMAGINATION (Kelsey Street Press), Miniatures and Other Poems (Wesleyan Poetry), and SYMBIOSIS (Kelsey Street Press). She was the recipient of numerous awards, including the Frost Medal for Distinguished Lifetime Achievement from the Poetry Society of America.*

The latest attempt to find a solution has resulted in a proposal to do away with the rank of the Army brigadier. A study was commissioned by chief Bipin Rawat last month to help with the cadre restructuring. It also sought to address the three main issues plaguing the armed forces for more than 30 years: The angst due to these issues has been most apparent ever since the deployment of the armed forces, especially the Army, increased exponentially. The Army seems to be copying the Joneses by proposing to prune the number of ranks so as to bring a semblance of equality with the civil services. Not a good starting point at all. Especially since the Indian military is an age-old institution which has barely been tinkered with in terms of structure, deployment and functioning. It remains largely the expeditionary force it was created as in the pre-World War I era. Therefore, even today, the armed forces remain expeditionary in structure, command, and control. But the Indian state, which governs the military, is now largely insular, and that is where the civil-military complications become acuter. In the largely internal deployment of the armed forces, motivated and bright officers meet their civilian counterparts who head districts, as collectors or as police chiefs. The comparison begins there: A young captain, who wears the rank of a second-in-command in the Army, and the superintendent of police, who is a three-star officer, after the same number of years in service. This resentment gives rise to the anger and frustration in the armed forces. More fire-fighting attempts are made to gain parity and rejoin the race. But each attempt completely misses the crucial point—there need not be a race at all. By no stretch of imagination can the armed forces be equated with the UPSC-selected civil or police service. Their roles are completely different, and those who have joined the various services have done so voluntarily, knowing what the qualifications needed are. When the basic requirement of soldiering are at complete variance with civil administration, why should the armed forces be seeking parity in the first place? And if they are seeking parity, it means that there has been a degradation for which the society and the leadership of the armed forces are responsible. The solution then cannot come from within the military alone but also has to come from the government. Cadre reviews of the past ultimately became sops for a few ranks, looked good for some years, and then horrendously unwieldy as time went by. The current cadre review and the tentative proposals in it appear to be headed in the same direction. In lay terms, it is simply denting work, rather than anything substantive. For anything substantial to happen, the armed forces will first have to set up a joint committee to oversee any cadre review. Only the Navy, Air Force, or the Army doing it alone, as in this case, simply perpetuates the problem. After all, the three services have to work closer together than with any other government bodies. Which means they need to be on the same page and seniority in order to arrive at a solution. The Army jettisoning one rank complicates the problem further since their equivalent ranks will continue to exist in the Navy and Air Force, with military protocol and precedence under greater stress. The three services should climb out of their respective silos, cease empire building, and formulate a joint plan. Since silos and empires are not easy to destroy, the three services can first prepare for a separate armed forces pay commission. The success of which will pave the way for greater cooperation, integration and hopefully, modernisation of the military structure. Precedence and parity will be a hole-in-one after that.

## Chapter 2 : Examples of Sociological Imagination

*A celebration of imagination, of art, and poetry. I am now interested in reading many of the poets she mentions, especially H.D., and will be coming back to reading this wonderful and inspiring book.*

The role of Images in Mental life Abnormalities of Imagination 1. Imagination consists in reproducing the contents of past experience and arranging them in a new order different from that in which they were originally experienced. You perceived a garden with various kinds of plants and flowers arranged in a particular order. You remember it now in the same order in which you perceived it in the past. This is called memory. You perceived gold and a mountain in the past. You remember them and conjoin them and picture the image of a golden mountain. This is called imagination. Therefore imagination is sometimes called productive or constructive imagination. It is re-arrangement of the past experiences into a new pattern. It does not create the elements or materials of an image. It reproduces the elements of past experiences and forms them into new combinations. Imagination is not exact reproduction of a past experience. The contents of past experiences are reproduced and combined in a new order. There is conjunction in a new manner. You perceived roses and blue colour in the past, but never blue roses. But you can reproduce the image of a rose and the image of blue colour, and combine them into the image of a blue rose. Similarly, you can picture the image of a ten-headed monster. Sometimes there is dis-function or separation of the elements of past experiences. You always perceived walking men with heads. But you disjoin the heads from walking men in imagination and picture the images of headless walking men. Some parts of the objects perceived in the past are replaced by other parts in imagination. You may imagine a person with hands made of gold. Sometimes there is augmentation of the contents of past experiences. When we increase the size of men hundred times and picture the images of giants, monsters, Brobdignags and the like, there is augmentation. Sometimes there is diminution of the contents of past experiences. When we decrease the size of men and picture the images of dwarfs, imps, Liliputs and the like there is diminution. Woodworth calls imagination mental manipulation because an individual rearranges facts previously observed and recalled at present into a new pattern in imagination. A centaur is composed of man and horse, and mermaid of woman and fish. It is influenced by our wishes. Imagination is a process of trial-and-error activity in order to satisfy a want. It is a mode of adaptation to an ideal situation. It is a device for achieving unattainable goals. The mind is not completely passive at any time. It is partly active when it is conscious. This is easy play of imagination. When we are in a listless mood and fall into a day dream and build castles in the air, our imagination is passive. In active imagination the mind exerts itself to picture an image; it makes an effort to receive the contents of past experience and combine them into new patterns. The images are not automatically combined by suggestive forces. The mind actively selects certain materials rejects others, and constructs a new image. When we write an essay we put forth effort of the mind to remember the relevant elements of past knowledge and arrange them in a fresh manner. So we have active imagination here. In receptive imagination the mind makes an effort to picture a scene described. The materials of imagination and the order of their combination are suggested to the mind from without. When we read stories, novels, dramas, poems, history, geography travels etc. In creative imagination the mind constructs an imaginary situation; it creates a new image out of the materials which it receives from within itself and arranges them in a fresh order. When an engineer constructs the plan of a building he has creative imagination. Intellectual imagination serves the purpose of knowledge. So it is also called cognitive imagination. These are examples of creative imagination. But there may be also receptive imagination which serves the purpose of knowledge. When we read history, geography, novels, etc. Thus intellectual imagination may be either creative or receptive. It is also called pragmatic imagination. It is involved in a practical construction. It is controlled by objective conditions. Pragmatic imagination must conform to objective conditions. It must be subject to objective control. When we devise a plan of a building or a machine, we have practical imagination. When we devise plans for a picnic, a railway journey, etc. It fulfils the practical needs of our life. Esthetic imagination satisfies our aesthetic impulse. It is directed towards the gratification of sentiments. It satisfies our craving for beauty. Esthetic imagination is the

imagination which is involved in the creation and appreciation of beauty. Here the constructive activity is essentially free. It has not to satisfy external conditions. The constructive activity has for its end emotional satisfaction. In aesthetic imagination the constructive activity itself gives pleasure. When a painter paints a picture, he has aesthetic imagination. When a musician composes a song, he exercises aesthetic imagination. When a poet composes a poem, he has aesthetic imagination. Esthetic imagination may be artistic or phantastic. Phantastic imagination is mere play of imagination as in daydreaming. The imagination which forms ideals of truth, beauty, and the like, is artistic. Memory is reproduction imagination. It is exact reproduction of past experiences. Imagination is productive imagination. It consists in reproducing the elements of past experiences and rearranging them into a new pattern. A memory image is a faithful reproduction of the original percept. You remember the Taj Mahal that you perceived, and you have its memory image. You have an image of imagination. There are different types of images of imagination as there are different types of memory images. Different individuals imagine in terms of different images. Most persons can easily picture visual images of a house, a garden, and a flower. The imagery of sight is most predominant with most persons. Others can easily picture auditory images. They imagine a factory in terms of the images of its sound. Others can easily picture tactual images. They imagine the sea in terms of the coolness of its water. Others imagine it in terms of the muscular experience of plunging into water, lifting water and the like, and have motor images. Visual, auditory and tactual images are vivid. Olfactory images and gustatory images are less common and vivid. But some persons can imagine the taste of quinine and the smell of turpentine. They have gustatory and olfactory images. Some may imagine the discomfort of illness and have organic images. It is possible to have any or all these types of imagery. Persons are classified into visites, audiless, tactiless, motiles, and the like according as they largely imagine in terms of visual, auditory, tactual, and motor imagery. A few persons have vivid images of taste and smell.

## Chapter 3 : Sociological imagination - Wikipedia

*Forces of Imagination: Writing on Writing Cultural Writing. From one of our most esteemed contemporary poets, a collection of essays about reading and poetics, written over many decades, and touching on many centuries.*

Published on April 29th, 8 The Sociological Imagination: Are you aware of how your personal situation is linked to the forces of history and the society you live in? The sociological imagination is a concept used by the American sociologist C. In order to develop such skills, you must be able to free yourself from one context and look at things from an alternative point of view. Imagine that you were born years ago, in the year You would most likely be living in a completely different world, under totally different conditions. You would probably be living in a small community with strong collective bonds between the members of society, without the opportunities of modern technology, travelling, shopping etc. You could also imagine that you were a child living in Indonesia today. There would be a great chance that you were forced to work as a child labourer at a fish factory. The tasks involved would include catching, sorting and boiling fish. During the twelve-hour workday you would have to haul gigantic nets in the boat under very poor working conditions. Mills thought that sociology can show us that society “not our own foibles and failings” is responsible for many of our problems. He argued that one of the main tasks of sociology was to transform personal problems into public and political issues. This implies that people may look at their own personal problems as social issues and connect their own individual experiences with the workings of society. The sociological imagination enables people to distinguish between personal troubles and public issues. For example, women who live under repression, or people who suffer from poverty, might link their personal conditions to the social forces that are relevant to the society they live in. Mills recommended that social scientists should work within the field as a whole, rather than specializing heavily on one area of social science, such as sociology, political science, economics or psychology. This idea is often ignored in social science. How is personal choice shaped by context? These roots are often related to the structure of the society and the changes happening within it. Hence, it is important that sociologists, and other social scientists, demonstrate why these problems have sociological causes, enabling the individual to understand how his or her biography is linked to the structure and history of society. This may hopefully help empowering individuals to transform personal unease into public issues in order to facilitate social change. The lack of the ability to find a job, pay the mortgage, pay the rent, etc. People therefore search for causes within themselves, internalizing the problem. However, it is highly unlikely that the various thoughts, feelings and ideas you may have had, and situations encountered in your life, are completely unique. At one time or another they have all probably been experienced by others. Unemployment can be an extremely negative private experience, and feelings of personal failure are common when one loses a job. But when the employment rate reaches up to 30 percent, as it has in several European countries today, it cannot be seen as the result of a character flaw or weakness. When many people in society face the same problem, one must rather ask whether there is something within the structure of society that is contributing to this problem. In many countries today, unemployment may be explained by the public issue of economic downturn, caused by the subprime mortgage industry. In other words, it may rather be defined as a social problem than of one stemming from personal shortcomings. It is important to point out that the idea of the sociological imagination should not be used as an excuse for an individual not to try harder to achieve success in life. Some people would misuse this idea as a way of running away from personal responsibility. However, in many situations a person may fail even if he tries to do everything right, like working hard, getting an education and trying to get a job. When many people in society lack the ability to achieve success, it is important to identify the roots of the structure, such as inefficient political solutions, discrimination of certain groups and the exploitation of the labour force. Since problems like these cannot be solved by the individual alone, it is important that we use our sociological imagination and apply it in our daily lives, enabling us to change our personal situation and ultimately create a better society.

**Chapter 4 : IMAGINATION | Star vs. the Forces of Evil | Know Your Meme**

*Barbara Guest may finally be getting the level of recognition accorded her differently gendered New York School peers. She, too, began in s New York, taking cues from modern abstract painters.*

Check new design of our homepage! Examples of Sociological Imagination to Help Unfold the Concept Sociological imagination is one of the interesting concepts in sociology that interlinks the personal and social lives of people. Certain comprehensive examples can help you connect with the term in a better manner. ScienceStruck Staff Last Updated: Jun 3, "Neither the life of an individual nor the history of a society can be understood without understanding both. Wright Mills In , "C. Wright Mills", released a book titled "Sociological Imagination", in which he introduced a new concept to social sciences by the same name as his book. In this book, he provided a new perspective on how to analyze society. In his own words, "it is the capacity to shift from one perspective to another In short, social imagination is all about determining the relationship between ordinary lives of people and the wider social forces. Given below are three different examples, that would unfold the concept clearly for your understanding. Example 1 A girl tries to lose weight to look desirable according to the perception of the society. We will start with a simple and common example. Imagine there is a girl who wishes to look thin and fair, but somehow she cannot achieve this look. Now, this girl goes into a chronic depression and suffers from an inferiority complex. In order to be thin, she becomes anorexic and experiences severe health problems. It is the media that represents society, portrays beautiful, and desirable girls as thin and fair. This kind of representation affects many people directly or indirectly as it happened in case of this particular girl. If only few girls suffered from anorexia in society, then we could have called it an individual or personal problem. But when many girls suffer from a similar problem, then it becomes a social issue where stereotypical attitude towards women and social media needs to be scrutinized. Suppose, there is a boy who is unable to find employment and is burdened with a loan that he needs to pay back. He tries very hard to get a job, but fails. Now, he joins the mafia and engages in illegal and criminal activities. If you analyze this case individually, then you may say that this boy did not try hard enough to get a job and resorted to illegal activities to gain easy money. But if you see this case with the sociological imagination perspective, then you would see that the larger forces such as, economic meltdown, unemployment, the lack of regulation in the sub prime mortgage industry, etc. We could have blamed the personal character of the individual if very few guys went through the similar situation. But when there is a significant number of youth facing the same problem, then it becomes a social or public problem where government policies about employment and banking needs to be looked at. Example 3 Coffee meetings are an excuse to chat than drink coffee The simplest of all examples would be drinking coffee. Now you may say that it is not just any drink, but also has a symbolic value as far as our day-to-day lives are concerned. If you observe closely, the daily ritual of drinking coffee is much greater than the actual act of consuming coffee. For instance, take two people who meet "to have coffee" together. Here, they are more interested in meeting and talking rather than having coffee. Another angle to this would be that coffee can be considered as a drug because it contains caffeine that has stimulating effects on the brain. Therefore, in some places and societies, it may be considered as an addiction. It is rather sociologically interesting to know why some coffee addicts are not considered to be drug users in some places and societies. In some cultures, use of marijuana is accepted, but consuming coffee and alcohol are not. It is in some way affected by the global influence and other hidden features of the society. Similarly, you can take any individual problem or situation and try to trace the root cause of the problem in society and find how this particular issue developed. Increasing number of divorce cases, many farmers committing suicide, children becoming delinquent due to poverty, etc. You would also realize that many of the so-called personal problems are directly or indirectly affected by large-scale social forces, be it government policies or regulations, globalization, or consumerism. It is clear from the above examples of sociological imagination that this concept tries to study how large social forces influence individual behavior and actions of people living in that society. So, the next time you come across a personal problem or situation, you know how to connect it to the wider social phenomena. This process would help you

find out long-term, permanent, and promising solutions to some of the grave individual problems.

### Chapter 5 : By no stretch of imagination can the military be compared to IAS and IPS officers

*Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.*

Written by sociologist C. In it, Mills encourages every member of society to stop boxing their personal situations into isolated corners and open up to the wider landscape of the world. Understanding the Sociological Imagination The most common example of the sociological imagination pertains to unemployment. An individual facing unemployment might feel defeated, depleted, and discouraged. The world around you. There are hundreds, thousands, if not millions of others who are going through the same struggle. Mind you, Mills never thought sociology alone was the ultimate science. He felt sociologists, psychologists, economists, and political scientists should all work together. Makes sense, given his broad pair of lenses. Tea Drinking and Sociological Imagination This is a fun place to start because it allows us to see how virtually any behavior can have the sociological imagination applied to it. Something as simple as drinking tea can be examined from several different perspectives. Tea drinking can be seen as a means of maintaining good health in the way that one might take daily supplements or vitamins. Tea drinking can be considered a tradition or a ritual, as many people choose to make tea in the same way every day at a certain time. Tea drinking can be considered an addiction because it contains caffeine. Tea drinking can be seen as a social activity because "meeting for tea" focuses less on the beverage and more on talking with others. You have to pass the tests. You have to nail the college entrance essays. But, is it a solitary path? Never mind the obvious point that millions of others are also doing it. Your current situation is broader than your immediate world when you consider your family members and school teachers. Do they have any expectations of you? Are they indirectly pushing you toward an Ivy League when you want to attend art school in Manhattan? Or, do you have a longstanding family history at one university over another? Boxing up your college choices into a solitary experience can easily be shaken up by the sociological imagination. Deviance and the Sociological Imagination Whether we see it on TV or see it in real life, deviance is prevalent. Where do we even start? Is deviance a personal act of desperation? Gang members make terrible decisions each and every day. But, taking things in a broader context, think about this: We have to show some accountability for our choices and actions. Social Media and the Sociological Imagination We might consider social media to be a 21st century phenomenon. Mills would probably say, "Is that so? Indeed, nearly everything we experience today is an extension of some prior period in life. It would be hard to call social media a personal experience. Just look at the name. But, how is it impacting you every day? How does it touch your study habits and work opportunities? How does it shape your relationships or help you identify yourself? These are questions that will have different answers for everyone. But, every time you click on that Instagram icon on your phone, million others could be doing the exact same thing. Marriage and the Sociological Influence Do you think all our ancestors got married because they fell madly in love? Did some of them get married because their parents arranged it? Did others get married simply because they felt it was "time"? Does everyone marry strictly for that fairy tale kind of love? This is not a judgment on any decision any person makes. Taking out those wider lenses, we might see that dating and marriage has a little bit to do with what our friends say, how our parents feel, or the feared stigma of being labeled a "loner". A New Perspective In the end, unemployment, education, deviance, and marriage are not singular situations. They evolved from some past event or way of living. Thus, whenever someone thinks their current station in life is unique, just imagine Mills asking, "Is that so? Use those wider lenses to consider the relationship between your personal experience and society as a whole. This will help you change perspectives on your story and your connections to society, to institutions, to history. YourDictionary definition and usage example.

**Chapter 6 : Examples of Sociological Imagination to Help Unfold the Concept**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Definitions[ edit ] Sociologists differ in their understanding of the concept, but the range suggests several important commonalities. Together, they conclude that C. Wright Mills defined sociological imagination as "the awareness of the relationship between personal experience and the wider society". Specifically, the sociological imagination involves an individual developing a deep understanding of how their biography is a result of historical process and occurs within a larger social context. The application of imaginative thought to the asking and answering of sociological questions. Someone using the sociological imagination "thinks himself away" from the familiar routines of daily life. To expand on that definition, it is understanding that some things in society may lead to a certain outcome. The factors mentioned in the definition are things like norms and motives, the social context may be the country and time period, and social action is the things we do that affect other people. The things we do are shaped by: These things are examined for how they all relate to some sort of outcome. Sociological imagination can be considered as a quality of mind that understands the interplay of the individual and society. Things that shape these outcomes include but are not limited to: Sociological imagination is the capacity to shift from one perspective to another. To have a sociological imagination, a person must be able to pull away from the situation and think from an alternative point of view. It requires us to "think ourselves away from our daily routines and look at them anew". To acquire knowledge, it is important to break free from the immediacy of personal circumstances and put things into a wider context, rather than following a routine. Mills believed in the power of the sociological imagination to connect "personal troubles to public issues". There is an urge to know the historical and sociological meaning of the singular individual in society, particularly within their time period. To do this one may use the sociological imagination to better understand the larger historical scene in terms of its meaning for the inner self and external career of a variety of individuals. In some introductory sociology classes the sociological imagination is brought up, along with Mills and how he characterized the sociological imagination as a critical quality of mind that would help men and women "to use information and to develop reason in order to achieve lucid summations of what is going on in the world and of what may be happening within themselves". Simply looking at any event, issue, or activity using a different perspective from that which one would usually use is use of sociological imagination. One prime example would be drinking coffee. The consumption of coffee could also be considered as a custom or ritual as some people consume coffee everyday at the same time. Scientifically, however, coffee contains a significant amount of caffeine which may cause addiction in the consumer and therefore is another way to perceive the consumption as it is now an addiction rather than the simple act of self care. People also "meet for coffee" which in turn makes it a social ambiance where the idea is to focus on a meeting with another individual. This focuses more on the intersection between a group or one or two people rather than the actual action of drinking the cup of coffee. It allows one to make more self-aware decisions rather than be swayed by social norms or factors that may otherwise dictate actions. Lack of sociological imagination can render people very apathetic. Apathy is a "spiritual condition" which may be the cause of many of their problems. These problems being lack of indignation in scenarios dealing with moral horror, accepting atrocities performed by their leaders political or familiar , and lacking the ability to react morally to the actions and decisions of their leaders. When sociological imagination is not used, loss of character is a possibility. The Holocaust was based on the principal of absolute power in a dictatorship where society fell victim to apathy and willingly looked away from the horrors they committed. They willfully accepted the decisions taken by Adolf Hitler and carried out the orders because they had lost self-awareness and moral code, then adopting the new social moral code. Berger coined the related term "sociological perspective". He stated that the sociological perspective was seeing "the general in the particular," and that it helped sociologists realize general patterns in the behavior of specific individuals. Those who teach courses in

social problems report using films to teach about war, to aid students in adopting a global perspective, and to confront issues of race relations. There are benefits of using film as part of a multimedia approach to teaching courses in popular culture. It provides students of medical sociology with case studies for hands-on observational experiences. It acknowledges the value of films as historical documentation of changes in cultural ideas, materials, and institutions. Feature films are used in introductory sociology courses to demonstrate the current relevance of sociological thinking and to show how the sociological imagination helps people make sense of their social world. The underlying assumption is that the sociological imagination is best developed and exercised in the introductory class by linking new materials in the context of conflict theory and functionalism. Creation[ edit ] Mills created tips to help conduct valid and reliable sociological study using sociological imagination: Be a good craftsman: Avoid any rigid set of procedures. Above all, seek to develop and to use the sociological imagination. Avoid the fetishism of method and technique. Urge the rehabilitation of the unpretentious intellectual craftsman, and try to become such a craftsman yourself. Let every man be his own methodologist; let every man be his own theorist; let theory and method again become part of the practice of a craft. Stand for the primacy of the individual scholar; stand opposed to the ascendancy of research teams of technicians. Be one mind that is on its own confronting the problems of man and society. Avoid the Byzantine oddity of associated and disassociated Concepts, the mannerism of verbiage. Urge upon yourself and upon others the simplicity of clear statement. Use more elaborated terms only when you believe firmly that their use enlarges the scope of your sensibilities, the precision of your references, the depth of your reasoning. Make any trans-historical constructions you think your work requires; also delve into sub-historical minutiae. Make up quite formal theory and build models as well as you can. Examine in detail little facts and their relations, and big unique events as well. But do not be fanatic: Do not assume that somebody else will do this for you, sometime, somewhere. Take as your task the defining of this reality; formulate your problems in its terms; on its level try to solve these problems and thus resolve the issues and the troubles they incorporate. And never write more than three pages without at least having in mind a solid example. Do not study merely one small milieu after another; study the social structures in which milieux are organized. In terms of these studies of larger structures, select the milieux you need to study in detail, and study them in such a way as to understand the interplay of milieux with structure. Proceed in a similar way in so far as the span of time is concerned. Do not be merely a journalist, however a precise one. Know that journalism can be a great intellectual endeavor, but know also that yours is greater! So do not merely report minute researches into static knife-edge moments, or very short-term runs of time. Take as your timeâ€™span the course of human history, and locate within it the weeks, years, epochs you examine. Realize that your aim is a fully comparative understanding of the social structures that have appeared and that do now exist in world history. Realize that to carry it out you must avoid the arbitrary specialization of prevailing academic departments. Specialize your work variously, according to topic, and above all according to significant problem. In formulating and in trying to solve these problems, do not hesitate, indeed seek, continually and imaginatively, to draw upon the perspectives and materials, the ideas and methods, of any and all sensible studies of man and society. They are your studies; they are part of what you are a part of; do not let them be taken from you by those who would close them off by weird jargon and pretensions of expertise. Always keep your eyes open to the image of manâ€™the generic notion of his human natureâ€™which by your work you are assuming and implying; and also to the image of historyâ€™your notion of how history is being made. In a word, continually work out and revise your views of the problems of history, the problems of biography, and the problems of social structure in which biography and history intersect. Keep your eyes open to the varieties of individuality, and to the modes of epochal change. Use what you see and what you imagine, as the clues to your study of the human variety. Know that you inherit and are carrying on the tradition of classic social analysis; so try to understand man not as an isolated fragment, not as an intelligible field or system in and of itself. Try to understand men and women as historical and social actors, and the ways in which the variety of men and women are intricately selected and intricately formed by the variety of human societies. Before you are through with any piece of work, no matter how indirectly on occasion, orient it to the central and continuing task of understanding the structure and the drift, the shaping and the meanings, of your own period, the terrible and magnificent world of

human society in the second half of the twentieth century. Do not allow public issues as they are officially formulated, or troubles as they are privately felt, to determine the problems that you take up for study. Know that many personal troubles cannot be solved merely as troubles, but must be understood in terms of public issues—and in terms of the problems of history-making. Know that the human meaning of public issues must be revealed by relating them to personal troubles—and to the problems of the individual life. Know that the problems of social science, when adequately formulated, must include both troubles and issues, both biography and history, and the range of their intricate relations. Within that range the life of the individual and the making of societies occur; and within that range the sociological imagination has its chance to make a difference in the quality of human life in our time. Perspective and method, develops the idea of a non-standard look at the world around us; helping social scientists to understand and analyze the study area. The entire act of scientific study is oriented and shaped by the underlying picture of the empirical world that is used. This picture sets the selection and formulation of problems, the determination of what are data, the means to be used in getting the data, the kinds of relations sought between data, and the forms in which propositions are cast. In view of this fundamental and pervasive effect wielded on the entire act of scientific inquiry by the initiating picture of the empirical world, it is ridiculous to ignore this picture. The underlying picture of the world is always capable of identification in the form of a set of premises. These premises are constituted by the nature given either explicitly or implicitly to the key objects that comprise the picture. The unavoidable task of genuine methodological treatment is to identify and assess these premises". Becker, being a disciple of Blumer, continued to develop his idea of a particular look at the objects under study, and in wrote a book "Tricks of the Trade: His main idea is to create a comprehensive picture of the object being studied, phenomenon or social group. To this end, he proposes to pay particular attention on statistical and historical knowledge before the conducting research, use critical thinking, trying to create a universal picture of the world, to make the result of the research understandable and acceptable for everyone.

## Chapter 7 : BBC Radio 4 - In Our Time, Imagination

*The sociological imagination is the ability for someone to connect personal experiences to society at large and to historical forces. The sociological imagination allows a person to question customs, rituals or habits. The concept of sociological imagination began in with a book, The.*

Some typical examples follow: Fiction A form of verisimilitude often invoked in fantasy and science fiction invites readers to pretend such stories are true by referring to objects of the mind such as fictional books or years that do not exist apart from an imaginary world. Imagination, not being limited to the acquisition of exact knowledge by the requirements of practical necessity is largely free from objective restraints. Albert Einstein said, "Imagination encircles the world. Progress in scientific research is due largely to provisional explanations which are developed by imagination, but such hypotheses must be framed in relation to previously ascertained facts and in accordance with the principles of the particular science. Imagination is an experimental partition of the mind used to develop theories and ideas based on functions. Taking objects from real perceptions, the imagination uses complex IF-functions[ citation needed ] to develop new or revised ideas. This part of the mind is vital to developing better and easier ways to accomplish old and new tasks. In sociology, Imagination is used to part ways with reality and have an understanding of social interactions derived from a perspective outside of society itself. These experimental ideas can be safely conducted inside a virtual world and then, if the idea is probable and the function is true, the idea can be actualized in reality. Imagination is the key to new development of the mind and can be shared with others, progressing collectively. Regarding the volunteer effort, imagination can be classified as: Byrne has proposed that everyday imaginative thoughts about counterfactual alternatives to reality may be based on the same cognitive processes on which rational thoughts are also based. The phenomenology of imagination is discussed In *The Imaginary: A Phenomenological Psychology of the Imagination* French: Mental image and Imagery Memory and mental imagery, often seen as a part of the process of imagination, have been shown to be affected by one another. John Sweller indicated that experiences stored as long-term memories are easier to recall, as they are ingrained deeper in the mind. Each of these forms require information to be taught in a specific manner so as to use various regions of the brain when being processed. Perception[ edit ] Piaget posited that perceptions depend on the world view of a person. The world view is the result of arranging perceptions into existing imagery by imagination. Piaget cites the example of a child saying that the moon is following her when she walks around the village at night. Like this, perceptions are integrated into the world view to make sense. Imagination is needed to make sense of perceptions. The play of imagination, apart from the obvious limitations e. Belief, on the other hand, is immediately related to practical activity: The dividing line between imagination and belief varies widely in different stages of technological development. Thus in more extreme cases, someone from a primitive culture who ill frames an ideal reconstruction of the causes of his illness, and attributes it to the hostile magic of an enemy based on faith and tradition rather than science. In ignorance of the science of pathology the subject is satisfied with this explanation, and actually believes in it, sometimes to the point of death, due to what is known as the nocebo effect. It follows that the learned distinction between imagination and belief depends in practice on religion, tradition, and culture. Users of hallucinogenic drugs are said to have a heightened imagination. This difference is only one of degree and can be altered by several historic causes, namely changes to brain chemistry, hypnosis or other altered states of consciousness , meditation , many hallucinogenic drugs, and electricity applied directly to specific parts of the brain. The difference between imagined and perceived reality can be proven by psychosis. Many mental illnesses can be attributed to this inability to distinguish between the sensed and the internally created worlds. Some cultures and traditions even view the apparently shared world as an illusion of the mind as with the Buddhist maya, or go to the opposite extreme and accept the imagined and dreamed realms as of equal validity to the apparently shared world as the Australian Aborigines do with their concept of dreamtime. Imagination, because of having freedom from external limitations, can often become a source of real pleasure and unnecessary suffering. Consistent with this idea, imagining pleasurable and fearful events is found to engage emotional circuits

involved in emotional perception and experience. Also crippling fear can result from taking an imagined painful future too seriously.

### Chapter 8 : Kelsey Street Press - Poetry by Women

*Understanding the Sociological Imagination. The most common example of the sociological imagination pertains to unemployment. An individual facing unemployment might feel defeated, depleted, and discouraged.*

### Chapter 9 : [blog.quintoapp.com](http://blog.quintoapp.com): Forces of Imagination: Writing on Writing (): Barbara Guest: Books

*"The sociological imagination allows us to identify the links between our personal lives and the larger social forces of life" to see that what is happening to us immediately is a minute point at which our personal lives and society intersect" (Hughes and Kroehler ).*