**2. Sociology of Knowledge**

Sociology of knowledge is a newly developed sub-discipline of sociology and it explains that our knowledge (of the world and everything in it) is the result of social phenomena. It presupposes the idea that our knowledge is, to a very large extent, a social product (ShankarRao, 2006). In other words, our knowledge is usually determined by the society we live in. Sociology of knowledge specifically focuses on the relationship between how human cognition are processed and produced on one hand and their socio-cultural roots and consequences (Meja, 2015). General ideas and belief systems (such as moral and religious beliefs), scientific theories, mental categories, philosophical and political doctrines, cultural and organisational discourses, and the forms of everyday knowing are embedded in human cognitions which continue to shape (and be shaped by) the society and its cultural elements. Marx and Engels (1967) had earlier raised the relationship between knowledge and society and acknowledged that knowledge is created by the two opposing and conflicting class interests – the bourgeoisie and proletariat. According to them, each class distort, direct and 242 Introductory Sociology condition knowledge, either consciously or unconsciously, to suit class interest which is in turn the product of super social structure. In ‘The Elementary Forms of the Religious Life’, Durkheim (1964) contributed significantly to sociology of knowledge by arguing that human perception, experience, ideas and knowledge are product of and form a part of extant social structure. However, the origin of the sociology of knowledge can be traced to Karl Mannheim (1952), who carefully addressed the problem embedded in the sociology of knowledge with great theoretical scholarship as well as methodological ingenuity. This involves the ability to link intellectual processes and capability to factors such as sociohistorical contexts, institutional arrangements, cultural conditions in terms of production and distribution, power relationships as established in the social structure, and various social positions and interests (Meja, 2015).