

Political Sociology and Its Implications on Contemporary World Politics

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Abstract

The paper aims to understand the field of political sociology and its relevance in contemporary world politics, focusing first on the theoretical debates surrounding the concept. The article discusses the Cold War era by exploring the civilizational dimension of the Cold War, how the Cold War was interactive, and how it shaped the global order. Moreover, globalization and its impacts, the rise of non-state actors, specifically IOs and terrorist organizations, and the emergence of populism have also been discussed in political sociology. The paper has also discussed the contemporary paradigm shift in the context of political sociology. Lastly, to further illustrate the implications of political sociology, two case studies, – India and Pakistan, through the rise of Hindutva in India and sectarian polarization in Pakistan, have been taken into consideration.

Keywords: Political Sociology, Cold War, Civilizational Dimension, Globalization, Non-state actors, Populism, Hindutva, Sectarian Polarization.

Introduction

Political Sociology is a broad subfield that straddles political science and sociology. It studies power and the relationship between societies, states, and political conflict. The primary focus of political sociology has been on processes of societal change, i.e., on simultaneous changes in the political order and the social system. Furthermore, like classical sociology, it also has macro and micro aspects. The macro element generally focuses on questions about nation-states, political institutions and their development, and the sources of social and political change (especially those involving large-scale social movements and other forms of collective action). On the other hand, the micro-orientation examines how social identities and groups influence individual political behavior, such as voting, attitudes, and political participation. Hence, political sociology denotes the analysis of the inter-relationship between the social and the political, social structures and political institutions, between the society and the state (Nash, 2009).

Political Sociology takes a critical stance towards how power has been used by different actors and looks at the implications of power from the perspectives of the ruling class and other marginalized groups. Moreover, it not only considers the state and institutions, but also various

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forms of social movements, voluntary organizations, and other social and political associations. By examining the collective actions of different groups, the political sociology seeks to understand the dynamics of power and how it influences the broader political landscape (Allardt, 2021). Furthermore, it looks at how different power structures shape our lives and how social movements, voluntary organizations, and other associations can challenge existing power dynamics. In addition, it seeks to explain why certain policies work better than others and how power is distributed and maintained (Ankram, 2021).

The political sociology can trace its origin to the mid-nineteenth century, when the social theorists such as Max Weber and Emile Durkheim began to analyze the political and social organization of societies. Since then, political sociology has evolved to become a vibrant field of study that investigates the ways in which power and authority are distributed throughout various social structures (Rush, 2014). However, as a broad and joint interest of an academic community, political sociology emerged in the scholarship of the late nineteenth century with the prominent work of Max Weber. Weber was interested in understanding the role of power and authority in social life and proposed the concepts of bureaucracy and charismatic leadership to analyze different governance systems. He is also credited with developing the notion of "legitimate authority," which is still influential today. During the early 20th century, theorists like Emile Durkheim and Vilfredo Pareto developed their theories on political sociology, which centered on examining power and authority among different social groups. Durkheim, in particular, was interested in the relationship between laws, norms, educated populations, and societal stability.

The discipline became prominent after WWII due to the war's major effects on society and vice versa. Many landmarks work of the 1950s and 1960s focused on micro-questions about the impact of class, religion, race/ethnicity, or education on individual and group-based political behavior. Moreover, in the 1970s, political sociologists increasingly turned toward macro-topics, such as understanding the sources and consequences of revolutions, the role of political institutions in shaping political outcomes, and large-scale comparative-historical studies of state development. This led to the development of Modern Political Sociology, which examined how culture, ideology, and identities shape political relationships and decision-making. Today, both elements can be found in political sociology, which provides invaluable insights into the social and political dynamics of societies around the world (Walder, 2016).

This research focuses on the theoretical debate of political sociology and its implications on contemporary world politics. The primary focus of the study is how social factors influence and shape state behavior in terms of foreign policy, decision-making, etc., and how we can understand the changing dynamics of world politics through the lens of political sociology.

Theoretical Debate on Political Sociology

In contemporary times, one area of debate within political sociology is how active citizens can be in the political process. Some scholars believe citizens have a normative right to participate in their governments or political systems. In contrast, others believe that apathy and lack of interest are perfectly normal reactions to politics and are nothing to be concerned about. This debate is particularly relevant in the current era of political polarization. Other topics of discussion within political sociology include the efficacy of traditional forms of civic engagement versus digital or technological concentration, the effect of globalization on politics and power structures, the nature of civil society and its role in maintaining societal norms, as well as issues related to power dynamics, identity politics, and oppression. Each area is highly contested, and scholars have

differing opinions about how to approach them best. The following scholars are significant contributors to Political sociology.

Karl Marx

Social Class Theory:

Social class theory was the first significant attempt to analyze and explain political life from the perspective of sociological variables. Karl Marx was the first social theorist whose work was based on the class model. The formulation of the Marxist class system had a significant impact on political sociology. His work is not limited to political sociology; he had a great interest in human history. However, his ultimate goal was to develop a theory of social change, and models of social change were the basis of all his research.

Marx argued that men entered social relations against their will and that their beliefs and behavior were determined mainly by the social conditions in which they found themselves. The most essential of these factors are economic conditions that tend to influence other aspects of social behavior, such as attitude and behavior. People choose to live freely in society, but when the economic conditions change, which determines people's social relationships, they also shake occasionally. However, there has been an imbalance between oppressor and oppressed throughout history.

This theory emphasizes that tension, conflict, and change are important factors for human growth and that social class conflict is the primary source of social evolution. Marx views political activities as a reflection of social class struggle, and the parties and leaders are the representatives of social class. He further argues that their social class interest caused their behavior. Even though Marx and Friedrich Engels wrote the communist manifesto, especially for their factory coworkers, it got high political criticism, and this theory appear silly of "oversimplification." besides this, Marx was criticized for placing too much emphasis on economic factor (Goertzel, 2022).

Marx and Engels created a structural theory of the state, arguing that it is a self-sustaining product of class conflicts. They said that the working-class movement, as well as disorganization and internal divisions within the ruling class, resulted in a military dictatorship that protected the capitalist class. The rise of fascist dictatorship in Germany in the 1930s was described by Neumann as a result of a combination of working-class mobilization, a chaotic bourgeoisie, and strong authoritarian political traditions (Political sociology, 2018).

Marxist theory, developed in the nineteenth century, focused on the social situation at the time. It aimed to avoid making explicit predictions, believing that understanding future conditions would only come after experiencing them. However, social change has progressed rapidly since Marx's time, and many problems with social class analysis today stem from resistance from political supporters. The most significant change since Marx's time was the growth in economic productivity in developed capitalist countries. Marx anticipated this increase but underestimated capitalists' ability to buy off the working classes by offering higher wages.

Elite Theory by Vilfredo Pareto

The elite theory of political sociology has a direct response to Marxism. In history, the elite theorists were conservative. They opposed the idea of social change and liberal democracy and any movement through which the population significantly influences political affairs. They argue that elites are inevitable and necessary, and any revolution can only replace an elite with another elite. Their argument is based on two principles. First, certain aspects of human nature make an elite inevitable. Second, elites are necessary for social organizations to function effectively.

According to this theory, all people are not created equal; some are stronger, some are weaker, some are intelligent, etc. Those with some ability can become elite in a particular way, like chess, pianist, artist, etc. The political elite is defined by the most valuable skills a society rewards, often requiring a talent for corruption. However, abilities are distributed without sharp division between top and bottom individuals. Vilfredo Pareto, an econometrician and elite theorist, believed that powers were allocated on a smooth curve, similar to income distribution.

Pareto's theory of elites focuses on the "instinct for combinations" and "persistence of aggregates." The instinct for combinations refers to the tendency to establish relationships between things and ideas, while the persistence of aggregates resists changes in these combinations. Change and stability depend on the influence of these residues. Individuals influenced by the instinct for combinations can be speculative, intelligent, or resourceful, while those affected by aggregates are stolid, forceful, conservative, moralistic, or traditionalistic.

The instinct for combination typically influences the governing elite, while the masses are dominated by aggregate persistence. This stable situation allows for a stable society, but society stagnates if aggregates dominate elites and the masses. The elite may rule through force, needing more intelligence to use subtler means. However, more instinct for combinations among the groups can lead to stability. Elites must be open to upward mobility from the masses, known as "co-optation," to allow those with a high degree of instinct for combinations to rise to the top. If this process fails, a revolution may occur, as the elite loses vitality and is replaced by those excluded. Sociological arguments suggest that elites are necessary for a large social organization to function. Marxists, like V. I. Lenin, believed that an elitist party with strict discipline could win power. However, Marx argued that once socialism was established in affluence, coercion would no longer be necessary, and everyone could share in common affairs.

Max Weber

Weber's Bureaucratization theory is an organizational structure with a clearly-defined division of labor, hierarchies, and professional interactions. It consists of six components: task specialization, formal selection, impersonality, hierarchy, rules, and career orientation. These features are functional, allowing workers to understand their roles, expertise, and skills. Formal selection, impersonal relationships, hierarchy, rules, and career orientation ensure that employees are selected based on their competencies, ensuring they are in the most suitable jobs (Nickerson, 2023).

In theory of bureaucratization, Max Weber argues that the bureaucratic administration can never be abolished by any kind of revolution, and if it did so then the society would cease to operate. He does believe in change and his belief was on a charismatic leader. He further said that a charismatic leader appears when during the era of crises and social breakdown, when things are not working smoothly and people look for possible solutions. People seek a leader with outstanding qualities to whom they can place their trust.

Social Stratification

Max Weber created his own theory of social stratification, through which he defines social differences with the help of three components: class, status and power. Here class is a person's economic position based on birth and achievement. Status is social prestige and honor, lastly power is the ability for someone to achieve their goals.

Weber was highly influenced by Marx but still opposes his idea of communism as an only possible outcome. Weber outlined 4 class divisions: upper-class, white-collar workers, petite bourgeoisie

and the manual working class. Weber viewed class, status and power as interconnected sources of power, contrasting Marx's view of class as the definitive factor in stratification. He differentiated groups based on their economic position, recognizing that people could have varying degrees of class, status, and power (Safin, 2020).

The City 1921

Weber emphasizes the economic focus in city research, focusing on medieval guild cities that combined economic enterprise, religious activity, private and public life. These cities emerged around noble castles, with peasants and artisans paying taxes and offering products for defense. Merchants organized craft guilds to increase influence and fight feudal lords, leading to economic development and the power of trade unions and communes.

Weber then concentrates on the characteristics and distribution of political power in various historical examples before addressing the struggle for power in the city between different groups, and how these power struggles are basically identical throughout history.

Antonio Gramsci

Gramsci's most important intellectual contribution to Marxist theory is his explanation of culture's social role and its link to politics and the economic system. While Marx only mentioned these issues briefly in his writing, Gramsci expanded on Marx's theoretical foundation to elaborate on the importance of political strategy in challenging society's dominant relations and the state's role in regulating social life and maintaining the conditions required for capitalism. Gramsci analyzed the impact of culture and politics on revolutionary change, addressing the political and cultural elements with economic factors. He countered Marx's false prediction of revolution as inevitable due to capitalist production contradictions.

According to Gramsci's theory, the state is a domination instrument representing capital and ruling class interests by utilizing cultural hegemony through dominant ideology and social structures. He contended that hegemonic views inhibit critical thinking and opposition to revolution.

Gramsci viewed the educational institution as a crucial element of cultural hegemony in modern Western society. He advocated for a multi-faceted, long-term revolution, cultivating "organic intellectuals" from diverse backgrounds and criticizing traditional intellectuals for facilitating cultural hegemony. He also called for a "war of position" to disrupt hegemonic forces in politics and culture while simultaneously overthrowing power through a "war of maneuver" (Cole, 2019).

Post WWII World Order: The Cold War Era

The global Cold War between the U.S.-led Western alliance and the alliance led by the Soviet Union was the backdrop for a broad variety of deviating ideological and political preferences among sociologists. The dissensions were generally shaped by the polarizing philosophies of liberalism and Marxism. Both ideologies had their fancies about what makes a good society and a better life for citizens, as well as the means for achieving these ends. The ideological competitions frequently reflect battles in mundane realpolitik directed by deviating interests. Pressure-baited transnational relations affected the ideology and politics of sociological communities and associations (Genov, 2022).

The Civilizational Dimension of the Cold War

The reductionist perspective on the Cold War, which simplifies it as a conflict solely between the Soviet Union and the USA or Russia and the West, might have obscured the true nature of the war.

It was not merely a battle between nations but a clash of two distinct and globally influential worldviews that had developed over centuries of interactions among various countries. The existing political boundaries do not align with the limitations that separate people with diverse ways of acquiring knowledge through language, experience and thought. The communist bloc, led by the Soviet Union, did not encompass all individuals who embraced Marxist ideals, nor were all opponents of Marxism and communist social organization confined to the West. Therefore, identifying the two opposing powers that confronted each other for nearly half a century should be centered on the civilizational values they represented.

The paradigm, which represents a worldview shaped by socio-cultural evolution, is shared among people with similar cultural backgrounds, histories, languages, and social experiences. The Cold War can be understood as an ideological conflict between two European worldviews supported by different linguistic groups and influenced by distinct historical and social experiences. Rather than viewing European civilization as a single entity, it should be seen as a dynamic relationship involving dialogue, mutual influence, and conflict between opposing parties. This perspective recognizes the impact of multiple nations on the originating nation rather than attributing it to a single country. The Cold War, therefore, can be characterized as a multifaceted conflict within European civilization, driven by divergent ideologies and perspectives on civilization, rather than merely a political dispute (Vessela, 2008).

The Cold War as an Interaction War

The Cold War was primarily an ideological battle for minds rather than physical control over bodies or territories. The "front lines" of the war were not confined to a specific location, making it challenging to identify enemies based on observation alone. The rival systems of Western capitalism and Eastern communism had territorial borders, but the barriers that separated different worldviews and mindsets did not align with them. The Cold War can be understood as a war of interactions, with the "enemy" situated on the other side of the exchange "front lines," which could be found both within and outside each social system. To comprehensively analyze the Cold War from a systems perspective, it is crucial to focus on confrontations along these lines of interaction. The Cold War can be characterized as a war of interactions between the victorious East and West, who convened to discuss the fate of Eastern Europe. However, an interaction conflict emerged and spread globally due to an inability to reach agreements or engage in meaningful communication on matters with civilizational significance. The Cold War manifested as an ideological conflict that permeated all social systems, including politics, science, law, religion, education, economy, mass media, and art, with each acting as "soldiers" striving to impose their worldview and preserve civilizational values. Despite attempts at neutrality, it was challenging for any of these systems to remain true to their proclaimed humanistic or democratic ideals. Notably, the Cold War was an interaction war, with no civilians, excluding only individuals in the primary stages of socialization, such as children, from this categorization.

This unique interaction war during the Cold War allowed one to observe previously unnoticed aspects of the world's social structure. It was intricately linked to the Enlightenment project, which sought to address the destiny of humanity as a whole. The success of the Enlightenment project relied on interdisciplinary engagement and its immediate global impact. The Cold War was characterized by interactions rather than explicit actions, with little tangible outcomes beyond political speeches. This distinctive nature of the war made it challenging to construct a war history suitable for a broad audience, as it was predominantly conducted by prominent political figures.

The Post-Cold War Era

Since the disintegration of the USSR, the world has become highly "globalized." It refers to the increasing interdependence of the population, economies, and cultures worldwide due to technology, information sharing, cross-border trade in goods and services, foreign direct investments, MNCs, and migration. It is a process that implies an ever-increasing amount of integration across different countries, groups, and regimes as well as remote areas of aspects between nations, communities, and regions and also in isolated places. The Aim was to make the world safe and have prosperity and peace everywhere. The primary purpose of globalization is an economic process of connection and integration that has cultural and social components. According to some economic theories, economic globalization will adversely affect labor in rich Democracies. Economy globalization refers to the process by which capitalism has spread to all places around the world into one interconnected economic system. Politically, it relates to the creation of global Governance, whose laws and policies are obliged to follow. Culture refers to the dispersion and integration of ideas, norms, behavior, values, and way of life. The impact of globalization is easily felt in daily choices made in the fields of politics, economics, and personal life. It would make commerce and education easier in the world of communication and also have access to independent media.

Globalization is a social phenomenon that leads to greater interaction among various populations. It is a process by which people's lifestyles spread over global networks. It is often called a new era characterized by Global Governance, global capitalism, and global civil society. The phenomenon causes social, economic, and cultural transformation and has positive and negative effects. On one side, it spreads ideas and information to provide awareness and understanding, giving rise to social tensions. Concerns about the homogenization of cultures and the loss of cultural variety also have led to the erosion of traditions and identities. It also impacts social institutions and has influenced labor markets, causing outsourcing of jobs to countries with lower labor costs. It transformed societies in different ways as a social phenomenon. Globalization has connected other people across the world, enhanced cultural exchange, and influenced social norms and values (Litounjua, 2008).

Globalization has a strong and wide-ranging impact on political aspect. It increased interdependence between nations also reshaped the power dynamics, shaped political ideologies and influenced global governance. It also effects the social, political, cultural orientation, perception and diplomatic policies of the countries. Due to globalization borders do not working anymore, distance is now just a hollow idea, our identities and ideology are not stick with our birthplace, local politics replaced by newer. Also, the political power is shifting to new movement of activists gathering around global civil organization and it is observed that the existence of globalization becomes more practical each day because of multifaceted development globally. There are a number of political reactions to globalization that are consider as a chance for cooperation and development while other see it as a threat to national interests and sovereignty.

Through political integration schemes such as EU and intergovernmental organization such as the international Monetary Fund, the World Bank, and the world trade organization, politics can take place above the state as a result of Globalization. Global movement and NGO's can help political activity transcend national Boundaries. It puts significant influence on politics by globalization and shaping the way and has impact on government and political systems which work locally and internationally. According to many analysts globalization also weakens the national state not only by reducing the resources under national control for influencing economic and social outcomes and also decreasing popular perceptions of government legitimacy and authority. The effects of

internationalization of media, marketing and export of American popular culture and information deregulation all work together to undermine national norms and values. Globalizations have empowered multinational companies (MNCs) and have enormous influence over political process. They can also influence political decision making through political campaign, lobbying and using their economic power. It influences political ideologies and policy choices. Politics are influenced by globalization by shaping economic integration, how transnational challenges are addressed, empowering multinational corporation, influencing political ideologies, amplifying activism and how nationalist and populist movement rise (Helen, 2008).

The Rise of Non-State Actors

Globalizations and democratization era give emergence of non-state actors which play pivotal role in shaping the international order. The international organizations (IOs) shape the politico-sociological structure of the nation-states in the age of neoliberal globalization. International organizations have become the most dominant actors of the liberal international order in the post-war era. Moreover, the Bretton Woods (BW) institutions, namely International Monetary Fund (IMF), the World Bank (WB), and the World Trade Organization (WTO) shape the political sociology of nation-states in two ways. First, it changes the ideological structure of the country, and second it increases the authoritarian tendencies in these countries (Gorkum, 2021).

Globalization has also brought new threats to humanity. The developing and growing trend of terrorism as sociopolitical phenomenon poses a serious concern at the current stage of society's development. The movements of terrorist groups are becoming global and organized terrorist and influencing state and international behavior. For Instance, the September 11 attack has dramatically changed the international order. Today, insurgents and terrorists organizations are motivated by political and social issues uses violence as a tool to achieve their political objectives and influence the political structure of a society.

The rise of non-state actors during the globalization and democratization age has both positive and negative aspects. The existence of non-state actors may benefit the growth of numerous sectors among nations and people which is positive side. The drawback is that non-state actors could stop acting like states and start posing a threat to society; the creation of terrorist organizations is one such example.

The Rise of Populism

Populism is a political ideology that emphasizes the interests of ordinary people and often presents them as being at odds with the interests of the elite. Populist leaders often claim to represent the true will of the people and to be able to restore dignity and prosperity to those who have been left behind by the political establishment. In recent years, there has been a rise of populist movements and leaders around the world. In the United States, Donald Trump was elected as president in 2016 on a platform that promised to put "America first" and to restore jobs and economic growth to the country. In Europe, populist leaders such as Matteo Salvini in Italy and Marine Le Pen in France have gained support by voicing opposition to immigration and the European Union (Wasti, 2023). In South Asia, Narendra Modi was elected twice as the Prime Minister of India by pursuing Hindutva ideology. In 2018, Imran Khan was selected as the Prime Minister of Pakistan by promising to bring "change." Several factors, including economic inequality, globalization, and the decline of traditional political parties, have fueled the rise of populism. However, Populist movements often arise in response to rapid social change. Populist leaders may tap into feelings of cultural anxiety by presenting themselves as defenders of traditional values and identities.

Populist movements often gain support among people who feel left behind by globalization, and their leaders promise to protect jobs and industries that are seen as threatened by economic change. Furthermore, these movements often thrive in polarized political environments, where people are deeply divided along ideological lines. Populist leaders may exploit these divisions by presenting themselves as the only alternative to a corrupt and out-of-touch political establishment. In addition, Populist movements often gain support among people who have lost faith in traditional institutions such as political parties, the media, and the judiciary. Populist leaders may present themselves as outsiders who can bring about real change by challenging these institutions. Hence, there is a social factor that influences and shapes such movements (Cox, 2018).

In International politics, the rise of populism has brought significant changes; Brexit is one of the primary outcomes of populism. Moreover, the domestic political shift worldwide is one example of how modern societies influence political affairs.

The Paradigm Shift in Contemporary World Politics

In the past few years, China has launched vibrant economic, political, and security initiatives (which the US calls the A2/AD strategy) domestically and globally that could eventually aim to implement the Chinese Twenty-first century regional and International agenda. The current scenario in world politics can be marked as a transition phase from the United States-led hegemonic world order to Chinese supremacy. The dynamics of the upcoming world order herald the American decline and the rise of China. The economic and military race among the hegemonic and the emerging powers, along with a series of developments, will ultimately introduce the transition in the world order (Hassan et al., 2008). Hence, in the paradigm shift of world order, each state is formulating alliances to prevail in their order, including ideology, norms, and values. Subsequently, their alliance-making is based on their respective standards and ideologies. The belief in democratic principles, so-called human rights, and the capitalist system largely drives the United States' foreign policy. The United States and the West have long shared a special relationship founded on norms and ideologies; their alliance is based on shared values of democracy and capitalism. Both parties have similar goals and objectives regarding foreign policy, regional stability, and global security. One example of this alliance is the close coordination and joint leadership of the World War II effort against Nazi Germany and eventually against the Soviet Union in the Cold War era. Moreover, the primary basis of NATO is its member states' shared values, norms, and ideology. In addition, this alliance has maintained close intelligence and security ties for decades and has conducted several joint military operations. Similarly, to contain China, the United States has formed a strategic alliance with Australia, India, Japan, France, and the United Kingdom; these states share specific common values. For instance, Anti-China sentiments, democratic principles, and capitalist economic system (Attina & Yi, 2021).

China, on the other hand, has building alliances based on shared interests and values. China has sought to develop partnerships with countries that share its vision of a multipolar world where no single power dominates global affairs. Moreover, China's partnerships with other countries are often portrayed as part of this broader effort to promote China's rise and challenge the dominance of Western powers. Hence, China has been building strategic alliances with Pakistan, Russia, and Central Asian Republics. This strategic alliance has shared interests and values. For example, anti-American solid sentiments are present in these states, as well as shared economic and security interests.

Moreover, these states have substantial ideological and cultural differences from the West. Russia is a prolonged rival of the US-led Capitalist system; Pakistan and the Central Asian States are not

fully functional liberal democratic states. Instead, they have their religious, political ideologies, and Sociocultural norms and values, which are opposite to the western system (Grinin, 2017).

Case Study 1: The Role of Hindutva in Shaping Domestic and Foreign Affairs of India

Hindutva is a political ideology that aims to make Hindu culture, values, and traditions as the defining characteristics of Indian society. The current ruling party of India BJP is offshoot of RSS a Hindu Fascist organization that inspired from Hitler's SS. Moreover, RSS is the same organization whose member assassinated Gandhi, who was a symbol of India's secularism, and a person who assassinated Gandhi, the RSS members considered him as a hero. Furthermore, the current prime minister of India Narendra Modi is a lifelong member of RSS and he is having a fascist mindset. Since 2014, Indian diplomats have made sense of the change in political power when the election of Hindu nationalist Prime Minister Narendra Modi signaled a radical break from the internationalist credo of the Nehruvian Congress establishment. Therefore, the contemporary domestic and international affairs of India is rooted in Hindutva (Noorani, 2021).

The current ruling party (BJP) has been successful in mobilizing Hindu sentiments and securing significant electoral support by appealing to Hindu identity and issues. Therefore, Due to Hindutva's influence on Indian politics and the resulting reflection in that country's political landscape, it has become a societal reality. The demolishing of Babri Mosque and construction of the Ram Temple in Ayodhya and the abrogation of Article 370 and the Citizenship Amendment Bill are symptoms of these undercurrents. The narrative of Hindu nationalism had largely served as the foundation for Modi's domestic policies. India's transformation into a small and provincial polity was sparked by the rejection and resistance to overtures made under the presence of majoritarian values. The Nehruvian state, which was built on secularism, is weakened by fascist regime of Modi (Ibrahim, 2020).

Modi and his allies have been attempting to replace Nehruvian ideas in foreign policy with a Hindu nationalist vision, which forges close ties with the US while remaining wary of China, and advocates for an Akhand Bharat, an undivided India. To further this goal, multiple Hindu nationalists think tanks are created and strengthened (Singh, 2021). Moreover, Modi's foreign policy is driven by ideological and personal advancement rather than pragmatic considerations. Modi aims to be a "transformational leader" who reinvents India's foreign policy to better align with his ideological and political agenda. In addition, Hindutva has benefited from some media sources in India being sympathetic to it by giving its leaders platforms and boosting their beliefs and criticizing Nehru's Ideas of foreign policy (Huju, 2022).

Case Study 2: Sectarian Polarization and Pakistan's Foreign Policy

Sectarian polarization refers to the division and conflict between different religious sects within a society. In Pakistan, sectarian tensions exist between Sunni and Shia Muslims. These divisions have occasionally spilled over into the country's foreign policy. Pakistan's foreign policy towards neighboring countries, such as Iran and Saudi Arabia, can be influenced by its domestic sectarian dynamics. Pakistan's foreign policy seems pro-Iranian during PPP regimes and pro-Saudis under the PML-N regime. Some pressure groups in Pakistan, particularly those representing religious or sectarian interests, may actively lobby the government to adopt certain foreign policy positions. They can influence the government's stance on regional conflicts or relations with other countries, particularly those with religious or sectarian dimensions.

Moreover, they can mobilize large-scale protests and demonstrations, indirectly influencing the government's foreign policy decisions. The fear of social unrest or backlash from such groups can influence policymakers to adopt or modify certain foreign policy positions. One of the prime reasons Pakistan does not recognize Israel is because of the religious pressure groups, which can create chaos and uprising. Therefore, sectarian polarization and spiritual pressure groups strongly influence a country's foreign policy.

Conclusion

The research aimed to identify the crucial role of political sociology in shaping our understanding of contemporary world politics. Through its theoretical debates and empirical analysis, political sociology has provided insights into the complex dynamics of power, ideology, and social relations that underlie political systems. The emergence of the Cold War and the division of the world into two ideological blocs, political sociology sheds light on the dynamics of this era, exploring the civilizational dimension of the Cold War, how the cold war was an interaction war, and how it shaped the global order. The collapse of communism and the subsequent stalemate of capitalism raised new questions about the viability and direction of international politics. The post-Cold War era ushered in a new liberal world order characterized by globalization, the rise of non-state actors, and the emergence of populism. The research has provided valuable insights into these phenomena in the context of political sociology. Subsequently, in the contemporary paradigm shift, great powers' strategies are rooted in shared norms and ideologies. In addition, the rise of Hindutva in India and its impact on domestic and international politics demonstrates the relevance of political sociology in understanding the interplay between identity politics and statecraft—similarly, the sectarian polarization and the role of pressure groups in shaping Pakistan's foreign policy.

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