



Shakespeare's Worldview Reflected in His Drama the Tragedy of Hamlet, Prince of Denmark: Genetic Structuralism

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Abstract. Literary work is a product of humanity. It means it reflects humanity in all circumstances. As a product of humanity, literary work constantly changes based on the phenomenon, important events in certain period of era, and the author's mood. The author cannot be separated from the work because he or she expresses the thought in literary work. The author is also an individual who cannot be free from his own life. As a member of a society, an author is influenced by communities. It shows that the author is one of the society unit. The author's work then is influenced by the society, and his social surroundings also gain knowledge. The experience and values of the author as part of his social influence his works, and this can appear through the character he creates. Even though the character he creates just imaginary character, the character's thought, attitude, and moral seems like in real life. This is the reason why literary works relate to real life. Warren and Wallek agree that literary works can serve as accurate approximations of reality. "Literature is a social institution that uses a social invention as its medium language. In addition, literature "represents life," and "life" is primarily a social reality, even though literary imitations of the individual's natural world and inner or subjective world have also been made.

Keywords: Shakespeare · genetic structuralism · hamlet · worldview

1 Introduction

Literature is a creation of the human race. It implies that it always portrays humanity. Literary works always change as a result of phenomena, significant occurrences in a particular age, and the author's mood. Because the author communicates the thought in a literary work, the author and the work are inextricably linked. The author is a person who is unable to escape his own existence. Communities have an impact on authors because they are part of a society.

It shows that the author is one of the society unit. The author's work then is influenced by the society, and his social surroundings also gain knowledge. The experience and values of the author as part of his society influence his works, and this can appear through the character he creates. Even though the character he creates just imaginary character, the character's thought, attitude, and moral seems like in real life. This explains why literary

works have a connection to everyday life. Warren and Wallek agree that literary works can serve as accurate approximations of reality. Literature is a social institution that uses a social creation as its medium of expression [1]. In addition, literature “represents life,” and “life” is primarily a social reality, even though literary imitations of the individual’s natural world and inner or subjective world have also been made.

From what Warren and Wellek said, it emphasizes that literature is a medium of language to show many issues in real life. Issues in reality influence the author for shaping his thought in his works. The author’s literature in a certain time range connects directly with the norm and culture at that period. The author sees reality and has worry for his surroundings as they are creating their work. Then he expresses his desire to create a mirror of social life utilizing his mental and emotional imagination. With his exceptional abilities, he transforms his phantasies into a new kind of reality, and people accept them as valuable reflections of real life. Yet, he finds a means to return from this world of phantasy [1]. Therefore, the author wants to share his worldview toward what he sees in real life, so that the reader of his work can realize the big issues in their social life. The author’s worldview can be the collective subject in thier society, and it can make a movement toward the issues that the author wants to share.

One author who incorporates his viewpoint into a work of art is William Shakespeare. On April 23, 1564, William Shakespeare was conceived. He attended the grammar school there and is the oldest son of a successful glove maker in Stratford-upon-Avon. His entire life is devoted to writing. He produced plays, sonnets, and poems. Othello (1564), King Lear (1605), Romeo and Juliet (1595), A Midsummer Night’s Dream, and the most tragic drama, Hamlet, are all works by this artist.

Hamlet is a story about the prince from Denmark who feel desperate because of his father’s death. He meets his father’s spirit and tells about his death. The father talks to Hamlet that his death because Claudius poisons him. He orders his son to take a revenge. Having this demand, Hamlet starts to obey the order. However, this demand becomes the problem for Hamlet. He is a good prince and man, but the order is to kill someone that can affects to him for being a villain. He has to do the revenge for honor and justice, but his plan fails because he stabs Ophellia’s father. The king sends him to England. During his voyage to England, Hamlet returns to Denmark because he knows about Claudius’s plan to kill him. After arriving in Denmark, king Claudius plans to kill Hamlet by arranging a duel between Hamlet and Laertes, so that he does not need to kill him by himself. In the end of duel, Laertes beats Hamlet, then he tells the King’s plan. In a second, Hamlet runs to the king, holding the bowl of poisoned wine. He forced it down the king’s throat and the king died. Hamlet then begged Horatio to tell the truth who fight for honor and justice for the king.

Masterpiece of literary work express a worldview [2]. The worldview is not an individual perspective, but it is a concept in coherence form and collective perspective gained by the author. Therefore, the worldview as reflected in Shakespeare’s tragedy Hamlet needs to be revealed. Goldmann adds worldview can be understood by words and social expression that is described in a literary work. He believes that there is a connection between worldview as a reality that author faces, and also there is a relationship between the real life and literary tools that author uses to express the worldview.

The worldview does not appear in a short period. It appears and grows depending on the social life because worldview is a product of interaction between collective subject and their environment. The worldview in Hamlet is about a man who fights for justice and honor by doing a revenge to Claudius. From this point of view, the worldview in Hamlet that Shakespeare creates can be understood in the structure of the work. Thus, Hamlet can be analyzed from Goldmann's theory about genetic structuralism.

2 Literature Review

Structuralism is a literary theory that believe on the structure [3]. For structuralists, everything was structured to create, develop, and maintain themselves in their own way. The collectivity of the whole structure can create a coherence in literary work. Developing structure is to create the purpose of the text, and maintain the structure means that the literary works have to be analyzed based on the text. Therefore, structuralist argues that literary works is a close system or autonomous. That thesis statement is supported by Russian Formalism which argues that the literary work can be understood and explained by the evidences in the text of literature itself [4]. However, marxists opposes the idea of structuralism. Marxist believes among Marxism it is resisted, the Marxism does not believe the autonomous of literary works. For Marxist, the activities and the results of human activity is not sufficiently understood only through knowledge or appear in the text of literary works [5]. In other words, Marxist tries to find out the reason or any factors why the literary works created. The question "why does a literary work have a structure like this, and why it can no longer be answered based solely on the literary work, but must look for information outside the literary work [6]. For that reason, Goldmann combines structuralism and Marxism to frame his theory about genetic structuralism.

The literary work is a structure that reflects the structure of society [2, [7]]. From this perspective, the structure of society is a part of social activity that can be seen from the sociology of literature. Sociology conducts objective scientific analysis, while the novel penetrates the surface of social life and reveals the ways in which humans experience society with their feelings [6]. It means that literary works relate to society's structure and how social life relates to literature. Thus, it is called as the sociology of literature.

Genetic structuralism is a theory which advanced by Lucien Goldmann [8]. There are six conceptual aspects on it. They are fact of humanity, collective subject, structuration, worldview, understanding and explanation. However, this paper only focuses on worldview and structuration to answer the problem as mentioned in the formulation of the problem.

According to Goldmann, literature has a structure. But unlike universal structure, the standpoint of genetic structuralism has a different structure. Thematic pattern: understanding the structure of genetic structuralism. It implies that the interaction between the main character and other characters as well as the relationship between the main character and society might be the focus of an analysis of a literary work. The structure of a literary work results from structuration and destruction that are actively assimilated by the literary work's community rather than emerging on its own [6]. Goldmann assumes the homology as the important one in genetic structuralism. He believes there is a homology between the structure of literary works and the structure of society that both

structures are the products of the same structuration activity. However, the difference of both structure is that the structural homology is not direct. It happens because the structure of the literary work is not homologous with the structure of society, but rather homologous with the society's worldview.

A social group, which typically assumes the existence of a social class and which opposes its members to members of other social groups, can be described by the convenient term "world vision," which refers to the entire complex of beliefs, goals, and sentiments that unites its members. A society's social and economic circumstances have an impact on the collective consciousness known as worldview. The reactions provided by both collective and individual subjects create the facts about humans [2].

The first fundamental tenet of genetic structuralism is that, in order to be comprehended, human facts must be connected to a subject's behavior. Although it is clear that human facts are a direct result of human action and may be very precisely defined, we will shortly analyze the nature of this subject. To establish a better balance between himself (as subject) and the world, man changes the environment around him [9].

Worldview is a result of the interaction between collective subjects with the surrounding. Therefore, worldview is a long process because everyone cannot understand the worldview as their mindset.

No matter how enlivening, new world views do not suddenly materialize or come from an isolated individual's intuition. To allow the new to take hold and defeat the old, an old mentality must slowly and gradually change. For the development of a world view, numerous initiatives directed in the same direction, frequently spanning multiple generations, are required. Goldmann [10].

Goldmann argues that cultural activities cannot be understood outside the society. Every subject in a social structure contributes to give a respond in order to make a balance between the subject and their surroundings. The responses given by collective subject and individual then presents human facts [11]. The fact is ontological foundation of genetic structuralism. It mean that all human fact coming from individual subject and collective subject. However, social revolution, political, economic, cultural and moral situations come from history. Therefore, those situations are not created by the subjects but by the collective subject.

The collective subject is an individual who does not stand alone buis a collectivity [12]. The subject shows individual mind or perspective, but the subject of mental structure is collective. A collective subject is a social group that is regarded as having a worldview that is simply a social group that ideas and activities are inclined towards creating a complete and comprehensive view of the human social life. Goldmann added the subject or the society also becomes the subject of literature because literature is the result of some sort of activity in which the subject is also the object of universe [13].

In the relationship between the genetic structuralism and Hamlet as the object material of this research, the play, which Shakespeare writes, describes the author's worldview toward certain situations in the Renaissance era [10]. The story of a degraded search, a search for authentic values in a world itself degraded, but at an otherwise advanced level according to a different mode." Here, Hamlet is the problematic hero in the play, looking for authentic values, justice and honor. After the sudden death of his father, he

is frustrated. He looks like losing his guidance of life and losing his identity. His frustration is deep because his mother married his uncle, Claudius, only three months after his father's death. In a moment, he meets his father's spirit. Hamlet's father's ghost then tells him that Claudius murders him. He rules his son to take a revenge for the family's honor. Hamlet interprets his order as a justice of his father and also a honor for his identity as a man. From this point of view, Shakespeare tries to express his worldview about justice and honor through the Hamlet as the play's main character.

To apply genetic structuralism in a literary work, Goldmann develops dialectic methods. Worldview is collective conscience that can be used as a conceptual hypothesis to understand the coherence of literary structure [4]. Because literary works have a structure, they have a coherence and meaning which relates to human's efforts to solve the problems they face in real life. For that reason, the dialectic methods divide into two concept, the understanding-defining and the whole structure analysis.

The whole structure analysis is a way of looking at the whole structure in the text. From this view, every evidence in the text has meanings to make a coherence between other structures to create the text as a collective subject. According to Goldmann, the concept of understanding is a way to describe the structure of object material that will be used, and the defining is a way to understand the meaning of the text based on the context.

3 Finding and Discussion

After Hamlet meets his father spirit, he owes himself and the father to take a revenge to Claudius. However, his aim faces many obstacles from other characters in the play. The relationship between Hamlet and other characters would be analyzed to determine the text's structure. Here, Gertrude, Claudius, and Polonius are focused in this analysis to reveal the relationship to Hamlet.

3.1 Shakespeare and His Worldview

Humanism can be interpreted as the school of philosophy which glorifies the value and dignity of human beings, and makes humans the center of the universe.

In its strictest definition, humanism is the Renaissance literary movement known as the "New Learning," which saw a resurgence of Greek and Roman studies. It was novel primarily because it explored the classics for their own sake rather than for the purpose of applying them to Christianity and because it felt that such studies, not religion, were the highest expression of human values and a way of creating the free, responsible person [14].

It shows that humanism is a cult classic literature of Greece and Rome. Humanism is not about a knowledge about religion, but it is the highest expression of human values and freedom. Understanding humanism definition is varieties. However, the purpose of humanism idea is to glorify human being.

Humanism has been defined in a variety of ways. It may simply be the study of the humanities or polite letters. It may also refer to Queen Elizabeth's or Benjamin Franklin's freedom from organized religion and their keen interests in all facets of life.

It may refer to Shakespeare or Goethe's responsiveness to all human passions. Or it may refer to a philosophy in which man is the center and sanction. From the sixteenth century, humanism has possibly had its greatest relevance in this final, elusive sense [15].

The above statement illustrates that the definition of humanism is not always same from time to time, and it has a lot of perspective. In Greece, humanism can be interpreted the politeness of human. In Elizabethan era, the freedom of religiosity and all human passions is the center of humanism. Humanism in England Renaissance emphasis on morality that centered on a belief in human dignity. Renaissance humanism is an expression, an effort, and a will to rediscover the human values in the form of an authentic and effective in historical reality. Humanism in England Renaissance not only regenerates the culture but also reprocess the previous culture into the new culture or modernize the way of thinking in the society. The process of interpretation it certainly involves the human dimension, which in the view of the humanists is very possible to do everything, including interpreting traditions and religious doctrines.

Humanism is divided into two branches, secular humanism and religious humanism." Secular humanists believe that human can manage their life by themselves [16]. They, who seeing human and society based on the logical aspect, try to neglect any supernatural and spiritual perspective. Secular humanist can be interpreted as a way to liberate human beings from religion, so that life is not influenced by religion anymore. Secular humanism into two classification. They are secular humanism which can be interpreted as the loss of faith, and secular humanism which can be understood as personal freedom.

Meanwhile, religious humanism has different view from secular humanism. Religious humanism believes that religion can influence human's life through social norm in certain society. Religion also can solve the problem of human [14].

Based on the definition, Shakespeare is secular humanist. It can be seen through the character that he created in his works He created characters who speak disparagingly of religion and glorify human being over Gods in a manner inconsistent with the religious, spiritual, and superstitious beliefs of his era. One of the most critical pieces of evidence is in Hamlet. Shakespeare () "This above all, – to thine own self be true; And it must follow, as the night the day, Thou canst not then be false to any man." Here, Shakespeare tries to show that man has the dignity to control his body rather than follows religion that restricts man as the truth of life. Therefore, from this datum, it is clear that Shakespeare is a secular humanist.

3.2 Secular Humanism as Shakespeare's Worldview in *Hamlet*

There are evidences that Shakespeare share his secular humanism in Hamlet. The first thing that shows his secularism is when Shakespeare creates a scene in which Berando tells Horatio about a ghost. After Horatio listens to Bernado's story, he does not believe in it. It can be seen from quotation below.

MARCELLUS : What, has this thing appear'd again to-night?

BERNARDO: I have seen nothing.

MARCELLUS : Horatio says 'tis but our fantasy, And will not let belief take hold of him Touching this dreaded sight, twice seen of us: Therefore I have entreated

him along With us to watch the minutes of this night; That if again this apparition come, He may approve our eyes and speak to it.

HORATIO: Tush, tush, 'twill not appear.

As mentioned above about secularism which does not believe on the supernatural creature, Shakespear expresses his worldview through Horatio. Horatio describes as a logical and smart man. When Bernado and Marcellus tells him about the ghost, he does not believe on it. For Horatio, the ghost is only Berando and Marcellus' imagination because it is impossible to see any supernatural creature. He responses his disbelief in the ghost and their story by saying "twill not appear". Although in a moment Horation sees the ghost, he still believes that it is not real, as he says "Before my God, I might not this believe Without the sensible and true avouch Of mine own eyes." This emphasizes that secular humanist just believes on empirical things which can be feel from common sense. Here, as long as the creature or other things can be seen and touched, secular humanists also believe in it.

Other facts shows that Shakespeare does not believe the existence of ghost. As a secularist, he assumes that someone who has died never appears and returns to real life. It can be seen when Hamlet first sees his father's spirit for the first time. He argues that the death lives in the hell or heaven, as seen below.

HORATIO: Look, my lord, it comes! (Enter Ghost).

HAMLET :Angels and ministers of grace defend us! Be thou a spirit of health or goblin damn'd, Bring with thee airs from heaven or blasts from hell, Be thy intents wicked or charitable, Thou comest in such a questionable shape ... That thou, dead corse, again in complete steel Revisit'st thus the glimpses of the moon, Making night hideous; and we fools of nature

The datum implies Hamlet does not believe in ghost. He believes that the soul or his father only goes to heaven or hell. Hamlet's ability to converse with his dead father has produced a demon in Hamlet's head that causes him to think only in terms of death and cynicism. For that reason, he says the night hideous; and we fools of nature. It means that the appearance of the ghost or supernatural creature makes human does not think logically. Despite his rejection to believe on it, Hamlet is skeptical. He follows the ghost.

HAMLET : It will not speak; then I will follow it.

HORATIO: Do not, my lord.

HAMLET : Why, what should be the fear? I do not set my life in a pin's fee; And for my soul, what can it do to that, Being a thing immortal as itself? It waves me forth again: I'll follow it.

His decision to follow the ghost does mean he believes the ghost. He just wants to satisfy his curiosity as a model of skeptical modern human. He wants to gain the knowledge. Knowledge, in here, means the reason why his father dies. This datum shows how the modern human should behave, being skeptical. Therefore, by being skeptical, people can be better than the previous generation who still believes in magical creatures.

Shakespeare also expresses that a ghost does not represent the person who has died. The ghost is apparitions of the devil that assume the form of a relative or friend in order to do bodily harm upon those to whom the apparition appears. His worldview reflects when Hamlet wants to make a performance in the castle. Because of his curiosity about the ghost's order and story of the murder, Hamlet through the performance wants to prove the ghost story, as seen follows.

Hamlet : The spirit that I have seen May be the devil: and the devil hath power to assume a pleasing shape; yea, and perhaps out of my weakness and my melancholy As he is very potent with such spirits, abuses me to damn me: I'll have grounds more relative than this: the play 's the thing wherein I'll catch the conscience of the king.

This statement shows Hamlet's skepticism about why the ghost appears. It shows that ghost who appears in front of him is the apparitions of the devil. Therefore, Hamlet is aligning his views on spirits by wondering if the spirit he saw was the devil. Moreover, Hamlet knows that the devil can trick him into performing his foul deeds. Hamlet begins to think that perhaps the Ghost is one such spirit of the devil, appearing as his father in order to harm Hamlet in his state of mental instability.

From this perspective, it clearly seen that Shakespeare tries to criticize the society who still believes in supernatural creatures, especially previous era the Puritan Ages. When people just believe in supernatural creatures without any curiosity or questioning the order given by the creature, they can be trapped in the orders. If people had been trapped, people is not human because the orders restrict them. In this context, the supernatural creature can be God, ghost, devil, or the religion. This is Shakespeare's worldview to counter the religious humanism.

Shakespeare then creates Hamlet's skeptical attitude grows into aggressively. This aggressively makes Hamlet falls to deep depression. This happens because the ghost contaminates Hamlet's minds. In the play, Horatio warns him to not follow the ghost because the ghost can do something harmful.

HAMLET : It will not speak; then I will follow it.

HORATIO : Do not, my lord. What if it tempt you toward the flood, my lord, or to the dreadful summit of the cliff that beetles o'er his base into the sea, and there assume some other horrible form, which might deprive your sovereignty of reason and draw you into madness? think of it: The very place puts toys of desperation, without more motive, into every brain that looks so many fathoms to the sea and hears it roar beneath.

HAMLET : It waves me still. Go on; I'll follow thee.

It shows that the ghost is evil and can poison Hamlet's mind, so it does not reflect father's spirit. Some people says that when the dead people will rest in peace. Here, the father's spirit does not bring peace, but he destroys Hamlet's family and the castle. From here, Hamlet had trapped in ghost's orders. He is unable to escape the demon until he completes the mission given to him by the Ghost. The Ghost is not satisfied until everyone has been slain, including Hamlet, whom the spirit has possessed.

As the evidence of people who believe in supernatural creatures, people usually just believe what the supernatural says. Superstitions and belief in witches and witchcraft were at its height during the Elizabethan period. People believed in the witches' supernatural ability, which led to the development of many superstitions during this period." Tripodi's opinion can be interpreted that Elizabethan society does not believe on theirself as human who has logical thinking to see the truth. They just believe on supernatural rather than theirself. That description can also be found in Hamlet, as seen below.

Ghost : So art thou to revenge, when thou shalt hear.

HAMLET: What?

....

Ghost : Revenge his foul and most unnatural murder.

HAMLET: Murder!

Ghost : Murder most foul, as in the best it is; But this most foul, strange and unnatural.

HAMLET : Haste me to know't, that I, with wings as swift As meditation or the thoughts of love, May sweep to my revenge.

The datum shows how evil the order can be, Hamlet should obey the order. He does not need to reject it because his acceptance can be meaningful for Hamlet. The first meaning is that he can prove his identity as an obedience man. In term of religious humanist, the obedient is a must because it means that people reflects the ideal of human being. It also reflects in Hamlet who accept the order for the sake of his identity, the hero of family's honor. Although there is no proof of his will to be the hero, the way Hamlet thinks, struggles, and plans to kill Claudius implies that he wants to be a hero. He seeks for the identity. The datum below shows his mission to take a revenge for proving the identity.

Hamlet : Ay, thou poor ghost, while memory holds a seat. In this distracted globe. Remember thee! Yea, from the table of my memory I'll wipe away all trivial fond records, All saws of books, all forms, all pressures past, that youth and observation copied there; and thy commandment all alone shall live within the book and volume of my brain, unmix'd with baser matter: yes, by heaven!

This datum is going further. It is not only about the religious humanism which demand on the obedient, but the religious humanism likes brain washing people. By saying "wipe away all trivial", Hamlet agrees to make a priority to the supernatural' s order rather than his willing as human being. It makes Hamlet ignoring the social ethics to live in peace, just to prove his identity in the eyes of ghost. From here, he plans to kill Claudius and never stop his action until the mission accomplished.

4 Conclusion

From those analysis, there is a motive why Shakespeare creates a ghost in his drama. Here, Shakespeare wants to counter the religious humanists who believe on the supernatural creatures. He criticizes that people, who belongs to that believe, is illogical. Their illogical grows an aggressively attitude toward human being. From this perspective, it can be implied that the existence or believing on supernatural creatures can cause the disaster or evil attitude toward human beings. The existence of ghost and the communication between Hamlet and the ghost cause an evil spirit thought his plan to take a revenge in Claudius. The revenge then becomes the main theme of this play. If the ghost never existed, Hamlet has never been angry and cruel to other characters, so that all character worries about him. If the ghost does not appear, Ophellia would not commit the suicide. His friends is never be executed by England army. Laertes and Claudius does not arrange a plan to kill Hamlet. His mother would not be poisoned. Here, the supernatural creatures are the evil, so that it contaminates the Hamlet's mind. By his secular humanists' worldview, it can also be interpreted that Shakespeare wants to society for believeing on their humanity, his logical thinking. The logical thinking makes human live in peace. Contradictory, he attacks people who believe on religion as their guidance of life.

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