UiTM di hatiku

AN OVERVIEW ON PHILOSOPHICAL AND SOCIOLOGICAL PARADIGM TO INNOVATION: BACK TO BASIC

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1.0 INTRODUCTION TO PHILOSOPHICAL PARADIGM

Kuhn is an early scholar who pioneered the terms of paradigm and research and its relationship with society. According to Kuhn, paradigm is *"... as the entire constellation of beliefs, values, techniques shared by the members of a given community"* (Kuhn, 1970, p.175; 2015). A research requires different approaches and methods in accordance with the principles of paradigm differences which do not prevent something that is done to meet the objectives of the research. The differences do not determine which one is right or wrong, but these paradigm differences focus on the comprehensive understanding of the target audience when dealing with research involving societal issues including studies related to innovation.

Researchers may only be held with their worldview, respectively, but they actually understand the underlying of a paradigm on which knowledge is developed and its ability to identify the potential and limitations of the research design even the research itself is full of diversity. Therefore, a paradigm which is literally in nature contains the elements of belief towards knowledge and also the researchers' worldview from their own perspective. These will create a variety of views and approaches towards the principles of philosophy and various paradigm of multiple disciplines (Burrell & Morgan, 1979; Guba & Lincoln, 1994; Anderson & Baym, 1996, 2004).

According to Anderson and Baym (2004), the term *Philosophy of Communication"* is a concept that is often associated with the principles and belief system that touches on the pragmatism of professional practices. Communication is said to be rich in terms of philosophy. The philosophy of communication is often recognized as the basis of the formation of core issues on a variety of disciplines.

The result of research in philosophy in various disciplines such as communication and its relationship to technology acceptance, innovation and human behavior, have outlined four (4) major issues, namely ontology, epistemology, axiology and praxeologi (Anderson, 1996; Littlejohn, 2002), respectively related to the question of "existence", "knowledge", "value" and "practices and actions". Generally if we examine the question of ontology, epistemology, axiology and praxeologi as proposed by Anderson (1996) and Littlejohn (2002), it can be linked directly to the question of the sociological paradigm (Burrell & Morgan; 1979), namely "'ontology, "epistemology", "human nature", and "methodology"; as well as the question of paradigm on a set of fundamental beliefs based on an assumptions of ontology, epistemology and methodology (Guba & Lincoln, 1994). At the same time, all these philosophical questions have relatively addressed the sociological paradigm as proposed by Burrell and Morgan (1979).

The above statements show that all organizational theories appear to be established on philosophy of knowledge and theories of sociology. Based on this understanding it further creates the sociological assumptions such as the ontological supposition which emphasize on the notion of the existence of a phenomenon or event. The question led to numerous assumptions that

describe the phenomenon as an absolute truth to an individual or only as an attribute upon the individual's perception of things.

Moreover, some arguments of philosophy and sociology have highlighted the questions of realities arising as a product of the mind; should the experience directly relate to the question of understanding?; whether human beings are "free to act or choose" or are they controlled and determined by their vicinity?; and the question of humans achievement either based on a scientific method or through direct experience?

2.0 THE PARADIGM OF SOCIOLOGY AND INNOVATION

Sociology is a study related to the nature and the development of society and community life. Various opinions and arguments have been discussing the sociological paradigm, generally or specifically. For instance, the debate has centered on the questions of reality and development of mind to interpret an event or phenomenon; the human needs in connection with their experience of an event in order to understand related phenomenon; question of how people feel themselves *"independently determined"* to do something or subject to any conditions and requirements and its vicinity; or the understanding and acceptance are based on scientific methods or direct experience.

Hence, any innovation and transformation that involve the cooperation and participation of the community should narrate the concepts of sociological thinking. According to Burrell and Morgan (1979) for the last 20 years, the sociologist seeks to categorize the various trends and assumptions of meta-sociology in their independent school of thought.

According to Burrell and Morgan (1979), two scholars of sociology, Lockwood (1956) and Dahrendorf (1959) have attempted to categorize the social science approach based on the *"order"* and *"conflict"* model in the community. This view is understandable as *"Order-Conflict Debate".* At that time, the *"order"* theory supporters outnumbered the *"conflict"* theory supporters (Burrell & Morgan; 1979, 10). The essence of the *"Order-Conflict"* model is based on the thought of sociologists such as Durkheim, Weber, and Pareto who supported the view of *"order"* and Marx who is supporting the views on *"conflict"* as a driver of change in society (ibid.12). The *"order"* model insists on the principle of regularity, stability and unity as the basis of various phenomena that occur in the community whereas the *"conflict"* model is more likely aligned to elements of change, conflict and discordance as the basis of various phenomena in society. However, another sociologist, Cohen (ibid.11), has criticized Dahrendorf's opinion and of the view that the *"order"* and *"conflict"* in *"Order-Conflict"* model is not completely detached. He holds the views on *"order" and "conflict"* which is not contradictory in nature, but actually both are progressing to function in the social sciences and community development.

Therefore, Burrel and Morgan (1979) finally proposed the *"Sociology of Regulation"* and the *"Sociology of Radical Change"* to categorize the various opinions and views of sociologist within the framework of "Order-Conflict" model. The *"Sociology of Regulation"* is used to describe the narrative and mode of thinking of the society consisting of unity, integration and cohesiveness as the basis of social phenomenon. The *"Sociology of Radical Change"* describes the narrative and mode of thinking of the society consisting of a radical change, a fundamental conflict, domination and structural reform which becoming the features of a modern society. These characteristics of changes are directly related to the elements of innovation in society.

3.0 CONCLUSION

In conclusion, any form of transformational innovation in innovation research should move in line and well adapted to the sociological paradigm whether on the regulatory aspects of *"Sociology of Regulation"* or to the drastic changes of *"Sociology of Radical Change".* Concurrently it also needs to address the philosophical paradigms related to "'ontology, "epistemology", "human nature", and "methodology" which also known as ontology,

epistemology, axiology and praxeology respectively related to the question of "existence", "knowledge", "value" and "practices and actions". Table 1 summarized key terms for these philosophical and sociological paradigms.

Table 1: The Philosophical and Sociological Paradigms

The Sociology of Radical Change

Ontology	Epistemology
Human Nature	Methodology

The Sociology of Regulation

Source: Burrell dan Morgan (1979)

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