

## IN THE SOCIOLOGY OF DAILY LIFE

**Dalal DJABRI**

Professor, Ph.D. Mohamed-Cherif Messaadia University - Souk Ahras (Algeria)

E-mail: [djabridalal7@gmail.com](mailto:djabridalal7@gmail.com)

**Abstract:** *The study of daily life shows us how a person can innovate and devise different and creative actions, with which he contributes to reshaping his reality, although there are other influences and factors that impose themselves or determine the main aspects of social behaviour, such as roles, standards and common expectations. ., However, individuals tend to perceive reality around them in different and varying ways depending on the nature of the backgrounds in which they grew up, from a sociological point of view, understanding the conditions of social interaction helps in understanding and studying daily life. Accordingly, the aim of our work is to introduce the contributions of sociology to the study of daily life.*

**Keywords:** Daily life, sociology, sociology of daily life, sociological theory.

### 1. Introduction

From a sociological point of view, understanding the conditions of social interaction helps in understanding and studying daily life. Other theories that are out there system of perceptions, predispositions, and perceptions acquired until they become the rules that generate practices (habitus), that is, that personal tendency that frames our preparations without assuming full awareness on our part to obey certain models of behaviour and thinking.

Daily life represents the different modes of social interaction that an individual lives during his day, and he performs his various regular and daily activities, these interactions that enable him to build and form his meanings and perceptions towards situations, individuals and ideas.

### 2. Daily life

The scientific definition of the concept of daily life is not much different from the linguistic concept, most of them agree that daily life is everything that is routine and is characterized by monotony from the various actions of real daily life, and the difference between them lies in diagnosing the details of daily life.

Daily life is one of the most important topics that preoccupied the minds of researchers in various disciplines, and the first use of this term was through the Chicago School, which used it to clarify the course of life in the urban center and not others. (Sheikh Ali and Farouk, 2018, p: 133).

Edmund Husserl is considered the first to refer to daily life and use the concept of the world of life, stressing that the world of life is the world from which individuals derive their culture, and it is a given world that individuals have nothing to do with its formation, a world with a temporal dimension (past, present, future) and spatial (geographical extension), this is according to the actor's daily movement. (Zayed, 2003, p: 21)

Calvin Schrag, in his approach, combines Martin Heidegger and Jadmer. He believes that we can read daily life just like a literary text. However, the text is characterized by stability, unlike daily life, which is in constant motion.

Calvin Schrag defines daily life as a tapestry (in the sense of text) of experiences generated by living in the world of life... It is a context in which concerns and interests related to experience overlap within the general economic and social system, and thus it limits daily

life to personal experiences and aspects of practical behaviour, which appear in the form of a text that can be read in the general social and economic context.

On the other hand, Ahmed Zayed defines daily life as the living and cultural milieu that is linked to human existence, which is the state of apparent existence or immediate existence (existence as it is), and it is a state of existence that is not limited by the regularity or habitus that individuals live in. It also involves the cultural component that regulates this living environmental makes him justifiable or demeaning, and he is responsible for exchanges.

### **3.Sociology**

Sociology was interested in studying the major social problems, especially those related to Western civilization. The writings of the first founders of sociology were in response to the events of the French and Industrial Revolution. Many theories about development and underdevelopment in the Third World were crystallized, in response to the crisis of development and the economic and political transformation in the world, which made sociology to be somewhat far from the problems of society.

At this stage, sociology was concerned with the analysis of institutions, organizations, social structures, and the social relations that form them, influenced by what the natural sciences had reached and trying to simulate them. In Article laws. These trends, despite their differences, were concerned with the various transformations that industrialized societies experienced and compared the ancient systems with the modern ones, focusing on the major structures and general and general laws, i.e. focusing on the large-scale macro analysis.

In the light of these analyzes, the individual and daily life and the basic theoretical models in sociology were absent. For long periods, the basic analytical categories were the group and not the individual.

At a time when sociology tended this institutional tendency, a new trend towards interest in daily life emerged, as new directions emerged that focused on analyzing human action away from major theories, especially the Weberian approach, which made sociology a science of social significance and symbolic reasons, through which the understand what it is Hidden and apparent together in light of the interpretation of individual and collective behaviour (Giddens, 2005: 159).

Sociology, in its constructive approach, distances us from understanding the meaning that is evident in contemplating symbolic practices and social and historical conditions, which made many sociologists present other theoretical insights related to lived reality or what is called the sociology of daily life.

### **4.Sociology of daily life**

Sociology of daily life: is a branch of sociology that deals with the organization and meaning of daily life, and equates it with the social study of small units (microsociology), as well as the qualitative study of the various types of experiences and experiences of daily life, such as the behaviour of passers-by in the street, sleep, and conversations Telephony, work experiences, speech, and dealing with time.(Sheikh Ali and Farouk, 2018: 124).

The study of daily life shows us how people can innovate and devise different and creative actions, with which they contribute to reshaping their reality, although there are other influences and factors that impose themselves or determine the main aspects of social behaviour, such as roles, standards and common expectations, other than That individuals tend to perceive reality around them in different and varying ways depending on the nature of the backgrounds in which they grew up, and the motives, incentives and interests that they want to achieve, and because individuals have the ability to act creatively, they always reshape and reshape their reality (Giddens, 2005: 156).

The study of daily life in the conditions of social interaction is called micro-sociology or micro-sociology, and in such studies the analysis takes place at the level of individuals and small groups. (Giddens: 2005: 160-195).

The most important points about the sociology of daily life can be summarized as follows:

- Social interaction is a process that includes action and reaction to those around us and many aspects of our daily lives.
- Face-to-face interaction is a second name for micro-sociology.
- Non-verbal communication represents the exchange of meanings and ideas through facial expressions, gestures and body movements.
- The gender dimension is an important dimension in oral interactions.
- The ethnomodological approach is concerned with the study of speech and ordinary conversation between people.
- Social interaction can be studied in a way that reveals its subtleties using the theatrical model. (Giddens, 2005: 181)

## **5. Contemporary contributions to daily life**

### **5.1. Frankfurt School**

The Frankfurt School is considered one of the most prominent contemporary Western philosophical schools, which shined due to the philosophical productions produced by its pioneers such as Max Horkheimer, Theodor Adorno, Jürgen Habermas, Karl Otto Abel, Axel Honeth...The school constitutes an important turning point in the course of contemporary European thought, as it had a significant and effective impact on the formulation of a critical theory, dealing with sociology, philosophy, politics and culture, as overlapping and intertwined dimensions, and the study of social theories and the cognitive and civilizational horizons that accompanied developments and transformations he witnessed European society in the fields of economics and politics (Hamdawi, 2015: 126) Since its inception, the Frankfurt School embarked on a project to build a social philosophy whose legitimacy derives directly from Marxist and Hegelian philosophy. This social philosophy, which Horkheimer announced since his inaugural lesson, is considered the general framework for the project around which the efforts of all the pioneers of the school in its various generations centered Despite their different philosophical treatises, this discrepancy does not mean the absence of a bridge of communication between its different generations.

Today, the Frankfurt School is of great importance due to the richness and diversity of its writings that are open to the various major philosophical references on the one hand, and its keeping up with the complex problems raised in contemporary societies, and On the other hand, the intellectual, social and political transformations of our contemporary world. (Jamil Hamdawi, 2015: 128).

The rapid pace of scientific and technological progress and its access to very advanced levels made some thinkers sense the seriousness of the situation, so they hastened to warn of the repercussions of this development and its negative repercussions that threatened the human situation as a whole, so that the means that man used to control nature had taken control of himself.

The pioneers of the Frankfurt School raised many questions about the various fields of knowledge, and the urgent need emerged to reconsider many of them based on their criticism of philosophical and social thought and their refusal to identify with the theses of the social system that existed at the time and criticize its ideology.

Their criticism did not stop at the limits of society and its institutions, but rather went beyond that to touch the intellectual and political structure of this society, with the aim of

reaching a formulation of a critical theory of society, and this new critical approach, which was crystallized by the Frankfurt School, made it the focus of the intellectual elites.

Theodor Adorno says that the only place in which he finds the truth is not in the whole or in the complete unity, but rather in those overlooked parts of the individual's experience that resulted from the weight of this whole, and this saying confirms the theory's attention to the daily life of the individual, through Considering reality as inherent in one's experience.

The achievements made by the mind eventually led to the transformation of the mind into a tool to curb daily life, which has become lacking in any form of consciousness, but rather has become passive of consciousness. Subordination of daily life to the official institution and the resulting ideas or culture leads to the loss of the value of the mind. In man, the mind turns into a dampening energy More than being an assistant to achieve a better life (Zayed, 2003: 53).

Herbert Marcuse, in his book *The One-Dimensional Man*, explains the domination of the power of the machine in societies and its role in producing a pattern of relationships between the individual and the institutions that control social existence and his daily consumer life and direct his awareness towards achieving the goals of the state.

He also explains through his analyzes that literature, art and emotions are absorbed within the framework of the wave of consumerism and commercialism, which makes culture a one-dimensional daily consumer food. (Hamdawi: 130).

Jürgen Habermas, for his part, started from two hypotheses:

- Thought must be separated from the dilemmas of social life.
- The philosophical and social thought must have a critical role and turn into a mental and critical program.

One of the central concepts of Habermas is the communicative rationality: it refers to the way people work in their interaction in order to reach understanding, as he referred to the science of life and the technical world, including the social world, and each scientist uses different criteria for honesty with regard to communicative rationality.

Attention and attention to the world of daily life appeared at the Frankfurt School through its criticism of the capitalist.

## **5.2. Avatar Interaction**

The theory of symbolic interactionism is one of the social behavioural theories that combines pluralistic behaviourism and the direction of social action. (Abbas Al-Bayati: 64)

The owners of this theory trace its roots back to the ideas of the sociologist Max Weber, (Hamdawi, 2015:14), who emphasized that understanding the social world takes place through understanding the actions of the individuals with whom we interact, and then developed it by a number of scholars, including George Herbert Mead.

### **George Herbert Mead**

Mead was interested in studying symbols in social life and focused on the importance of language and its meanings and its impact on the patterns and quality of social interactions between individuals in small groups. He also believes that language enables individuals to develop self-awareness of their individuality, and enables them to see themselves as others see them.

He also focused on the communication process, and classified it into two categories: symbolic communication, and non-symbolic communication. With regard to symbolic communication, it clearly emphasizes the use of ideas and concepts, and thus language is of importance in relation to the communication process between people in different situations, and accordingly the social system It is the product of actions It is made by members of society, and this indicates that the meaning is not imposed on them, but rather it is a subject subject to negotiation and deliberation between individuals.

### **Herbert Blumer**

He agrees with George Mead that symbolic interaction is the defining feature of human interaction, and that this special feature involves translating the symbols and events of individuals and their mutual actions.

Symbolic Interactivity Hypotheses:

Herbert Blumer (1969) presents it in an abbreviated form:

- Humans act about the objects in their world on the basis of what those objects mean to them.

- These meanings are the product of human social interaction.

- These meanings are mutated and modified, and they are circulated through interpretation processes used by each individual in his dealings with the signs he encounters. (Hamdawi, 2015: 119).

These hypotheses correspond to the sections of Mead's book, which are the mind, the self, and society, where he started from discussing the characteristics that make man superior to animals, and making language a special feature that distinguishes man from other beings, as well as his ability to coding, using symbols, and exchanging meanings from through it.

The symbol gives humans the ability to reflect on their reactions, and to prepare for them in their imagination, and the existence of language is what enables us to move away, think, and then choose, and this is what Blumer referred to in his third hypothesis.

The signifying symbol evokes in myself the same reaction that it evokes in others, that it enables me to look at myself as others see me. (Cribb, 1991: 121).

Herbert Blumer also formulated his ideas in his book published in 1969 and entitled: *The Perspective and Method of Symbolic Interactivity*, in which he criticized the systematic analysis based on the relationship between the independent variable and the dependent variable, as he believes that it is an analysis of exact sciences and cannot be transferred to sociology without modifying it.

The justification provided by Blumer is that social life is extremely complex and consists of interrelated processes that cannot be limited in this way, and in order to overcome this obstacle, it is necessary to acquire detailed knowledge about various phenomena and then build a system of thought specific to the social sciences that differs from that adopted in the natural sciences, and To achieve this, the researcher must liveThe phenomenon as it is in reality and to be exposed to the life experiences of the people he studiesEach stream of symbolic interactionism focuses on a particular aspect of theory. The Chicago school focuses on the flow of interaction, the hermeneutical processes, and the ways in which meanings develop and change.

While the Iowa School focuses on transforming ideas into measurable variables, Mead's opinions are used as a tool to describe what was observed... There is also another current called role theory, and it looks at the way in which the internal conversation is a mediator for the self to present itself in the roles, and the works of Ralph Ternes are the most organized works in this field. (Cribb, 1991: 121)

### **Irving Goffman**

Goffman's perspective is often described as the theatrical perspective, a term he uses himself. Roles (i.e., the expectations that others have about our behaviour in certain circumstances) are like texts that we represent, and therefore he is interested in explaining the methods we take to perform our roles.

Goffman's work is mainly a descriptive work, and a classification of role-playing methods and their strategy.

Goffman's work is mainly a descriptive work, and a classification of role-playing methods and their strategy--- The book: *Introducing the Self in Everyday Life* (Perception of the Self in Everyday Life, published in 1959) This book embodies Goffman's theses known as theatrical theory, in which he shows There is a great similarity between theatrical performance and stylesThe role we all play.In fact, Goffman believes that social life is, in fact, only a theater in which individuals play roles, and they have to pretend that they take seriously the roles of others, and when the individual comes out of the show in order to return to the scenes, the individual can then reduce control over his behaviour and act comfortably. more.

The school of symbolic interactionism is concerned with issues related to language and meaning. Language gives us an opportunity to reach self-awareness, realize ourselves, and feel our individuality. It also enables us to see ourselves from the outside as others see us. The main element is the symbol, that is, the sign that represents meaning or something else. , and the words you useTo indicate specific things are in fact symbols that represent the meanings we mean.The symbolic interactionist perspective may shed light on the nature of our actions in our daily lives, but it is subject to many criticisms because it neglects the broader issues of power, the structures in society and the way in which they control individual action. (Giddens, 2005: 76-77).

### Conclusion

The sociology of daily life is a branch of sociology that deals with the organization and meaning of daily life. It examines the influences and factors that impose themselves or determine the main aspects of social behaviour, regarding the various situations that an individual may encounter during his interactions with others, based on the assumption that the individual has the power to act The creative innovator, as he is constantly reshaping and reshaping his reality.

### References:

1. Al-Jawhari, M. (2002). *Contemporary Readings in Sociology*, T. Mustafa Khalaf Abdel Gawad. Center for Research and Social Studies. Cairo University.
2. Al-Triki, F. (2009). *The Philosophy of Everyday Life*. The Mediterranean Publishing House. Lebanon . 1st edition.
3. Ali, S. and Farouk, K. (2018). *Sociology of Daily Life, the lived reality of individuals in the social milieu*, *Al-Shamel Journal for Educational and Social Sciences*, Al-Wadi University, Volume 1, Issue 10.
4. Giddens, A. (2005). *Sociology*. T, Fayeze Sabbagh, Center for Arab Unity Studies, Beirut, 1st Edition.
5. Hamdawi, J. (2015). *Max Weber's Efforts in the Field of Sociology*, Al-Alloka Network, 1st edition.
6. Hamdawi, J. (2015). *Theories of Sociology*. Aloka Network.
7. Heidegger, M. (2015). *Philosophy, Identity and Self*, by Muhammad Meziane, Difaf Publications, Lebanon. 1st edition.
8. Kreib, I. (1991). *Social Theory from Parsons to Habermas*, T, Muhammad Hussein Ghuloom, The World of Knowledge.
9. Tarabiya, M. (2011). *Sociology in Daily Life, A Contemporary Sociological Reading of Living Facts*, Dar Al-Maarifa, Lebanon, 1st edition.
10. Zayed, A. (2003). *Discourse of Daily Life in Egyptian Society*, The Anglo-Egyptian Library, Egypt.