

Sociology of Space and Urban Sociology

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Editorial Note

The sociological study of the built environment, as well as the function and employment of architects in modern cultures, is known as architectural sociology. The aesthetic, engineering, and social components of architecture make up the majority of the work. People's activities and the built environment, which is made up of planned places, are inextricably linked. It is up to us to comprehend this link and properly document it. There are numerous social organizations, and these institutions sometimes require functional spaces to allow the people who use the building to benefit from all parts of the building's purpose as well as the diverse structure and structured flow of communication. The compliance of social features in architecture may be defined as the way buildings are constructed to meet the needs of various social institutions and social requirements.

Sociology of artifact's can be approached through the study of technology. This sociology is first focused in technological issues. While structures aren't at the heart of this field, they do play a role. The topic of 'interactions' between architecture and subject from the standpoint of architecture as artifact would be how a very specific design implies certain methods, motions, and perceptions.

Pierre Bourdieu and others use the term "social space" to refer to socially produced geographic formations in a more abstract sense. Georg Simmel established sociology of space and was constantly interested in society's architecture. In his investigation of the unique forms of living in major cities, Simmel also revealed an urban sociology. Urban sociology is largely concerned with social structures

inside cities, with processes such as segregation, urbanization, and city decline serving as focal points. Recently, there has been an emphasis on "city differences," which is more closely related to architecture sociology. Ronald Daus is pioneering new ideas in this field by researching the history of non-European megacities. Dubai's urban transformation experience offers an intriguing paradigm for dealing with globalization and reaping the benefits of its people, capital, and transformation flows. In comparison to other cities in the region, that city does not have a strong urban legacy or natural attractions. It was able to create an urban structure that attracted a sizable percentage of worldwide tourists to its local area. The author of this study report claims that Dubai has achieved this goal by building a succession of places of people flows. The terms places of people flows and this study, projects that have the capacity to encourage people flows to the city are employed. This study divides these locations into three categories: Spectacular initiatives or places of urban image that add to the city's urban image quality. Points of connection between the city and the rest of the globe. Places of agglomeration that receive influxes of people into the city. The importance of these sites of people flows in changing Dubai from a peripheral city to one of the most appealing tourism destinations in the Middle East is the subject of this study. A substantial portion of our human experience and social interaction is shaped by the structures in which we live and work. As a result, architectural sociologists employ a sociological perspective in order to improve building design. According to their opinion, the person in the building is equally as essential as the building itself.