

# Sociological Thought

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## DSOC401



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# **SOCIOLOGICAL THOUGHT**

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(SYLLABUS)  
**Sociological Thought**

**Objectives**

- To familiarise the students with the social, political, economic and intellectual contexts in which sociology emerged as a distinctive discipline.
- To help students gain an understanding of some of the classical contributions in sociology and their continuing relevance to its contemporary concerns.

<b>Sr. No.</b>	<b>Content</b>
<b>1</b>	The Development of Sociology in the 19th Century
<b>2</b>	Auguste Comte: Intellectual Background, Theory of evolution and progress, The law of three stages, Hierarchy of the sciences, Social statics and social dynamics
<b>3</b>	Karl Marx: Intellectual Background, Materialistic interpretation of history, Emergence of capitalism, theory of capitalist development- Commodities, surplus value, and processes of capitalism
<b>4</b>	Karl Marx: Emergence of classes and class conflict, Alienation in the capitalist society, Marx's theory of social change
<b>5</b>	Emile Durkheim: Intellectual Background, Contribution to the methodology of Sociology – Sociology as a Science - concept of social facts
<b>6</b>	Emile Durkheim: Division of labour in Society – mechanical solidarity and organic solidarity, Theory of suicide, Theories of Religion
<b>7</b>	Max Weber: Intellectual Background, Sociology as an interpretative science, Concepts of Verstehen and ideal types, Theory of social action – types of social actions
<b>8</b>	Max Weber: Analysis of modern capitalism. Protestant ethic and emergence of capitalism, Concepts of status, class and power, Authority and power – types of authority, Bureaucracy
<b>9</b>	Vilfredo Pareto: Intellectual Background, Contribution to the methodology – logico – experimental method,
<b>10</b>	Vilfredo Pareto: Classification of logical and non-logical actions, Theory of residues and derivatives, Theory of social change- Types of elites, their classification, circulation of Elites.



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# Unit-1: Development of Sociology in 19th Century

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1.2 Origin of Sociology

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1.4 Summary

1.5 Keywords

1.6 Review Questions

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## Objectives

After studying this unit, the students will be able to:

- Understanding the background of the origin of Sociology,
- To study the formation of New Social Science (Sociology),
- To understand the development of the various stages of Sociology.

## Introduction

Social knowledge is as ancient as human society. From the beginning of creation, man has been thinking of and will go on thinking about his social life. To take part in community activities, it is important that on coming various problems should be solved. It is due to these endeavour that Sociology was born, and is continually developing. In reality the past of Sociology is very long, though its history is very brief.

The history of sociology as a separate subject is not older than 150 yrs. Within this subject society is studied in a scientific manner. Religion had a clear effect on past societies, social relationships, family, marriage, property and social institutions. Even before the birth of christ, reflective thinking from the viewpoint of philosophy was started on the various angles of social life in India, China, Arabia, Greece, Rome etc. At that time, Manu, Kautilya, Confucius, Plato and Aristotle were renowned social philosophers. Even though there was an attempt to understand society and social life on the basis of religion and philosophy. But this process of study under religion and philosophy, lacked neutrality subject-truthfulness. No importance was given to investigation and research.

Thereafter, social life and its various aspects were studied with the help of history. Knowledge of past relationships was gained under the discipline of sociology with the help of history. The end of 18<sup>th</sup> century and the beginning of 19<sup>th</sup> century saw a mixed form of historical and philosophical study styles. The German philosopher Hegel specially contributed to the development of this analytical process of study. This greatly helped in the development of sociology. At that time in Europe, great



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importance was paid to social, economic and political named political Eco-structure. The study of this subject is important if one is to understand the development of sociology.

### 1.1 Subject Matter

#### Origin of Sociology

When we consider the development and origin of Sociology, three analysis processes come to the forefront :

- (i) The first analytical process lays stress on the continuation and perpetuality of human thinking – process. The origin and development of sociology has been connected from ancient times to social thinking. Warns and Timeroff believe that the inceptual thinking is actually a continuous flow. According to this, Sociology was born in ancient times in Greece, Rome, India, China and Arab countries. To define and analyse social life the various social sciences like History, Political Science, Philosophy, Economics and the Natural Sciences were included, resulting in the origin of sociology.
- (ii) The second analytical process lays stress on the investigation of theories and facts. The proponent of this process, Morton says that when considering the theories of sociology, one should not lay too much stress on its history, but on the analysis of its theories and facts.
- (iii) The scholars of the third analytical process say that the origin and development of sociology should be studied from the social and economic angle of Europe at that particular time. In the starting decades of 19<sup>th</sup> century, the development of industrialization and capitalism, resulted in massive changes in social life – and this fact should be used when investigating the development and origin of Sociology.

#### Background of origin of Sociology

In 18<sup>th</sup> century Europe, social, economical, political and intellectual environment were specially responsible for the origin and development of sociology. Now the belief in divine power in creation of society was lessening. Now importance was being given to human effort. In England the power of the king decreased, with a simultaneous increase in the power and rights of parliament.

There was state revolution in France. A new economic organization, based factory-products came into being. There was urban development, and the oppressive powers of certain sections of society decreased. As a result many social, political and economical changes took place. This bringing about a transformation in society, helped in its now reformation development. The main characteristics of these reforms were:

- (i) The new order favoured democracy of the people instead of kings and rulers.
- (ii) An economic system based on industries replaced the one based on landed property and farming.
- (iii) People emigrated from villages, either to other countries or to cities in their own country.
- (iv) Individualized ideas and thinking developed and replaced traditional community relationships as well as pressure-power-groups.

The French revolution of 1789 precipitated quick social changes. Due to this revolution, the ideas of brotherhood and equality were propounded. In France a Republic state was born, which replaced the earlier royal state. The social chaos in France, after the revolution greatly influenced Auguste Comte and St. Simon. Both these scholars stressed the need of a new social science that would not only help in the reformation of social structure, but would define society scientifically.





Notes

To end the dysfunctional chaos born out of social relationships it became necessary to study sociology.

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Natural sciences were developed around this time and it effected social science also and their effect was felt that just like physical world was defined by universal proven theories, so to could the social world using universal proved theories be also defined. Just as the process of inspection, research and trial and use helps in the study of natural sciences, so too a similar study process could also be applied to social sciences. It is only possible to study society truthfully if one remains neutral factually. These beliefs were especially important in the development of Sociology.

British sociologist Botomore says that the intellectual condition of the 18<sup>th</sup> century proved helpful in the birth of sociology. The political philosophy, historical philosophy, evolutionary theory biological theory of evolution social-political reform movements as also the development of social inspection process, prepared the background for neutral study of society.

Ferguson, who gave philosophical definitions of history should be mentioned here. He expressed viewed on state, society, family, kinship, population, laws and traditions. He believed that society is in its basic form as institutionalized system of relationship. Ferguson's ideas influenced the thinking of Hegel and St. Simon. Hegel in turn influenced Karl Marx and St. Simon influenced Auguste Comte.

## Early form of New Social Science

In relation to this new social science St. Simon has drawn attention to the below mentioned views :

- (i) As a result of scientific discoveries, industrial revolution and political upheavals, social formations had changed to a great extent. Therefore, to define the restructuring of society, a new social science was necessary.
- (ii) In this new science, use should be made of the processes used in natural sciences.
- (iii) In todays changed environment, logic based on religion, beliefs, imagination and philosophical definations had no importance.

Giving physical shape to his above mentioned points, St. Simon with the help of Auguste Comte tried to develop a new discipline to study the new science social physics. Later he gave the name sociology to this new discipline. Through this science, social life will be studied in a way similar to the one used to study the physical world through physics.

Auguste Comte and St. Simon worked together for some time to develop social Physics (Sociology). Both these scholars tried to free social sciences of the influence of religion and philosophy. They were both influenced by Karl Marx. This era according to Botomore is the prehistorical period from the angle of ideas and thinking in the development of sociology.

## 1.2 Origin of Sociology

Around the time 1838 - 39, Auguste Comte named the above mentioned science as 'Sociology'. This word was composed of the latin word "Socius" and the greek word "logos" and it meant - science or discipline of society. This is called Sociology in English and Samajshatra in Hindi.

## Notes

In the development of Sociology in the 19<sup>th</sup> Century, the contributions of Auguste Comte Karl Marx and Spencer is important. The sociologists of the time were aware of the scientific definitions of society. In this direction, Comte brought out the "Theory of Scientific Philosophy". Marx brought out "Scientific Socialism" theory at about the same time.

At this time, the influence of physical sciences and biological sciences was felt on Sociology. At the same time, social evolution, progress and upliftment theories and steps were being tried to be discovered. Three thinkers Comte, Marx and Spencer threw light on social upliftment. Karl Marx started from the level of initial socialism to the social state of socialism in his analysis "The Social Definition of History" on a theoretical basis. Spencer told us that, like the biological world, even society has gone through a process of evolution.

In the later years of the 19<sup>th</sup> century German sociologist Tönnies and George Simmel and French sociologist Emile Durkheim contributed to the expounding of sociological theories. Tönnies started a classification of society through sections and hierarchies. Simmel contributed to the development of "Sociological Structures", according to which the main subject - matter of sociology is the study of the formation and structure of the many social activities. The German sociologist, Max Weber too contributed immensely to the development of sociological theories. In the early part of the 20<sup>th</sup> century, study-research work was started in many universities of America. During that time, there were renowned sociologists like Thorstein Veblen, Freckward and A.M. Rose etc. there. In Italy, Wilfred Pareto brought out "A Four of the Undivided Class."

## Self Assessment

Fill in the blanks -

1. In the 19<sup>th</sup> century the contributions of Auguste Comte, Karl Marx and Herbert Spencer to the development of Sociology is .....
2. Marx brought out the theory named ..... at this time.
3. Spencer said that just like....., society too evolved.



*Did You Know?*

Plato did not accept the theory of inequality on the basis of sex? He believed that there was hardly any difference between men and women, in the qualities and abilities.

## 1.3 Development of Sociology

### I. First stage of development of Sociology

It is mostly accepted that the initial development of sociology took place in Europe. But many Indian thinkers believe that many important facts connected to social life can be found in the Vedas, Upanishads, Puranas, the great epics, and Smritis. The prevalent caste system is a clear proof that Indian thinkers were able to create and develop a vast social system vis a vis human life, even before western scholars had any thought related to this direction. Here we have to keep in mind that Indian thinkers were influenced to a great deal in their social thinking by religion, economics and politics.

Socially related study in Western Societies started with thinkers in Greece. The writings of Plato and Aristotle were important attempts in this field. Plato in his book 'The Republic' (427 - 347 B.C.)

and Aristotle in 'Ethics and Politics' (384 – 322 B.C.) had presented a systematic description of social problems and events. They have discussed family life, rituals, customs and traditions the status of women, social collectives etc. in great detail. It is true that their thought-process lacks clarity. Also there is no clear division between society and community on one hand, and philosophy and science on the other. At that time special significance was attached to religion and magic. As a result, at that time social events were invariably studied in an unscientific manner. After Plato and Aristotle, Lucretius (96 – 55 B.C.), Cicero (106 – 43 B.C.), Marcus Aurelius (121 – 108 A.D.), St. Augustine (354 – 430 A.D.), etc, contributed to the study of social life and development of Sociology. Manu in his writings 'Manusmriti' described the Indian social system and Kautilya in 'Arthshastra' described the socio-economic system then prevalent.

## II. Second stage of development of Sociology.

The period between the 6<sup>th</sup> century and 14<sup>th</sup> century is considered the second stage in the development of Sociology. For a long time, even in this period, reliance was placed on religion and philosophy to seek understanding of social problems.

But from the 13<sup>th</sup> century, reasoning was being used to understand social problems. Slowly the importance of reasoning increased for the study of social events and incidents. This is clear in the writing of Thomas Aquinas (1227 - 1274) and Dante (1265 - 1321). These scholars considered man as a social being, and laid stress on the necessity of good government to conduct a society systematically. Aquinas studied social interdependence, justice, god, respect and unity. In this period society was considered ever-changing and evolving and simultaneously it was stated that there were certain fixed rules, social activities and powers which worked behind these changes. To understand social events in this period, stress was laid on the use to comprehend nature occurrences and facts. As a result, scientific effect was visible on the ideas of the thinkers of the period. Now in the study of society, stress was laid on activity resultant relationships.

## III Third stage of development of Sociology

15<sup>th</sup> Century is considered the starting point of this stage. During this period scientific methodology was applied to the study of social events. In this period, the different parts of social-life – social, economics, political, religion etc. were studied independently. As result, special social sciences like, Economics, Psychology, History, Political Science etc. were developed. In this period, due to the intellectual thinking of scholars, a special background was developed for the development of Sociology. Hobbs, Lock and Russeau propounded '**The theory of Social Contract.**' **Sir Thomas Moore** tried to understand the day to day social problems in his "Utopia". In this book, he has describe the then prevailing social systems and problems in England. **Montesque** in his book 'The Spirit of the Laws' tried to show clearly the effects of geographical environment. A scholar named **Vic**, in '**The New Science**' has described the aims of social power. **Malthus** has thrown light on the theory of population, and the problems related to population growth. **Adam Smith** contemplated the economic man. **Kandorset** discussed the theory of social transformation. **James Harrington** presented economic system in relation to history. Though, these and many other scholars have contributed greatly to the development of Sociology, but their studies lacks specialization and unity. Many scholars were not able to separate economic events from social events in their study.

## IV. Fourth stage of development of Sociology

The fourth stage of development in Sociology is considered by many to be started from the time of Auguste Comte (1798 - 1857). This is the real stage of the scientific development of sociology. St. Simon, the teacher of Auguste Comte wanted to create such a science, that like the physical sciences,

**Notes**

could analyse and study social events in a systematic and chronological manner. Auguste Comte tried to convert it reality these very ideas of his teacher. He gave the nomenclature of **Social Physics** to the socially related. In 1838-1839, he changed this name to sociology. This is why he is considered the '**Father of Sociology**'.

The foundation stone of this huge mansion of Sociology is the idea of Auguste Comte. He was the first to explain the difference between Social Philosophy and Sociology. He was the one to develop the methods and systems used in Sociology. He stated clearly that like natural events, social events too could be studied under a special subject-matter and in an evident methodology. In 1849, **John Stuart Mills** introduced the word **Sociology** in England. Later, the renowned British Sociologist Herbert Spencer contributed actively to the development of Sociology. In his writing '**Synthetic Philosophy**'s' chapter '**Principles of Sociology**' he tried to give shape to Comte's ideas. In his famous "Organic Theory" he has compared society to the human body. The first university to teach, and do research work in Sociology was Yale University in America.

The credit for making Sociology a separate and independent subject goes foremost to French Scholar Emile Durkheim (1858 - 1917). He believed that Sociology was a science of **Collective Representations**. Edwood has noted that though Comte laid the foundation stone of Sociology in France, but Durkheim should be considered as the father of the idea of regarding Sociology as a scientific subject. He was the one who separated Sociology from other social sciences such as psychology, philosophy, history etc., and gave it an independent form. Renowned German sociologist Max Weber (1864 - 1920) tried to his Sociology a complete scientific shape. Italian sociologist **Wilfredo Pareto** (1848 - 1923) contributed greatly to give shape to sociology as a systematic science.

Many scholars from different countries of the world have contributed to the development of Sociology. Especially in the 20<sup>th</sup> century this subject has greatly developed in United States of America, Germany and France. The speed of its development in England was slow. A great attention was given in America to the development of teaching and research study of Sociology, but this subject was developed there only in the 20<sup>th</sup> century. It is a fact that in a world-famous university like Harvard, there was no arrangement for the teaching-study and research of Sociology.

In England, Herbert Spencer, Mills, Charles Boothe, Hobhouse, Westermarck, Mannhiem, Ginsberg etc. must be mentioned for their contribution to Sociology. From the point of view of the development of Sociology, the did commendable work. In 1907, the teaching and study of Sociology began here. In France Durkhiem, Tarde, Limle, etc. had done remarkable work in development of Sociology. There study-teaching started in 1989. In the last years of the 19<sup>th</sup> century and the beginnings of the 20<sup>th</sup> century scholars like one, Van Wies, Max Weber, Karl Marx, Veirkant, Simmel etc. contributed to the development of Sociology in Germany. Sociology developed by leaps Giddings, Sumner, Ward, Park, Burges, Sarokin, Jimmermann, MacIve, Ougburn, Parsons, Morton, Young, Cogger, Rose etc. collaborated in this direction. The teaching - study-research in Sociology began there initially in Yale University in 1876. Sociology departments were established in Egypt in 1924 and in Sweden in 1947. At present the study of Sociology has been started in almost all developed and developing countries, although a few countries, remain exceptional. The utility and popularity of Sociology has been increasing day by day in present times.



Task

What is the role of France state revolution in development of Sociology.

## 1.4 Summary

Notes

- British sociologist Botomore has stated that the intellectual environment of the 18<sup>th</sup> century evolutionally helped in the development/rise of Sociology.
- As a result of the French Revolution of 1789, the reactive changes in society were hastened. Due to the revolution, the idea of freedom, brotherhood and equality developed.
- The contributions of Auguste Comte, Karl Marx and Spencer were important to the development of Sociology in the 19<sup>th</sup> century. This was the times when a scientific analysis of society was done. The development of Sociology can be divided into four phases/stages.

## 1.5 Keywords

1. **Scientific Method** : A method of acquiring knowledge in which facts are systematically scrutinized, researched, tested compared and evidently established in a scientific methodology.
2. **Social** : A state in which a person experiences oneself actively inter-related to a community and is aware of the welfare of this community.
3. **Sociology** : A science in which society, and social relationships are studied. Auguste Comte was the first to use this word.

## 1.6 Review Questions

1. What was the background for the origin of Sociology?
2. Describe the different stages in the development of Sociology.
3. How did Sociology develop in the 19<sup>th</sup> Century?

## Answers : Self Assessment

1. Important
2. Scientific Socialism
3. Human-being

## 1.7 Further Readings



Books

1. Sociology – NCERT (11th and 12th Class).
2. Main Sociological Thinkers – Doshi and Jain.
3. Social Ideology – Rabindranath Mukherjee.
4. Sociology – T.B. Botomore.

## Unit-2: Auguste Comte : Intellectual Background

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2.4 Review Questions

2.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Know the condition and environment of Auguste Comte's contemporary times.
- Know about the important facts related to the life of Auguste Comte,
- The influence on Auguste Comte's ideas of the then prevalent environmental conditions.
- To understand the social contribution of Comte.

### Introduction

Auguste Comte's name is not only well-known because he did not base his social ideology on imagination but on scientific evidence, inspection, research and classification. He is universally known as the **father of Sociology**. He felt the need of science that could study and research social events, and he named it "Social Physics" and later "Sociology". In other words "Sociology" was born in the ideology of Comte.

To achieve progress to a scientific level, Comte was helped greatly by certain social conditions. For instance, the French Revolution destroyed the social system that was based on the divine rights of kings, special rights and powers of the aristocracy, the power of the Catholic Church and the ignorance of the masses. As a result of this revolution, the divine powers of the kings ended; the aristocracy lost its special powers; the Catholic Church's power and wealth lessened, and the masses became aware. Using these situations to his benefit, Napoleon was successful in becoming the leader of the French state. These were all signs of "non-peaceful progress". Obviously they influenced Comte deeply. At that time, the main social problem was not just related to social systems but also to social progress. The upheavals caused in the social system by the French Revolution and Napoleonic wars made it difficult, if not impossible to give a definite direction to social progress. Therefore it was necessary at that time to have such thinkers, who could give direction to not only social progress, but also social systems. Comte declared that plans for social progress or reorganization should be based on such scientific theories which have as their base experience and research. Comte's contribution in the field of social ideology is premier. Now we shall study about him expansively.



## 2.1 Subject Matter

## Notes

Premier among the thinkers of the 19<sup>th</sup> century, Auguste Comte was born in Montpellier in a Catholic family in 19<sup>th</sup> January, 1798 in France. His father was a high official in the Revenue Department. From childhood itself, two characteristics were noticed in his personality – firstly his intellectual quality, and secondly his rebellious nature against established systems. His parents were completely loyal to the being but Comte was a republican. His parents were devout Catholics, while Comte was a bitter critic of the Catholic Church. He was firstly educated in his native town; after that he was admitted to a polytechnique school in Paris. There he soon became popular among the students due to his above mentioned character traits, especially after he took active participation in the movement to remove a professor. Hardly, thirteen, he gave up his family's political and religious beliefs. At the age of 14, he wanted to restructure society, and by the age of 16, he gave lectures in mathematics. In various ways, he proved that he was no ordinary person, but a fearless independent thinker.

During his school days, Comte was very impressed by Benjamin Franklin. He considered him an ideal man, and wished to follow in his footsteps. Once he wrote to his friend, "not just his intellectual qualities, but also his lifestyle. Do you know that Comte said about Franklin that when he was 25 yrs. old, he thought himself as a complete intellectual person. Comte too held such views about himself, even though he was then only 20 yrs old."

Hardly 20, he was fortunate to come into contact with the premier philosopher of the times, St. Simon. Their close relationship lasted from 1818 to 1824. It is said that the ideas of St. Simon had a deep effect on Comte, and many ideas find place in the writings of Comte in changed and transformed forms were born in the mind of St. Simon. But Comte was just a follower of St. Simon, may not be correct. Despite that, according to Viscount Marley, Comtist ideology owes much to St. Simon. First by that in the sciences, scientific classification is of utmost importance, and secondly philosophy's main aim should be social; and social thinkers' right objectives should be ethical and religious and political systems restructuring. But this does not mean that Comte's complete ideology was influenced by St. Simon; nor that Comte's great intellectual successes were possible due only to St. Simon. It is clear, that the reason was that St. Simon's ideas were not chronological, while Comte in his thought process gave importance to, evidence, factuality, clarity, logical reasoning and debate.

Some scholars claim that Comte's tests lacked the unity of life. Many people exist, who welcomed Comte's whole heartedly 'Positive Philosophy', but criticized 'Positive Polity'. As it has been said earlier, John Stuart Mills undoubtedly believed that the beginnings of the destruction of Comte's extraordinary talents and abilities started after the writing of this first volume. In other words Comte could not hold on to the scientific position in 'positive polity', on which he based his 'Positive Philosophy'. But Comte himself opposed this view. He claims that in his complete ideologies, there is no gulf, nor does he lack unity. According to him there was one objective behind the writing of the texts, Philosophy and Polity. The foundation was laid in the 1<sup>st</sup> texts, Philosophy and Policy. The foundation was laid in the 1<sup>st</sup> text, and the real building work done in the next. Comte claims that it was his objective right from the beginning to search for a new 'Spiritual Force'. To successfully fulfil his 'Social Aim' intellectual preparations were absolutely necessary. Therefore in his 'Positive Philosophy' he firstly collected materials related to different sciences and presented their utility in an expansive description and thus laid an institutional foundation for behavioral utility. Thus according to Comte, these two texts are not different from one another, but complete each other.

Most scholars who have studied his texts carefully are agreed on his soul-searching. In this relation, the names of Professor Levy - Bruhau, Hawkings Warns and Bicker should be especially mentioned. Warns and Bicker believe that in **Positive Philosophy** theoretic reasoning is described expansively, and that factual or scientific basis for the creation of a friendly state is based on behavioural attempts and that these ideas are expressed in a class form. According to these scholars **Positive Polity** is without doubt a boring and unimpressive text. In spite of that in comparison to **Positive Philosophy** every main accepted theories of Comte and their interpretation are there in complete and totality.



Notes



*Did You Know?* The word sociology first time used by the August Comte in 1839.

This extraordinarily talented and able social thinker, Comte died in 1857, but his infinite labour and thoughts have not died out, nor will they die out. Whatever Sociology is today, is because Comte gave his life and labour to lay the foundations of this science, and he nurtured it with such determination that this foundation will never break, sink or shake.



*Task* To what extent were Comte’s thoughts influenced by the contemporary renaissance?

Harry Elmer Warnes has written that, “**Social Philosophy** students of Comte most by accept that, Comte’s main contribution besides original social theories was his extraordinary ability for organizations and unification.” Warnes has proven this in his writing and says that Comte has taken a lot from social, philosophical writers right from Aristotle to St. Simon. These claims become even clearer by the examples given below:

The foundation of social organizations and its related fundamental ideas were taken from Aristotle. The foundation of social organization is the delegation of work/activities, and united action in a clear manner. Only when activities of social life are delegated distributed and members co-operate together to work in such a way that social organizations are possible. In other words actions of two or three members is not sufficient to make an organization. The active efforts of the ordinary man and the members in necessary. On this basics Comte has developed his idea of social unification. We will discuss this later. In a similar way, Comte took the idea of factual representation from Human, Kant and Gaul. From Humne, Kant and Turgoat, he took the idea of historical decisiveness, and from Bussey, Wico and Moultry he took the idea of historically destined systems, and its unrelated theories. Not only this Turgot, Konderset, Burdin and St. Simon gave Comte the idea that human beings intellectually developed into three levels. This rule will be discussed later.



*Notes* Comte accepted Sociology as a fundamental and directive science. This acceptance of his is influenced by St. Pierre, Montesque, Konderset and St. Simon.

Instead of trying to present original and new ideas, Compte always attempted to present and unified the ideas of great thinkers, and was aware that these ideas should be given a scientific basis. Remaining true and steady to this scientific foundation, and studying Sociology and social events scientifically so that social organizations can work systematically well, and society can progress.

Comte’s fundamental methodological state is that if human knowledge expands in the future, it will be possible on the basis of the scientific methodology of the comparative study and inspection – research of evidences. This knowledge will be the foundation–stone on which will be build the intellectual and moral/ethical unity of all members of society.

The idea of classification of the sciences that Comte took from St. Simon, was the basis on which he presented as a layer of sciences. This begins with Mathematics, going through astronomy, physics, chemistry and biology, it arrives and ends at the new science of Sociology. We will discuss this in detail later.

On the basis of Aristotle's organization of society, Comte brought out his 'The 'organic concept of society'. Though he did not discuss this concepts expansively, yet he clearly accepted the reality of the theory of organic. According to Comte, society is a grouping organs not a individual organs or plant and such a society's first quality is universal unity. In both society and a union, it can be seen similarity of activity and reformation, which between among their parts and surroundings, act and react to obtain similar aims and objectives.

This complete, development will help human society, arrive at its highest state, and which is the last step in the progression of unions. According to Comte's belief, the activities of the different units of society, and their specialization is a sign of progress. By saying this, he has already included the ideas of Spenser on this subject. Comte has accepted that it activities that bring inter-well-being in a social system, and the theory of their co-operation, is originally Aristotles. Though it may be possible that this has been taken from Plato. Only the correct division of labour and activities will help in the continuation of the social system. Only by acting together in progress possible socially. Therefore according to Comte "Sociology in a special way is a science of social system and progress."

## Self Assessment

Fill in the blanks -

1. Comte says that, from the first his objective was to discover a new \_\_\_\_\_.
2. Every scholar who has studied the life and texts of Comte carefully, agrees with this \_\_\_\_\_ of his.
3. According to the belief of these scholars, \_\_\_\_\_ in necessary words is too dull and a boring text.

## 2.2 Summary

- The father of Sociology - Auguste Comte.
- The first name of Sociology - **Social Physics** - was given by Comte.
- Comte himself changed the name given from Social Physics to Sociology.
- Comte's thinking was influenced principally by St. Simon.

## 2.3 Keywords

1. **Positivism: Positivism** is a theory which by scientific methodology, observations and classified events in an attempt to produce a common theory.

## 2.4 Review questions

1. What were the effects of contemporary situations and environment on the intellectual thinking of Comte?
2. How were the thoughts of Comte influenced by St. Simon?

## Answers : Self Assessment

1. Spiritual Strength
2. Introspection
3. Positive Polity

Notes

**2.5 Further Readings ;**



*Books*

1. Social Ideology – *Rabindranath Mukherjee*.
2. Main Sociological Thinkers – *Doshi & Jain*.

## Unit-3: Theory of Evolution and Progress

Notes

### **Contents**

Objectives

Introduction

3.1 Theory of Evolution

3.2 Summary

3.3 Keywords

3.4 Review Questions

3.5 Further Readings

### **Objectives**

After studying this unit, the students will be able to:

- Understood the evolutionary theory of Auguste Comte,
- To know the reaction of progressive state of thinking in society,
- To understand the various levels of human thought process.

### **Introduction**

Auguste Comte wished to search out and know the rules that governed the low journey of human society from the time of tree-dwelling ape – man to contemporary man.

From his studies, he came to the conclusion that just as human mind developed, so too the Mind of Society too developed. Comte uses the human body as a metaphor. Children go from childhood to teenage to adulthood. In a similar way human knowledge has progressed, and so too has progressed the mind of society or society on the whole.

### **3.1 Theory of Evolution**

In the three stages of human–thought process, Theological stage; Metaphysical Stage and Positivistic Stage, in relation to each of which Comte has mentioned a special social organization. In other words, according to Comte between the levels of human thought process and social/organizations, there is an obvious relationship. Therefore in every level of human thought–process, a special kind social organization is found, which according to historical evidence is of the following kinds –

1. When human knowledge is at the stage of religion, then like everything else, social life, and organization too is considered a prototype of divine will. At this stage the main theory concerning the forms of human relations is the divine theory. According to it, the origin and being of society is because of Gods will/ wish. For this reason, political power too is based on divine rights. The king is considered the representative of God, and therefore all his orders should be obeyed without considering their just or unjust intentions. According to this view, the king can perform any activity, and for that he is answerable only to god and none other. Nor can any person doubt any activity of the king. As the king is a direct representative of God, so his word is law. And as behind these laws lies divine

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will, no one has the right to question their just-injust intention. The breaking (breech) of these laws is equivalent to breaking God’s law and such law breakers will be given the harshet punishment in god’s court, the equivalent of which will be handed out by the king.



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According to the Bible, Adam and Eve were punished for eating the fruit of the forbidden tree, and were thrown out of paradise. This is considered the prime sin of mankind.

At this stage social control was through numerous folk tales, parable and allegories, and people had to confirm quietly, for the feared god’s punishment in later life (after death).

2. During the Metaphysical stage, change take place in the event and form of the kings powers and social organizations. The belief in divine powers is discarded in favour of natural rights. With this as a base, man’s political relations are build and regulated. Social organizations in this stage are more progressive than those of the first stage. At this stage the unlimited powers of the king is dimished, and in its place, is seed is sown of the idea of individual’s freedom. But because this freedom is new for everyone, it will naturally be misused by some. As a result, in this stage, inspite of the destruction of the past and many superstitions, and inspite of the laying of a first foundation for the scientific stage, this stage is still ruled by bloodshed and lawless chavs. In this stage also develops the importance of church and priesthood. As examples, the 10<sup>th</sup> century and 15<sup>th</sup> century groups/comminities were completely pure and for this reason their place is considered higher and purer than the kingdom/king. “The popes claimed that as representatives of St. Peter, who had the powers to bind and free men, in this and in the other world, so too they had similar powers. This right of popes was above worldly matters, which the popes had allotted to kings and emperors. The emperor/king therefore had rights/powers which were given to him, not by god, but by the pope. Therefore the stature of the emperor was lower and under the stature of the Pope.”



Did You Know?

Whatever Comte has said is only according to the evolutionary tradition. In this sense Comte was a supported of the evolutionary thinking.



Task

To what extent do you agree with Comte’s idea of evolution of social thought process.

3. Third stage (Positive/Scientific Stage) is very different from the earlier 2 stage. In the above two stages, societal system and social organizations were based on inspection, research and utility activity – course which is systematic. The other reason is that thinkers in this state show an intellectualy, free flight of reason and logic. These thinkers do not fall into the trap of searching for the ultimate reasons of events, nor waste their time in giving abstract descriptions of rights. They keep themselves limited to the areas of experience and inspection of evidence. In this way this stage produces atmosphere for the maximum development of science; and for this reason they helped produce the industrial age. In this stage it is natural to produce new inventions, and republican/democratic state–organizations gain importance. Natural resources can

be used properly due to scientific inventions. There are many gains from these changes, for instance the member of society develop a scientific view, and waste little time on making, imaginary castles. Education is reorganized, and for the reformation society, positive plans are put into action. Friendship between states becomes possible, and humanity as a creed is developed. In brief there is a superlative mixture of worldly, intellectual strengths in society. As a result the complete social organization is systemized properly and positively. This is the highest stage of human civilization.

## Self Assessment

Fill in the blanks:

1. In \_\_\_\_\_ stage social organizations are changed into kingly rights.
2. The belief in \_\_\_\_\_ powers is given up for natural rights.
3. In this stage, many past \_\_\_\_\_ are destroyed and the foundation is laid for the scientific stage. In spite of which bloodshed and chaotic conditions rule.

## 3.2 Summary

- According to **Comte**, our branches of knowledge go through three theoretical states –
  1. Theological/Religious or Imaginary State,
  2. Metaphysical or Abstract State,
  3. Positive or Scientific State,
- The development of society too goes through the states of development like of the mind of man.

## 3.3 Keywords

**Social Evolution** - States that society and civilizations go through definite stages and steps of development. Those developing steps pass from time immemorial from simplicity to complexity, from oneness to variety, from indefinite to definite.

## 3.4 Review Questions

1. Explain Auguste Comte's human evolutionary related theory.
2. What are the three stages of human-thinking-process?
3. Whose representative was the king considered?

## Answers : Self Assessment

1. Metaphysical
2. Divine
3. Superstitions

## 3.5 Further Readings



Books

1. Sociology – NCERT (11<sup>th</sup> and 12<sup>th</sup> Class).
2. Encyclopedia of Sociology – Harikrishna Rawat.
3. Social Thinkers – Doshi Jain.

## Unit-4: Law of Three Stages

### **Contents**

Objectives

Introduction

4.1 Law of Three Stages

4.2 Summary

4.3 Keywords

4.4 Review Questions

4.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Knowing the rules of the three stages described by Auguste Comte,
- The religious, metaphysical and positive/scientific stages within the three stages and their extensive knowledge,
- To present a description of the development of society based on the rules of the three stages.

### Introduction

The laws of development apply to the entire society. When society is in the religious stage, then the influence of kings, emperors, army and priests is maximum. Otherwise one can say that the social system parallels the development of the mind. When the mind comes into the metaphysical stage, its thinking changes, and it negates any kind of divinity. When man's development reaches the scientific stage, then he puts every object, event, evidence to the test of reason and logic. He even challenges the existence of god.

### 4.1 Law of Three Stages

Within the field of social thinking, the law of three stages, is an important contribution of Comte. By 1822 itself, he had brought out this law, that by studying man's intellectual development it became clear that there are three chronological stages of development.

These stage given below are :

1. Theological/Religious stage,
2. Metaphysical Stage,
3. Scientific or Positive Stage.

Comte has written, "After studying human intellectual development in all societies and ages, we discover the fundamental rule whose solid proof we find on one hand in the reality in our organizations,



and secondarily they are present in our historical experiences. This rule is as such : all our important/main beliefs, every branch of our knowledge, one by one have to pass through three theoretical stages – religious or imaginative stage, metaphysical or abstract stage and scientific or positive stage.”

“During the religious stage, searching for the nature of the world (creation) or the premiere and end reasons of the happenings of natural reasons (production and objective) man, in trying to understand them, accepts that all events are the results of the present activities of divine, other worldly beings.”

“Metaphysical stage is a mere amendment of the first stage. Man’s mind now believes that not divine powers, but abstract, unseen mischievous which exist in every living creature are active behind every event.”

“In the last stage, the mind of man, abandons the futile search for unbiased beliefs, world and evil forces and their objectives as reasons for all worldly events”, but the rules behind the events are studied. In other words he observes and studies their repetitions, similarities and ponders them. The main basis for this knowledge is observation and reasoning applied holistically to the given data. “Definition of Facts” - whatever we understand from this saying is just the establishment of relationships between simple facts (or data). Those simple facts, with the progress of science, are decreasing day by day.”

The definition of “The rule of the three stages” is clear from Comtes above mentioned statements. Then too the important point of the development of human – knowledge or intellectual development can be elucidated and explained as follows :

**1. Theological Stage** – In this stage all things are considered an image of god or understood and believed as the resulting form of the activities of some divine beings. It is the belief that the active principle in all things are divine powers (the spirit of gods and goddesses), and that this force exists in all things, living or material. Flora and fauna, flow of water, living or material this force exists and is active in everything. Even in the happening of natural events, man sees only one reason and that reason is Gods – goddesses or such other divine force. Whether this thinking is right or wrong is secondary, but in this stage, this is the form that man’s thinking about his surrounding subject-matter takes. A great difference is observed between man and animals, for man can think and ponder. According to Comte, even in this stage there are 3 sub-stages:



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August Comte is called father of Sociology.

- (i) Fetishism,
- (ii) Polytheism,
- (iii) Monotheism.

(i) In the first sub-stage, the life-force is experienced in every object, and accordingly there is complete trust on magic and miracles.

(ii) In the second sub-stage, the human mind is better organized and as a result, man is irritated numerous, gods and magic etc, and the feelings arises that he should see them in united form. As a result, gods and goddesses are created who represent the different aspects of life. This is the stage of polytheism, because numerous gods are worshipped and believed in as this stage.

(iii) But because of these numerous gods-goddesses, psychological confusion continues. For this reason man stops distributing his devotion and faith between many gods-goddesses, but endows one god with all the united powers, and wishes to give that god-head all his ecstatic devotion and faith. This is the stage of monotheism, when it is believed that behind every event and object, exists the action of a single god. As the human view-point expands, and his thinking powers become serious and

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deepen, so too the faith in monotheism becomes clearer and determined. Monotheism is the acme of the theological stage.

**Self Assessment**

Fill in the blanks -

1. After studying human \_\_\_\_\_ in all societies and all ages this fundamental rule is discovered.
2. All our main beliefs, every branch of our knowledge, have to pass through the state of these three \_\_\_\_\_, one after the other.
3. Those start study of \_\_\_\_\_ sequence and similarity.

2. **Metaphysical Stage** : At this stage the belief in the individual power of god is diminished. God is thought of not as a personified form but as an abstract force. Whatever is happening in the world is not more abscribed to the form of a single god, but is attributed to an abstract formless force (person), is the existence of this power. But this force is not resultant from any special person or body. Whatever is happening due to this abstract, formless force it is eternal and complete in itself. The special qualities of this stage lies between the Theological and Scientific/Positive Metaphysical Stage.

3. **Scientific or Positive Stage** : Thinking itself can be complete and eternal, but cannot be based on real reason, logic and facts. When a person leaves behind metaphysical thinking, and tries to understand and define this world and its events on the basis of observation and reasoning then he enters the scientific or positive stage. Comte claims that the formative mixture of observation and reasoning is the foundation of true knowledge. When we describe an event, we try to find the relationship between the ordinary facts and that particular events. This relationship of cause and effect can only become fact through observation. Observation is the evidence, for it is real, not imaginative. According to Comte, to understand the different facts and events of this world, the true and dependable method is observation and classification. In this scientific stage, man does not make imaginary castles, nor tries to give a metaphoric interpretation to the various facts of this world. At this stage the collection of knowledge is his one and only end to his objectives.



*Did You Know?*

Positive Philosophy, Positive Polity, System and Positive Polity are the main texts of Comte.

Defining the above mentioned three steps of human-knowledge and thinking. Comte does not forget this truth at these three steps cannot have an existence, isolated from each other. In other words, these three stages though completely different, follow one after the other, may not be completely correct thinking. It may happen that they may exist in a society or a mind simultaneously. On religious matters, we can be in a religious stage; in relation to the ideals of life, in the metaphysical stage, and in matters of life-resources, we can be in the scientific stage. An unique mixture of these three stages is seen in Indian Society. For example, the hindu-marriage, even today is in the religious stage and Hindus respect marriage as religious sacramental institution. Gandhi's Satyagraha, ahimsa (non - violence) and allah-ishwar ek hi naam' (allah and ishwar are one) are primarily phylosophical; when the Indian five year plans convey the positive or scientific stage. Therefore the three stages of human thinking or knowledge are not isolated from each other. This concept of Comte's can be clarified with another example. Take, the example of a scientist, who holds scientific view and trusts science on all subject. But suppose he only son dies, then it is possible that he would not be able to console himself by taking

a scientific position here. At such times it would be helpful to take the help of metaphysical thoughts like "meeting and parting, happiness sorrow are emotions one has to face in this world." Or he can console himself by coming to this conclusion on a religious basis whatever god does, he does for our good. "Therefore it is clear that the above mentioned three stages of human knowledge or mind can be found simultaneously in the same mind or same society. Comte has laid maximum stress on never forgetting this truth as he states that in forgetting this truth \* this great law of the three stages, it becomes objectionable and liable to criticism, otherwise never. In 1839 Comte wrote in connection with this rule, "After thinking-discussing this from all angles; and after examining it in every way; seventeen years of in depth thinking on this great subject; has given me the right to announce without any scientific hesitation, that we shall always find this historical belief to be complete and steady. Like any ordinary fact from other disciplines of natural philosophies are accepted only after proven evidence, now this belief seems to have been fully proved."



Task

Why is Comte's theory of the three states of evolution called a linear theory?

## 4.2 Summary

- Comte explained the system of social change in confirmed steps, from simplification to complexity and in a straight line.
- Comte interpreted social transformation according to the intellectual development of humanity.
- According to Comte, social change occurs according to the intellectual development of humans in the three given below.
- The steps of intellectual development are listed below –
  1. Religious/Theological State
  2. Metaphysical State
  3. Scientific State.

## 4.3 Keywords

4. **Evolution** : This activity of change/transformation/growth is known by the name of evolution, in which every changed state is necessarily related to the state that precedes it. In this, growth, expansion development, and continuity are the three events in proximate to each other.

## 4.4 Review Questions

1. Explain the rule of three stages of August Comte.
2. Write the names of Comte's three main texts.

## Answers : Self Assessment

1. Intellectual development

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2. Theoretical
3. related to thought

**4.5 Further Readings**



*Books*

1. Sociological Theory - *Abraham and Morgan*.
2. Structure of Sociological Thought - *J.H. Turner*.
3. Encyclopedia of Sociology - *Harikrisha Rawat*.

## Unit-5: Hierarchy on Sciences

Notes

### Contents

Objectives

Introduction

5.1 Sociology - A New Science of Comte

5.2 Summary

5.3 Keywords

5.4 Review Questions

5.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- present the hierarchy of science according to Auguste Comte'
- Sociology to be included in the class of natural sciences,
- According to the gradation of the hierarchy, the sciences get more complex as the steps increase,
- With the increase of complexity, their dependence on the other sciences also increase.

### Introduction

#### **Background of the hierarchy of classification of sciences**

Laying the foundation of his new social-science, 'Sociology' Comte mentioned the three states of human thinking—spiritual, metaphysical and scientific/positive steps – and at the same time he presented a scientific method of action or 'positivism.' But he was not satisfied with just these deeds. Like a true father, he wished to see his 'Manas putra' sociology, reputed and the world of science. After the law of three stages and 'positivism' Comte prepared the classification of the sciences in the form of 'The Hierarchy of Sciences', so that he could achieve an established scientific state for Sociology. Professor Bogardus has written that "Comte's plan for the third phase was the classification of the sciences, within which Sociology was shown to be the newest albeit, the highest in the hierarchy of sciences."

In this respect it is important to remember that greek thinkers too had classified the sciences under three parts, and they were – Physics, ethics and political science. Well known philosopher, Baken has also mentioned three studies related to the three abilities of the human mental powers – memory power, imaginative power and reasoning power. The three subjects are – history, literature and science.

Comte got the idea of the classification of science from St. Simon. Though he agreed with St. Simon that science should be classified scientifically, yet he did not agree with the classification of St. Simon. Comte claimed that he could present a more scientific classification or hierarchy of science than St. Simon. He mentioned these principles in his 'Positive Philosophy'. The intention of Comte in writing

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this book was to search for a solid scientific foundation for his new science, 'Sociology' which would clearly show its study-parameters and its relationship to the natural sciences.

## Two Basis or Principles of Hierarchy

For the above mentioned objectives. Comte presented a new classification or hierarchy that was based on ascent-descent basis, and for this he fixed two basic principles.

1. The Principle of the order of increasing dependence.
2. The Principle of decreasing generality and increasing complexity.

**1. The Principle of the order of increasing dependence** – To create a classification or hierarchy of sciences, Comte chose the theory of the order of the increasing dependence. In other words, according to Comte's thinking, every branch of knowledge or science is dependent on the theories expounded on the sciences that come below it on the table. The result of this dependence is such that, as we move higher on this table of hierarchy, the branches science or knowledge become more and more dependent on the disciplines mentioned lower than them. According to this theory, the first mentioned science is not dependent on any other – it is completely science will be developed by the dependence and help of the 1<sup>st</sup> mentioned science; the third science will be dependent on both the second and first, the 4<sup>th</sup> mentioned will be dependent on the 1<sup>st</sup>, 2<sup>nd</sup> and third sciences; and as this order increases so will the dependence increase of the branches mentioned. As a result Comte has named this theory of science classification as 'The Principle of increasing dependence.' Further discussion will clarify the theory more.

**2. The Principle of decreasing generality and increasing complexity** – According to Comte, the development of sciences take place in a decided order, which is the order of '**decreasing, generality and increasing complexity.**' In other words, as new sciences are born, so too the study-field of that science becomes less generalized and more complex. In Comte's classification of sciences, a science is placed in the hierarchy according to its study field and its dependence on other sciences. The more specialized and complex the study-matter of a science discipline, the more dependent it will become on the sciences that come before it in the order. This happens because simple, general events take place first and their study too is easy. In this way it can be said that the first science is that which studies simple generalized events, and the event which is the purest is also the most generalized – the general meaning is that it exists at every level and place. Therefore the first science is the most generalized and related to the least complex of events and subjects. The other sciences were developed only after this 1<sup>st</sup> science and their subject-matter kept becoming more complex and less generalized. The second science will be related to more complex subject-matter than the first, and the third, will be related to less generalized and more complex subject. And this order will go on in the development of the sciences the study subject of every science becomes more complex as, we go higher in this order, due to which science is mostly dependent and based on the researches conclusions and theories of the science that are before it in the order. In other words their dependency increases. In this way every science, while being based on the earlier sciences, also presents a base for the sciences that come after it. Further according to the views of Comte, every science is not only dependent on its earlier predecessors, but also nurtures their expansion by its research.

## Hierarchy or Classification of Sciences

According to the principles given above, Comte has presented a hierarchy of the sciences as listed below :

1. Mathematics,
2. Astronomy,

3. Physics,
4. Chemistry,
5. Biology,
6. Sociology.

In this hierarchy of sciences, the premier position is given to Mathematics. The reasons for this according to the views of Comte is that Mathematics is the oldest, most fundamental and flawless of the sciences. The investigation of natural laws is impossible without utilizing it. In this sense it is the original tool of human thinking. In the field of research, whether it is social or natural, no other science is as dependable and capable, because facts and reality, their names, their proximate relationships determinate knowledge is only possible through the help of mathematics. Any other science cannot be successful in its investigations and research unless it takes the help of mathematics, because it is the base or foundation of all sciences. All other sciences stand on this foundation and are thus capacitated in calling themselves sciences. For this reason, Comte has given Mathematics the premier and fundamental place in the hierarchy of sciences.

To place the other sciences in their determined position in the hierarchy of sciences, Comte has divided all natural events into two main parts – **Inorganic** and **Organic**.

Inorganic events are further divided into two sub-parts – **Astronomical and terrestrial**. Astronomical related events are mostly generalized and similar. Planets and stars change very slowly in hardly perceptible ways. Astronomy is related to the study of events related to the cosmos. Planets, their satellites, stars, comets constellations etc. come within the study Venus, Mars, Mercury, Earth, Saturn, Jupiter, Neptune, Pluto and .... are planets, while the moon is a satellite of our earth. These planets, stars and satellites distance from each other, and how their gravitational pull is related to each other, what is their base, what is a star-family (eg. the family of the sun or Helios family consists of Earth, Moon, Mars, Jupiter etc many planets and their satellites included) what is their speed etc. are the subjects that are studied in Astronomy. Here the question may arise as to the importance of this study, or the to what purpose is served by man on earth gathering astronomical data for space-related events? The answer is very simple. We can never understand our earth related events until the time, we understand the nature of the earth, and its relation to the other star-planets. This knowledge can only be given to us by Astronomy.

Within terrestrial physics two sciences are incorporated. – Physics main and Chemistry. To know about the subject of Physical matter, it is necessary to define them chemically. For this activity, there are two separate sciences – Physics and Chemistry. The study subject of Physics is more general than the study of subject chemistry, which is more related to matter than facts chemical truths/facts are dependent on the laws of Physics, but this does not mean that chemical events are also influenced by the laws of Physics. Any chemical activity is influenced by the laws of weight, heat and electricity. Thus the study of inorganic events are done through three sciences – astronomy, physics and chemistry.

Organic events are of two, kinds – individual and community ones. Under the first come vegetable and animal world and its complete individual or bodily form activities and functions. This is the study – subject of Biology. In this is included the laws related to all life. It is obvious that biology is dependent on chemistry, because all the trustworthy laws about nurture and secretion of glands are only available to us in chemistry. Not only this, Biology too is also related to physics, because physics gives the knowledge related to facts of weight, heat etc of living beings. The effects of astronomical laws are felt on the laws of biology. For example, if the speed of the earth increases from its present speed, its result will be that the speed of bodily related events too will definitely increase, and the span of life will decrease. Astronomy also tells us that the earth moves on its axis, like a spinning top, from west to east, and completes a revolution in approximately 24 hrs. Because of this daily orbit half of the earth's parts keeps coming and going the light of the sun, turn by turn, for the passing of



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day and night. In this way, the earth rotates around the sun in an elliptical (egg - shaped) path, which is called its yearly orbit. This yearly revolution caused the change of seasons in an year.

If the earth did not revolve around the sun in the given time of an year, there would be no change of season, the whole year would pass in just a single season. The earth revolves around its axis; this axis is not straight, but tilted to make an angle of  $66\frac{1}{2}$ . If this axis of the earth straightens out, the result would be that day and night would remain equally same everywhere and neither would there be the changes of the season in an year; in other words, throughout the earth, the seasons would remain constant. It is because of the tilt of the earth that the height of the sun at noon is different in different parts of the world, day–night keep increasing and decreasing throughout the year; there are changes of seasons, the seasons differ in the northern and southern hemisphere of the earth and the day and night of the northern and southern poles last for six to six months. All these events leave their effects on the physical–bodily related activities. Therefore it is clear that biology is also related to astronomy. Besides, whatever truths and facts are discovered after a study of biology, is because of mathematics. If study of biology is done without the help of mathematics, then in reality it would be faulty, indefinite and undependable. Therefore it is clear that Biology is dependent on the sciences that come before it in the hierarchy.

The second half or part of life events is related to the community. This part is studied under Sociology, which is the end–most science in Comte’s hierarchy of sciences and which is dependent of sciences and which is dependent for its study–activity on mathematics, astronomy, chemistry and biology. These sciences are dependent on each other, and the science that came before it in the order, is the order in which they developed.

It is evident from the above reasoning that Comte presented his hierarchy of sciences according to the order of expansion of dependence. The most fundamental place is given to mathematics, because it the most generalized and ancient of the sciences. Astronomy is placed above it, which in its origin is dependent on the science before it, mathematics. Above it are placed the two sciences that study terrestrial events eg. physics and chemistry. Physics is dependent on astronomy and mathematics, when chemistry has to depend for its study activity on physics, astronomy and mathematics. After this is placed life and body related subject Biology, which is dependent on Chemistry, Physics, Astronomy and Mathematics. Based on these science, the science which studies community and social events and facts, Sociology or Social Physics is placed top–most. In this relation it is important to note that while developing the theory of ‘positive religion’ or ‘humane religion’ Comte specially mentioned, besides these six sciences, also a seventh science, placed at the acme, ‘Behaviorial Science/ or ethics’. But this last science is not mentioned clearly or stressed important in his writings. For this reason in the classification of sciences or knoweldge presented by Comte Mathematics, Astronomy, Physics, Chemistry, Biology and Sociology are only generally included and this is only correct. One of the main objectives of presenting this classification to attract attention favourably to their completeness and factuality Comte himself wrote, “This classification in the form of reality/truth informs about the completeness of the various sciences; a science’s completeness is depended on the amount of pure knowledge and its relationship with its various branches. This can be observed simply that events that are mainly general, simple, and abstract, are least dependent on other factors, and their truth on purity is maximum, and so too their relation to other sciences is clear and maximum. In this way, organic events are less factual and regulated than inorganic events; and particularly the terrestrial/ events as compared to astro nomical events are the least factual and regulated. This truth is revealed fully in the classification of sciences.

Comte believes that we cannot receive correct knowledge about the subject of a science, until we are properly informed about its predecessor science or sciences on which it is dependent. For example, we can get complete knowledge about social events and human society from sociology only if we have some general knowledge of its precedent sciences – Biology, Chemistry, Physics, Astronomy

and Mathematics. It is an accepted fact that until we have obtained, with the help of Biology, some knowledge about the rules related to life and living beings, how it is possible for us to understand the life events? That is why according to the thinking of Comte, the study of every science should be undertaken only in the order of its presentation in the above mentioned hierarchy. In this hierarchy, the highest place is given to Sociology which in comparison to the other sciences is the newest the most examined, special, and most complex science : now we will discuss this subject of Sociology.

## 5.1 Sociology – A New Science of Comte

Comte was not satisfied by the prevalent methods of study of social events by the metaphysical and religious techniques of his times. He gave maximum importance to the scientific methodology. That is why even for the social study–activity, he was for bringing scientific work–order of observation, research and classification system. For the fulfilment of this aim, Comtes wished to create such a science that was completely free of then prevalent religious and metaphysical thinking, and which studies social events in a scientific way. He believed that the study–field of social events was special, which, after all expressed the community life of the individual person. Just as in Biology study all rules connected to personal life was included, so too for the study of the fundamental rules related to community life, study of a separate science was necessary.



Notes

Comte first named this science as ‘Social Physics’ but then changed it in 1838 and named his new science ‘Sociology’

Comte has given the definition of Sociology in these words, “Sociology is the science of social system and development.” In this definition the importance of social ‘**system**’ and ‘**development**’ can be described thus – society is a ‘system’; within this system, there are many gains. In other words society is not a total system, but is made up of the unity of different parts. These parts are all related to and dependent on each other. On this basis, Comte imagined a social maturity through he had given strict warning not to confuse individual maturity with social maturity. He believed that there can be similarity between the two which do exist but they are not the same thing. In social maturity like in individual maturity, there is division of labour and specialization. Both are agreed; which means according to Comte, there is interdependence and unity between the different parts. This unity is the foundation of society. Sociology studies this system of social life in other words it studies the unity between the different interdependent parts of society. The study–field of Sociology is not limited only to this, because it is not only about social system, but also a science of social development.

According to Comte development is not only the primary objective of social system but its basic right is progress. Man’s intellectual and moral development is social progress. In other words, social progress is possible on the base of intellectual rules and theories. It should be remembered that in a progressive social system, according to Comte, the most important class should be of priests. But these priests would not be religious but sociologists, whose main activity should be to spread the theories of sociology, and on whom would rest the extensive programme of progress and development. For this reason Comte’s Sociology is the science of progress and social system.

## Self Assessment

Fill in the blanks –

Notes

1. Comte was not satisfied by the metaphysical and religious \_\_\_\_\_ for the study-method for social events.
2. Comte wished to create a new science which was completely \_\_\_\_\_ of the then prevalent religious and metaphysical thinking, which would study social events in a scientific way.
3. Society is an \_\_\_\_\_. Within this system there are many sub-systems.

Comte's Sociology is an abstract science. It is not just a science of only economic, political, legal or any other special type of event. It is a science, that searched out the fundamental laws on which the complete social science was based.

Comte's Sociology was also a unifying science. He called it unifying science because his sociology did not study just some special wing/division of social life, it studies society in its complete form. Sociology touches not just, economic, religious, moral/ethical on scientific events, it is related to them and studies them. Comte believed that different parts of social life are related deeply to each other, and dependent on each other. Therefore their separate study is not proper. Only Sociology, taking its different parts together, studies them in relation to each other. Therefore it is considered an unifying.

Science Sociology is an unifying science in the sense that it is established on the theories of the sciences that came before it – Biology, Chemistry, Physics, Astronomy and Mathematics. In his hierarchy of fundamental sciences, Comte placed Sociology on the highest point, but by doing this, it was not because he just wanted to do so. This highest stature for Sociology only denotes that this science is based on the sciences that came before it, and gathers their main theories and law into itself. Because society is made of these living beings, whose bodies are made of the matter/materials of this universe, for this reason the beginning of Sociology is with the laws of these related science. Comte has written, "First and foremost that medium in which social life has developed and those beings who manifest it. Without out understanding them, social life can not be understanding them, social life can not be understood. For this reason we cannot achieve progress in this science, until we have sufficient abstract knowledge about the relationship of the outer world and individual knowledge, the relationship of these laws to the influence on social events special laws, would not be enough to explain."

As according to Comte, Sociology is a science, therefore it is capable of forecasting. If it is not able to forecast, it has not right to be a science. Past knowledge or future vision are the criteria of science. Scientific law give us the knowledge of what kind will future activities be.



*Did You Know?*

To study the present social state, and that basis to predict about its related future, is one of the main activities of Sociology.

There is no doubt that Comte build his sociology with the help of scientific methods used to study social events, with the objective to collect and increase the reservoir of knowledge about this subject. But this was not his one and only aim. Comte wanted to use Sociology for the new activity of social reformation and moral awakening. Comte believed that in relation to human life, it is futile just collecting knowledge, if that knowledge is not used for the development of his life. It is true that a scientist always attempts to know truth to the maximum, but it is also true, that he wishes that the appearance of the truth will bring some well-being to humanity. Comte too was just such a scientist. Therefore it is an important activity of Sociology to establish a union between knowledge and activity, so that whatever knowledge related to social events gained by us, should be used for the work of social reformation. Comte also believed that human life should have some moral aims. These moral objectives can be fulfilled possibly only through the establishment of the religion of humanity. Sociology can help bring about the unification of human knowledge and human religion. It is for this reason that in the ideal society of Comte, the priest's would be the most important class, and these priest would

be sociologist not religiologist. According to Comte's innermost wish, Sociology's uttermost utility value would be if sociologist served humanity.



Task

What is this new science of Comte's Sociology?

## 5.2 Summary

- To present a classification on hierarchy of science, Comte chose the theory of expanding dependence. In other words, according to Comte's thinking, knowledge or every branch of science is dependent on the theories propounded about the branch/branches of science/sciences that came before it in the hierarchy.
- According to Comte, every science is not only dependent on the last science/sciences but keeps nurturing these science/sciences with their discoveries.
- In this hierarchy of science the premier place is given to mathematics. This is because of Comate's belief that Mathematics is the oldest, fundamental and flawless science.
- Comte was not satisfied by the prevalent metaphysical and religious methods of his time to study social events. He gave the highest importance to scientific techniques.

## 5.3 Keywords

1. **Ignoranic** - Inorganic events can be divided into two subgroups - astronomy-related and terrestorial related.
2. **Axis** - The revolves on its axis from east to west like a spinning top, and completes a revolution in 24 hr.

## 5.4 Review Questions

1. Which is Comte's new science? Describe briefly.
2. What are the two fundaments on theories of hierarchy? Describe.
3. Describe theoretically dependence expanding order.

## Answers : Self Assesment

1. Technique/methodology
2. Free from
3. System

## 5.5 Further Readings



Books

1. Sociological Theory - *Abraham and Morgan*.
2. Structure of Sociological Thought - *J.H. Turner*.
3. Encyclopedia of Sociological - *Harikrishna Rawat*.

## Unit-6: Social Statics and Social Dynamics

### **Contents**

Objectives

Introduction

6.1 Social statics and social dynamics

6.2 Summary

6.3 Keywords

6.4 Review questions

6.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Know the two main divisions of Sociology, given by Comte.
- To have knowledge about Social Statics and Social Dynamics.
- To understand social system.

### Introduction

When we talk about Biology, we divide into two parts, one is **Anatomy**, and the other is **Physiology**. To classify Biology thus makes it convenient to understand Statics and Dynamics. Where the different parts of the body is studied in Anatomy, in Physiology we study their dynamics and their activity method.

### 6.1 Social Statics and Social Dynamics

Comte had divided Sociology into two parts:

**1. Social Statics and Social Dynamics** – Social Statics is related to the making of society, while Social Dynamics is related to its development. Here we analyse them in detail.

### **Social Statics**

Social Statics is that branch of Sociology that studies society in its completeness. In other words there are many parts within a social system on social body. Social statics studies all these parts not separately, but in its form of a complete system. It attempts to search for the laws of action and reaction of the various parts of the social system. This kind of study is like study anatomy with Biology. According to Comte Social Statics is related to the consensus of the social organism, the meaning of which is the similarity between the interdependent parts. Comte has indicated that there should be automatic-creative/identity between the various parts of the social system, and their elements should at a certain

time, should become united in one formation. It is not enough that these elements should united the thinking of political organizations with those of social customs and ideas, but there should the correct similarity between mans intellectual, moral and physical activities. If we take the person as a unit in the social system, then the meaning of consensus is that there not much difference between the views of most members of a society, and they have identical view–point on general matters of society and through their similar thinking attempt to find the right solutions. The objective of social statics is find the social consensus and to search out and arrive at a state of social stability. As Comte believed that he was living in an era when the balance in society had been most by destroyed, therefore it was the duty of Social Statics to study those condition which were necessary to re–establish social stability. In this way, social statics is not limited to the study of the consensus, found in one place and one time. Within its parameters come the study of the worldly/universal consensus of the past and present of all societies.

The purpose of social – statics is that it introduces us to basic theoris of social system, so that realizing its importance we can organize our social life in this way, that our social balance is not destroyed; and a balanced development of human moral, physical and intellectual beings becomes simplified. Comte believed that then the society was in a chaotic state. The powerful are exploiting the weaker sections, who are eager to take revenge on their oppressors. The basic reason of this state is intellectual chass. The intellectual level of most people is so ordinary that they are not aware of the basic rules/ laws of social system. One of the primary duties of social statics is to remove this deficiency, so that a consensus is developed in society.

## Self Assessment

Fill in the blanks –

1. Social Statics is that branch of \_\_\_\_\_, that studies society in its complete sections.
2. According to Comte, Social Statics is related to the \_\_\_\_\_ of the social organisms.
3. If we consider the person as a unit of \_\_\_\_\_, then consensus means that there should not be much differences in the beliefs of most of its members.



Notes

Compte seems to be much influenced by the consensus established by the medieval catholic church.

He believed that religion had united music, art, science and industry under a vast religious system, thus presenting a moral foundation for an influential political organization. Therefore Comte believed that in this religion, there were many principles/ elements of social reformation, whose clear exposition could be useful. According to him, it was because of these living and influential principles, this religion was able to establish an vast European empire, without any bloodshed.

The difference between spiritual and worldly powers, is clear in the Catholic religion; and in this way christianily made that element powerful, which could be used as a base by both king and serf. Therefore medieval Catholic religion presents high quality example of a consensus. It is the work of Social–Statics to analyse these systems and find out their inherent source of strength.



Did You Know?

Comte believed that the theory of consensus are always similar/same, whether they are natural laws of social system, real or obvious.

## Notes

**Social Dynamics**

**Social Dynamics** is the study of human progress or development. It is the science of human dynamics which is both necessary and unstoppable. Within this subject come laws that determine the orderly development and change in society. Comte has declared that it is easy to prove that society always changes in a particular order, and develops accordingly. This order is not completely uncertain, and similarities can be searched out. At the same time there is a continuity in the progress of Social Status. Social Dynamics is a study of these laws.

According to Comte, the main theory of **Social Dynamics** is that the present social status is the result of the past social status, it is the indispensable driver of the imaginary future social status. With this view, it is the objective of Social Dynamics to search out the laws which govern this continual change and which govern this continual change and which determine human development in its unity. The main duty of this science is to promulgate the real and true theory of social progress.

According to Comte, Social Dynamics collects its facts/principles from history; therefore it is a science of history. It just does not stop at studying the present and past of social status, but starts with the subject social productivity from history. These theories that define the past, also tell us about the future. Comte has claimed that **Social Dynamics** proves that (a) that the dead rule over the living (b) that man is becoming more and more religious.



Task

Compare the social related classification of Durkheim with the classification of Comte.

**6.2 Summary**

- From the above statements, it is clear that Comte was an extraordinary talented and capable thinker. This is apparent after analyzing his ideas, that Comte in every belief of his was ahead of his times.
- In Comte's thinking, religion and science came close to each other, met each other, then united with each other, then united with each other. In this great unity of religion and science, even today, lies hidden the formation shape of world brotherhood and world peace.
- Of the theories present by Comte, the most popular are, positiveness or Scientific Stage; the rules/ laws of the three stages; hierarchy of sciences; Social Statics and Social Dynamics as the two divisions of Sociology; family; religion of humanity etc.
- Besides developing original social theories, Comte collected and co-ordinated the ideas of earlier scholars. This is one quality of his extraordinary capabilities.

**6.3 Keywords**

1. **Social Statics** : This ideology is applied to the static part of society or its social reformation and its various inter-connected divisions and extended relations to study and understand them.
2. **Social Dynamics** : This is the study of the dynamic part of society that is its social reactions.



## 6.4 Review Questions

Notes

1. What is Comte's Social Dynamics?
2. What is Comte's Social Statics?

## Answers : Self Assessment

1. Sociology
2. Consensus
3. Social System

## 6.5 Further Readings



Books

1. Social Ideology - Rabindranath Mukherjee.
2. Main Sociological Thinkers - Doshi and Jain.
3. Sociological Theory - Abraham and Morgan.

## Unit-7: Karl Marx : Intellectual Background

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### Contents

Objectives

Introduction

7.1 Intellectual Background

7.2 Summary

7.3 Keywords

7.4 Review Questions

7.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Know about the life of Karl Marx.
- Will gain knowledge about the Intellectual background of Karl Marx.
- Study the influence of contemporary environment on the thinking of Karl Marx.

### Introduction

Karl Marx is considered all over the world the father of modern and scientific Bolshevism and most socialistic ideologies. While scholars like Plato, St. Simon, Fourier, Louis Blanc, Robert Owen, etc have been discussing about Bolshevism from ancient times, laying stress on presenting plan for a new system in which there was equitable distribution of national wealth, and amity between the different classes. But the thinking of these socialist thinkers was based mainly on political or religious foundations. Marx was the first to give **Bolshevism** a new and unique/separate form, but based it on strong respected scientific foundation, that is becoming stronger day by day. Today there will hardly be a country that will not have people who believe in this ism. The whole world's labour and revolutionary movements have been influenced by Marx's influential thinking. Therefore he is called 'the great teacher and leader of internation'. From this view-point, Marx is this world's not only great but age-changing thinking. It is the claim of Stepanova that Marxism is "the polar-star that guides humanity on the right path of Communism".

### 7.1 Intellectual Background

'Great teacher and leader of the international proletariat, Karl Marx was born in the town of Trier in the Rhine province of Prussia on 5<sup>th</sup> May, 1818. His father, a lawyer, had embraced Chris Tianity. Marx was educated in a good school of Trier - Trier Gymnasium - from 1830 to 1835. For the passing out examination, he choose to write an essay which was title - "**The thoughts of Youth on selecting a profession**". From this essay, we realize that even at the tender age of seventeen, this youngster thought that in the selfless service of mankind, lay his life's fulfilment. After passing the last school

examination, Marx entered first Bonn, then Berline University, where he was admitted into the Law Department. He had chosen law as his' main subject, but he was very interested in Philosophy and History too.

Karl Marx was very clearly influenced in his thinking by the many important events of his times. The development of capitalism was the reason that in many nations of Europe, the relationship between the remaining feudal lords and their serfs had become uneasy. Every-where in a big way, new capitalist industry was being created and developed. Side by Side the condition of farmers and craftsmen – artisans was worsening, and a new marginalized proletariat class was being born. This class was bereft of all methods of production. At that time, the ordinary people were being grinded between two mill-stones. On one hand the remnants of feudalism, and on the other unformed capitalism, were the reasons for their suffering. The effect of these conditions on Marx's thinking was very clear.

Marx had introduced himself, in his student life, to the writings of Hegel, and had started establishing relationship with leftist followers of Hegel. Marx presented his definitive essay in Geneva University, which was titled – “The difference between the Natural Philosophy of Democrytus and Epicurus.” From the definitions in this essay, we come to know that, at that time his view, though emotional, then too he was atheistic and revolutionary conclusions from the Hegel's philosophy. For example, Hegel had criticized Epicurus for his hedonism and atheism.

On the contrary, Marx praised and appreciated the brave struggle of this ancient Greek philosopher against religion and. Marx received his Doctorate title for this essay in philosophy, in April 1841.

Marx wished to become a profess in Bonn University, but being denied this convenience, he started working for the 'Rhine gazette' (Rhinisch Zaitung) named periodical in 1842 and even became its editor. Through its columns Marx raised his voice in favour of the welfare of the ordinary population and the religious and political exploitation of the masses in Germany and Asia. He experienced many times that the governments in Asia were indifferent and heartless towards the basic necessities of the masses. On the basis of these facts he arrived at this conclusion that governments, their officials and laws favoured the well – being of the ruling classes, whom they represented and supported, and not the welfare of the ordinary population.

'Marx clashed with the shareholders of the periodical, because of his bold aggressive views, and on 17<sup>th</sup> May 1843, resigning from the editor's post, he left Germany for Paris. Before this incident, he had married Jenny Von Westkalen. She was his childhood friend, and had been engaged to him since his student days.

In the 1844 A.D. in August there took place in Paris that historical meeting of Marx and Engels in which they discovered that their thinking was mostly similar. After this, a creative collaboration started between these two friends, of which no other example exists in history. Lenin has correctly stated that, “In the tales of ancient times we come across heart-touching, references of friendship, but Europes proletariat class can claim that their science was created by two such instructors/teachers and soldiers, whose relation of reciprocal friendship was exemplary. Besides which would pale, the most heart-warming tales of human friendship of ancient times.

## Self Assessment

### Fill in the blanks –

1. Marx had introduced himself to the writings of Hegel during his \_\_\_\_\_ and started increasing his closeness to the leftist followers of Hegel.
2. It was \_\_\_\_\_ wish to become a professor at Bonn University.
3. Marx \_\_\_\_\_ with the sharehoders of the above mentioned periodical because of his aggressive views, and resigned from the post of the editor on 17<sup>th</sup> May 1843.

## Notes

Marx welcomed with great enthusiasm the rebellion of the weavers of Silesia. Due to this the Prussian government pressurized the french government to banish Marx. In February 1845 he went to Brussels, and started living there. Around this, the co-authored text of Marx and Engels, 'Holy Family' was published, in which the universal historical objective of the proletarial class and its related ideas were of expressed in a complete course programme. Holy family contains new revolutionary world philosophy and the fundamental theories of the prolatearial class.

To present worldly theories of history related to social science in a clearer and orderly manner, Marx and Engels presented their second united effort "German Thinking". In this, they criticised Hegel's emotion, and Hegel's followers mentally emotional philosophy in detail. The main theoretical pillars of communism are dialectic materialism and historical materialism.

Marx and Engels paid great importance to preparing the, second congress of the 'Communist League'. This Congress took place in the end of November and beginning of December 1847 in London. In it, the theories promulgated by these two friends were accepted with the agreement of all, and they were given the task of preparing a communist declaration letter—a Manifesto.



Task

What is an intellectual background? Describe briefly.

This manuscript is concerned with the activity programme of scientific communism.

In 1847 Marx wrote 'The **Poverty of Philosophy**'. In this text, he presented for the first time the main principles of dialetic and historical materialism. In it are mentioned for the first time, all the fundamental faults and weakness of the whole capitalistic economic system. Marx opposed the beliefs and logic of capitalist economy and its supporters, and stated that the different beliefs of society and economy express about social relationship in a theoretical way. These beliefs are everchanging historically, and after removing the situations that gave birth to them, these beliefs too will disappear. The supporters had presented a solution to bring about improvement in capitalism. Marx called them illogical, and tried to prove that in capitalistic society, exploitation, poverty and problems are a part of the system; and they can only be removed if the capitalist system method of production is removed.



Did You Know?

Marx wrote 'The Poverty of Philosophy' in reply to Prados book 'The Philosophy of Poverty'.

In his text named "**Class Struggle in France**" (1848-1850), Marx attempted to use the famous principle of '**the rule of the proletariat**'. In this book, he has clearly attempt to show that scientific socialism is completely different from the various types of capitalism, sub-capitalism and welfare socialism. It has been said here that scientific socialism is "the declaration of the stability of the revolution, it removes without differentiating all class-differences; it breaks all production relationships based on those differences; and destroys social relationships developed because of these production-method; and brings a revolution against all thinking born of these social-relationships, so that the Proletariat can be declared the ruler in this system which will be brought about by the necessary aggressive programme to bring about a revolution of the Proletariat."

In 1857, the first part of Marx's world-famous text '**Das Kapital**' was published. The second and third volume of this book could not be published in his lifetime; Engel published them in 1885

and 1894 approximately. 'Capital' is a great gift of Marx. In the words of Lenin: "This text is the main fundamental writing, in which a definition of scientific socialism is given." Contained in this book are the theories of historical duties of the proletariat, socialist revolution and deep philosophy related to and described from the viewpoint of economics about the rule of the Proletariat.



Notes

According to the belief of Stepanova, "This great text of Marx, 'Das Kapital' is a powerful theoretical weapon in the proletariats' struggle against the slavery imposed by Capitalism."

Because of these many qualities, that the '**Capital**' is considered the **Bible** of the socialists.

In the letters Marx wrote in the later part of his life, reflect an obvious hope of future revolution. He had predicted the Russian Revolution would be quick turning point in flow of world history.

Marx's strong physique was ultimately weakened by hard mental labour, continuous poverty. His wife died on 2<sup>nd</sup> December, 1881. This was a great shock to him and his health deteriorated further. There was inflammation in his lungs and chronic coughing. He went to southern France and Algeria for treatment, but without any gain. During this time, he received another shock, when his eldest daughter, Jenny died. In 1883 there was another attack on him of the old malady of coughing, due to which complications arose. The state of his health worsened, and he said good bye to this world in 14<sup>th</sup> March 1883.

Engels send letters all over the world, and informed his friends and followers of the great harm done to the cause of international revolutionary movement by this sad event. He wrote, "The greatest mind of our party has stopped thinking; today a determined heart has stopped beating, something that I have never seen or heard before."

Marx was buried on 17<sup>th</sup> March, 1883 in Highgate Cemetery in London. Engels gave a heart touching speech next to his grave. In this speech, he gave a true and evident description of this founder of scientific communism, of the great attempts by this leader for the benefit of the working-classes; for all labourers, for the exploited for the objective of the upliftment of the proletariat, his contumacious mental, and ideological struggle his sacrifices, Engels presented on eye-witnessed realistic picture - and finished his speech with this declared prediction, "His name will be remembered for ages, and his deeds will be immortalized."

## 7.2 Summary

- Marx because of his revolutionary thinking was acceptable by the system.
- He stuck to his ideological beliefs to the end.
- Marx, who gave the slogan, "Workers of the world, unite," saw a vision of a revolution, in which there was no class system.
- Marx dearest friend was Engels, who supported him to the very end.

## 7.3 Keywords

1. **Dialectical Materialism**: Dialectical indicates a reaction, according to which creation/nature develops and changes. Materialism denotes creation/nature's original element/principle.

**Notes**

In this development, is the result of worldly materialistic wealth, and is collected/created by internal opposition. After this, there are the three steps of argumentation and dialogue.

2. **Poverty of Philosophy** : Marx calling it illegal, tried to prove that in a capitalist society, exploitation, poverty, problems were compulsory elements.

**7.4 Review Questions**

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1. Discuss the influence on Marx of the contemporary environment.
2. What do you know about Intellectual Background? Describe briefly.

**Answers: Self Assessment**

1. Student-Life
2. Marx
3. Disagreement

**7.5 Further Readings**

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*Books*

1. Sociological Theory - *Abraham and Morgan*.
2. Structure of Sociological Thought - J.H. Turner.
3. Encyclopedia of Sociological - *Harikrishna Rawat*.

## Unit-8: Materialistic Interpretation of History

Notes

### Contents

Objectives

Introduction

8.1 Subject Matter

8.2 Historical Materialism

8.3 Summary

8.4 Keywords

8.5 Review Questions

8.6 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Know the materialistic interpretation of history, according to Karl Marx,
- To define social change through the medium of historical materialism,
- To study social changes from the view-point of economic determinism.

### Introduction

The changes occurring in society is usually defined in just two. In the first, it is believed that one person acting alone cannot take the responsibly of social change. According to the other stream of thought, one reason is mainly responsible in bringing social change. The stream of thought that believes that the activities of a single person brings changes in society, is called the theory of determinism. Marx theory of economic determinism comes in this second category. Marx considers economic principles as the main factor that brings about social changes.

From the point of view of defining, social life, social events and social changes, Marx's theory of economic **resources** is the most important theory. Different scholars have defined social events and changes in different ways. Marx has tried to analyse through his theory of economic determinism, the whole social system of economic. The primary base of Marx's theory is the economic system.

### 8.1 Subject Matter

An important theory presented by Marx is an economic analysed of the historical materialistic analysis which is also known as **historical materialism**. Marx with the help of dialectical materialism, gave his socialism a scientific determinator, and used it to define historical and social development. The definition of dialectic materialism of history was named '**Historical Materialism**' or **Material definition of History**'. Expressing his thoughts on the naming of his promulgated theory, Prof. Vapour has written, "What Marx has said while defining the theory of Historical Materialism, does not tally with its name, which is confusing. This theory cannot be called materialism, because the word material means

## Notes

an object that has no consciousness; when Marx has not mentioned any object without consciousness in this theory. In this theory Marx has talked about social changes, which occur according to him, due to economic reasons. Therefore this theory of Marx should be called '**The Economic System of History**.' Even Cole prefers to call, it '**The Economic Definition of History**'.

## Dialectical Materialism

Marx did not accept the dialectical spiritualism of Hegel and based his philosophy on dialectical materialism. According to Hegel's belief, all material things, nature etc are a part of 'The Spirit' or made from it. But according to Marx, what we call spirit, mind, or head is born off the materialistic body, just as if the various parts of a watch are assembled in a particular decided way, it produces movement and speed.

Therefore it is clear that Marx's philosophy is different from Hegel. In his immortal text, as a part of 'Capital', Marx has himself written that, "I have found Hegel's dialectics standing on its head (mind, spirit), and I made it stand on its feet (on earth on the basis of materialism). If you wish to bring it out from its mystical cover and find the logical truth, then you have to completely turn it (Hegel's dialectics) completely upside down." Come lets discuss this theory expansively.

**Dialectical materialism** is one of Marxist ideologies great success. It is because of this brilliant discovery that philosophy for the first time could become scientific. It became such a science that could approximately represent the materialistic development of nature, society and human thinking. This theory propagates the ordinary laws of historical development. But to understand it well, it is necessary that we give development on order of dialectical and discuss it briefly, as given below :

## Meaning of Dialectism

The english word 'dialectic' is taken from the greek 'Dialego', which means talking to each other, or argument. In, ancient times during argument/discourse, to find the contradictions in the argument presented by the opponents, and finding their solution to arrive at the truth – this art was called **Dialego** or discourse or debate. In ancient time there were philosophers who believed that the presentation of contradictory views or logic and counterlogic and argument over different truths was one of the best method to arrive at the truth. Later this dialectical method is used for thinking out that natural events, always remain moving, to always encompass change; and the development of nature; the development of contradictory forces in nature and the end activity of contradictory forces of nature are the result of this activity.

## Marx's Dialectical Materialism

As it has been mentioned earlier the 'shadow' of Hegelian dialectism is seen to some extent in Marx's Dialectical Materialism and in that sense Marx accepted Hegel's development of dialectism, but he rejected completely its foundation and reason, that the story of spirit, neutral thought etc. The main reason for this rejection was that Marx believed that Hegel did not pay attention in his dialectics on the factual and research proven facts. It is Marx's contention that Hegel ignored the subjective and physical-material world in which he lived, and in which to stay healthy and have a living are available many means and resources; because of which his physical being, like his mind went on existing; and it was possible for him to express his philosophic thoughts. Side by side Hegel also forgot this world, in which his thoughts and their related laws had the availability of internal matter. It is this real world due to which Hegel's descriptions were possible. The Mind, putting on the wings of imagination can fly freely in the sky as much as it likes, but its feet will always remain steady on the earth; branches can only grow from the tree-trunk.



In brief, according to Hegel, human–society’s progress always happens according to dialectical method. In this progress ‘ideas’ have an important place. According to Hegel, the outer world is a reflection of the internalized thinking. But Marx considered the physical world as the father of internal thoughts. Therefore Marx’s dialectics is the exact opposite of Hegel’s dialectics. In the words of Marx, “My dialectical method is not only different from Hegel’s method, but its exact opposite. According to Hegel, **thinking** is an activity to which by giving the name of ‘**idea**’, he changed it into a free subject, and which is creator of the real world, and the real world is the outer form of the ‘**idea**’. Contrary to this according to me the reflection in the mind of the ideal man, and the original world changed into ‘idea’ is everything, and nothing else besides that exists.”

Therefore it is clear that Marx’s dialectical theory is based on materialism. When talking about their materialism, Marx and Engels have often mentioned the name of Firebakh. But this does not mean that Marx accepted the materialism of Firebakh. E. Stepanova has stated correctly, “It is correct that in the writings of Ludwing Firebakh, there was criticism of the emotional philosophy of Hegel, and this is also true that those writings helped Marx to accept the dialectical viewpoint. But Firebakh only analysed natural events from a dialectical viewpoint; on history, social relationships, politics, his analytical viewpoint remained emotional. Marx has given the credit to Firebakh, that he was the first materialistic philosopher to criticize Hegel. Yet he also pointed out the limitation and inconsistencies inherent in Firebakh’s materialism. Marx objective was to create consistent and solid materialistic world–philosophy that could be applied to both life and nature.

Firebakh completely repudiated Hegel’s dialecticism. Contrary to this Marx adapted a critical view, and brought changes into the theory. Marx, on the basis of science, especially natural sciences and natural resources, with the objective of presenting materialism and dialectics in a united form of world philosophy, started changing the form and meaning of Hegels dialectics.

## 8.2 Historical Materialism

Marx used the theory of Historical Materialism to promulgate his scientific socialism with the view of confirming it. Before Marx, history was analyzed on the basis of idealistic viewpoint. For example, August Comte divided the development of society into three stages, based on the human intellectual development. In a similar way, Hegel considered history of mankind to be the history of thinking/ ideas. Marx repudiated these ideas. Unlike Hegel, he clothed his thinking in materialistic robes, and presented a materialistic and economic analysis of history. Hegel believed that in the whole world a neutral idea was being expressed, and only when the thinking changes, change takes place in history and society. Marx, unlike Hegel, analyzed historical events on the basis of physical material. He says that thinking does not influence the environment on the other hand, environment influences ‘thinking’.

Historical materialism, in the form of a philosophical science concentrates attention on general laws aims and nature of social development, and every problem is analysed by this corelation. Karl Marx defines it by writing, “Historical Materialism is a philosophical science, which is related to the special laws of social development, as different from the universal laws of life.”

In the words of M. Sidowrobe, “Historical materialism is a philosophical knowledge, that in its holistic form analyses society, and studies the activity and the main laws that include development. In brief, “It is the philosophical theory of social development.”



Notes

In the words of Stalin “Historical materialism is science of social history.

## Notes

Marx has mentioned the main points of historical materialism in his famous work, "German Ideology". Marx does not agree with those historians, who believe that history is the result of the actions of some great or special persons. Neither does he agree that natural or geographical environment is responsible for the development of man and his social life. Though its effects are felt on man's life, yet it cannot be said to be a determining factor. In a similar way, even the population factor cannot be the genuine factor, that determines history and man's social life. Marx says that the real factor is the economic factor, that creates and makes history. In Marx's view, history is not just a story or mere narrative song, of kings-emperors, queens-empresses, and the victories of generals. According to him all historical events are mere results of the changes taking place in the economic status. To understand any society, any political organization and its system of law, it is absolutely necessary to gain knowledge of its economic structure. Human activities are not influenced by morality, religion, nature, population and nationality, but only influenced by economic factors. In the words of Marx, "Every social, political and intellectual relationship, all religious and law institutions, every intellectual view-point, which is born in the progressive order of history; all these are products of the materialistic state of life."

In Marx's theory, economic fundamentalism is in the central position. "Around this central point, orbit, the expressed and discussed ideas." To study social life, society and social institution the historical materialistic analysis theory and its dialectic materialism is just an extension of the earlier theory. The main material of Marx's materialism is man, and those means by which a person nurture himself. Before Marx, even Hobbs was materialistic, but his materialism was more philosophic than means - oriented. Lock considered wealth/property the focal point, but instead of stressing on production activity, he gave importance to legal proprietorship. Hegel and Talkbille, did discuss the psychological effects of industrial organization on humans, but did not make it the focal point of their theories. Marx and Engels were the first two philosophers who gave importance to '**means**' and '**their ability**' to define and determine. They described the '**economic state**' as important that other systems like - political, social, religious, cultural etc. were influenced and defined and determined by the economic.

This great discovery of Marxian historical materialism brought a revolution of reality into the view-point of world-history; and with a single blow turned the flow of history. This discovery made history into a science. Marx in his materialistic definition of history, stated two basics about Indian history.

- (i) The means to stay alive like - the production of food, clothes and dwellings and
- (ii) to give birth to progeny for which the social system should stay stable.

### Interpretation of Historical Materialism (Economic Determinism) of Marx

We can interpret Marx's Historical Materialism or Economic Determinism by stating thus their main points :

**1. The necessity of materialistic value/elements:** Man is the creator of history. He can make history only when his life and being keep existing. It is necessary for his existence and life that he gets the convenience of food, clothes and habitation, which Marx calls the necessary materialistic values/elements.



Did You Know?

Marx studied the First Indian Movement for Freedom (1857) methodically).

2. To gather the materialistic values/elements of food, clothes and dwellings man had to produce.

3. **The activity of production is based on Mode of Produce** : In this production mode, we count the machinery, tools, labour and the power and ability to produce.
4. A production mode gives birth to a special mode of relationships, which is different from other production-modes. Production-mode and production-ability/power is the real deciding factor of social, political, religious and intellectual activities of human life; on it is dependent of the form of government, law, art, literature, and religion of humans.
5. When there is change in the mode of production and power/ability of production, then change also takes place in the social, religious, political, intellectual and other activities too. This is the reason that when there was use of hand-held tools, then there was the feudal system and when vapour-driven machines came, then capitalism was born.
6. The change in production-mode, and production-ability happens due to the reaction of dialectics, and the change will go on taking place until production will reach its highest state. This stage can happen only after the establishment of socialism, which is the last stage of the development in history. In this way, Marx's historical materialism according to Vapour is, "Is a theory of hope, in which lies the victory of humanity."
7. Marx too, like Hegel believed in the necessity of history. He believed that the making of history is always independent to the attempts of humanity. The flow of history cannot be stopped by man's attempt. In this flow will appear/take birth the different relationship according to the production powers related to the age. The only power man has over them is that either he can hasten their coming or delay them.
8. The division of time in history. Marx believed that each stage of history is an history of class - struggle. Every event, every change in history is a result of economic powers. Marx has divided history according to its production relationship and economic modes – (i) primeval communistic age (ii) Age of Slavery (iii) Feudal Age (iv) Age of Capitalism (v) Age of Socialism. Three of these ages have passed; the fourth stage is the present phase, and fifth stage is yet to come.
- (i) **Primeval communistic age** : This is the first era of history. In this age the main modes of production were tools and implements made of stone, and bow and arrow the main basics. Man used to live by hunting, fishing and gathering berries-fruits-and tuber-roots. There was common ownership of production methods; there was no such thing as property. Everyone was equal and there was no situation of exploitation. That is why Marx calls it the age of Equality.
  - (ii) **Age of slavery** : Slowly there was change in the materialistic state. Now man was involved in the activity of agriculture and keeping in domestic animals; craftsmanship originate, the idea of private property was born, and division of labour took place. The persons who owned the rights to land and other means of production, made others their slaves and forced them to work for them. In this way, during the age of slavery, equality and liberty were ended, society was now divided into the classes of master and slave. The exploitation of slaves started and this was the beginning of class-struggle.
  - (iii) **Feudal Age** : In this age the kings and feudal lords had the right over the means of production, especially land. Small farmers, who were known as serfs would lease the land from the lords for agriculture. Peasants were not slaves but they were burdened with many controls. They had to do free ploughing and agriculture of the landlords and during was had to fight in his army. For this the lord gave him some land or wages for his livelihood. There was extreme exploitation in this age, so that class-struggle went on a regular basis.
  - (iv) **Capitalistic Age** : In this age, the Industrial Revolution came to existence which/unprecedented/changes into the means of production. Capitalist became the masters of the new modes of production like machines and factories, and employed workers/labourers to work and produce for them. Now production was taking place in mass-production and at a fast pace.

Notes

Small industries and business were destroyed because they could not compete with the big factories. As a result, people involved in cottage industries were absorbed into factories, workers. In this way, the wealth of society was concentrated in the hands of a few capitalists, and two clear division took place in society, capitalists and workers, who have been in constant struggle with each other concerning their well-beings. In this age the exploitation of worker was worse than other age. Changes took place in the state system, art, morality, literature and philosophy to suit the capitalist system.

- (v) **Socialist Age** : Awareness will come to the working class to end the exploitation of the capitalist, they will rebel and overthrow the capitalist and their system. In this struggle the workers will win. They will establish Socialism, and the rule of the working class will start. The means of production will be owned in community form by the state, who will have rights over them. Then the exploiter and the exploited will both be abolished, and a classless society will be established. In this age, a person will work according to his capabilities, and will avail of goods according to his needs.

The stage of **Marxian** Socialism has come only in Russia, China and East European countries, not anywhere else. Marx expressed on the economic determination of history the supposition of the end of capitalism and the coming of equality. He says that in every age there are certain persons who/ have the means of production, while the rest do not. There is always class-struggle between these two classes, which ends with the coming of socialism and a classless society is established.

**Self Assessment**

Fill in the blanks—

1. Before Marx, Hobbs too was \_\_\_\_\_ but his materialism instead of being about means/ determiners was more philosophical.
2. This great historical discovery of \_\_\_\_\_, materialism, brought about a real revolution in the complete view–point of history.
3. For the existence and life of \_\_\_\_\_ it is important that he should have the necessary facilities of food, shelter and clothes.

**Criticism of the materialistic (economic) definition of history by Marx**

The materialistic (economic) definition of history theory presented by Marx can be criticized as follows :

1. **Too much and unnecessary stress on economic factors** : Marx has considered only economic factors responsible for the changes in social, political, cultural and educational structures which is heavily exaggerated. He has ignored the geographical, population and social factor, when all these factors are responsible in bringing social change.
2. **To describe every historical event on the basic of economy is impossible** : Marx had defined every historical event on the basis of economic factors, but this is not correct. Gautam Buddha sacrificing his princely to up the life of a mendicant; the fall of the Marathas, the Partition of India, Arab-Israeli War; the self immolation (jawhar) of Padmini etc. these events cannot be defined economically.
3. **Ingoing the factor of co-incidence** : Marx in defining history, has forgotten the factor of co-incidence.



*Task*      What is historical materialism? Describe briefly.

If the queen of England, Elizabeth I had married and had children, then Britain would not have become one United State.

4. **The historical division of time is not correct** : Marx has divided human history into five parts. Many scholars are not agreed with his order. He talks of Socialistic age following Capitalism. But in Russia and China where there is Socialism it did not come after capitalism, like Marx imagined. They were both agrarian countries, not developed completely in the industrial sense.

5. **It is not possible for history to come to a full stop after stateless society** : It is not correct of Marx to state that the progress of history will stop once a stateless society is created. Change is the constant law of nature. According to the dialectics that brought about era/age changes, will also be the basis for further changes in the present age; but Marx has not mentioned this anywhere.

6. Marx's statement this anywhere gained through economic power is not correct. The situation can be contrary to this.

### 8.3 Summary

- **Historical materialism** is name given by Marx to his theory about history. Its basis is the defining of the law that defines the movement–method of history. With the help of this theory Marx elucidates the definition of materialism.
- This theory of Marx is most important theory of the economic resources, from the view of the definition of changes in social life, social events and social changes.
- The idea of the **historical materialism** was used by Marx with a view to profess and strengthen his scientific socialism.
- According to the words M. Siddirobe, "Historic materialism is a philosophical knowledge, which in the form of a united definition, helps in the activity of defining society, and studies the main laws that include and govern its development.

### 8.4 Keywords

1. **Historical Materialism** : When any society is defined by the parameters of the means of production; production-related and production-powers, then this is called the materialistic definition of history or named historical materialism.
2. **Ignoring the factor of co-incidence** : Marx has left out the factor of co-incidence in his definition of history

### 8.5 Review Questions

1. Discuss briefly the theory of historical materialism of Marx.
2. How did Marx explain historical events in contradiction to Hegel?

### Answers : Self Assessment

1. materialistic

2. Marx

3. humans

### 8.6 Further Readings



Books

1. Structure of Sociological Thoughts – J.H. Turner.
2. Social Ideology – Rabindranath Mukherjee.
3. Sociological Theory – Abraham and Morgan.

## **Unit-9: Origin of Capitalism, Theories of Capitalistic Development Surplus Value and Process of Capitalism**

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### **Objectives**

After studying this unit, the students will be able to:

- To understand Marx's criticism of Capitalist Society,
- Will know about the establishing of a society based on equality in place of the exploitative capitalist system,
- Will have knowledge about the fundamental of the capitalist system, the theory of surplus value.

### **Introduction**

The complete Marxist ideology is against capitalism. Capitalist society is a society in which "Man exploits Man". In such a society, the rich become richer, and the poor poorer. Capitalist society sucks the blood of the poor masses and the workers/labourers. It grows feeding on them, it is on their labour and its stays alive by taking advantage of their ignorance and lack of organization. Capitalist society oppresses the very working-class which is the very foundation of its economic life, it exploits them, and in so doing, digs its own grave. In other words it is slowly killing the goose that lays the golden egg.... its given to understand that therefore capitalist society cannot last eternally; it invites its own downfall. The fall of capitalist society is predetermined. This is the substance of the critical belief in connection with capitalist society held by Marxists.

Capitalist society comes into being when the feudal society is nearing its end, and the reason is change in the means of production. During the feudalistic age, land was the primary means of production; but after the invention of machinery, the main means of production became machine and the mills and factories etc. that used them. Those means of productions can be owned only by those who have enough capital to buy these costly machines and establish the mill-factories. As society and the social system is based on the power of capital, therefore such a society is called a capitalist society.

### **9.1 Subject Matter**

From the point of view of production determines, the origin of capitalism is connected and related to productive capabilities. Capitalism appeared in Europe around 15<sup>th</sup> to 19<sup>th</sup> century. Just as capitalism



came by ending the feudalistic production determiners, so well capitalism end by its own inner contradictions. The law of production determiners is applied similarly. The death of capitalism is predestined with its very development. With the establishment of capitalism, its production capacity also increases rapidly. Now machines are the main means of production. Now steam and electricity and other such natural forces were being used as energy sources. Big factories mills, coal mines came into being.



Notes

Marx and Engels had declared in the manifesto of the communist party that in the beginning of its existence, capitalism put in maximum effort for the development of production capabilities, means and powers, that have never been done before in the history of any capitalist age.

This quick growth of production power capability happened because of capitalist related production. These production means are based on the ownership of production means by the bourgeois class, and the exploitation of helpless landless labourer, who is forced to sell his labour as he is deprived of the ownership of any means of production. The capitalist retains for himself the extra cost (that is the cost that the worker creates besides the cost of his labour).

## What is capitalism?

Marx in his great book 'Capital' has defined in detail the system of capitalist production. He has discovered the fact that the factors responsible for **Surplus Value** are the voracious greed of the capitalists, the expansion of production and development of industrialization, extreme exploitation of workers, anarchic productivity, expanding competition between the capitalists, the depth of contradictions in capitalism, and the inclusion of the great destruction of social and natural resources.

Marx has argued that capitalist related infrastructure creates a **Super-Structure**. Because of these relationship, changes took place in the political power order-hierarchy of the exploitative class. The right to vote was given with the political freedom of citizens and equality before the law was declared with this grew the struggle of the working class and the reaction of the bourgeois was to use ever expanding force and strength, especially of the army in home, and foreign affairs as regulatory methods of state craft.

In a capitalist system, the bourgeois society puts in its utmost effort to protect and preserve its position of power and suppresses the exploited masses. This state of affairs strengthens the ideologies of the working-classes. If we are to give a simple definition of capitalism, we can say that its basic foundation is **Capital**. This different forms of capital are raw materials-means for production, machines, warehouses filled with raw-materials etc. The other speciality of capital is that through its means-medium labour can be bought in the market. Whoever has capital, wishes to earn more capital through various ways-methods profit is a part of capitalism, but it can also bring bankruptcy. As a whole fundamental theory of capitalism is profit. In the earlier capitalist system, there was some kind of profit, but in the capitalist economy, in comparison to earlier economic systems, there are more chances of profit.

## Origin of Capitalism

The origin and beginning of capitalism lie in the feudal stage of society. The tax rent taken from peasants in feudalistic societies make the feudal lords into capitalists. In feudalistic system existed big



## Notes

merchants and rich city dwellers. It is this state of society that gave birth to capitalism. In western countries, capitalist economy has been defined theoretically by some economists.



*Did You Know?*

Marxism has given rise to parallel political economy. Adam Smith and Ricardo developed new economical thinking.

This is the age that supported Laissezfaire ideology in the economic system. On the other hand, a kind of industrial capitalism was born. Slowly state-Interference too became a determiner in capitalism. In brief capitalism is where the basis for the production means is capital. The objective of capital is to earn profit. Labour can be bought through the medium, means of this capital, and means of production are also forcibly gained through this capital. Capital in whatever form, buys labour, factories-foundaries, production-raw-materials etc. which are always under private ownership. Therefore the central characteristic of capitalism is capital which is the main means of production. In reality capital is used by non-marxist economists as a controversial argument. In fact, even in Marx's writing it was used much later. Marx himself used the terms capital and capitalist. In his renowned books 'Communist Manifesto' and 'Das Capital' he has not used the term capitalism anywhere. In spite of all this, when 'ism' is added to 'capital' it becomes an ideology, and therefore it should be taken in the form of an ideology.

## Characteristics of Capitalism

Mehasad Desai has explained some fundamental characteristics of the Capitalistic system in some detail. Where these characteristics prove the main characteristics of capitalism there, they also describe its main elements. These characteristics are :

1. **Private ownership only in the hand of one class :** In the capitalist system, the means of production are in the hands of private ownership. These persons, for the benefit of persona, profit take decisions about production and its means in an authoritarian manner, without consulting their labours, who have no part to play in the decision making process. When production resources are in the hands of private ownership, then that means that other people's lives are under the control of the capitalists.
2. **Market :** The central concept of capitalist system is the market economic system. In the earlier capitalist age, the economic system was local and self-sufficient. Then, every family produced according to its needs. In cases of needs of those products the family did not produce, were obtained from the product distribution system. In the early capitalist system the division of labour hardly existed.

In the capitalist systems products are not judged and controlled by tradition, nor by the order of the state. Products are priced by the market, and the market belongs to nobody. Only the straight laws of economics run the market : the law of **Demand and Supply**. If the price of a product rises, it is a clear indication that, the sale of that product is profitable. And if the price of a product falls then the indications are : try your fate in another product. In the market economy, the consumer is the most powerful.

Market is such a place, where labour-power is bought : where workers are put to work, and this is a place where labour is sold or that workers get a daily wage. This wage is for a fixed time. It is the speciality of the market that the buying and selling of labour is done through some kind of understanding.

3. **The distribution of money :** In the capitalist system, money is a determining factor. In older times the barter system existed through a distribution of products. In the villages of our country barter-exchange system existed. But in the capitalist system the complete distribution is controlled by money. In this system banks and other financial institutions play an important part in the distribution system.

4. **Control of Production** : The manager appointed by the capitalist controls the complete production activities of labour and power. Under this control also come the power to appoint skilled and unskilled workers, how many should be dismissed, and further, what method should be used for working, and in what number on measure should the product be produced.

5. **Control of Financial rules and regulations** : Many decisions are important in the capitalist system. How and when to arrange for money in the factory, how much and when to give credit on the product; all these decisions are taken either by the manager or director of circle or the capitalist. The worker is not involved in this process and activities of decision-making, though it is the workers who have to pay for any wrong decision taken at the level of the financial system.

Capitalism came to our country during the British Raj. The British opened machines-factories every where, they gave a communication facilities and laws. The first attack on the feudalistic system in the villages was during the British Raj. In reality, the British started the chain of fundamental changes in the land-system, only after consolodating their position in India. The new tax-system finished the age-old land-lord system and established land ownership in two forms the zamindary system in certain parts of the country, and in other parts private land-ownership of farmers. One can understand the feudalistic zamindary system, but by giving legal rights of land-property ownership to farmers the British started the capitalist system in agriculture. Now the agricultural land did not belong to the state, it became privatized.

In this reference, A.R. Desai has written in the social background of Indian nationalism : "In this way the victory of the British over India, brought in an agricultural revolution. By starting the custom of private land ownership, the British created the necessary ground for the expansion of capitalism in agriculture. One of the main reasons for brining the change from the old capitalist-feudal economic system in India to capitalist formation were related to land related changes.

Many sociologist, economists and political scholars have worked on the origin and development in India. Marxists too have a lot to say on the subject. From all these descriptions, it is clear that the capitalist system only strengthened from all the developments that have taken place in India after the British Raj upto now.

Marx has written a clear description of the capitalist state in 'Das Capital'. His analysis is base on productive powers and production related. His argument is very simple : when productive powers increase, capitalism expands. But with this expansion, the distance between production powers and production relationships increases, and as a result there is struggle. As a result, Marx thesis states that as capitalism increases, so does the opposition to it. And a stage will come when there will be revolution. Just as feudalism was build on the corpse of slavery; just as capitalism was build on the corpse feudalism, so will socialism be build on the corpse of capitalism. This is materialistic dialectics, this is the materialistic concept of history, and this is the result of the changed means of production.

## Socialist Stage

Marx, viewing his materialistic history on the basis of the production means of Europe and Asia, defines that, this chain of dialectic materialism will always continue. The laws of history cannot be negated. When the state of slavery, discarded the state of equality, that is the negative was negated, then it necessary to negate capitalism too.



Notes

The Socialist Revolution in Eastern Europe can be said to have started in 1848, when Marx and Engels put forth the declaration letter of the Communist Party

## Notes

It was not Marx objective to obtain the state of socialism. Nor was it Marx's imagining of the future state of society. It was not as if he had made a blue print of socialism. Marx was only saying that there was internal contradictions, negation and dialectics even in capitalism; that is why, like feudalism its end is determined. Therefore the fall of capitalism to be replaced by socialism is only the result of historical law. The socialist of Marx and Engels if defined, can have the definition that it is the first and important negation of capitalism.

Marx argues further that after the coming of socialism, history will be fulfilled by the coming of an equitable society. After capitalism the state that will come will be the **Dictatorship of the Proletariat**. Then the proletariat will develop their production capabilities faster. Dictatorship stage is mostly transitional state. After this stage is passed, then only equality will come. At this stage, the state will wither like a flower. Now there will no bourgeois and no proletariat. The viewpoint of people will change regarding work, and at this stage there will be class (classless) and no state (stateless). In this equitable stage, "everyone will have to work according to their capability, and everyone will find fulfilment according to their needs ...." (From each according to his ability, to each according to his need)".

## 9.2 Theory of Surplus Value

The main objectives of Marx's philosophy were, primary to clearly advocate support for the proletariat class, and to prove and express the necessary destruction of the capitalist system. The main principle in his definition of the development of capitalism and its social results in his theory of surplus value, which he has balanced on the basis of the value of labour theory. Its meaning is, "In the end the distributive value of any product depends on quantity of labour used in its production." This theory was prevalent much before Marx among grant donors and aggressively-corrective theorists. **In reality, this is an English theory, and was first propagated by Sir William Petty**. After him, many economists, especially Adam Smith and David Reccardo, stressed on it and amended it.



Task

What is the theory of the surplus value? Describe briefly.

According to Adam Smith, the average value of a product should be based generally on the amount of labour used in producing it. In a similar way, according to Reccardo, the general market distribution-value of most products is based on the labour used in its production. After Recardo, many english writers, in the beginning of the 19<sup>th</sup> century, presented this argument that because, "workers produce the entire wealth", therefore, "workers have a right over the entire production." Marx took many arguments from the writings of these worker-favouring writers to strengthen his subject of value of labour theory.

Thus it is clear that like many contemporary economists, Marx too believed that labour created value, or that value was produced by labour. Marx has "clearly defined that the user-value or the value of its usefulness and desirability is not related to that labour, that has been applied in its production." Water and air are useful, though no labour has been spend on it. Products have market value, because to make them useful, labour was used in making them. The price of these values should be based on the amount of necessary labour used in the production of two materials; like food-grain and iron, when marketed, will be measured by that material that is similar in both; that which is similar in both is not the chemicals used in production on its natural quality or factor, but human-labour, that has been spend in its production, in this relation, Marx has written in his immortal text, Das capital, "in this way, if we do not consider the value of usefulness of a product, then only one material remains that is

similar to all, and that is the produce of objects by labour. That is the reason that an useful object has value, because human-labour was used in its production. Then how should we measure the quantity of this value? Obviously by the factor that created that value by labour which is inherent in that object. The quantity of labour is measured by the time-span, and measurement-table of labour-time is based on weeks, days and hours .... it is clearly seen that the value of an object is based on that particular, which is the labour-time, or the quantity of labour that is necessary for its production, from a social viewpoint. To arrive at the ratio of the value of two objects, we have to find the ratio of the labour-time spend on them, on which their value-ratio is based."

In this way, according to Marx, the value of an object is based on necessary labour-time used in its production. Therefore it is clear that the if two days are spend in the production of an object, and four days in the production of another, then the value of the second object will be higher (double) than the value of the first. Many people do not agree on the basics of this argument, that how can the value of an object be fixed on its labour-time, because the raw material used in its production too have value. While fixing the value of any object, the producer adds not only the labour-time, but also the cost of raw-materials etc. If this was not so, then how does a gold ring made within a few hours is more valuable than a wooden table which was made in three-four days? In reply to this, Marx present the argument that, "The value of gold is the gift of nature. In creation of its value, man has no to say. It is only one objects made by the man's attempts, that is the result of man's labour."

It is clear from the above discourse, that Marx's labour-value theory, asks tells us what is the real value of an object. After answering this question (that value can only be created by labour) Marx has presented his ideas related to the hoarding of capital. It is true that labour creates value, but labour by itself does not have the capability to produce value; to do so it needs raw materials, tools, etc. The first form of capital is 'wealth', (money), but wealth can obtain, raw materials, tools, machine etc. This capital just does not mean 'wealth', but raw material, tools, machine etc. Without using all these or in brief 'capital', labour cannot produce. But the value of labour theory cannot be proved false, inspite of this. Where did capital come from? In answer to this query Marx says that in its final form "Capital" is the creation of labour, and in this form that the labour produces value or "wealth", and "wealth" procures raw material, tools, machines etc, uses them for production that is capital. Not just this, but the capitalist buys the labour of the poor workers by the power of his wealth, and uses them in production activities. But the worker produces labour value through these production activities. Very little of this value is given to the workers (in the form of salary for his labour) and most of it is grabbed by the capitalist. Depriving the workers of their real rights is exploiting them. Through this exploitation, the capitalist gathers and collects and stores capital. It is the view of some that capitalist are economical and spend their wealth after much practical thinking and therefore capital is stored and collected. But according to Marx, this is a laughable and meaningless argument. Capitalist have always led a luxurious and easy life, and in reality are used to spending their life in leisure and pleasures - where and when have they been economical?

Marx has explained the methods of exploiting workers by capitalist on the basis of "the theory of surplus value". Many writers before Marx have presented various beliefs in numerous forms on those values, that workers produce, but the salary they receive is always less than the value that they produce. Some economists produced the above idea, based on agriculture-production. According to their belief, agriculture produces so much that even after deducting the use of land and payment for the labours of farmers-workers, there is still a big savings that remains. Reccardo expressed the view the profit in industries is based on what surplus remains after paying off the salaries of workers.

It is in the background of the above ideas, that Marx expressed his theory of surplus value. He brought to the forefront the exploitative rights of capitalists and stated where the surplus value was created. According to Marx, surplus value is born where the capitalist misappropriates that part of the labour of the working class for which he does not have to pay the salary. What is surplus value? The value born

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out of the labour of the worker, and the value given to the worker for it (in other words the value of the necessary means for sustaining life for the worker and his family), and the difference between the two is the surplus value. In other words, the real value that the worker produces through his labour, the capitalist instead of paying him the same value in the form of salary, in comparison; and in this way most of the value created by the worker, remains with the capitalist. This is the surplus value that the capitalist retains for himself by deceit and injustice. This can be understood better by an example. Suppose a worker works for eight hours in a factory, and during that span of time he makes products worth eighty rupees, but for his labour, he is paid a salary on only twenty rupees. According to his wage, he has worked only for two hours, while the remaining six hours he works for the profit of the capitalist. The value of these six hours is what we call surplus value, which is the result of the workers heavy labour, and which the capitalist misappropriates by snatching it from the worker.

The main objective of a capitalist is to earn maximum profit. The less the workers will get as wages, the more profit will fill the pockets of the capitalist. For this reason they try their maximum to pay the workers less and less. Mostly capitalist pay the workers a subsistence wage, which will keep hunger at bay, and the worker can keep producing working children for the future. Not only this, the capitalist includes the workers wages in his cost of production of the commodity; and the capitalist never sells any commodity in the market less than this cost of production. Therefore it is clear that in the profit that the capitalist gains by selling commodities produced by worker, the worker get nil share. This is the injustice perpetuated against the worker, and their exploitation. The worker has no other means of earning a living. That is why he sells his labour to somehow earn food for himself and other members of his family. By this viewpoint, Marx theory of surplus value is related to his belief of subsistence-level wages. Its general theory is that "workers are paid that price, which is equivalent to his labour, and which price is under the laws of the market, is a sum, with that human-material (that is labour) will always be available. In other words the wages are just sufficient to keep the worker and his family at survival level; just enough means to keep them living." These are the methods that capitalist use to misappropriate the surplus value and continue with the exploitative-cycle.

## Self Assessment

Fill in the blanks –

1. Therefore it is clear that like other \_\_\_\_\_ numerous economist Marx too believed that labour creates value.
2. The measurement of the amount of labour is its \_\_\_\_\_
3. When fixing the value of any commodity we include not \_\_\_\_\_ the labour time span, but also the value of the raw materials.

According to Marx, this, exploitative-cycle of capitalists has been going on for a long time. In reality the capitalist society is different from the feudalistic society only in name. Just as in ancient times, slaves and serf-farmers were forced to served their master and feudal lords to produce surplus value, in the same way, today's worker uses most of his labour to produce surplus value for the capitalist. The only difference is that in ancient times, the worker worked in status of a slave or a serf, while today's worker works after a willing agreement or compromise, but in reality this compromise is an agreement only in name, because the capitalists owns the means (machines tools etc.) of production, through whose utility can the worker create value for himself and the capitalist. Otherwise not the only thing that the worker owns is his labour, and no thing else. Having no means of production at hand, the poor worker is forced to sell his labour for survival; for he has no other remedy; and they do exactly that and sell their labour to the capitalist' at such a cost, that is only sufficient to keep them and their family alive.



Did You Know?

Marx by propagating his theory of surplus value, wished to bring the capitalist exploitation to the forefront. Simultaneously through this theory he wished to clarify the economic basis of the opposition of the proletariat class and the capitalist class.

Lenin has written that, "The theory of surplus value is the foundation of Marx's economic theory. After the laws related to the development of society, his materialistic education, this capable theory of the proletariat related to the theory of surplus value is his second great discovery."

Francis W. Cocker has written that, In the texts of Marx, the most influential are those in which he describe the attempts of capitalists, influenced by the compulsory necessity of profit, that they use to extend and exploit their powers-strengths. Those parts of his granths are also very impactfull where depicted the pathetic and worse condition of exploited labour through historical evidence and description in government papers. He arrived at this certainty that to end these states, there is only one solution; to destroy the opportunities for person loans-credits, interest and profit, and this result can only be possible, where personal capital will be replaced by community capital; there will be no capitalist or worker, and all persons will become producers."

From the above discourse, it is clear that it was the definite belief of Marx that 'surplus value' is that weapon with which the capitalist class continually oppress and exploit the working class, and this exploitation is the primary reason for class-struggle. In this way there is an obvious relationship between **Surplus value** and class-struggle.

### 9.3 Summary

To clarify Marx method of study, it can be said that Marx saw the historical materialism concept in different states. First it will be said that Marx's definition of history is neither subjective nor objective. His method is scientific.

On this law of history, Marx's study method states that, Socialism will come in opposition to Capitalism. This stage is the transitional stage.

Marx has no attractive idiom - saying for egalitarianism, neither it is an idealism. This is the line on which history has always been progressing

### 9.4 Keywords

1. **Capitalism**: This is an economy system in which mostly, specially ownership and distribution of produced commodities is done is personal basis on the obvious desire to profit, through economic competition.

### 9.5 Review Questions

1. Discuss the basic fundamental specialies of the capitalist system.
2. In which of his two main texts, Marx has not used the term 'Capitalist'?
3. According to Marx which stage will follow its Capitalism?



**Notes**

**Answers : Self Assessment**

1. Contemporary
2. Time-span
3. Producer

**9.6 Further Readings**



*Books*

1. Social Ideology - *Rabindranath Mukherjee.*
2. Structure of Sociological Theory - *J.H. Turner.*
3. Sociological Theory - *Abraham & Morgan.*



## Unit-10: Origin of Class and Class-Struggle

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### Contents

Objectives

Introduction

10.1 Class and Class-struggle

10.2 Summary

10.3 Keywords

10.4 Review Questions

10.5 Further Reading

### Objectives

After studying this unit, the students will be able to:

- Know the class formation according to **Marx**,
- Understand the theoretical process of class-struggle,
- Understand the class conflict in modern capitalistic system.

### Introduction

In any era because of many resources of earning livelihood, person has different relations with the sources of production. Because of different relation with sources of production, people are divided in various classes and a special class consciousness is developed in each class. Because of this class consciousness, struggle takes place among classes, which is known as class-struggle.

### 10.1 Class and Class Struggle

According to **Marxist** thought, man is generally a social animal, but in a more clear and basic form, he is a class animal. **Marx** says that in any era, because of various sources of earning livelihood, people are divided into discrete classes and, in each class a special class consciousness is developed. In other words, birth of class happens on the basis of new ways of production. As soon as there is a change in the method of physical production, there is descent of a new class.



Notes

Production process of a time only decides the nature of the classes of that time.

### Basis of Class Formation

There were no classes in the primitive communities and man used the nature gifted objects for fulfilling their requirements. Distribution of necessary things for staying alive was quite equal because each

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person fulfilled his requirement by the nature gifted things. In other words, because of the equal distribution of sources from the nature for living alive, at that time, class was not born. But soon, difference in distribution came in and along with it society was divided in classes. According to **Marx**, society itself divided it into classes- this division happens in rich and poor, exploiter and the victimized and ruler and the ruled classes. In the modern society, on the basis of income three majors classes may be mentioned about. Of these, first is the one who are just the officers of labour power, second are those who are the officers of capital and third are those who are land owners. The sources of income of these three classes are labour, profit and tax respectively. There are three main classes of the society that earning wages. In the modern world, according to **Marx**, on a large scale these three classes were born as a result of thriving of capitalistic industrial businesses. This is the direct effect and foremost result of capitalistic revolution. As a result of industrialisation and division of labour in a nation, first and foremost, industrial and business labour gets disreput from agricultural labour and village gets disreput from the city. As a result of it different self-interest groups are also born. On application of division of labour in a more extensive manner, industrial labour also gets disreput from business labour. Along with it, on the basis of division of labour various divisions take place among the above mentioned various classes among the people supporting the labour. Level condition of all these groups, present level of agriculture, industry and commerce determines the mutual relations of the people. In this way it is clear that those people, who are active in production work, establish some definite social and political relation. In this manner, classes are born according to economic resources of livelihood earning. Hence we may say that people engaged in various types of production works are divided in groups. But the only capital of all these is 'labour' and they earn their bread by selling their labour only; that is why they are known as labour class. As opposed to this, there is one more class in the society which owns the capital and from it only he buys the labour of other people. This is the capitalist class.

## Theory of Class - Struggle

**Marx** has presented this theory of class struggle in a very clear form; but first and foremost, it is his theory only- this **Marx** does not accept. In his letter dated march 5, 1982, to **Bedemer**, **Marx** had emphasised on this fact itself. He has written.... As far as I am concerned, it is not correct to give any credit of finding out about the existence of classes in the modern society or the struggle taking place among them. Before myself, many capitalistic historians had described the historical development of this class struggle and capitalistic economists had described the economic formation of classes. The few new things that I have added to it prove that—

1. Existence of various groups is associated with any specific historical chain only.
2. Extreme of class struggle is necessarily the dictatorship (adhinayakatva) of the proletariat.
3. This phase of dictatorship in itself is the phase for eradication of all classes and transit towards a classless society.

As has been said above, **Marx's** saying is that since always in each society there are two opposing classes- one exploiter class and other the victimised class. When the exploitation policy of the exploiter class becomes unbearable, till then at a level, struggle between these two classes become clear. In **communist Manifesto Marx and Engels** have written, "Till now history of all societies is the history of class struggle only. Free person or a slave, aristocratic class or general public, lord or quasi-slave farmer, owner of a guild or an worker working there, in short, exploiter and the victimised always by being each other's opponent keep fighting persistently, sometimes directly and sometimes indirectly. Each time this struggle ends either in revolutionary rebuilding of the entire society or in general destruction of the struggling classes. ... modern capitalistic society, which has been developed from the remains of feudalistic society, is not free of class struggle. It has only given birth to new classes in place of old, new phases of exploitation and new types of struggles. Still one specific attribute of

this era of ours, of capitalistic era is that it has made class struggle easier. In universal form, society is getting divided in two large hostile groups; these two major classes, capitalist and proletariat, are directly struggling with each other.”



*Did You Know?*

Marx saying is that it is a historical truth that as opposed to land property, capital always takes the shape of wealth.

The first concrete form of capital is wealth. After this, through purchase of labour of the labourers by the capitalists at a price lesser than their actual price and in this way by accumulating extra prices wealth is converted into capital. By buying those things from this capital, which are helpful in economic manner in new production and which are brought to use as a source of production process, capitalist people keep accumulating capital from the labour of the labourers or in other words, keep making money from money. This capital, increasing continuously converts in such a living monster which is harshly fertile and self growing and which slowly sucks the blood of the labourers. In this manner according to Marx, capital is that wealth which is brought to use for exploitation of labourers. Through this exploitation only, insemination of class struggle may take place.



*Task*

What is class and class struggle? Describe briefly.

**Marx** has mentioned the main results of this capitalist factory process in this manner that in factory process production takes place on a large scale due to which often such situation is created from excess production from which more and more business cycle or descent of trade crisis period becomes natural. As a result of it capitalist with less capacity or mill owners of small level suffer losses and slowly everything of theirs goes into the hands of big capitalists. Because of which more and more centralisation of capital happens in the hands of few people. As a result small capitalists come out in large numbers from capitalist class and get included in the labour class and more and more section of the public becomes the servant of a very small numbered capitalist class. In each trade crisis period capitalist reduces the prices of goods because by doing this it becomes possible to sell excessively produced goods more and more. When prices of goods fall, wages of labours reduces automatically. Labourers have to work more and more on fewer wages. This reduces the purchasing power of labourers. They are not able to fulfil their primary needs also. Real producer of wealth or capital is labourer but he is not able to receive its appropriate share. Capitals snatch the result of hard earned money of the labourers cheating and injustice. This, according to **Marx** is “exploitation of human by human”. This increases dissatisfaction in the labourer class which is apparently expressed in form of class struggle.

## Self Assessment

Fill in the blanks—

1. **Marx**'s saying is that since always in each \_\_\_\_\_ there are two opposing classes- one exploiter class and other the victimised class?
2. Till now history of all societies is the history of \_\_\_\_\_ only.
3. It has only given birth to new classes in place of old, new \_\_\_\_\_ of exploitation and new types of struggles.

Notes

## Internal Contradictions of Modern Capitalistic System and Class Conflict

Max has tried to prove this that in modern capitalist system many such internal conflicts are active because of which hard struggle of capitalists and labourers becoming more intensive and alongside, destruction of capitalism is sure. Capitalism itself creates the seed for its own destruction. **Marx** has treated the internal conflicts active under capitalistic system in comprehensive manner. His thoughts in this relation have been presented in a very good manner by **Francis W. Coker**.

“**Firstly** under capitalistic system, inclination is towards production on large scale and monopoly. As a result of this inclination, which we get to see in form of partnership, joint stock companies and corporations, assets get more and more accumulated in the hands of less and less people (capitalists); and in this way small capitalists are more and more thrown out of the capitalist class and are included in the proletariat class. In this way, the result of development of capitalism is that number of capitalists goes on reducing and number of labourers goes on increasing. **Secondly**, under capitalistic system inclination is towards regional consolidation. For producing on large scale it becomes important to collect lakhs of labourers at a small place and in this manner by mutual contact labourers get more knowledge about general problems and necessities. Class consciousness becomes powerful among them and sources of support become easily available to them. **Thirdly**, inclination of capitalistic production is also towards finding more and more extensive market for itself. For this there is requirement for best development of means of transportation in various parts of industrial world and through it labourers spread in various industrial centres of the world get a facility of mutual contact. **Fourthly**, capitalistic process creates a financial crisis from time to time. In a large number, labourers only are the consumers and they only get that much wages from which they may purchase a very limited part of their production. Produced goods get accumulated and because of excessive production, financial crisis arises. As much capitalism is developed, that much crisis arising from time to time keeps getting intense and because of them sovereignty of the capitalists become more and more insecure; and capitalist, for overcoming such dangers bring into use various measures- like obtaining new markets. By adopting those measure, crisis become more serious and more extensive.... At the end, under capitalism, such inclination is also there in which there is an increase in sorrow, abjectness, illiteracy and subjection of the labourers because of which there is increase of jealousy and dissatisfaction among them. In its entire process, where at one side capitalism continuously keeps increasing the number of propertyless people, there on the other side, by development of labour saving machines, it keeps reducing the number of required labourers; i.e., capitalism continuously reduces the number of such people, who have the capacity to purchase the increasing production.”

“in this way, capitalistic process increases the number of labourers, collects them in a well organised groups, outbreaks the class consciousness among them, and for establishing mutual contact and support among them, provides means of communication and transportation at world wide scale; reduces their purchasing power and by exploiting them more and more, induces them for organised opposition or taking a revenge. While continuously trying to fulfil their natural requirement and persistently protecting the stable system on the basis of profit, capitalists always keep creating such circumstances, from which labourers get a motivation and strength in their natural efforts in making preparation for establishing a system favourable to the requirement of labourer society.” In short, in capitalistic system itself seeds for most intensive class struggle (natural expression of which is revolution) and for destruction of capitalism are hidden. In this manner, **Marx** reaches this conclusion that in capitalistic system day by day poverty, starvation and unemployment will increase in labour class and their condition will become more and more pitiful. But there is a limit to tolerance; after that limit, labour or proletariat class will break all its chains and will stand against capitalist with a feeling of rebelliousness. This will only be the period of revolt. According to **Marx**, revolt is extremely necessary for end of old society and birth of new society. Surrounded by their selfishness, Capitalists, will never renounce their monopoly through council rules; i.e. they cannot be removed in peaceful

manner; for it only revolution is a general solution. Result of this revolution will be destruction of capitalistic or exploiter class and establishment of dictatorial of proletariat. In **Communist Manifesto** Marx has written, "During his struggle with the capitalists, compelled by his circumstances, proletariat will be bound to organise itself in form of a class. Through a revolution, it makes itself the ruler class and in this manner, forcefully throws out the old phases of production."

"Visualizer socialists considered proletariat class to be a mere helpless and victim masses, as opposed to this, **Marx** saw the labour class as such a social power which can bring a revolutionary change in the entire society. Foundation of the entire building of scientific communism was kept on the rock of the thought of historical role of proletariat class."



Notes

Lenin has written, "The main point of the entire theory of Marx is that he brings forward historic role of proletariat class in form of builder of socialistic society."

On the basis of this talented search visualistic perspective of socialism changed to scientific. First time in the history it got a solid base its future got associated with a rising revolutionary class.

**Marx** proved this that, "Because of its specific condition in the society, proletariat class is the only class which can move ahead and which should move ahead, holding the flag of revolutionary theory and progressive view." In the words of **Marx**, "Just like philosophy gets its physical weapon in form of proletariat, in the same manner, proletariat class gets its thought related weapon in form of philosophy." That is why according to **Marx**, only proletariat class can oppose capitalism in stable form. "Other classes also oppose capitalism, but they have some or the other interest hidden in capitalistic society. Hence they do not want destruction but improvement of capitalism. Hence... revolution against capitalism may happen only under the leadership of labour class."

**Marx** emphasises on establishment of dictatorship, but establishment of such system in each nation is important through revolution only- this is not accepted by **Marx**. He, in a meeting held at Amsterdam after Heg Congress, emphasising on the need for occupancy of political power by the proletariat class for socialistic reconstruction had said that, "But we had never made this claim that for achieving this objective there is only one unvarying resource. We understand that various countries should specially pay attention towards their institutions, traditions and customs; and we also do not deny this that there are also some countries like America and England where labourers hope to achieve their objectives through peaceful means. If I am not making a mistake, Holland still comes under this category. No matter what, we should also accept that in most countries of Europe main form of our revolution will be use of power(might); yes power only, and more important than this is that use of power should happen at the right opportunity so that the rule of labourers may be established in a stable form."

**Marx** Opinion is that, public need not be sacred of words like "class-conflict", "revolution" etc. Scared should be those capitalist, who are prospering by always sucking the blood of hardworking public; sacred should be those (capitalists) whose entire power and right to exploit will be destroyed on establishment of dictatorialship of proletariat class as a result of right revolution. Communist Manifesto ends with this 'stentorian and triumphal' call of proletariat revolution- let the ruler class shiver from the fear of communist revolution. What else does the proletariat class have to lose except for its shackles! But for winning, it has the entire world.

Notes

## 10.2 Summary

- Thoughts and theories of **Marx** have attained surprising popularity; especially working class people have achieved bountiful motivation.
- Lenin has also written that , “**Marx** has casted each experience of human thinking in a new mould, criticised it, tested it on the criteria of revolution of the labour class took out such inferences which thinkers entangled in the narrowness of capitalism or tied in the superstition of capitalism, cannot take out.”
- Scientific View is that, “It may be used not only for understanding the world but also for changing it” and has also been done.

## 10.3 Keywords

1. **Class:** Group different from each other on any other ground except for genetic attributes is called class. Along with resources of production, people keeping similar resources develop a class. Class consciousness is also important among the members of this group.
2. **Theory of Class Struggle:** At large the society is progressively getting divided in two major opposing groups; there two major groups, capitalist and proletariats are directly struggling with each other.

## 10.4 Review Questions

1. Clarify **Marx’s** process of class formation.
2. Critically analyse **Marx’s** theory related to class and class conflict.

## **Answers: Self Assessment**

1. Society

2. Class Struggle

3. Phase

## 10.5 Further Readings



Books

1. Sociological Theory- *Abraham and Morgan*.
2. Structure of Sociological Thought- *J.H. Turner*.

## Unit-11: Alienation in Capitalistic Society

Notes

### Contents

Objectives

Introduction

11.1 Subject Matter

11.2 Summary

11.3 Keywords

11.4 Review Questions

11.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Understand the meaning of Alienation,
- Know the specialties of Alienation,
- Knowledge of different pattern of Alienation.

### Introduction

The literal meaning of Alienation is “to separate”. Marx gave this word a sociological meaning. The intention of Marx with the idea of alienation is of the composition of such type of society in which the manufacturer remains deprived of the material of manufacturing and in which the “dead labour” (money) has dominance over “live labour” (labour). Labour cannot use the manufactured thing for his use. The composition made by him becomes a thing which gets separated from its maker. For artisan it becomes deeper for the object to separate when in the factory manufacturing work is distributed in different parts and the artisan only gets the small section of the complete work. The work of labor becomes just like a machine and he loses the power to work thoughtfully. Marx has given detailed and systematic description of this idea under the title “Fetters of Commodity and Money” in ‘Capital’ (1861-1879).

### 11.1 Subject Matter

In capitalistic system, whether it be in any part of the world the position of artisan is just like that of stones installed in the frames of any buildings which a craftsman if wants can put it on the floor or if wants can add up on the spitting stand. These frames of stone are glassy. They are pitcher and sculpted for this only so that a craftsman can put them anywhere according to his will. One progressive poet of Hindi Dushyant says that in capitalistic arrangement a person is only a rattle which can be played anywhere without worrying of any person.

*Play as you wish, in this gathering  
We are not men, we are a rattle.*



**Notes**

In this relation craftsman is also a rattle which a capitalists plays according to his will. Rattle in itself is nothing. In capitalistic system craftsman is only a stranger. He has no power (powerless).

Marx in first bookbinding of Capital describes Alienated Labor thoroughly.



*Did You Know?*

The saying of theory ideologists like Irving M. Zeitlin is that it will not be inappropriate if Marx had kept the title of Capital book, Alienation.

In Capital, Marx told briefly that capitalistic system develops equally and the reason for this is increasing manufacturing power and basic manufacturing relation. In this context Marx established in Capital that there is a great change in conditions of life along with the development of capitalism. As the wings of capitalism stretch their wings so is the alienation comes in labours working in factories and mills. Worker thinks equivalently under the puff of smoke of mills, in this complete arrangement I am just a moving Cog whose presence or absence doesn't matter. I am only a Gram which cannot bust the furnace. Marx puts this compulsion of worker under the alienation of labours. The problem of alienation is related to this like class system and so we analyzed it under class.

**Meaning of Alienation**

In English Alienation is used for the word "Algaav". This is not that it is used only by Marxist, Non-Marxist also used this word. In 20<sup>th</sup> century this word was used in the dictionary of philosophy. Although it was used before, also in philosophy and outside philosophy. It comes in dictionary as an idea for the first time in the middle of this century. When it was used for non-philosophical use then it meant for the severance of relations. In Economy and law when the property was transferred from one hand to another then Alienation word was used. For example, selling of thing, stealing of thing, present anybody all these meanings comes under alienation. Marx was the first person who rated this idea as Philosophy. In Christian religion the origin of this term is related to the meaning of liberation of sins.



*Notes*

Some thinkers say that the first impression of Alienation post is seen in old Testament of western thinking.

Philosophers found the origination of use of Alienation in the thinking of Unani Plato. Russeau also used it. After Hegel, Marx for the first time tried to put this post in proper form at scientific basis. After Hegel, Feuerbach also used this idea. He used this post for those, disinclined from religion.

There is always diversity in the idea of Alienation. With this diversity also, in the last analysis, Alienation is that stage in which the person disinclined from himself also. The position of alienation is that in which a person gets refrain from his essence or his nature. In other words, when a person was in the position of self Alienation then he does the following actions and these actions are his Alienation:

1. Such persons get separated from their human nature.
2. Such persons get away from themselves, from their work routine and from their life activities also. In spite of living they remain unaware of their social and financial life.
3. This unawareness can reach such level that they do not connect their body with themselves and their complete soul becomes numb.

4. Alienation is such destructive situation in which the person gets away from other person or persons; he doesn't know what is happening around him. He does not bother even when the joints and parts of his body start breaking. In capital management, the worker does not connect himself with the manufacturing and the profit associated with it. He does not have any concern with the profit or loss. He will only get his daily wages or salary.
5. Alienation is De-humanisation of a person. From many forms of Alienation Marx discussed the basic type. According to Marx, Alienation is that condition in which the worker keeps himself apart from the things he manufactured. He thought him slave, feel powerless and aware of himself he just gets involved in manufacturing.

According to the idea of Marx the development of Alienation is done in various stages. First stage is that when he normally give his contribution in the manufacturing in the factory. At this stage there is no feeling of Alienation. Slowly-slowly he feels that the profit of his owner is increased day by day whereas his condition is getting worst. His living condition gets worst. At this situation he feels alienation for himself. This Alienation is self alienation third stage comes when many workers likes him starts feeling Alienation. Now the Alienation of workers does not remain of one person, becomes Alienation of workers themselves. A fourth stage also comes when the feeling of labour in whole workers becomes very high. In this condition there is an appeal of Radical change. Workers gets collected and such type of environment establishes that it finalizes that for the eradication of Capitalization revolution is the only solution. Persons feels new energy at this stage, now he is not powerless, he has the power to abolish Capitalization. Now Alienation reached at that level Which Marx called De-Alienation. The complete idea of Alienation should be seen in its different stages.

### Controversy on Alienation Concept

Although Marx had taken the concept of Alienation from Hegel and preceding thinkers, its popularity increases in philosophers and social scientists during the Second World War. Besides philosophers, Marxist, psychologist, sociologist's e.t.c. also writes on this concept. Really in the sixth century of this era much literature has been collected on Alienation.. It also happens in this era that this concept comes in controversy. Controversy arises on the meaning of Alienation within Marxist and Non-Marxist also dose not gets off from this division.

In Marxist Luckas, Bloch, E.Fromm are senior writers. Luckas keeps the concept of Alienation in the tradition of Hegel and Marx. Fromm says Alienation of Marx should be analyzed in view of psychology, sociology and philosophy. Here Structuralist-Marxist in which Althusser is the main gives logic that the reason for the Alienation is personal property, class, dominance, exploitation, and labour division. Some Marxist writers are such who does not accept the concept of Alienation. Their saying is that there is no historicity in Self-Alienation and therefore this concept becomes Non-Historic.

Non-Matrixst are also in the discussion of the concept of Alienation. In this regard the contribution of Heidegger and Sartre is important. Satre is basically Existentialist, he see the Alienation in Existentialist context and also discuss it in this context only. In Existentialist tradition, P.Tillich also described the Alienation of Marx.

The concept of Alienation passes through many centuries of scholars. Marxist accepts this that the analysis of class and labour strength cannot be done without the concept of Alienation, but he argued on its historical and individual aspects. The literature available on Alienation .whether it be Marxist,Non-Marxist or of Sociologist, some specialties are very cleared in that. Here we discussed them.

### Self-Assessment

Fill in the blanks—

1. Fromm says Alienation of Marx should be analyzed in view of psychology, \_\_\_\_\_ and philosophy .

Notes

2. Some \_\_\_\_\_ writers are such who does not accept the concept of Alienation.
3. \_\_\_\_\_ are also in the discussion of the concept of Alienation .

### Characteristics of Alienation

1. **De-humanization of worker:** In Capitalist society the manufacturing process becomes so difficult that there is de-humanization of worker. There is no touch of person's feelings and momentum with manufactured things. When in the family mother knits sweater for their children then her love and affection is attached with every needle, and with every colour of the yarn. The person who wears the sweater also identified himself with the person who made it. The same woman when works on the loom of the factory then it is only just a physical labour and there is no emotions or feelings of her is attached with the manufacturing. This complete process for the worker is just mechanical. Therefore de-humanization comes in the person in the condition of Alienation.
2. **Personal Disorganization:** Some Non-Marxist said the condition of Alienation Anomic. This is the condition in which neither the worker accepts the rules and regulations of his group nor society nor he was conscious for the attainment of characteristics of their system. The concept of Anomic was put by Durkheim. Later, Robert Merton developed it properly. If we see it conceptually then according to these thinkers Alienation is a type of Personal Disorganization.
3. **Lack of Adaptation with the society:** According to some writers, Alienation is that condition of Proletarian in which the worker does not adapt himself with the group; he then reached at the condition in which there is no control of society upon him. He only does his work like some machine- no commitment and no momentum.
4. **Diversification from Himself and World:** According to Josephson and Josephson in the Alienation the condition of mind becomes such that person divert himself from himself, from persons surrounding him and actually from the complete world. According to this writer Alienation is a personal problem.
5. **Objective Life Method :** In the description of Alienation it is also said that it is not just the emotions and feelings of a person, which break him completely, this is an objective fact- style of living which not only loth him completely from the factory but from the society also.
6. **Alienation is a Philosophical and Sociological category:** In the Soviet word dictionary of Philosophy describing the Alienation A.P. Ogurtsoy says, this is the category in which there is an objective change in a person's activities as a result of which all the work actions of persons becomes secondary and the manufacturing process dominate him.

When we see the process of alienation in its long historical tour, then it becomes clear that it is not only economical and physical in its form, but also philosophical and historical. Here it should also be mentioned that Marx has seen this concept in two views: (1) Historical and (2) In the manufacturing role. It is true that initially the origin of this concept was philosophy of Hegel. When Marx for the first time put it in the Capital then describes it in view of manufacturing process and historically. This is different thing that Non-Marxist analyzed this process at psychological and philosophical level.

### Forms of Alienation

There is contribution of other philosophers and sociologist besides Marxist in developing the concept of Alienation. All these writes in their context presents different forms of Alienation. Here we will mention some important forms :

1. **Classification of Alienation according to Adam Schaf** : Adam Schaf has taken Alienation in the form of social phenomena. According to him Alienation are of two types: (a) Objective or Normal Alienation and (b) Personal or Self Alienation.
2. **Classification of Alienation according to Richard Schat** : He mentioned the types of Alienation in his book in 1970 A.D. : (a) Alienation of person from nature ; (b) Alienation of person from his friends ; (c) Alienation of person from his work or his mind ; (d) Alienation of person from himself.
3. **Classification of Alienation according to M. Siemen** : He keeps the condition of Alienation under five categories : (a) Powerlessness , (b) Meaninglessness , (c) Social diversification , (d) Irregularity and (e) Self-apathy.

The above classification of Alienation is not the complete classification in any sense. This type of classification is right in some sense and wrong in some other sense. In spite of this the main advantage of classification is that we get the sufficient knowledge of characteristics of Alienation.

There are critics of concept of Marx on many topics, for example, Marxist also criticises the concept of Self-Alienation. Its critics says this type of concept disdain the historical power. Truth is that in Alienation person declines historical possibilities and self-Alienation does not fit properly on this logic. It is also said that if Alienation is said one condition of mind then it will be injustice to Marx. This type of description is Psychiatrist and denies manufacturing process. The same way when Alienation is seen in the form of Anomy or personal disruption then also this concept remains sociological. Marx puts the Alienation in view of manufacturing process and exploitation and in additional values and therefore this should be understood in this context only.

Irvin Jetlin when describes the Alienation of Labour power then there is his narration in its postscript that in Capitalistic society the final aim of worker is to keep himself free from technical pressure. It happens in this system that persons are fastly loosing control over manufacturing process. It is happening in this system that he by loosing his srajnatmak human efficiency compelling human organization. Therefore Marx considers this stage as the dehumanization process .



Task

What are the characteristics of Alienation? Discuss briefly.

## 11.2 Summary

- In the Marxist meaning Alienation is a condition through which a person, a group, an organization or a society gets alienated from the following :
  - result of his work or products
  - that natural environment in which he lives
  - other persons
  - from himself
- Alienation is always self-alienation i.e. get away from yourself through your work.
- In capitalist society manufacturing process becomes so complicated so that there is De-humanization of worker.
- There is a contribution of other philosophers and sociologist besides Marxist in developing the concept of Alienation.

Notes

### 11.3 Keywords

1. **Alienation** – Alienation is such a reflective concept of person's social-psychiatrist condition in which a person cuts from his social aspects.
2. **Characteristics of Alienation** – The process of Alienation is not only economical and physical in its form, but also philosophical and historical.

### 11.4 Review Questions

1. Describe the Marx principle of Alienation.
2. Write the important Characteristics of Alienation.
3. The first expression of 'Alienation' term is seen in which western ideology?

### **Answers: Self Assessment**

1. Sociology

2. Marxist

3. Non - Marxist

### 11.5 Further Readings



*Books*

1. Structure of Sociological Theory – *J.H.Turner*.
2. Sociological Theory – *Abraham and Morgan*.
3. Sociology – *T.B.Botomor*.

## Unit-12: Theory of Marx of Social Change

Notes

### **Contents**

Objectives

Introduction

12.1 Theory of Marx

12.2 Summery

12.3 Keywords

12.4 Review Questions

12.5 Further Readings

### **Objectives**

After studying this unit, the students will be able to:

- To understand the notion of Marxist social change,
- To get knowledge theory related to social change of Marx,
- Relevance of theory related to Marxist social change.

### **Introduction**

According to Marx, Society is not only a temporary framework, but is a dynamic fullness. Economic factors provide movement to this fullness. On the basis of his theory of entire social change on economic factors Marx has written, "Political, Legal, Philosophical, literary and artistic development is dependent on economic development. But they do process on each other and this reaction based on economical basis. It doesn't mean that economic situation is the only active factor, and indirect effect of all other factors. There is mutual contact on the field of economical need and so finally, the effect of it is there only."

Therefore, it is Karl Marx's hard opinion that the base of cultural super structure of society is the relation related production. With this view from these relations related to production Marx implies to social relations. So the substantial ground of his this theory is that after coming changes in these relation related productions society also get changed.

### **12.1 Theory of Marx**

The notion of Marxist social change gets approximately clear above materialistic interpretation of history. According to Marx, all the changes of history only happen after consequent changes in production-process. The Geographic situations, increase in population etc. factors must have an effect on human-life, but all of these are not determining factors of social change.

Notes



Notes

According to Marx, the production-process of necessary physical values for the existence of life (food, cloth, shelter, equipment of production etc.) is the decisive of social changes.

A person needs physical values (things) to survive. He produces to fulfill the needs and is needed to **productive forces** for doing production. With it, he establishes the **productive relations** with other persons in connection with the production. On other words, production process generates few definite relations of production (as, the relations found among landlords and formers, owner and slave, capitalist and labourer). These productive relations don't depend on the spontaneity of person, but are mandatory according to productive forces. These production relations mainly determine cultural arrangements; it's moral, religious, social and political thoughts and institutions of any era. When social productive force gets any change, then production-relation also gets change with it and social change happens after chagement in production-relations. So, in brief it is the perception of Marxist social change. Now we'll deliberate extended of Marx's thoughts in this subject which is following:

### Explanation of the Theory

According to Marx all the changes only happen after consequently changes in production-process. There are two sides of this production-process – **first** , productive-force (which made with the combination of equipment's of production , labourer and production-experience labour- skills) , and **second** , relations of production. It is a very important specialty of production-process that it is not stable in any stage till more time, but always oriented towards change and development. With it, from the changing in production-process the change in entire social arrangement, thoughts, political opinions and political institutions gets inevitable, because from the changing in production-process the re-construction in entire social and political arrangement is also mandatory.

The second important specialty of the production-process is that the change and development only happens when there is a change and development in productive-forces and prior to this , the change and development in equipment's, tools, devices , etc. of production takes place. So productive-forces are also changed and developed. The result of changing in social productive-forces is that the production-relations of the human being related and based on this production forces are also changed. However, it does not mean that production-relation does not affect productive forces, nor it means that production-force is also not depending upon production-relation. Though the development of production-relation depends upon development of productive-force, nevertheless production-relation also effects productive-force and in such means that production-relation reduces or increases the speed of productive-force. Both of these are connected in an appropriate manner with each other and the entire social and political life and relation are also connected with it. **Marx** has written very clearly that, "Social relations are connected very tightly with productive-forces. On getting new productive-forces human changes his production-process. They change their all social relations due to changing in their production-process and career earning process. When quern was there then society was feudalistic; steam-mill makes such society in which industrial capitalistic is be dominated."



Did You Know?

The mystery of social change is hidden in production-process itself.



The **third** specialty of production-process is that the evolution of new productive-forces and the relations related to its production doesn't happen after separation or omission of old arrangement, but happens within the old arrangement. In other words, the seed of new arrangement is hidden or inherent in old arrangement. **So, social change is not a unique, but it is a natural incident;** this is the rule of nature that everything will be developed and changed from its own nature. Not only it, the birth of new productive-forces will not consequences of deliberated and alert-actions of human, but itself, happens in unconsciousness and independent of human will. It happens from two causes- **first**, is that when new generation is born then he gets the presence of special typed productive-forces and production-relation and for the production of its career earning or physical values he has to accept and match with the same? **Second**, is the reason that when human repairs any equipment with any productive-force or invents something new then he cannot estimate the 'social consequences' happened from it? He can only think that because of this correction he would have less work for his career earnings. For example, when steam or electricity operated machines used instead of hand operated equipment's then at the same time hardly anyone thought that the 'social consequence' of this change would be that feudalistic system will be originated. Social change is a social consequence of the similarly changed production-process.

However, it does not mean that the changes in the relations of production or conversion of old relations of production to new relations of production are done very smoothly, without any conflict, without any upheaval. On the contrary, such change is happened by revolution generally. By the revolution the relations of old arrangement or production are pull thrown and instead of that the new arrangements or production are established. For a while, the development of productive-forces and the change in production-relations happens naturally and independently, but it occurs only if the new and development oriented productive-force doesn't get mature. After it's maturity the relation of existing production and it's enforcement i.e., a such 'inviolable' barrier is made for ruling class which can be eliminated by forcibly revolution only. We can also make it understand the same line in other words that as the production-process is changed , consequently a new class is born. This new class is persecuted because all the instruments of production are under the same old class. So old class stops the development of new class and exploits by different ways. This pathetic condition of new class or his social existence gives rise to its different typed consciousness. So Marx has written that, "Human consciousness doesn't decide his existence, but his social existence decides his consciousness." Gradually this consciousness gets solid in new class that those evils , because of which he is getting exploited and his development is stopped, is a different part of old economical arrangement, and until entire old arrangement and that old class, who is exploiting it continuously, is not finished then riddance could not be gotten from those evils or exploitation. So the stress seems to flourish among old class (in whose hand most of the production instruments are centered) and new class (who is successively being a victim of exploitation by the old class). Gradually, the face of this conflict get clear and new class give birth to a new social arrangement after throwing forcibly uproot of old class.



Task

What is Marx's Theory? Explain in brief.

"In social change or development, thoughts, principles, opinions and institutions are also placed. They must be dependent upon physical life of the society, but are also very important in the case of crimp and collection of social-forces. New thoughts and principles are generated in new physical situations. General public comes to know about mistakes of physical life and internal conflicts. When these thoughts become as the public fund, then those funds become invaluable for social change. Under only this background, public can demolished of those forces which are the barrier in the development of society."

Notes

**Self Assessment**

Fill in the blanks –

1. .... is not a unique, but it is a natural incident.
2. When human invents something new then he can't estimate the '.....' happened from it.
3. By the revolution the relations of old arrangement or production are.....

**Evaluation of Theory**

Though **Marx** has accepted production-process as the base of social arrangement and the changes happened in it, nevertheless he has cleared in his articles and correspondence that the mean of his theory is not that all the factors except economical or physical factors are treated as fully truth or useless. In **Angel's** words, "political, legal, philosophical, religious, literal, artistic developments etc., are based on economic development. But all of these affect each other and economic base also. It is not that economic effects are the only reason and those are active, while others and all effects are inactive. In real the interaction among different factors takes place based on economical need, which at last proofs its importance." In more clear form Angels wrote further, "According to materialistic perception of history production and reproduction are the resultant substance (not only one) finally in real life. Neither I nor Marx has given the importance more than it. If someone presents our statements in such a distorted form that, "According to Marx economical effect is the only deciding factor, then by doing so he will make the physical description as meaningless and humorous."

**12.2 Summary**

- Marx has thought deeply about social changes in his works. According to his strong opinion, social production forces develop the production relations.
- New forces develop from the old ones, yet it is obvious to have conflict between the new and old.
- New forces develop from revolution and this revolution brings changes in the society.

**12.3 Keywords**

1. **Social Change:** Any change in the social processes, social roles, or social organization of any society is termed as social change.
2. **Explanation of the theory:** There is a place of thoughts, principles, opinions, and organizations in social change or development.

**12.4 Review Questions**

1. Briefly describe the Marx's principle related to social change.
2. According to Karl Marx, what is the principle of society's cultural super design?
3. According to Karl Marx, what are the physical values behind the existence of life?

**Answers: Self Assessment**

1. Social change
2. social results
3. thrown way

## 12.5 Further Readings

Notes



Books

1. Sociology - T.B. Botomor.
2. Sociological Theory - Abraham and Morgan.
3. Sociology - Gupta and Sharma.
4. Sociological Thought - Ravindranath Mukharji.

## Unit-13: Emile Durkheim: Intellectual Background

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### Contents

Objectives

Introduction

13.1 Intellectual Background

13.2 Summery

13.3 Keywords

13.4 Review Questions

13.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- To know the important facts related to Durkheim's life,
- The effect of that time situations on Durkheim's thoughts,
- To know the social contribution of Durkheim.

### Introduction

In French social thinkers, Emile Durkheim is the most famous name as the successor of Comte. In the field of social point of view his name is also very important as Comte. It is said that he was also much more positivistic and wanted to stay away from religious and essential point of views as Comte. He was always active to wake up the scientific point of view and so make the scientific methodologies as the base of his all studies. He believed that society and social incidents are not so easier that it could be understood or made someone understand with imaginations only; the collection of real facts is very much important for it. In addition, to describe any incident with the help of around the facts on imagination basis in not appropriate. The main fact of all the social incidents is the society itself. The work of sociologist is to analyze and describe the main fact i.e., society on the basis of the facts from real experiments, not to do estimations on the basis of values. But related to it Durkheim has forced very repeatedly on the fact that grouped consciousness or same thoughts, perceptions and emotions are very important to give birth of social incidents.



Notes

The principle of 'Collective representation' is that which is known as most important and basic contribution by Durkheim in the field of sociological point of views.

So Durkheim didn't keep his studies on social incidents one layered only but also did deep study of all the different facts of the social life with taking very care in all the subjects. He didn't vote for

any subject till when he did not tested all the conceptual facts of that subject. We come to know this truth after analyzing 'The principle of social division of labour, 'The social principle of religion', 'The principle if suicide' etc. presented by him.

### 13.1 Intellectual Background

French philosopher and sociologist Emile Durkheim was born at Epinal in France in 1858. After getting few days education in Paris Durkheim went Germany and did the deep studies of economics, public psychology, cultural anthropology, etc. there and finally was elected as professor of social science in Bordeaux University. At that time , famous psychologist **Alfred Espinas** was also the professor in the same university whose grouped mind related thought is a very worthy principle and Durkheim's principle of grouped-mind is approximately same as his this principle. Durkheim tried to sophisticate after discriminating Espinas's principle so that it could get a conceivable form. After that he was selected as professor of sociology and education in Paris University. Prior to this he had also gotten the degree of doctorate from the same university in 1893. The subject of his thesis was: De la division du travail social (The division of labour in society). This is known as his first and important epic.



*Did You Know?*

Durkheim started to publish a magazine named as 'L'annee sociologique' related to sociology in 1898 and was the editor himself. In 1917, this exceptional and talented sociologist died.

**The main epics of Durkheim are following:** De la division du travail social (Paris,1893) , Lee regles de la methode sociologique (Paris , 1895) , Le Suicide (Paris , 1897) , Les formes elementaire de la vie religieuse (Paris , 1912) , Education et sociologie (Paris , 1922) , Sociologie et philosophy (Paris , 1924), and L' education morale (Paris , 1925).

As it has already said 'De la division du travail social' was the very first epic of Durkheim but it was the solid foundation of his fame. The descriptive analysis of social labour-division has done in this book. It is not a study of labour division in economic point of view, but is the discrimination of social results. This book is divided in two parts-**in first part** the descriptive meaning of the works and effects of labour-division related to social incidents is presented and **in second part** the discrimination of nature and reasons of labour-division has done. So it is clear that the subject matter of this book is not economical, but is sociological.

After two years of his this first book his new book 'Lee regles de la methode sociologique (translated as The Rules of Sociological Method)' is published. As it is clear from the title of this book, Durkheim established the rules of sociological methodologies in this book because without it would be impossible to establish sociology as an independent science. He has forced very repeatedly in this book that imagination and **symbolic explanation** should be gotten red off from the study field of social-incidents. All the studies of social incidents must be based on subjective facts. Sociology is a science, so keeping in mind its dignity the use of scientific methodologies is appropriate. **Durkheim's** this book is respected as a fundamental epic in sociological literature only because of this reason.

After two years of his above book **Durkheim's** third book 'Le suicide' (The suicide) is published. This book presents the most excellent analysis and extensive description about suicide. Its aim is to analyze and demonstrate those social processes, effectors or facts which are the reasons of committing suicide. In this book after collecting a lot of data related to suicide **Durkheim** has proved that suicide is definitely a social incident and is a social incident in this way that suicide only happens when the social life of the person who suicides gets unsystematic or such social effects or pressures get active on him which decomposes his social life. Society or groups are the main reasons of most of the suicides.

## Notes

After fifteen years of his above published book **Durkheim's** another important book 'Le formes elementaire de la vie religieuse' (translated as The Elementary Forms of Religious Life) is published. The aim of this book was to establish a pure sociological principle of the religion. To fulfill it's this aim the very detailed and minor description of nature of religion, reason and effects of origin etc. has done and on this basis it was tried to prove that the main source of origin of all religions is the 'Society' only. 'The social principle of religion' is the important part of Durkheim's point of view.

Above four great epics was published in lifetime of Durkheim. After his death his wife had made his few unpublished compositions publish. The following three epics out of all which was published after Durkheim's death are the famous name - Education et sociologie (1922) , Sociologie et Philosophy (1924), and L' education morale (1925). These all epics has made enable to store of sociological literature and are immortal on today also after giving the introduction of uncommon talent of Durkheim.



Task

What is Intellectual Background? Describe in brief.

## Self Assessment

Fill in the blanks-

1. All the studies of social incidents.....are based on subjective facts.
2. .... is a science, so keeping in mind it's dignity the use of scientific methodologies is appropriate.
3. After collecting a lot of data related to ..... **Durkheim** has proved that suicide is definitely a social incident.

## 13.2 Summary

- Durkheim was the first sociologist to establish the base of sociology in France. He spent his entire life in intellectual working. However, he worked with very comprehensive manner related to French society.
- Emile Durkheim was the only person after August Comte in sociological history whose importance and effect was the most. In other words it can be said that if Comte provided the foundation to sociology then Durkheim has provided the solid base to that foundation in this field by his scientific working.

## 13.3 Keywords

1. **Intellectual Background:** 'De la division du travail social' was the first epic of Durkheim. The detailed analysis of social labour-division has done in this book. In the economical point of view it is not only a study of labour-division but the meaning of social results also. So it is clear that subject matter is not economical, but it is sociological.

## 13.4 Review Questions

1. Comment briefly on the contribution of the thinkers who affected the views of Durkheim.

2. Which sociology related magazine Durkheim published in 1898?
3. Which was the very first epic of Durkheim?

Notes

### Answers: self-Assessment

1. must                      2. Sociology                      3. suicide

### 13.5 Further Readings

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Books

1. Sociological Theory – *Abraham and Morgan*.
2. Structure of Sociological Thought – *J.H. Turner*.
3. Sociological Thought – *Ravindranath Mukharji*.



## Unit-14: Contribution in Sociological Method - Sociology as a Science - the Concept of Social Facts

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### Contents

- Objectives
- Introduction
- 14.1 Methodology of Durkheim
- 14.2 Social Fact
- 14.3 Summary
- 14.4 Keywords
- 14.5 Review Questions
- 14.6 Further Readings

### Objectives

After studying this unit, the students will be able to:

- To know about the study method of Durkheim,
- The interpretation of sociology in the form of social science,
- The interpretation of social facts.

### Introduction

Two years after the publication of the book 'Division-Labor' in 1895, Durkheim published his other book 'The rule of Sociological Method'. In this book Durkheim predicated the intension of social facts. He says social incidents as social facts. The aim of Durkheim to write this book was to make sociology, a free science. So he forced upon the study of social facts. In this epic Durkheim defined the method of study and field, content of sociology. Durkheim believes the social facts out of human in the form of things. He writes, "The manners of every action are able to effect like external determinant element on human."

### 14.1 Methodology of Durkheim

The support of Durkheim is very phenomenal and considerable in sociology at the sight of methodology. At this sight, his main aim of that sociology was manifested in the form of a free and specific science. By this viewpoint he was lodge his attention in the improvement of this method. The central subject of his ideas is that he forced on the study of social incident. By this viewpoint, Durkheim did diatribe of the famous analysis of psychological and zoological in the method of sociology and ignored them.



Notes

Durkheim writes that sociologist must focus to the study of judge of social-structural.

By this Durkheim followed the method of structural-functional. In this method, being write the use of sociology Durkheim beckoned that. "It is necessary to assign the function for completely described the social incident. It is not such sufficient for describing the social fact that to represented only those reasons on which this is abide. So in many condition we must assigned those function which related to make social arrangement."

The whole sociological arrangement of Durkheim abides on the bases on methodology. So in the sociology of Durkheim we get glance his methodology principles. The main element is different type:

1. **Positive or Vaishiktabaad:** Because of being affected by Comte there are clearly show the positivism in the work of Durkheim. This is clearly shown in his methodology. According to him, social science is a free science and it is not dependent on philosophy. However, philosophy has to take shelter of the sociology for important element. Durkheim writes that sociology is a science. So there must be no any place for belief, values etc. in the scientific study. Durkheim also did not wanted to give any place to Mental Processes in sociology. His rigid favours were this there should be take only those facts for scientific analysis which can be supervision then observation. So this is the positive incident of externals of affecting the fact stimuli. So at this sight Durkheim believe the positivist and objectivist.



Did You Know?

Charles has even said that Durkheim started the revolution of objectivist and positivist in sociology.

**The boycott of psychological, classical philosophy and philosophical sociology:**

Durkheim was the main minister of sociological sector. At this sight the all specialty of sociological sector is show in the sociology of Durkheim. In the sociology of Durkheim saw the effect of Comte. Comte divide the science – (a) Astronomy (b) Physics (c) Chemistry (d) Anthropology (e) social, physics or sociology described. By this description, sociology will be taken after Anthropology. Physiology is not considered in sciences. However, J.S.Mil and Habert Spencer like some scholar are against it. They tell that psychology must keep after Zoology and before sociology. This is the base of psychological sector. This sector made to sociology dependent on psychology. According to him, stress should be given on the analysis of social incident by psychological incident.

The followers of psychological sector also tell us that the social incident develops by the action of human. They were not accepted that the actions of person are the result of social reality and society. However, by his sociological sector Durkheim believe suitable the division of Comte. According to that sociology must come after zoology. It is not rational to make philosophy and psychology knowledge as the base of sociology. On this basis he says that the analysis of psychological incident can be possible only by social incident. It is also the base of sociology of Durkheim. He was the irreconcilable of psychological sociology.

According to Durkheim, society or social reality is totally different from peoples who make society. In this condition how can be less the social fact on psychological rule. Durkheim believe accessory the power of human. He forces on the power of society. According to him the activity of human operated by groups and social mind. By this he forces on one side effect of society. Durkheim believes the reason of all activity of human to society and social condition.

2. **The study of Social facts:** Durkheim was the founder of sociology. He tries to fix the subject matter of sociology. At this sight he forced to make the freedom and specialty of this subject. By this aim he initiates the perception of social facts. He selects the subject matter of sociology in his compositions "the rule of sociological method" and iconography. In this relation doing

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interpretation he writes, "It is important to know before to think related to the method of the study of social facts that which facts are call social normally. He writes ahead that all incident and facts of society is not the subject matter of sociology. If these facts believes social then there are no separate subject matter of sociology."

3. **The rule of causation:** The especially of the methodology of Durkheim is this he deeply forced on the analysis of causation. He writes, sociology has no need of social incident developed by philosopher and causation iconography in the study of sociology. The nature of decision suit is very harmful. He writes that because of social incident give the deliberation to follow the principle of analysis method of epic. He writes illustration on the use of the causation principle, "Whenever the nature of causation principle proved in many field and the authority of this principle taken from physics-chemistry world to zoological and above established the effectiveness of psychology, then we believe in similar form for social world of it."
4. **Practical Sociology:** The interested positivist of Durkheim we get those time we get an interesting glance of Durkheim when we glance at his methodology for analysis by use of practical sociology. His viewpoint was that behavioural support must be given to sociology. He write in his research that if our aim is limited only in imaginary part. Then we should not understand successful their scientific labour. At this sight he prepared the outline of practical sociology. He tells that the aim of this science will not to only present the different solution for social aim; he also tells that which aim must be getting to society. By this the science will related to selection of aim as well as it try to get. For the selection of aim Durkheim tells this work will be do on the bases of scientific observation in society.
5. **Normal and Malady Science:** The methodology of Durkheim had one another specialty that he differentiates between in normal and Vyadhishastriya. Durkheim tells that if one deed subject bases gets in social health and social than work load become easier for practical sociology. By achieving the base of thematic action social science will be able to use rules of sociology to maintain society's health. Like the rules applied by the science of medicine on human body to maintain the health. For this Durkheim believe normally the measure of health and based on this normality take normal condition. Durkheim writes "socially the healthy is that which is normal and normal type is similar to summation type. So by this status every deviation is a disease incident."

But to applying this criterion any anti talking come on front. Example, In mostly society has found crime then it must understand normal and it must be the given the standard of social health. By this some of the talking was similar from previous century, Durkheim tells them in the condition of malady science, like increment in suicide, weakness in moral ideas in suicide and economic disarrangement etc. by this on this bases Durkheim show in a problem.

The use of these things of methodology we saw in the sociology of Durkheim. The sociology and all the principle of Durkheim are taking the base of his methodology. His all sociology depends on one support. In brief we can describe the importance of methodology of Durkheim on different bases:

1. The first importance of the methodology of Durkheim is he does creation of philosophy, classical knowledge, and different specific psychological methodology. Durkheim removes the shadow of philosophy on Sociology established it at the sight of experience-dependent science. Durkheim was the supporter of specific sociology. So his annotation is the positive, developed and ideal idea. He writes in this relation, " when he should be take peace to say only sociology."
2. Durkheim does this important work at the sight of methodology. He forces on the principle of causation. This principle can be say the touchstone of science. At this sight Durkheim has given the deliberation to leave the bases of classical knowledge imagination. To find out the reference of different study he believes this principle useful for sociology.

3. This was the rigid favour of Durkheim that sociology should be a specific science. He tells at this sight that if the work of sociology represents the bases of wonderful element of philosophical science then there will be no new support of these. To show the clearly in this relation Durkheim rights that we should be described analysis of these boycott the normal symptoms of social facts. He writes, "By this sociology becomes specific, it will provide more fundamental material for develop the sociology shadow."

## Self assessment

Fill in the blanks –

1. The use of these things of .....we saw in the sociology of Durkheim.
2. Some things that were common in western society, Durkheim has called them as .....
3. The first importance ..... of Durkheim is he does creation of philosophy, classical knowledge and different specific psychological methodology.

## 14.2 Social Facts

"The rule of sociological method" is an important book of Durkheim which published in 1895. whenever this book composed ,that time sociology was establishing in the form of new topic. Durkheim feel this thing that sociology cannot be established until them in a form of separate science whenever a specific study thing and a arranged study method for their exploration not developed. For fulfilling these two objects Durkheim composed this book . He provided it a free existence by freeing sociology from psychology and anthropology, established in the form of subject matter of sociology of social fact in the form of a freedom reality by generating from collecting consciousness, and collected inclusion. The study of this socialization reality cannot be from psychological and philosophical method but for this a scientific method is necessary and this scientific method can be a method of natural sciences.

"The rule of sociological method 'epic have six chapters. In first chapter Durkheim described the definition and features of social facts in the form of the problem of subject matter and research of sociology. In second chapter determined the rule of scientific and subjective observation of sociological facts. In third chapter analyze the normal and disease facts. In fourth chapter described the rule of the division of social facts. In fifth chapter give the detail description of social facts. Six chapter is related to the systems of elections and anomalism and in last chapter Durkheim present the sort result of his whole interpretation there we will described the ideas of Durkheim of social facts.

## What are social facts?

Durkheim is enterprise of social facts in the form of subject matter of sociology. Social facts are that fact which related to collective consciousness and which fried from personal consciousness. From the force of social facts human and group behaves. To defining the social facts Durkheim writes. "Social facts are that side of behaviour whom inspection is possible in form of subjective and which forces for a special behavior." And at other place Durkheim writes ,"Social facts is that method to feel , to do work and think, in which described specialties to keep the existence internally from personal consciousness" to understanding in the description form of social facts in last lines of first chapter of the book the rule of sociological method Durkheim writes, "Social facts is the permanent and temporary method of to actioning of sociological facts which is able to externally forces on human and a method of again action which find out in normal form in any society , but as well as whose keep free separate existence from personal expression."

## Notes

From the definition it is clear that sociological fact is the method of action and behaviour. In methods of these actions Durkheim joins the method of feel and thing of human, which can be permanent and temporary. Some sociological fact is permanent. Example—there are some changes in society in suicide, marriage and the number of death ,so the annual rate is approximately permanent and exist so it keep in the category of sociological fact. The method of living is also believing the method of action. The method of to increase the density in cities, the method of construct house, living and to expend the life is also believe the social fact because there are very low changes in these. By this which permanent and temporary method of directing the methods of life and ideas, and the action of human, called sociological facts. The prevalent believe of group ,ideals, practices, morality and the method of working are sociological fact because in this there are very less changes and these not only for special person but believe the property of whole group.



Task

What is sociological fact? Describe.

### Characteristic of Social Facts

Durkheim describes the two specialty of Sociological facts -constraints and externally. It is necessary to understand the two specialty and other three specialties and understand with clarity of sociological facts.

1. **Ways of acting, thinking and feelings are social facts:** it is clear from the given definition of sociological facts by Durkheim that social fact are the method of thinking way of acting and feeling. Example – one person think about his marriage then he also think that the selection of marriage partner similar with his family, class, cast, education, business and financial condition. There are also sociological forces in this idea of him. So this idea is a sociological facts. Ours behaviour and ideas are the gift of society, society is the source of these origin. We teach behaving from different type in society by the method of socialization .which thing will be understand good or bad ,favourable or unfavourable , all these tells the society of ours .On which occasion how we will behave, work and conduct, these all are also tells society, the rule of society, practices, customs are control and regular to conduct of ours. So these all are called sociological facts. The effect of sociological fact such more on human that his all feeling comes also within the sociological facts. On whole life of human the effect find out the sociological fact.
2. **Universality:** Sociological fact is universal so its vogue find out in all group and society, all understand these in one mean and comply. In sociological fact inserted by only those method which find out normally in whole society.
3. **Social origin-:** Sociological facts are not the growth of personal consciousness of human but these are the result of collective consciousness. These are generating from society and its development joint in the history of society. What would society be like his mood accordingly the fact that social facilities. In India women lives in veil but not in Europe society. We shake hand for greetings; seem to embrace, and touch foot, jai ram ji and jai Shree Krishna, good morning etc. words are used. These all are social facts because it is not generated by any special person but the gift of whole society because of repeating repeatedly in society it become exist. Because of this existence these are not change fast.
4. **Social are transmitted from generation to generation:** Sociological facts teaches from the medium of socialization, old generation transmitted this to new generation. How will celebrate the festivals like Deepawali ,Rakshabandhan ,Janmastami , what cook this day, which type of cloth will wear

etc. all things a person accepted from society and family and slowly-slowly these all becomes the part of their life , and mixed in their habits and behaviour these all are also transmitted to new generation by this social facts are transmitted from generation to generation.

5. **Social facts are learned** : Social fact is the growth of society so teach the method of socialization, these all we can not get by parents like blackness, whiteness, nose, eyes, ears, structure of hairs, etc. Education is a powerful source of socialization, a person teaches of sociological fact by the medium of formal and informal education. The people of family teach this to the human that how he should greetings and how should be wear cloth then educational institute provide knowledge to ours of laws, believes etc. Sociological facts present in society in the form of collective consciousness and collective representation which person teach. To learn the behaviour which accepted by the members of any society or group, comes in the category of sociological facts.
6. **Social facts are super individual**: The presentation is possible by the action of human in sociological facts but its existence is free from personal manifestations. Moral rule, religious and political belief, prevalent believes in different institutions etc., are the fact of using by any person but any personal action can not generate this fully. The generation of sociological fact is by collective consciousness, so these are not only for one person but for whole society Durkheim did this social currents time to time these perception aspired of a special vogue of human. Social fact is a free power which manifest in personal behaviour. This power is the gift of society. Practices, customs etc., which is the sociological facts not the special gift of any human but the growth of whole society. Its construction, developed scrape, amendment and change not by any special person but done by society or group. In this form sociological fact is super-individual; the power of person and capability is beyond from society.
7. **Exteriority**: This is the specialty of sociological fact that sociologist out from authority field, personal consciousness, and personal ideas of scientist. These are not affected by the ideas and action of human because its existence is free from human. The growth of sociological facts is from collective consciousness, so these are different and separate from personal fact. Like this water make by hydrogen and oxygen but water is neither hydrogen nor oxygen, water exist separately and freely by these two. The production of sociological facts exist with the result of collection and mutual interaction of members, but them existence are free from personal facts. Like the generation of ideas in the heart of human is because of the mutual interaction of cells like this collective consciousness and collective ideas take birth because of the interaction of different people but his existence is out and separate from the consciousness of any special person. These are not the personal property of any human. The method of walking, thinking, experience, is involved already in society. Religious ideas and belief practices, rules, morality, and collective consciousness are the growth, so the power and authority of human is beyond from these. So these are count in the category of sociological facts. On sociological facts are not affected by the personal ideas of scientists so they are free from the control of human.
8. **Constraints**: It is the specialty of sociological fact that its compliance is forceful for human. Because its growth is not from any personal consciousness but these are the result of collective consciousness, so forceful for human. These forces are for specific type of behaviours on human because of being the external thing from human. There are power of society and group to behind the sociological fact. Human conduct such type because of the affect and force of this power like society want. The sociological force and power are great from the person and external thing of any human, so human head twisted in front of them; follow the rule and orders of society. To find out the power of society not possible in normal life and normal condition but it is possible when we revolts them, ignored them and break them. Then present the anger of society and they arrange the punishment is not the result of revolt of sociological facts.



## Notes

Durkheim gives any example for present the externality and constraints of sociological facts. Durkheim makes difference in personal and collective mind. At a time of national danger the feeling of national safety is more effective from personal feelings

The numbers of persons who sacrifice on the basis of personal feelings is less than the person who sacrifice with the inspiration from national feeling. The personal ideas, emotions and actions change immediately of human, but there are less change in sociological fact. This is the reason that in any country the rate of suicide, marriage and death are annually very less.

According to Durkheim morality is a sociological fact and collective consciousness control them revolt. On revolt of morality society is arranging the punishment, may be punishment is not harder. There are the social fact like law and practices of society. If we revolt this, ignored this then we feel pressure, society stop ours to do like that, if there happen any mistake then society want backup. And if backup is not possible then society gives punishment for this. Durkheim says that if I am not accepting these rule of society, and not accept the custom of his country and division, than the satirization I have to face, kept separate from society..... This force is not real but very effective. This is not necessary for me that I talk in France language from his country hood and use only vogue currency, but it is not possible to me to do apposite work. In the form of a business I am wholly free for follow the technical method in present century, though I will invite my destroyers surely. If I feel free from these rules and follow these rules successfully then I also force for struggle. In last being unaffected they feel us his force. All scientists have to tolerate."

Durkheim says that the constraint of sociological fact can not see many times positively, but negativity these are forceful. For clarifying Durkheim give the example of socialization and education. By the socialization and education we are impose the method of seeing, thinking, feeling, working on children. In starting we teach food, sleeping, sitting regularly, force him. We force him for cleanliness, peace and command. We teach them keep good behaviour to others; customs, rules etc. and teach the importance to work. Because of feel all these gag and constrained is this its constrained changes in habits slowly. The aim of education is also the socialization

By the socialization this force is continuing on children that they make favourable of society and parents and teachers are the mediator and representative of this process. By this Durkheim believe an important element to force in sociological fact, weather it be direct or indirect. He writes, "A sociological fact recognize from external force and power. Whose use this is on human or able to use in humans and the presence of this power is known as the resistance of human of being revolt or a specific permission for them."

It is clear from the interpretation of above mention that Durkheim with the detailed description of sociological fact. These sociological facts at the subject matter of sociology. If we want that sociology is free from the clutch of zoology and psychology then surely it will summarize the study of sociological fact .

## Rules for the observation of social facts

Durkheim described those rules in second chapter his book is the "Rule of Sociological Method, by which the observation can possible of sociological facts, seen it and can understand. It for describing the sociological fact Durkheim give the force on the use of scientific method. For prospering in the form of arranged and actual science of sociology Durkheim believe necessary to follow the method of the study of natural science. For the scientific observation of sociological fact we will study of these being bias and neutral like that possible in natural science. In the study of sociological fact recharges should not affected by his personal ideas and envy-jealous. How could the bias, neutral and scientific study of sociological fact, for this Durkheim describe some rule for the observation of sociological fact which is following-



**1. Consider social facts as things:** This is the first rule of scientific observation of sociological fact that every social fact is seen in the form of a separate thing. Durkheim makes a difference between things and ideas. Ideas are indirect and spiritual whereas things are positive facts. Which is positive the researchers cannot do any change on his desire but facts are full of emotion. Scientific observation can be the base of sight of subjective. Whenever we will not, there positive observation to understand an outer thing of sociological fact then will not present their reality because precedent and preconceptions are obstruction in our scientific study. For removing these problems sociological fact should be, understand an external incident like physical fact. Normally it is clear, it present own structure in front of ours. Ours feeling and prediction cannot affect his real structure. So the scientific of sociological fact Durkheim force on belief in the form of things study. To defining the things, Durkheim writes "All these which is already clear all that which can be seen, keep the importance of a thing." Thing is an objective fact and sociological incident is a things. Social incident can be understood in the form of thing when we understand separate from psychological fact. This quality is found in sociological fact that these are not the achievement of personal consciousness so these are beyond from the control of a human. Like things in sociological fact we cannot any change and correction. In brief Durkheim believe this sociological fact is beyond from personal consciousness and because of keep control on human and being free can understand in the form of a thing.

**2. Eradication of all preconceptions:** In the idea of Durkheim the first importance of scientific study we keep in related to subject method the number of production and imagination on his mind removed them and give importance only scientific believe. During study a sociologist should be free from such ideas shadow on the mind of a normal human and being of the member of the society involved in the form of mental structure of them. Emotional affection is an interruption in scientific observation. In which subject we take interest, against them we don't want to see listen anything. We keep idea related to political believes religion and morality these are the obstruction in our neutral study. Durkheim says, "This emotional nature makes pradoshit to the method of to understand the natural facts and their description". We frees from the feelings and prediction in observation of sociological facts from their behaviours as much as possible in our method comes such scientificness. That is the reason Durkheim forces the observation of prediction of sociological facts.

**3. Definition of subject-matter:** For scientific and neutral study is not sufficient the separation of prediction. A sociologist must to description of their subject matter. For this in their study should be define clear upcoming things. Durkheim writes" the work of sociologist should be defining that work which its studies so find out the subject matter of these. It is the condition of indispensable of firstly and mostly of all prove and reexaminations."

**4. Separation of Individual and social:** For the scientific observation of sociological facts, the personal and social facts should be separate. Durkheim writes," When sociologist studies the any type of sociological facts then they will try to attention on that side of them which are free from sociological manifestation." In a study of sociological facts person should not take place of their personal feelings, detention or thing involved in society in as form, then study should be in those form.

## Types of Social Facts

Durkheim divides in two parts of sociological fact in third chapter of their book-Normal Fact and pathological Facts. They are describing the rule for difference in these two.

**1. Normal Social Facts:** Normally social fact is that which similar to the granted norm of society and increased the health of sociological life. It can understand the example of body. When body is in normal form these make the weather favourable and become healthy. In healthy state, the morbidity is low. In society which arrangement is already make that continuing then social fact is normal to continue keeping. In this condition, the vyadhikiya pathological facts are in low quantity. By this

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social facts are those, which keep the society as like, in this vyadhikiya element, are not such that arrange of society affected.

**2. Pathological Social Facts:** These are facts which are opposite of granted norms of society. These born morbidity in society and harmful for health. Crime, child crime, robbery, suicide etc., are the vyadhikiya social facts. When vyadhikiya pathogenical facts more increased in society then the normal life of society becomes end. Durkheim says that for defining the subject matter of sociology these two types of facts should be merge.

## The rule of the observation of Sociological Facts

Durkheim described the rule of sociological facts in fifth chapter of their book. In sociological methods the stage come the description and verification after division. We do work of description and understand the collective facts by division. By description we try to understand any facts. Many scholars describe of their use and benefit on the description of facts. Durkheim favour that to describe the usefulness of any is not these specification. Usefulness is not the subject of description. Within description the thing should be clear in nature and origin. Sociologist should see this at the place of search any incident that the incidents how related with the normal necessity of organic like society.



Notes

The existence of sociological fact is understood in the reference of the necessity of social life which Durkheim calls function.

By this according to Durkheim the mean of description of any thing is that to search the search their growth element and the function which fulfilled by these. Within the rule of description of sociological fact Durkheim developed the perception of function. In brief we can present the rule of the description of sociological fact:

1. To research the reason of the sociological fact should be these in before sociological facts not in the state of the personal consciousness.
2. To research the function of any sociological fact should be related with any sociological object.
3. To research the first growth of all sociological function from many types should be in internal composition.

## The rule of Establishment of Sociological prove

The last stage of scientific method is to get the result and establish the rules. Durkheim also used this scientific rule within the sociological principles. Forgot climax and make rule are using different method. In this Historical, Applied and Comparative methods are most. Durkheim criticise the method of Historical and Applied and believes them unsuitable for sociological law and description and analysis of establishing the sociological incident of comparative methods. In comparative method uses different type of function this cannot say valid and full of belief. However, Durkheim believes comparative method are more useful for the description of sociological fact in comparison of much method.

**Conclusion:** Durkheim presents the three main conclusions on the bases of all above chapter in the seventh chapter of book:

1. To Establishment of free Study Method of Sociology: By these compositions Durkheim established a free scientific method for sociology. This moves the sociology in to science from the philosophical method.

2. Subjective Method: In this epic Durkheim established the method that is subjective or objective. Therefore, he says that sociological fact should be understand in form of things and removes the all perception from his heart and should be study on the bases of the external positive specialty.

3. Sociological Method: Durkheim believes this their method is sociological and free from the description of psychology. The description of sociological is not on the bases of mental structure but can possible on sociological bases. Durkheim believes this sociological fact is specific subject matter of sociology. They say in ending stage of conclusion that now the time should be present sociology in the form of subjective science.

Being any criticism can ignored from this fact that the perception of 'The Rule of Sociological Method' and; 'Sociological Fact' are the great gift of Sociology of Durkheim. The language of this epic is simple, clear, and interesting. In a form of a new comer's science he got more success to establish a scientific method and subject matter of sociology. When interested scholar of in sociology he inspire the like Drub star the both field principle and methodology. He established sociology in form of free science to make the central element of their sociology the subjective and behaviours use of positivism of the scientist of August Comte.



Did You Know?

Catlin says the acharya of method to Durkheim, a method which result is successful.

Bier stedt writes being compliment of this work of Durkheim, "Durkheim was the creator of all revolution in establishment of science of sociology in real mean, the book of method was a declaration method which declare to all readers that the science of sociology was not only possible but this was necessary."

### 14.3 Summary

- Social facts is not any imaginary concept or thought, it has a real entity. Based on this entity, it is easy to have its scientific comprehension. In addition, there is a specialty of exteriority in social facts; therefore, it can be understood in an independent way. Therefore, by use of this social incidents can be understood easily. In the same way, another specialty of social facts is "compulsion" which limits us to behave in a certain way. From this arises a sequence in social incidents and it is possible to do its scientific comprehension.
- Durkeim has analysed and described social unity, division of labour, religion, suicide, knowledge etc., based on his perception of social facts. Normally ist is understood that division of labour is a economic concept but according to Durkheim, some social facts are only the reason behind division of labour and the social results of division of labour are more important than its economic effects.

### 14.4 Keywords

1. **Social Facts:** Social facts are that fact which related to collective consciousness and which fried from personal consciousness. From the force of social facts human and group behaves.

**Notes**

**14.5 Review Question:**

1. Clarify the method of the study of Durkheim.
2. Clarify the perception of social facts organized by Durkheim.

**Answers : Self Assessment:**

1. Methodology
2. Pathological.
3. Methodology.

**14.6 Further Readings**



*Books*

1. Sociology – *T.B. Botomor*.
2. The Society – *MacIver and Page*.
3. Sociological Theory – *Abraham and Morgan*.
4. The Structure of Sociological Thought – *J.H. Turner*.

## Unit-15: Division of Labour in Society–Mechanical and Organic Solidarity

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Introduction

15.1 Subject Matter

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### Objectives

After studying this unit, the students will be able to:

- Understand the social side of division of labour,
- Understand the solidarity of society based on division of labour,
- Develop the sense of Mechanical and Organic Solidarity.

### Introduction

According to Durkheim in ancient societies division of labour was based upon distinction between Men and Women. Men went hunting or to collect fruits and Women do house- works and take care of children. Since in this age no need was felt in financial life for division of labour everybody collectively did their work. Since there was no division of labor so there was no question of specialization. Everybody can normally do every type of social and financial works. A king can be a Priest or a Hunter. In this way in ancient societies in modern meaning there was no special division of labour or specialization. According to Durkheim there was Mechanical Solidarity in these type of societies. The reason for this is clear. Everyone was tied with the collective desire. In society people worked mechanically closing their eyes under the pressure of public, religion or king and in this way society remains affiliated with the Mechanical Solidarity.

Like the way the culture developed, so the different aspects of financial life also gets developed , demand of things increased and also there gets expansion in need. As a result of all these ,need was felt for the division of labour in the society for manufacturing-works.

### 15.1 Subject Matter

'Division of labour in society' is the first work of Durkheim which he published in French Language in the name of 'De la division du Travail Special' and whose translation is done in English in the name of 'The Division of Labour is society'. This text was published in 1893. He composed this text for

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his Doctorate degree. Durkheim has briefly discussed division of labour in this text also described the problems related with the division of labor and many new concepts. Since this text is the first composition of Durkheim, so in this text the scattering of thoughts and presentation at different-different places remains different.



Notes

Raymond Aaron told the central problem of division of labour the complete sociological thought through Durkheim. This is the problem of relations between person and society.

The composition of Durkheim 'Division of labor in society' is divided into three parts in which different facts related to division of labor are discussed. These three divisions are :

1. **The Functions of Division of Labour** – Under this Durkheim has considered division of labour as the basis for Social Solidarity and for its legal study he described pattern of law, pattern of solidarity, pattern of human relations, crime, punishment, social evolution, and many other problems and concepts.
2. **Causes and Conditions** – Under this section Durkheim described causes and results of division of labor.
3. **Abnormal Forms of Division of Labour**- Under this section some Abnormal Forms of Division of Labour are described. Complete book is divided into fourteen sections, but the subject-matter of sections are not completely related with their titles. Here we will discuss on the basis of this text thoughts of Durkheim on division of labor.

## Function of division of labour

As a functional sociologist Durkheim first described the function of division of labour. According to Durkheim, division of labour is a type of social fact, therefore this text begins with the functional analysis of division of labour. Firstly he described the meaning of function. He told two meaning of function – (1) meaning of function is related to speed system i.e. action and (2) need completed through action. Durkheim used the work function in other sense. With the function of division of labour he mean fulfillment of need. He does not take the meaning of function in sense of result or influence but taken it in the sense of role. The need of any body or its body parts cannot be fulfilled under the deficiency of function.

Durkheim considers society a moral reality. No society can run for long time under the deficiency of moral system, therefore the function of any society fact should be moral. According to Durkheim behaviour of morality are those rules that compulsory applies to human behaviour and sanction of group is attached with them. In this way the fact of morality is related to human behaviour and the nature of division of labour is also moral, therefore the function of division of labour naturally is to create moral work in society.

Commonly it is believed that the function of division of labour is to develop culture, since with the growth of division of labour there is an increase in specializations and manufacturing power, mental and physical growth, there is an enjoyment and proliferation of knowledge, therefore civilization increases in the society. This is the reason that many intelligent believe division of labour as a source of civilization. But Durkheim believes that that the function of division of labour is not to develop civilization because source does not mean with the function. Increase in enjoyment and mental – physical growth develops as a result of division of labour, therefore they are their results not types and function will not be result.

Durkheim included three types of developments in the development of civilization – Industrial or Financial, Artistic and scientific development.

**1. Industrial or Financial Development** – It is consider the main specialty of civilization, but we know that place where large business are established, there in spite of moral progress crime and suicides are more prevalent. Rail, motor, car etc. machines are quiet useful to us, but there is no moral foundation with them. Durkheim believes that industrial activities fulfill needs only but not fundamental needs.

**2. Artistic Development** - Artistic Development is also not related with moral development. Durkheim believes arts as Luxurious and aimless labour. In artwork there may be the expression of moral incidents, but art itself is not moral fact. Durkheim considers uncontrolled affective attitude and agitated development a moral crisis in the name of art.

**3. Scientific Development** – Among facts of civilization Durkheim considers only science such aspect which has some fact of morality because in society increase in knowledge and brain through members and to know scientific truth is believed to be a duty. This way Durkheim does not considers relation of three types of developments in the development of moral side. In this context Durkheim wrote, 'Morality is the least indispensable, very important, is daily food, without which society cannot survive'.

**Function of Division of labor is the construction of new groups and their solidarity** – Durkheim believes that the Function of Division of labour is to fulfill any morality related with the existence of society. When there is an increase in the number of members of society and their personal relations then there is an increase in the division of labour in the society. New business and social group arises. To develop solidarity between these groups is necessary for the existence of society. Under the crisis of solidarity management and balance would not be established in the society. Therefore need of solidarity between different groups is a moral need and the work of division of labor is to fulfill this need. When there is a change in society, the direction and need of life changes then creation of new groups is also a social need and its solidarity is indispensable for society. According to Durkheim both these works can be completed by division of labor. Durkheim gave several examples on how division of labor creates solidarity, we not only keep friendship with people which are similar to us but also with those who are dissimilar to us since the thing we feel deficient in us we search fulfillment of that in our friends. Durkheim writes, "No matter how many qualities we have but we have some deficiency and the superior of all also feels some deficiency. This is the reason we search those qualities in our friends which we do not have since we slightly become partner in their nature being with them and somewhat feel less incomplete." This way similarity and dissimilarity both can be the reason for attraction. Durkheim tried to explain the marriage solidarity and solidarity between men and women through division of labour. The reason of their solidarity is not only their emotional and conceptual similarity but also dissimilarity found in them. Durkheim says Gender division of labour is the primary source of their solidarity. Their workplaces are different. Women are related to emotive field whereas men are related to knowledge field. Division of labour joins them and collects their endeavor. Durkheim believes that work of division of labour is not just the work of society keeps going or gets increased in spite its main work is to create solidarity in the society.



Task

What do you know about Function of Division of labour, construction of new groups and their solidarity? Discuss briefly.

## Law and solidarity



## Notes

The main work of division of labour is to create solidarity in the society and solidarity is a moral fact whose analysis and testing can be done directly. Durkheim says on the basis of study of Statutory law we can measure and understand the solidarity of any society. Statutory law represents personal relations between members of groups. The more dense relations between members, more will be solidarity in group. The type of law and order system in the society, there is also same type of social solidarity. Durkheim by distributing law and order discussed every type of social solidarity related to each law type. He basically described two type of law- Repressive law and Restitutive law.

**1. Repressive Law** - Repressive Laws are 'Public Laws' that regulate relation of people and state. In them importance is given to group interest instead of person. Repressive Law are of two types - (a) Penal law which are related to hurting ,damaging , murder and violating freedom. (b) Diffused Law which are pervaded in the whole group on the basis of morality.

**2. Restitutive law** - The purpose of this law is to create normal situation in imbalance created between persons. Civil law, business law, constitutional and administrative law comes under this.

Above both type of laws are the result of two different type of social solidarities and two different type of life styles. Repressive law is the symbol of similarity prevailed between persons. Durkheim called the solidarity emerged through this type as 'Mechanical Solidarity'. Restitutive law is related to differences and division of labour and the solidarity emerged through this type is called 'Organic Solidarity' by Durkheim. Here we will discuss Social solidarity concept of Durkheim.,

## Self Assessment

### Fill in the blanks –

1. The main work of division of labour is to create solidarity in the society and solidarity is a moral fact whose \_\_\_\_\_ can be done directly.
2. The more dense relations between \_\_\_\_\_, more will be solidarity in group
3. \_\_\_\_\_ Laws are 'Public Laws' that regulate relation of people and state.

## Concept of social solidarity

The Concept of Social Solidarity is an admirable contribution of Durkheim in sociological literature. According to Durkheim, the progress of group contained in its solidarity. This solidarity is the super power and persons are part of this solidarity. In society social solidarity is represented by different persons behaving and thinking same. Similarity and dissimilarity found in persons and society both produce solidarity in the society. Same physical and mental conditions take persons towards solidarity. Until person have love and affection towards each other they do not feel need to come near to each other. But affection is not only in similarity it is also in dissimilarity. Physical Dissimilarity between men and women forces them to come near to each other. Similarly dissimilarity of work which we call division of labour forces them to come near and work together. This way according to Durkheim the secret of solidarity underlies in division of labour.

According to Durkheim social solidarity is a moral incident. It is inherent in moral principles of society. This is not a tangible thing. But resides in the mental conditions of people of society. This is the expression of collective consciousness. The more the feeling of attachment and closeness among people of society, more will be the solidarity.

Durkheim says there will be changes in the condition and pattern of social solidarity on the basis of size of census and pattern of division of labor. On the basis of this there arise two forms of solidarity in the society- Mechanical Solidarity and Organic Solidarity. Here we will discuss both types of solidarity.

## Mechanical solidarity

Mechanical solidarity is found in simple, primitive and ancient societies. Similarities found in the members of groups are the basis of this solidarity. In this society similarities are found in the status

and roles of the people, thinking, trust and life-patterns, mentality, social and morality. Size of simple, primitive and ancient societies are very small, needs of people are limited and same. They have the control and pressure of tradition, public and religion. And people follow them blindly completes their duty. Personality of a person gets dissolved in the personality of group. He mechanically thinks works and follow the orders with the group. The solidarity established from this type of behavior is that's why called as 'Mechanical Solidarity'. Durkheim considered repressive laws and Mechanical solidarity are interrelated. During the description of this solidarity he presents the brief description of crime, punishment and 'collective consciousness'.

**Characteristics of Mechanical Society-** Characteristics of Mechanical Society was described by Durkheim are the following –

**1. Undifferentiated or Distinction** - Quote free society – Primitive and Rural society comes under Mechanical Society. Although non-competence is found on the basis of age, gender, genetics in these societies but severe form of financial abnormality is not found. In these societies land is not private but is a collective property of whole rural area. The head of village is superior over others on the basis of genetics. Decisions are taken by Panchayat. In these societies similarity is found in all mental, social and moral fields. Equity is found in their trust, nature and votes. Tradition creates symmetry in these types of societies. Lack of Individualism is found in these types of societies.

**2. Secondary place of Person** – In mechanical solidarity societies, society is given higher place over a person. There society becomes more and person becomes less important. Personality of person gets mixed in the society. A person a personal consciousness, he works on that basis only, but in front of collective consciousness, personal consciousness becomes negligible, becomes secondary.

**3. Dominance of Collective consciousness** – There is a Dominance of Collective consciousness in society of Mechanical Solidarity. There is a participation of every member in the trust and momentum of society. When any person from the society raises doubt in it that means he is challenging the whole society, which society does not accept. Collective consciousness is followed generations by generations. It depends upon person and time.

**4. Superiority of Suppressive law** - Superiority of Suppressive law is found in society of Mechanical Solidarity. The aim of Suppressive law is to maintain solidarity of society. To hurt collective consciousness is believed a crime and society gives punishment to such person. The aim of Suppressive law is to protect collective interest instead of a person.

**5. Morality** - In society of Mechanical Solidarity the basis of social solidarity is Morality. Although societies stand on the ground of morality in both Mechanical and Organic society. But in Organic society, morality becomes weak and in Mechanical societies, society keeps its dignity and control on the basis of Morality.

**6. Homogeneity** – Census is less in Mechanical societies therefore homogeneity is found in every field. In these type of societies public are more important. Uniformity of public also creates consistency in the society.

**7. Political-life** – In Mechanical societies, justice, punishment, and social cases all are resolved collectively by groups. Whole group or community works to give punishment to those making law, those reinforcing it and those who do not follow the law. No case in the society is private, all are public. Therefore it is resolved in general assembly.

**8. Financial Organization** - In Mechanical societies, economy is of maintenance economy. Supply of food, cloths, shelter is done with difficulty. There is a lack of specialization in it. All family and community members participate in the manufacturing process. There is a lack of classes and property is collective.

**9. Religion Organization** – There is a primacy of religion in Mechanical Societies. In these the first form of religion is found in the form of Totemism. Totem is worshipped. Totem is the centre of religious activities. Religion is the main source of social control.

## Notes

On the basis of repressive law Durkheim has described crime and punishment in the following manner:

**1. Crime:** Durkheim has described crime on the basis of repressive law. Punishment is associated with crime. There is no society in which punishment is not given for crime. In all the societies, crime is considered to be a hurt to the “social consciousness”; is considered a task against social ethics; that is why only there is a reaction in the society, against crime. Repressive law is the sanction of the group. As per these laws, crime is a task which the members of the group consider to be inappropriate, which hurt the group’s feelings.



Did You Know?

Determination of crime happens through repressive laws.

**2. Crime is a knock on the group’s feeling:** In each group there are some such feelings which are equivalently prevalent in the entire group; work against them only is crime. Defining crime, **Durkheim** has written, “An act is criminal when it knocks down powerful and definite states of group’s soul.”

**3. Punishment:** Act which is punishable by the group, it is crime. Crime only determines the amount and nature of punishment. Punishment is group’s emotional reaction against the crime. On behaving against group’s feelings, there is a negative reaction in the heart of each member and the members of the group want to take revenge. Result of feeling of revenge is punishment. That is why Durkheim says that the objective of punishment is to take revenge and to counterattack. Because the nature of crime is social, hence nature of punishment is also social. Our revenge against these crimes is not personal. We do not express this revenge because the criminal has harmed us but we do it because crime is an attack on those pious and traditional principles and feelings which is the centre of respect in our hearts.

Durkheim has also mentioned about the social usefulness of crime. As per him crime ties the people of the group in the thread of solidarity. All people think similarly to take the revenge of the criminal act or to punish the criminal. Similar anger established mental solidarity among the members of the group. Durkheim’s saying is that crime brings agitated souls closer to each other and concentrates them. In the same way, punishment is also helpful from social view. Punishment only is the source of repression. Repressive law determines the punishment. Punishment is a mechanical reaction which is the result of sharp provocative behavior of the group and the utility of punishment is that it heals the wounds of social consciousness. In this way through the general attributes and utilities of crime and punishment, Durkheim has presented the mutual relation of society’s mechanical solidarity and repressive law.

From the above mentioned description it is clear that at one side, crime, by hurting the group feelings, alerts the group consciousness present inside the members of the society and on the other side, punishment, for protecting these group feelings and re-dignifying them, ties the group in a thread of solidarity for taking the revenge from the criminal. This solidarity is the result of similar agitations and similar reactions. Repressive law expresses such kind of solidarity of the society, which Durkheim has given the name of “**mechanical solidarity**”.

Durkheim has considered the society to be a group consciousness which is present inside each personal consciousness. Because of this group consciousness, mechanical solidarity appears in people. Building of group consciousness is done on the basis of general feelings and principles of the group. Hence on the basis of similarities, similar natures and conformities, mechanical solidarity is born.

## Organic solidarity

As opposed to mechanical solidarity, Durkheim has called the second type of solidarity as “Organic Solidarity” which is found in modern, complex, developed and industrialized societies. In such

societies, there is dominance of restitutive laws. In primitive societies, repressive laws are found which have the power of group consciousness. Such laws connect the person with the group in evident form, but in modern societies, because of the dominance of labour division and specialization more variations are found. These variations encourage personal independence and also weaken the feeling of group consciousness. This is the reason that individual is not evidently joined with the group and here more importance is given to the mutual relations of the people only; in modern society full of variations people, for fulfillment of their needs have to depend upon each other. Because of division of labour and specialization each person is a specialist of only one job and for other jobs he has to depend on other members of the society. This mutual dependence of the members of the society and variation developed through specialization, forces them to come close to each other because of which a special type of solidarity is established in the society which Durkheim calls as 'organic solidarity'. Manifestation of organic solidarity is done through restitutive laws. They do not evidently connect the individual with the society but connect through any mediating institutions and representatives like court, Panch, judge, lawyer etc.

Organic solidarity is like physical solidarity. Body is made of various parts like hands-legs, eyes, ear, nose, mouth, stomach, head etc. jobs of these various body parts are also different, but all these body parts may do their jobs only until they are mutually connected. Eyes and ears cannot do their jobs, being severed from the body. In this manner we see that mutual solidarity is found between various body parts that have occurred because of the mutual dependence. In modern societies also, such solidarity is found. On increase of population, there is also an increase in the requirement of people for fulfilling which division of labour and specialization becomes necessary in the society. In division of labour and specialization one person is assigned only one type of job; in it importance of the person increases because he fulfill a specific requirement of the society. Because each person can do only one type of job (like the parts of the body) hence he has to depend upon others. This dependence gives birth to cooperation and solidarity which Durkheim calls **Organic Solidarity**.

Durkheim has told that solidarity and organization that is found in family, business government etc is not because of the similarities found in people related to all these. This solidarity is just like the solidarity which is found in various parts of any organism. Various body parts of an organism do various types of physical works. Unity thrives with the help of these tasks because of which balance is maintained in the entire organism, and it active. Durkheim has given this unity only the name of organic unity. Its reason is that solidarity comes from the division of labour and support found among various parts of any organism. In modern societies, organic solidarity is found because of division of labour and restitutive law expresses this solidarity only. Durkheim's belief is that organic solidarity occurred from division of labour is in reality the function of the division of labour.

## Characteristics of Organic Society

Durkheim has mentioned the following characteristics of an organic society:

1. **Complex process of discrimination:** When there is increase in density of population and ethical density of mechanical society, it progresses towards organic society. Requirements of organic society also increase. What are the requirements of Delhi city; they are not the same for Jaipur. In such society, specialism also increases as a result of which discrimination increases. Because of division of labour, there is an increase in the amount of discrimination.
2. **Increase in interdependence in the society:** In organic society, because of division of labour and specialization division of work happens in many parts, but all these parts are functionally dependent on each other. In a textile factory, spinning of thread, coloring and printing, weaving cloth and packing of cloth is done by separate departments, but all these are dependent on each other.

## Notes

3. **Development of various occupations:** in organic society as a result of social discrimination various types of occupation are born and developed. In such society because of the excess of population, increase and variety requirements, new occupations are born so that the requirements of people are fulfilled.
4. **Collective deputation:** in organic society manifestation of people's thoughts, sentiments, agreements and customs happen in collective deputation. Collective deputation may be called the joint culture of organic society. Though it only, representation of general public is done. The place that group consciousness has in mechanical society collective deputation has the same place in organic society.
5. **Restitutive law:** in organic society there is dominance of restitutive law objective of which is not giving the punishment but re-establishing the citizen in normal life.
6. **Economic organization:** where in mechanical society economy of fulfillment is found, in organic society, economy of saving is found. In this society, because of increase in individualism, importance of personal property also increases. Instead of closed, open economy is developed. In place of hereditary business, person selects his occupation on the basis of his ability and capability.
7. **Political arrangement:** in organic society specialization of political acts take place. All three parts of the state- administrative, executive and judiciary do separate jobs. Ruling, instead of hereditary government, is done by the elected government. Political arrangement adapts a formal form.
8. **Religious organization:** in organic society there is expansion of the field of religion. In it infection of monotheism and polytheism happen. Individualism and personalism of God happens. Universality of God happens, decline of tribal devoutness happens. Universalism and internationalism take place of local religious faiths.

## Mechanical and Organic Solidarity

As per Durkheim, social solidarity is the basis of social life. It is an ethical and dynamic fact. In primitive societies, where complete uniformity is found and social consciousness is strong, people have deep respect towards social feelings. There mechanical solidarity is found. On the other side, in modern societies, because of division of labour and specialization, interdependence is found among people, which is similar to dependence found among various body parts. Durkheim calls this as organic solidarity. Purely no society is either mechanical or organic. In both societies, firm is found but there is a difference in the nature of firmness. There are also similarities in both the types of societies. For e.g. in both the societies, feelings of the group are considered to be above all; despite of difference in the type of law in both, society is powerful; firmness is found in both in equal manner. Still there are many differences in both types of societies.

## Difference between organic and mechanical solidarity

1. Mechanical solidarity, without any mediator, directly connects a person with the society whereas in organic solidarity mutual dependence of the members evidently connects them with the society.
2. Mechanical solidarity expresses collective form in the society i.e. same such feelings and beliefs are found in the society which are equally accepted by all the members of the society. In organic solidarity, difference and variations of jobs is found which gives birth to a definite arrangement of mutual relations.



3. Basis of mechanical solidarity is the uniformity spread in the society, while basis of organic solidarity is difference and variations. In other words, we say that mechanical solidarity is based on uniformity and organic solidarity on division of labour.
4. Manifestation of mechanical solidarity is done in repressive laws while that of organic solidarity in restitutive laws. In primitive societies, where repressive laws were seen, there dominance of mechanical solidarity is found. Opposite of this, as there is development of societies, restitutive laws take place of repressive laws. Organic solidarity is found in such societies.
5. Mechanical solidarity emphasis on group unity while organic solid airy emphasizes on individualism, personal independence and variation.
6. Power of mechanical solidarity is found on group consciousness where as origin of organic solidarity is dependent on functional variance. On decline of the power of group consciousness, increase is found in organic solidarity. In this manner, group consciousness and organic solidarity move in mutually opposite directions. Firmness of organic society is maintained through group representative.
7. Mechanical solidarity establishes an evident and direct relation between an individual and the society, person, in thoughts and jobs, always remembers about the society. In organic society, there is no direct relation between an individual and the society, but an in-evident relation. For specific jobs it is dependent on other people.
8. Mechanical solidarity is obstructive in development of personality and is against it. In societies with such solidarity, dominance of similar emotions and attitude is found, there development of personal attributes and originality may not happen, group always shadows an individual and individualism becomes zero. On the other hand organic solidarity provides a complete opportunity for development of an individual, there, group does not swallow the personality of an individual. Durkheim has told that in societies of organic solidarity, each person has his own work-field which is specific for him i.e. he has his own personality.
9. Durkheim compares mechanical solidarity with nonliving or inanimate objects. Elements developing nonliving things are mutually similar and mixed up, they do not have their own separate task, but all of them move. Such situation is there in societies with mechanical solidarity. Comparison of organic solidarity is done with the body, in which each part has its distinct make and an independent and definite task. Still they express solidarity because of being attached with the body.
10. In mechanical solidarity, trend of group emotions related to life is found, which forms the basis of group life. In organic solidarity, in place of emotions, more importance is given to rules.
11. In mechanical solidarity, number of types of crime is more. Family, sex-life, religion, nation, group life, group consciousness, etc., expect a specific behavior from an individual. Small mistake of an individual comes in the category of crime. In organic solidarity, number of types of crimes is less. Crimes related to family and marriages almost come to an end.
12. Relation of mechanical solidarity is with Pieced social organization in which each part repeats same type of social activities where as in organic solidarity, organized organization is found. There are special groups for doing special activities which are dependent.
13. In mechanical solidarity, predominance of religion is found. Control, direction and regulation of society and all activities of individuals is done through religion. In organic solidarity, impact of religion decreases and its specialization happens.
14. Mechanical solidarity is found in old, easy and primitive societies where there is kingdom of uniformity and collectiveness. Organic solidarity is a feature of modern societies in which plethora of division of labour and specialization is found.

## Notes

15. There is no discrimination in mechanical society, while in organic society, sufficient discrimination is found which gives birth to specification and expertise of job.
16. Firmness of mechanical societies is based on ethics, people do their jobs by being motivated by the feeling of meeting their responsibility, whereas in organic society, firmness is based on compromise or contract. Following the contract is the responsibility.
17. In societies with mechanical solidarity, lack of division of labour and specialization is found while in organic society there is abundance of both these .

Durkheim's opinion is that organic solidarity gives birth to contractual relations. In division of labour people do different kinds of jobs. On basis of contract only they support each other and receive services.

Durkheim has related social evolution also with division of labour and social solidarity. Initially society was dependent on mechanical solidarity in which there was no division of labour or specialization, repressive laws were popular, group consciousness was strong, there was pre-dominance of group uniformity. Slowly there was an increase in the number and requirements of members, so, division of labour and specialization thrived, individual differences increased, restitutive laws were made, decline of collectiveness and rise of individualism happened, variation took place of uniformity. In such societies, organic solidarity is found. In this manner during the evolution of society impact of mechanical solidarity and religions goes on decreasing subsequently and there is an increase in the complexity of social organization.



Notes

Durkheim also does not accept this that there is an increase in human comfort or desire of increasing the comforts gives birth to division of labour. It is a social fact, analyzing which is the job of psychology and not sociology.

### Causes of division of labour

Durkheim in second part of his book, "division of labour in the society" has described the causes, conditions and results of division of labour. Since division of labour is a social fact, hence Durkheim has also searched for its causes also in conditions and requirements of social life. Durkheim has considered two factors of division of labour- primary and secondary. In primary factors he considers population increase and its causes. In secondary factors he includes (i) changed condition of normal consciousness (ii) "impact of reducing paternalism". Here we will mention all these factors of division of labour.

1. Increase in size and density of population: Durkheim considers increase in size and density of population as primary factor of division of labour. He has written, "division of labour varies in direct proportion with the complexity and density of societies, and if during social development it increases constantly, then its cause is that societies are regularly becoming more dense and normally more complex "

**population increase happens in two form:** (i) increase in size of population and (ii) increase in density of population. With increase in population, pieced societies slowly begin to extinct and their place is taken by mixed societies. Collection of population starts happening in special centers. Population density is also of two types.

(i) **Geographical density**, in which population starts focusing at one geographical place itself (ii) **Ethical density**, which is the result of geographical density only. Through it, here



is an increase in people's relation, activities and reactions. With an increase in inter-activity of people, complexity is created which is called dynamic or ethical density. On increase in size and density of population, there is an increase in mutual awareness which is the main cause of ethical density. On increase in means of transport and communication geographical density of population also increases. When there is an increase in population, struggle for existence also increases.

2. **Increasing decline of group consciousness:** From secondary factors of division of labour, first factor is gradual loss of group conscious. Durkheim has written, "it may be seen that speed of division of labour will be as difficult and slow as will be the group conscious strong and definite. As opposed to this, it will be as sharp as individuals are capable of establishing a balance with their personal environment". In old societies where harmonies were more, there in place of individualism there was predominance of collectivism. People find guidance through collective well-being and emotions, but when personal well-beings and view suppress, individual conscious over-shadows group conscious, then division of labour and specialization thrives. On decrease and weakening of group conscious, there is an increase in personal conscious and division of labour.
3. **Decreasing impact of paternalism:** Durkheim's view is that as much will be the impact of paternalism, opportunities of change are as less. When on the basis of paternalism, splits of business and jobs are done in the society, then there are hindrances in development of division of labour. When, in the society, impact of paternalism goes on decreasing, division of labour gets encouragement. In primitive societies, where life is easy and normal, impact of paternalism is also more, whereas in modern societies, because of specialization, impact of paternalism weakens.

In this manner, Durkheim has searched for the causes of division of labour, not in economic and psychiatric factors, but in sociological factors.

## Consequences of division of labour

Durkheim has mentioned about various consequences of division of labour, which are as follows:

1. **Functional independence and specialization:** One consequence of division of labour is that along with division of labour, there is an increase in independence and dynamism of working together. Through it opportunities for change of works also increase. In division of labour, person applies his abilities in specific jobs, and because of using these abilities, they become enhanced day by day. One consequence of division of labour is this also that a person's job becomes independent of his physical condition. As a result, variability of jobs also increases. In this manner, independence of function from the organization, it being dynamic and specific is a sign of progress. Secret of success is in functional complexity only.
2. **Progress of culture:** Durkheim has considered culture to be a result of division of labour. As there is development of division of labour, there is also development of culture. With increase in size and density of population, there is an increase in division of labour which also develops the culture. As per Durkheim, objective and job of division of labour is not development of culture, but it is its important consequence.
3. **Social progress:** Progress happens through change only and division of labour gives birth to change. Change is an eternal rule of nature, which always goes on. On halt of change, progress also halts and meaning of halt of progress is stagnancy in society, and endangerment of its life and existence. Durkheim, in place of natural and psychological description of change, does its social description. His view is that society is the cause of change and progress. Society is dynamic, if society stop, progress also stops. Main cause of progress and change is also division of labour.
4. **Social change and personal change:** Durkheim holds responsible division of labour itself for personal and social change. For change in society, changes happening in size, distribution

## Notes

and density of population are responsible. Because of this only division of labour happens in the society. Because of social changes only all personal changes also happen because person is a part of society itself.

5. **Emergence of new groups and their interdependence:** As a result of division of labour, in people engaged in special types of jobs, special types of benefits develop, for protection of which special classes or groups are developed. These groups, for fulfillment of their requirement provide mutual support and interdependence is found in them. As much division of labour will be there, that much mutual dependence will increase. In this way, division of labour gives birth to new groups, their interdependence and support.
6. **Individualistic ideology:** With increase in division of labour, group conscious becomes weak and there is increase in personal consciousness. Individual independence and selfishness increase which give birth to individualistic ideology. In each field of life there is development of individualist emotions. In place of given posts, importance of acquired posts also increase.
7. **Restitutive laws and ethical pressure:** Division of labour also changes legal arrangement. In societies of mechanical solidarity where all kinds of uniformities are found, repressive laws are found, but because of division of labour and specialization there extension of mutual relations and complexity in the society, contractual relations thrive in the society. For protection of personal benefits, restitutive laws are made. Where division of labour on one side encourages individualism, on the other side, also develops ethics related to group benefits which keep a control on personal consciousness, personal selfishness and independence.
8. **Organic social solidarity:** In lack of division of labour, the solidarity that was there in the society was of mechanical nature. Because of division of labour, organic solidarity is established in the society in which in various parts mutual functional dependence and support is found. We have earlier extensively mentioned about such solidarity.

## Abnormal forms of division of labour

In third section of “division of labour in the society”, Durkheim has mentioned about some abnormal forms of division of labour. Where there are some good consequences of division of labour, few bad consequences of it also emerge. On function of division of labour is to emerge division of labour in the society. Those forms of division of labour that do not establish solidarity in the society, Durkheim calls them abnormal forms of division of labour. Through study of abnormal forms only we can clearly understand normal forms and can know that what the important conditions for social solidarity are. Durkheim has mentioned about three abnormal forms of division of labour – Anomic division of labour, forced division of labour and division of labour with insufficient individual activity.

**1. Anomic division of labour:** In process of division of labour often it happens that there remains no coordination in its social jobs. They, instead of supporting each other mutually become hurdle in each other’s development. General principle of division of labour is that there is support and coordination between various units. Hence when division of labour generates dis-coordination between various jobs, it is called anomic division of labour. With such kind of division of labour, unity of production and sciences ends.

- (i) Due to division of labour in **economic field** specialization in industries increase, through it, instead of solidarity, struggle thrives. Struggle thrives between the employers and labour. Incidents of Strikes, lockouts, disturbances and revolutions increase. Business crisis and economic failure create a hindrance in organic solidarity. Due to division of labour when there remains no coordination between various social works, then instead of support, they give birth to struggle which is a hurdle in development. Struggle of labour and capital is also a form of anomic division of labour.

- (ii) In **scientific field**, earlier there was no division of sciences. One person could all together obtain knowledge about all sciences, could altogether obtain rights on all sciences. In this manner, at that time solidarity was found among sciences, but now, when science have been divided, one person is associated only with one science. There are branches and sub-branches of each science. Each scientist considers himself to be the Alexander of his own field. Solidarity of sciences has been destroyed because of this. In this way, in economic and scientific field, because of the breaking of mutual relation of the parts anomie is created.

**2. Forced division of labour:** Durkheim says that through division of labour, solidarity is established only when people get jobs as per their abilities and interests. Giving example of class and castes, he says that their development represent organized form of division of labour, but many a times it, instead of unity, gives birth to aspiring pain and sadness, especially when they do not get jobs as per their interest and they have to be forcefully tied to their pre-determined jobs or power if used upon them for getting the job done. Such division of labour cannot establish complete solidarity in the society. Externally imposed division of labour is forced division of labour.

**3. Insufficient individual activity:** Insufficient individual activity is seen as the third abnormal form of division of labour. Many a times it happens that people working in business and industrial organizations do not receive work in sufficient quantity or there is not coordination in their works. Then, disorganization and disproportion spreads and division of labour is not able to create solidarity.

## Critical analysis

Durkheim, by presenting a sociological description of division of labour, has given a new direction to social study. Presenting division of labour as an ethical requirement he emphasized that social life is hidden in an ethical requirement. Unity is the soul of society, in lack of which society will become lifeless and inactive. In **Durkheim's** creation named, "division of labour in the society", seeds of practical use of his positivist methodology and group or socialist thinking may be seen. Development of the concept of "group consciousness" had also happened in this book itself. Emergence of sociology of ethics also happened in it. Since it was the first book by Durkheim that is why Bierstadt has called this book as such a creation that expresses the state of formation of his thoughts and in which his thinking has not attained the state of maturity. **Maturin, Ginsberg, Bogards, Bierstadt etc**, many scholars have criticized Durkheim's concept of division of labour, which are as follows:

1. Maturin has criticized Durkheim on the basis that he in place of target of objective, has made use of the word function, which is not appropriate.
2. Durkheim has developed the concept of social solidarity in this book, but solidarity is an emotional fact and not sociological. Evident form of unity may be seen in customary law arrangement. This solidarity of Durkheim and concept of social solidarity is also associated with psychiatry instead of sociology because there is a psychiatric aspect of unity.
3. Raymond Aaron has criticized Durkheim on the basis that he has called societies with mechanical solidarity as pieced societies also which in itself of a complete discreet society. Durkheim, through his modern progressive society also, has expressed the possibility of maintaining a pieced society. In this manner by showing the coordination of his organic solidarity, division of labour, industrial specialization and pieced society arrangement, has tangled the theory of social solidarity.
4. Bierstadt has said that Durkheim has differentiated between primitive and modern societies on the basis of harmony and variance spread in them which does not feel appropriate because in all societies some amount of harmony and variance is found.
5. Durkheim has mentioned two forms of solidarity (mechanical and organic) which respectively represent the internal nature of primitive and modern societies. That nature of mechanical

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- solidarity which has been mentioned by him can be seen not only in primitive societies but also in modern societies.
6. Durkheim's concept of "**group consciousness**" has also been criticized. Group consciousness is developed from general feelings, thoughts and harmony prevalent in the society. Group consciousness may be called the synonym of group heart, which is a psychiatric phenomenon, but Durkheim considers it social but source of its creation is social. In this manner Durkheim has shown the stubbornness of making a psychiatric phenomenon a sociological one.
  7. **Durkheim** has explained social evolution on the basis of division of labour. Maturin has criticized his concept of social evolution also. Durkheim places primitive societies at one end of evolution and modern societies at the other end. In this way he has done a linear description of evolution. By telling only division of labour as the cause of social evolution, Durkheim has made a very easy description of a very complex problem.
  8. **Maturin, Ginsberg, Bogards, Sorokin** etc., have criticized reasons of division of labour presented by Durkheim. Durkheim has considered the primary cause of division of labour to be an increase in size and density of population which is a biological description and not a sociological one. In the words of Banairs, "clearly it is in comparison to sociological, a biological description(of division of labour)" **Bogards** and **Ginsberg** have also criticized Durkheim on this basis only.
  9. **Durkheim** has clearly explained the consequences of division of labour. He has considered culture and progress as the result of division of labour, but he has tangled the causes and consequences. It is not easy to determine that those consequences that Durkheim has pointed towards, division of labour itself is their basis.
  10. **Maturin and Banairs** have criticized Durkheim's method. Their view is that Durkheim, in study of division of labour and social solidarity, made an arbitrary use of methods of physical science. Durkheim did not establish a reliable relation in law and various types of solidarities.
  11. **Sorokin, Maturin** etc., scholars have criticized Durkheim's collectivist view. Durkheim in this book of his, has tried to prove from the beginning till the end that society builds a man, it is the base of his life. Person is nothing before the society. In this manner, Durkheim became an extremist in giving importance to society in comparison to a person.
  12. Scholars like **Maturin** etc., Do not consider the difference given by Durkheim between individual and social ethics also to be clear. Ethics are ethics. Individual and personal cannot be its two types. Ethical behavior towards a person is expressing ethical behavior towards the society.

Despite of the above given criticisms, we will have to accept this fact that Durkheim in this book has given birth to many sociological concepts and in sociological literature it is his invaluable treasure. At the end we must say in the words of **George Simpson** that, "that person's first great creation which for almost one-fourth century controlled French thoughts and whose impact even now is increasing, in comparison to decreasing, form the view of history and context is even today such a book which should be read by all those who have an interest in knowledge of social thoughts and social problems."

## Self assessment

### Fill in the blanks –

4. .... has developed the concept of social solidarity in this book, but solidarity is an emotional fact and not sociological.
5. Durkheim, by presenting a ..... description of division of labour, has given a new direction to social study.
6. .... has criticized Durkheim on the basis that he has called societies with mechanical solidarity as pieced societies also which in itself of a complete discreet society.

## 15.2 Summary

- As a result of division of labour, organic solidarity or organization has thrived in the society, i.e. various social units do various social jobs, but among them, on the basis of social requirements, inter-relation or inter-dependence is maintained.
- As a result of division of labour specialization of labour has also happened because under division of labour, each person does a special kind of work; and by continuously doing the same work more and more knowledge about that job is attained and he becomes a specialist in that job.
- Division of labour has thrived individualist emotions in the society. As a result of division of labour and specialization, personal variances go on increasing; people have different work, experiences and personalities. But it does not mean that division of labour has made people selfish, but as opposed to it, division of labour, by making them interdependent on each other, has compelled them to think about others. Their contribution in social welfare jobs have increased due to division of labour.
- Because of division of labour and specialization, importance of personal attributes and personal independence has also increased.
- Division of labour makes various members and groups of the society dependent on each other. Because of this mutual dependence, feeling of individualist is not able to thrive in its venomous form. Because of division of labour, on each person there is such ethical pressure that he does maximum development of his personality through more and more specialization, so that he is able to fulfill his ethical duties towards the society.

## 15.3 Keywords

1. **Mechanical solidarity:** amalgamation of their discreet existence in the whole by the determining parts of any whole has been called the condition of mechanical solidarity by Durkheim, i.e., when personality of a person is included in personality of the group.
2. **Organic solidarity:** when any determining part of any whole, despite of being included in the whole maintains its discreet existence, it does not let its existence amalgamate in the whole, Durkheim calls this situation as organic solidarity.

## 15.4 Review Questions

1. Explain in detail the social consequences of division of labour.
2. Analyze the solidarity spread in the society on the basis of division of labour.

## Answers: Self Assessment

- |                         |                 |                  |
|-------------------------|-----------------|------------------|
| 1. Analysis and testing | 2. Members      | 3. Repressive    |
| 4. Durkheim             | 5. Sociological | 6. Raymond Aaron |

## 15.5 Further Readings



### Books

1. Sociological Thought – Ravindranath Mukharji.
2. Sociology – T.B. Botomor.
3. Sociological Theory – Abraham and Morgan.

## Unit-16: Theory of Suicide

### **Contents**

Objectives

Introduction

16.1 Subject Matter

16.2 Summary

16.3 Keywords

16.4 Review Questions

16.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Know scientific description of the subject of suicide,
- Know the causes of suicide,
- Know the social factors of suicide,
- Understand the types of suicide.

### Introduction

Durkheim, after his second book, for analysing suicide, its types and its causes, wrote a very intellectual creation "Le Suicide" which was published in the year 1897. This creation of Durkheim was published two years after his second book. In this book along with types of suicide, light has been thrown on social factors deciding it and their importance. Through this creation Durkheim has proved social fact of suicide. This work is not just a scientific explanation of suicide but is based on analysis of statistical facts. In this manner, Durkheim has done three major works in the Bordeaux University of France. Such intellectual works in sociology made Durkheim a renowned sociologist and a professor. In the introduction of his book named "suicide", Durkheim has written "Sociology now has become a fashion. Because of these works Durkheim became the centre of sociological critical appreciation. After these works, Durkheim worked towards providing scientific process to sociology.

### 16.1 Subject Matter

Scientific description of the subject of suicide, this was the third important work of Durkheim. This book of Durkheim was published in 1897. This book was translated by Spaulding and Simpson which was published by the name of "suicide- a sociological study". Through this book Durkheim has presented thoughts with the view of factors of suicide. These thoughts have only appeared as the theory of suicide.

Durkheim through this theory of suicide has inaugurated new experiments and facts. He has analysed social causes of murder. According to these factors he has done a critical analysis of types of suicide.



## Notes

The main attribute of Durkheim's, this suicide related theory is that he has abandoned personal or psychological causes of suicide and he has tried to hold responsible social factors of suicide itself. Durkheim has done extreme hard work in order to present this thought list. He, collected suicide related figures after doing an extensive search. On this basis the suicide is a social event and considering it a social factor only, Durkheim has emphasised on its study.



Notes

Durkheim has abandoned popular theories related to suicide. As per him mental and hereditary causes do not develop suicide. Suicide develops because of the mood in the social life. This major theory of his is based on this central thought itself.

## Concept and Causes of Suicide

In order to clear the delusion of general meaning of suicide, Durkheim in his book, has first and foremost present thoughts relating to its concept. From this view, Durkheim has analysed deaths of all types and has determined the attributes of deaths through suicide and has defined suicide on the basis of these attributes itself. In this relation, Durkheim has written, "Though generally it is considered that suicide is definitely a violent act, in which physical power is used but it may also happen that same results come out of a person's negative thoughts or just repose." On this basis, Durkheim has written clarifying further, "word suicide can be used for any such death that is a direct or indirect counter result of any positive or negative work done by the dead himself." But Durkheim was not satisfied by these definitions. His firstly tried in his theory that difference is found between other deaths and suicide. He, in order to clarify his concept of suicide, proposed that "external aspects of suicide have a mentionable place. These external aspects are influential from this view only if we interfere in them, because we cannot search the feelings and objectives of person causing self- destruction."

## Non-Social cause of Suicide

From the view of analysing the popular causes of suicide, Durkheim has thought broadly. From this view Durkheim has taken non- social factors. In these factors Savyavi psychological abilities and natural atmosphere etc have been made the focus. Firstly, Durkheim has presented his thoughts on factors of psychological complaints. In this view he has presented analysis of his view on madness, intoxication, generics and hereditary complaints factors etc. in this relation, Durkheim has written that all these reasons are incapable of presenting the actual nature of suicide and they cannot be considered the causes of suicide.

In this great book of Durkheim has further thought over suicide and geographical factors. From his view he has thought over factors such as air-water, temperature, day or night time etc. before carrying forward his main theory, Durkheim has discussed the relation between suicide and imitation. Durkheim has made all these factors influential. We may present the summary of Durkheim's theory of suicide in short in the below mentioned manner:

## Theory of suicide

In this theory of his on the subject of suicide, Durkheim has completely followed his basic principle of sociology. Under this he has presented this theory of his on the basis of extensive data through



## Notes

description and analysis itself. His view is that through zoological, psychological and geographic factors and causes sociological analysis of suicide cannot be done. Durkheim has also accepted that on the basis of personal targets of person committing suicide this work of his may be explained. In the same manner on the basis of geographical factors or worries, fears, poverty, unsuccessful love etc also we may not analyse suicide. In this manner Durkheim has told that for suicide only social factors may be held responsible for. Durkheim has written that suicide is a social factor, which is why suicide should be explained also as a social factor only. Clarifying this thought, Durkheim has written that, "relation of suicide with some stages of social atmosphere is as direct and stable as its relation with Zoology and geographic is seen as unclear and indefinite."

Whatever study of suicide Durkheim has done on the basis of statistical data, through them attributes of this theory of Durkheim is made clear. As per Durkheim, below mentioned are the attributes of the theory of suicide:

1. Rate of suicide is almost same each year.
2. As compared to winters, rate of suicide is higher in summers.
3. As compared to men, suicide is found more in women.
4. As compared to young, more suicide is found in elders.
5. As compared to citizens, suicide is found among the soldiers.
6. As compared to Catholics, more suicide is found among the Protestants.
7. As compared to married, more suicide is found in lonely, unmarried, widows, widowers, and divorcees.
8. Among married, more suicide is found among the childless people as compared to those with children.
9. Main causes of suicide are of social nature.

On the basis of these inferences Durkheim has told that for these high circumstances externally psychological and geographic factors seem to be responsible. But actually only social factors may be considered responsible for these. On his analysis of various incidents of suicide, Durkheim has divided suicide in three major parts.

## Self Assessment

### Fill in the blanks

1. From the view of \_\_\_\_\_ the popular causes of suicide, Durkheim has thought broadly.
2. Firstly, Durkheim has presented his thoughts on factors of \_\_\_\_\_
3. In this \_\_\_\_\_ of his Durkheim has further thought over suicide and geographical factors.

## Types of suicide

As per Durkheim following are the types of suicide:

**1. Egoistic Suicide:** Under egoistic suicide, a person because of social severance and increase in it becomes ready for self destruction. Meaning of social severance is that when a person as reducing opportunities for social contacts, social cohabiting and union. When people are compelled to live a cloistered life then they do self destruction. Its proof is found in the inferences of Durkheim. It is told in these that as compare to married people, suicide is found more among the lonely, unmarried or divorcees. Because among them there is a reduction in social contact and they are severed from the family groups. On the other hand married have the closeness of their wives and children. Severance

of the married from the family ties may not happen. That is why they do suicide very less. In the same manner, as compared to men suicide is found more among the women. Because they spend group lives less as compared to men and are more severed from the group. Durkheim has called solipsistic suicide as egoistic suicide.

As per Durkheim, this is the main cause of increase in suicide during summers. In these months days are longer. That is why social contacts do not remain more. As against this during summers days are short. In these days more contacts are made. That is why rate of suicide is less in winters. As compared to Roman Catholic, rate of suicide is high among the Protestants. For this too, it is the main cause that protestant religion lays more emphasis on individualism and independence of a person. Because of this, due to reduction of control and organisation of group among the people, severance increases. On the other side, Roman Catholic religion because of being orthodox, religious group of its members is very organised and controlled. That is why among them much severance is not let to increase. During war and social movement people come out of their houses. As a result social severance is developed among them. Hence at this time as compared to normal days there is increase in the rate of suicide.

In this manner, as per Durkheim, in analysis of egoistic suicide, Durkheim has considered social severance as the main cause and tried to prove this increase by study based on the above mentioned statistical facts.

**2. Anomic Suicide:** Second type of suicide is anomic suicide. As per Durkheim, these suicides are done because of development of sudden social factors. Defining anomic, Koshner and Rojanberg have written, "Meaning of anomic is state of lack of generality, ethical vacancy, procrastination of rules, and such situation which may sometimes be presented as a state of irregularity." Its meaning is that when a situation of frustration, business downfall, financial trouble and abnormal prosperity etc is developed, then such type of suicide are called anomic suicide. Durkheim has also written in this relation that, "anomic is that situation of ideallessness in which there is lack of naturalism; procrastination of rules or rulelessness is there."

Durkheim has written in his main book that anomic suicides happen due to social disbandment. When social balance ends suddenly, then entire social arrangement becomes abnormal and unorganised. In such a situation group cannot keep itself organised. That is why during social vacancy, suicides take place more. For e.g. when there is huge financial change i.e. huge economic slow-down or too much prosperity, then people's practised and general life ends and social controls become limp. As a result person becomes independent and rule-less. Then he may suicide.

**3. Altruistic Suicide:** Durkheim has mentioned a third type of suicide also. To this form of suicide he has given the name of altruistic or humanitarian suicide. Under this person motivated with the feeling of self sacrifice becomes willingly eager to commit suicide. Clarifying his meaning, Durkheim has written, "In altruistic suicide a person does not kill himself because he has the right to do so but he does so because it is his duty to die. He does so to be saved from social insult." In this manner it is clear that altruistic suicide is that which is committed under social pressure.

Durkheim has written, "Altruistic suicide is possible at the time when in any society distance between the person and group ends. In such situation person becomes completely assimilated in the benefit of the society. On this happening a person's individual rule ends. He by the name itself is considered just a member of the group. In this manner when importance of personality reduces, number of altruistic suicide increase."

For Durkheim, altruistic suicide is expression of that cruel and strong feeling in which in comparison to the interest of the group, there is no importance of a person. Value of the life of a person is null in comparison to the life of the group. In such situation he sacrifices himself for the group and when the time comes, willingly gives his life for the well-being of the group.

## Notes



*Did You Know?*

Altruistic suicide is known as humanitarian suicide. In it person willing gives his life not for his benefit but for the benefit of the group.

On coming of the feeling of duty and sacrifice, person's discreet personality is abolished. He employs himself completely in service of the society. For e.g. during a war a soldier sacrifices himself in the service of the nation. Mother sacrificing herself for saving her son etc are all humanitarian suicides. In early societies also people used to get ready to die for the benefit of the group. All these are examples of humanitarian suicides. Such suicides happen because person is completely organised in the group. He is in the control of the group. These suicides happen due to excessive social integration. In other words, when there is wilful absolute integration of self-interest of various people.

Durkheim has also described various types of altruistic suicides. In this view he has first described, compulsory altruistic suicide. This suicide happen because of excessive social pressure on person. In this relation, Durkheim has presented many examples of early societies. When society is extensively united, then number of such compulsory altruistic suicides is more. The other type of altruistic suicide is material altruistic suicide. In this suicide pressure of the society is not essential on the person. The basis of this suicide is social prestige. There are such situations also in this society when there is no formal demand for a person's surrender. But that surrender is seen with an eye of praise. Example of sati custom in India is mentionable in this regard. The feeling of social respect on being sati motivates the women to turn herself into ashes with her husband's holy fire.

Apart from these; one more type of suicide has been mentioned, though Durkheim has not discussed it in his book.

4. **Fatalistic Suicide:** such suicides happen because of the too much excess or existence of models, where a person is so carried away by rules or models that he may go up to the situation of suicide, like – suicide done by soldiers or suicides that happen in jails etc.



*Task*

How many types of suicides are there? Describe briefly.

From the above analysis it is clear that Durkheim has considered social causes of suicide as main. In this manner, in this theory of his also, he completely follows his basic theory. It had been his strong opinion that explanation of social facts must be done through social facts. Giving the inference of this study of his, Durkheim has written, "The inference of all these factors is that explanation of the rate of social facts can only be done in sociological manner. At any moment ethical legislation of the society may determine an opportunity for wilful deaths. That is why to inspire human for self destruction, for each person, in a definite amount powerful group power is found in a united form."

## 16.2 Summary

- The credit of making the concept of suicide important in sociology goes to Durkheim. He, have done an organised analysis of suicide, has propounded that analysis of models of suicides cannot be done just on psychological basis. Suicide is a social fact; hence its reasons must be looked in social facts only. Durkheim has mentioned four types of suicides:
  1. Altruistic suicide
  2. Anomic suicide

3. Egoistic suicide
4. Fatalistic suicide

Notes

### 16.3 Keywords

1. **Suicide:** A death which is a result of an activity done knowingly for self-destruction or is a result of such stagnancy about the terrible results of which, he has knowledge beforehand, comes in the category of suicide.

### 16.4 Review Questions

1. Describe Durkheim's theory related to suicide.
2. On analysis of various events of suicide, Durkheim has divided suicide into which three main parts?
3. On what has Durkheim's creation "Le Suicide" thrown light upon?

### **Answers: Self Assessment**

1. Analysing
2. Psychological complaints
3. Great book

### 16.5 Further Readings



Books

1. Sociological Theory – Abraham and Morgan
2. The structure of Sociological Thought – J.H. Turner
3. Sociological Thought – Ravindranath Mukharji

## Unit-17: Theory of Religion

### **Contents**

Objectives

Introduction

17.1 Subject Matter

17.2 Summary

17.3 Keywords

17.4 Review Questions

17.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Understand the social side of Religion,
- Clear the Sociological theory of Religion,
- Clear the conviction of Totamvad,
- Understand the deep relation of society with Religion.

### Introduction

During the last years of his teaching life, Durkheim's interest has grown in the reading of Religion. In this vision, he took help from Robertson Smith and the Anthropological community of England. By working closely on the Primitive Religion, he composed the above composition which was published in 1912. In this deed, Durkheim has sufficiently highlighted on the origin of Religion on the basis of solid proves. He made published his many research articles in this matter. With this, he tried to clarify the forms and nature of Religion in this Granth by criticising the famous trends of the origin of Religion.

### 17.1 Subject Matter

Shri Durkheim has presented the most detailed and subtle illustrations about the nature, reasons of origin, and effects of religion. By his theory of religion, Durkheim has tried to prove that religion is completely a social fact or a social incident and in this sense the symbol of morally collective consciousness is Religion. In this context, Durkheim has been described the society as 'Real God'.

By representing the real principle of religion, Durkheim has denied all the principles of religions. He said that the reasons told about the origin of religion in these principles are not only insufficient but unscientific also. Durkheim has denied the belief of all the scholars like Sarvashri for proving this. Shri Taylor grounded the principle of subjectivism to explain the origin of religion. According to that the notion of the spirit "is the basis of the philosophy of religion from the primitive men to the civilized men." The notion of spirit specifically occurred because of two types of experiences related with daily life. They were (a) Death and (b) Dreams. The notion of body spirit derived on the basis

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of first experience and Free spirit on the basis of second. Spirits are immortal and out of control from men- with this belief the worship of ancestors started which developed as the religion hereafter. Durkheim's statement is: In this principle Taylor considered ancestors as consistent philosopher which is completely wrong. To develop the principle of spirits so sequent was impossible for ancestors as Taylor imagined. Secondly, Religion is not so simple incident that its origin, shadow, dream, resonance, death etc all are possible on the basis of some limited and personal experiences. In that same way Durkheim has written by criticising the principle of naturalism related with religion: that the view of Maxmoolar is completely wrong that after seeing many forms of nature- storms, storms, power crack, earthquake, Sun, Moon etc it was natural to derived the fear, terror, surprise in the mind of ancestors and because of these mental emotions he started feeling scared as he was scared of any lively things and so the feeling of faith, power etc generated in his mind for it and on the basis of that the genesis of religion was started hereafter. As per Durkheim , this description about the origin of religion by the worship of nature creates a very collapse analysis, especially in the mean that, this principle emphasized only on one subsidiary of side-natural side of religion more than its necessity. Durkheim has written that Maxmoolar forgets this fact that Religion is a social institution, proof and incident and it is impossible not to have any social factor in the origin of social incident or institution. So the disregard of the social basis of the religion is the biggest weakness of **Maxmoolar's** principle. In reality the complete description of religion on the basis of spirits, spectral, dreams, shadow, nature is insufficient because for aboriginals it's impossible to find the difference between natural and supernatural incidents because neither they have sufficient knowledge of natural things nor they understand the supernatural incidents.



Notes

There is always some basis of every Religion and on that basis, As per Durkheim, is Society itself.' "The empire of heaven is a Mahimanvit society."

As Per Durkheim , To all the things and incidents whether it be simple or complicated, real or exemplary – Can be divided in two important parts (a). Sacred (b). Profane. All the religions are related to 'Sacred' side. But it does not mean that all the sacred things are Divine or of God, still all the divine or spiritual incidents or things are definitely sacred. These Sacred things are the symbol of society and representative of collective consciousness. This is the reason the person always be subaltern and effected by it.

To whom the members of society considers a sacred, always tries them to keep away from sacred or ordinary and for fulfilling this purpose, give birth to trusts, behaviours, rituals, and celebrations. Religion is the result of all these efforts. Since behind all the efforts related with believes, behaviours, rituals etc. there is a mutual understanding and pressure of society, so this way Men have to be subservient in front of that collective entity of the society. The foundation of religion starts here.

In confirmation of these principles, Durkheim has presented the deep study of Arunta tribe of Australia. He said that we might be having clear assumption related with the origin of religious experience by reading the life of these tribe's people and the belief is that religious experience is because of a type of collective excitation. When the people of all the clan are gathered on festivals and occasions then every person have this experience that the power of group is far more high and great than his personal power. A new consciousness and excitation is formed by gathering and combining the personal emotions, thoughts and interests of many people with same emotions, thoughts and interests. It is the collective power and in front of which every person have to bow inevitably. With this, a type of mental glee is displayed among the collected crowd on the occasion of these festivals and celebrations. This celebration is perhaps because of the trend towards the socialism of people. On this type of occasions

## Notes

many people are gathered at the same time and the thought and momentum of people inflates and excites the thoughts and momentum of all the people gathered there. Therefore, the power of people becomes his subsidiary and the power of group gets priority. The individual bow in front of this group power and the feeling of fear, faith and devotion for the group grows in his mind by getting impressed by its power. He considers this group as best or great than ordinary. Literally this group or society becomes the symbol of religious worship.

A confusion still lefts in mind in this matter. And it is that, what is the 'Actual' basis to the rise of this perception of sanctity. In the answer of that Durkheim's statement is, the feeling to discriminate the sacred and simple things arose on the basis of Totemism. So Totemism is the first level of all the religions. It became possible because of the nature of Totemism because Totamvad is that totality of moral duty and fundamental believes by which a holy and the supernatural relations get established among animals, plants, and other natural things. This Totamvad has the following qualities:

- a. With Totam, all the members of same clan treat many relations as esoteric, supernatural and sacred.
- b. It is believed on the basis of this esoteric and supernatural relations is Totam, that Totam possesses that power which protects that group, warns to the members and predicts.
- c. There is a sense of special fear, devotion, faith and respect. To kill, eat and to hurt is completely prohibited and sorrow is expressed on his death. Totem, its skin and all the things related with it are considered very sacred. Skin of Totam used to be hold on the special occasions, tattoos are made and kept and the drawings of these tattoos are oftenly done by everyone. And at another side some special moral duties are getting promoted.
- d. The feeling of fear, devotion and respect towards Totam, is not depends on which is Totemic and how is it because Totam is all but a small harmlessly plant or cattle. As per the opinion of Durkheim, Totam is the symbol of collective representation and origin of Totam is collectively to pay tribute towards the society. This tribute gives birth to the feeling of purity and that binds all the members of Totam group in a moral relation. This is the reason all the members of Totam group consider themselves as brother and sisters and never marry to each other.

## Self Assessment

### Fill in the blanks –

1. In confirmation of this principle, Shri Durkheim has represented the deep study of Arunta tribe of .....
2. The..... Of festivals and celebrations depends on the presence of many people.
3. Therefore Totemism is the..... level of all the religions.

By mentioning all the qualities of Totamvad, Durkheim reaches to this result that the presence of all the above factors are must in the origin of any religion. Because of this it can be definitely said that Totamvad is the primary face of all the religion because Totam is the symbol of collective representation of moral life. This way the main source of religion is Society itself. In more specific terms, God is the symbolic representation of society.

So it is clear that religion is not related with any person but it collective life. Here the difference between magic and religion gets clear. Magic also have many faith and rituals like religion but basically magic is personal. Magic is related with individuals. Because of that magic do not joint all the people who trust on it. Against that religion do not relate to any individual, its basis is society itself. That is why religion unites all those people who trust on it into a moral community. Durkheim's view is that any definition of religion should be based on this quality of religion and that is why according to you the



definition of religion is – “religion is that overall system of all the believes and behaviours related with all the sacred things which combines all the individuals into a moral community.

It is clear from the above deliberation that the social principle related with religion of Durkheim is based on the difference between purity and ordinary and the feeling to create the difference was raised on the basis of Totemism. This way, Totem is the first source of the genesis of religion, and finally it is society because Totem is the collective representation or symbol of religion. The mysterious attitude of fear and respect towards religion and the esoteric and supernatural relations of the members of the tribe with Totem, feeling of purity grows on that basis. As a result the feeling of brotherhood develops among all the members of the group and they united into a moral community. Here lies the foundation of religion because on the basis of Totem, the collective moral community deserve that power, and have to bow in front of it.

As per Durkheim, Religion has much social works. And the first one is that religion divides human life into two clear parts: Ordinary and Sacred. Religion teaches its members to consider the clear difference between the two and to stay away from ordinary or profane work because being away from sacred life is religious corruption. This way religion gives ordination to people to do sacred actions so that they can be free from sinful results. It orders them for religious purification on doing profane work. Religion also teaches people that the place of religious service should keep away from the place where ordinary work happens. The place of worship is a sacred place, so these types of places should not be used for ordinary work. Same way, also different time of doing sacred and ordinary work determines certain days. Ex. For Christians Sunday is the worship day.



*Did You Know?*

The purpose of religious celebrations and acts is to sanctify sinners or to convert an ordinary person into a pious person or to lift a religious person to the maximum level. Precisely, Religion as per Durkheim, represents a collective ideal.

Sorokin has given the brief essence of above principle like this: (a). Society is the main reason of religion; (b). Religious concepts are nothing but the specialties of society. (c) Sacred or God is the tangible face of society and (d). Primary work of religion is to generate social unity and to make it stable.

Shri Alaxander Goldenwizer and other scholars have written by criticizing the above principle that Firstly, This statement of Durkheim that Totemism is the foremost and first basis of religion, is wrong. Study of different tribal society does not confirm it. In aboriginal societies religion and Totem keep their separate existence. In Totemism, A tribal believes Totem as their original men or normal ancestor and the all believers never marries to each other. Both of the qualities are necessary in Totemism but religion lacks both of them. If Totemism would have the basis of religion then they would have been mixed together till now. Secondary, Religion cannot be understand or explained on the basis of these two assumptions. This type of differentiation can be clear in primitive society but in modern society it is very tough to draw a clear dividing line between both of them. Third, Social factors are important in the origin of religion, nobody will reject this truth; saying this will not be right and scientific that Society is the only reason in the origin of religion. By saying this Shri Durkheim ; “ Society is the real god” done the mistake to give more importance to society than its need.



*Task*

What has characterized the society by the principles of religion by Durkheim?

Notes

## 17.2 Summary

- Durkheim Outlined the special role of religion in social life by his book ' Dhaarmik Jeevan ke Prarambhik Roop'. Durkheim has made clear in his explanation that religion has some social functions, along with that it is the yield of social factors.
- There is some special feeling of fear, faith and devotion for Totam. It prohibits to kill, eat and to hurt Totam by anyways and sorrow is expressed on its death.
- AS per Durkheim, Religion has many social works. And the first one is that religion divides human life into two clear parts: Ordinary and Sacred.

## 17.3 Keywords

1. **Sociology of Religion:** Sociology of religion is the scientific study of all those methods in which religion is affected by Society, culture, and individuals. Along with that there is the study of all those methods in which society, culture and individual gets affected by religion.

## 17.4 Review Questions

1. Clarify Durkheim's principle related with Religion.
2. Illustrate the main features of Totemism.
3. At what result does Durkheim arrives by defining the features of Totemism.

### **Answers: Self Assessment:**

1. Australia
2. existence
3. primary

## 17.5 Further Readings



*Books*

1. Encyclopedia of Sociology : *Harikrishna Rawat*.
2. Contemporary Advanced Sociological Theory : *Ravindranath Mukharjee*.
3. Advanced Sociological : *S.S. Doshi and M.S. Trivedi*.

## Unit-18: Max Weber: Intellectual Background

Notes

### Contents

Objectives

Introduction

18.1 Subject Matter

18.2 Influence on Weber's thinking

18.3 Summary

18.4 Keywords

18.5 Review Questions

18.6 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Know about the life of Max Weber,
- Understand the thoughts of Max Weber,
- Know the decisions of Weber's ideologies.

### Introduction

Max Weber was not only a sociologist but also an economist, jurist, historian and a philosopher. He had emphasised on the deep observation, reflection and thought of the social events and life. He had adopted practical outlook towards understanding social events. In short, original attribute of Max Weber was to understand the social events and circumstance on the basis of interpretation. Weber's thought is that we cannot understand social events and circumstance until their rational interpretation is not presented. That is why Max Weber is called the father of interpretative sociology. In the definition of sociology only Weber's thoughts may be understood. As per Weber, "sociology is that science that attempts to make a meaningful (interpretative) realization of social action through which a reasonable interpretation of its (social action) activities and results may be presented." It is clear that the great job that Weber has done it was not possible without a special type of successful scholar. Weber had built life and thought even in the tension of various hostile elements. He has himself written, "If a person is not like an open book then we should not expect his multifaceted personality."

### 18.1 Subject Matter

Max Weber was born on 21<sup>st</sup> April, 1864 in Erfurt, Thuringia. His father, Saint Max Weber was a trained legal scholar and council advisor. They were related to a silk trader and cloth manufacturer family of western Germany. In the year 1869, Weber family moved to Berlin, which was soon to become the flourishing capital of Bismarck. After going there Weber became a prosperous politician and he took

## Notes

active participation in the council parliament and administrative parliament of Berlin. Weber family lived in Charlottenburg, which was on the boundary of western part of the then Berlin and where the distinguished men of education and politics lived in neighbourhood. In this way Weber family started living in a good atmosphere.

Max Weber's mother, Helen Fallenstein Weber was an educated and generous natured and protestant faith lady. In her family there were many educated men and small officers who, during the movement of 1848, had started living in the city of Heidelberg. In Berlin, Helen Weber was an extremely busy woman. Weber's mother had to look after her busy politician husband, six children and continuously visiting friend groups.

Max Weber was a weak child who at the age of four years had the disease of Meningitis. He, in comparison to sports, liked reading books and in his childhood, though his deep studies, had attained detailed knowledge. In the age of thirteen years he had written two historical essays whose names are as follows:

1. "Concerning the course of general History with special regard to the positions of Kaiser and Pope"
2. "Dedicated to my own insignificant ego as well as to parents and siblings"

In the age of fifteen years he was studying as a student. From the beginning only he was habitual of speaking balanced and desirable statements. In his class he was the student of the least age. He had respect for the teachers also. Because during the examination period he used to be ready to impart knowledge to his companions, they considered him to be a special work of nature.



Notes

Weber's mother used to read her son's letters without his knowledge and was very hurt with the fact that she and her son were becoming intellectually different from each other.

Max Weber's high school education ended in the year 1882. Because of being blessed with an unnatural talent, he did not need more hard work. Like the most of the thinkers of the nineteenth century, he had developed a hostile impact in the heart of his teachers. Seventeen year old weak child still did not have due respect for the power.

Max Weber, following the footsteps of his father, went to Heidelberg and got admitted as a student of law and started studying. He also studied many cultural subjects in which history, economics, philosophy etc were also included.

At the age of 20, Weber received university education in Berlin and Göttingen. Where, after two years he gave the first examination of law. In year 1885 summer, and again in 1887, he returned to Strasbourg for military practice. Weber after completing his study started his job in the court of Berlin. In 1889 he received the title of doctorate in the history of medieval trading companies and in 1891 he wrote an essay on a topic named "history of Agrarian Institution", which Marx had once called as the secret history of the Roman people.

In the year 1893, after marriage to Marianne Schniger, Weber started living his life as a successful scholar. In the end of the year 1894, he accepted the post of professor of economics in the Fribourg University. Here he met Hugo Münsterberg, Paster Naumann and William Rickert.

Like the initial days of life, in rest of the days, he was eclipsed with weakness. He also travelled America. He came to America in September 1904 and went to Germany a few days before Christmas. He considered America to be an ideal society. The main centre of Weber's beliefs and experiences

about America was democracy and beurocracy. Weber has also presented a scientific description of democracy and beurocracy.

When max Weber returned from Germany and came to Heidelberg, he started his writing work. In 1908, he investigated the professional psychology of the grandfather's Patson Factory of Westphalia. In 1928, max Weber was engaged in establishing a psychological society. In the First World War, at the age of 50 years, he led his soldiery. He came back to Heidelberg in 1916 and he spent the summer vacation of 1917 in the house of his wife at Westphalia.

In 1918, max Weber had gone to Vienna University for the summer session. In this year only his political thoughts got converted into republic. In the mid of summers he fell sick. In the last stage of sickness doctor diagnosed him with a difficult pneumonia. He died in June 1920. As much business was there in the life of Max Weber, that much was not there in the life of other sociologists. Despite of undergoing difficult situations also he rendered new thoughts in sociological literature, which are considered very important in the history of sociology.

## Self Assessment

Fill in the blanks –

1. When \_\_\_\_\_ returned from Germany and came to Heidelberg, he started his writing work.
2. In 1918, Max Weber had gone to Vienna \_\_\_\_\_ for the summer session.
3. Despite of undergoing difficult \_\_\_\_\_ also he rendered new thoughts in sociological literature.

## Important Works of Max Weber

In each country, whatever sociological and natural atmosphere is there, it influences the people who live there. Most of the life of Max Weber was spent in France. There only, French language touched his life. He has written his books in German only, but all his books have been translated in English and other languages. Main sociological books written by him as mentioned below:

1. Essay on sociology
2. The protestant ethics and spirit of capitalism
3. The theory of economics and social organisation
4. General economic theory.
5. The city
6. The Hindu social system
7. The religion of china
8. Ancient Indians
9. Methodology of social science

## 18.2 Influence on Weber's Thinking

Person cannot separate himself from the circumstances. These circumstances, from time to time, influence a person in useful and useless ways. Those main people and circumstances that influenced Weber's thinking, from them the important are below mentioned:

**1. Family conditions-** A child receive his first influence and enculturation from his parents. Weber's thoughts were most strongly influenced by the members of his family. Weber's father was an expert

**Notes**

politician, legal scholar and council advisor. Along with this he was a prosperous man also. Weber's mother was a generous and educated lady who believed in protestant religion. Apart from mother and father, other brothers and sisters and family members also influenced his life. Because of this influence he had published an essay with the following title, "dedicated to my own significant ego as well as to parents and siblings". This essay of Weber had become quiet popular.

**2. Idealistic philosophy of German:** In the thoughts of max Weber, along with sight of scientificness and precision, there is also an incorporation of originality. His creations were impacted by the then German intellectual atmosphere. In the then German ideology, this debate was strongly on that there is an elemental difference in social sciences and natural sciences. In social sciences work-cause relation is not found. Whereas, physical sciences are based on work-cause relation. That is why, scholars had put allegation on social sciences that social sciences are not able to study the truth as work- cause relation is not found in them.

3. Weber had opposed the above mentioned thoughts and tried to tell that in social sciences also work-cause relation may be found. For achieving this aim only, he presented the ideal type principle and tried to tell that in social science also through observation, testing and generalisation, arranged rules may be developed. To present this thought only, Weber made a deep study of Germany's idealistic philosophy.

**4. Karl Marx:** Communist thinker, Karl Marx, had influenced Max Weber's thought's the maximum. Marx in his principles, have demonstrated the principle of Economic determinism and has tried to tell that whatever changes or transitions happen in the society, for them economic conditions are only responsible. When economic conditions change, society changes itself. He has also tried to prove that apart from economic condition, other factors are secondary, only economic factors or elements are primary.

**5. Max Weber** opposed the above mentioned ideology of Karl Marx and did not consider him to be the main component of change. Weber accepted that apart from economy, other many factors are there that change the social life and society arrangements. He tried to tell in strong words that religion is the main cause of social changes. He had arrived at this inference after studying six major religions of the world that religion and only religion is the elementary cause of social change. He had published the rendering of his these thoughts in his book named Protestant Ethics and spirit of capitalism. In this book Weber had presented his popular ideology relating to religion.

**1. Strauss:** Strauss has also not any less affected the life of Weber. Weber used to study Strauss' book "The old and the new Belief" on a regular basis as a daily routine. Hence it was natural for the Strauss' thoughts to have an impact on his life.



*Task*

What were the influences on Max Weber's thoughts. Describe briefly.

Apart from the above mentioned circumstances and people, Max Weber's thought's were influenced by institutional economic school, law etc. apart from this, as has been written earlier, Weber's poor health was also not less important in influencing his ideology.



*Did You Know?*

Weber had travelled various places in his life and was continuously associated with various institutions and people. Hence these also influenced his life.

### 18.3 Summary

Notes

- Max Weber's complete contribution is important from the sociological point of view. Though Max Weber has written all his creation in German language, but most have been translated in English. Max Weber was a Pragmatist thinker, but he criticised positivistic thoughts. He was a supporter of using scientific methods in the study of human society.
- In the thoughts of max Weber, along with sight of scientificness and precision, there is also an incorporation of originality.
- Communist thinker, Karl Marx, had influenced Max Weber's thought's the maximum.

### 18.4 Keywords

1. **Value Judgement:** What is desirable and valuable, only a decision made in relation to this is known as value judgement. Almost for all human actions, value judgments are important.

### 18.5 Review Questions

1. What impact did the contemporary thinkers have on the thoughts of Weber?
2. Which are the main sociological books of Max Weber?
3. Which people and circumstances influenced Weber's thoughts, describe them briefly.

### Answers: Self Assessment

1. Max Weber
2. University
3. Situations

### 18.6 Further Readings



Books

1. Sociological Theory – *Abraham and Morgan*.
2. Advance Fundamental of Sociology – *Ravindranath Mukharji*.
3. Sociology – *T.B. Botomor*.



## Unit-19: Sociology as a Interpretative Science, Concept of Verstehen and Ideal Type

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### Contents

Objectives

Introduction

19.1 Subject Matter

19.2 Concept of Ideal Type

19.3 Summary

19.4 Keywords

19.5 Review Questions

19.6 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Understand sociology as an interactive science,
- To know about Verstehen method,
- To develop understanding about ideal type.

### Introduction

Bogardas writes, "It was the gift of Max Weber to methodology that he made difference between the scientific method and evaluation method in the study of social incident. He forced on the fact that these two methods should not absolutely meet at the time of study of human relationship. He laid the foundation for develop the one science of sociology his own way." It is possible because of the intensive insight of methodology of Weber.

Until the time of Max Weber that tradition became very firm in Germany that by the method study and analysis of incident performs in natural sciences, those methods cannot take in use in the study of social incident. It is mean that which accuracy is in the result and study of natural sciences that accuracy cannot hope in study and analysis Sociology. The nature of social incident is as that the only description can be present as like that as we sew in history, because the field of social science understood the field of metal geist, ideas, pratitik feelings, and desire of independent in different way. In the relation the big thing was this believe of above history sector was this only natural science can use generalized proved level not social science. In social science, can description by only historical method the details of social incident and the traditional effect and internal conducive power.

### 19.1 Subject Matter

According to Weber, "Sociology is the science which tries to interpretative sense of social activity, by which it can present with activity and result describe with reason."

It is clear from above definition that the study thing of sociology of Max Weber is 'social activity'. However, in this relation, in words of Max Weber, "It must be remembered that sociology is not limited only the study of 'social activity' in any mean; yes, it is absolute that social activity is the central study subject of sociology (the sociology which developed here by Weber), and sociology can called decisive to provide the condition of science.



Notes

We studies only social activity within sociology, it will wrong to understand; yes it is absolute that social activity is the central study subject of sociology, which will proved helpful for sociology to delivering at the stage of a accurate science.

If the definition of Weber repeated then we can say that sociology tries to interpretative sense of social activity, or of Max Weber, the social activity and meaningful sense of sociology, these both side are important. Above we are writing about the subject of social activity; now we should be understand about the subject of 'Interpretative Sense'. Max Weber forced on the thing that sociology is not satisfying with the normal sense of social activity, or it tries to do meaningful sense. The mean of any incident and condition can be possible of two type- (1) Average class- it is that mean which is continuing by many people of normal society, and (2) Accurate Mean- it is that mean it is continuing based on rational after find out whole knowledge, which related to the condition of a person. Two type distinction mean can be describe by an example. Assume that any student is going to sit any examination. He prepares his examination like that he can get maximum marks. His activity will be based on that normal assumption which related to last year question, upcoming potential question-paper in examination forget the objective as mostly student assumed or as mostly people done. It is the average and normal mean of the condition related to the above examination. Apposite that, the accurate mean of same condition will possible when any student have proper knowledge about the system of that examination, actual examiner, potential books etc., student could actual revolution of his accurate mean of being fail or pass in examination. Based on this the accurate mean the activities of student and examiner could be deliberation so-so.

According to Max Weber, The every social incident of sociologist should try to find out similar accurate mean. Therefore, it is clear that the sociology of Max Weber is meaningful because (1) It is related with meaningful social activity and (2) The aim of this method is the description of social activity based on logic. Sociological rule calls scientific because of the specialty of these two bases.

It is clear from above description that every social activity has a one mean and one aim. It is affected by the activity and aim of other people. Sociology studies the social activity based on those form in which these social activity are affected by the other's activities. By this viewpoint, sociology can be separate from other natural science. In natural science the idea cannot possible on mean and aim of incident, because natural incident occur automatically according the rule of nature. However, social incident is the result of internal activity of human. Therefore, sociology monolithic dwells on both aim and mean.

According to Max Weber sociological method, succeed to establish balance between meaningful sense and description with reason. Without it, the knowledge of all cannot possible to knowing well the mean of activities. It is unlike anything sociology will remain only meaningless description of facts. In other words, the main aim of sociological method is finding out the reason of social incident. However, we cannot find out this reason whenever human will not complete the meaningful sense of social activity. This is also true that social activity is not the natural incident of occurring automatically; social activities affected by the activities of humans. By this, we can say that according to Max Weber the activity perform by human and which is affected by the activity of other humans, meaningful sense and on the bases of these sense find out the social reasons is the main aim of sociological method.

## Notes

It is clear from above deliberation that the sociology of Max Weber is different from other social sciences in that man in your sociology human (which generate the social activity) is in very important place. In words of Max Weber, "In sociology the person and their activities are representative of units or 'Atom'. In this field of science human is the only carrier of meaningful and important conduct. "The statement of Max Weber that well normally 'state', 'committee', 'feudalism' and many type of perception are represent some special type of human internal activities for sociology. However, this is the work of sociology that it turns in to understandable activities of these perceptions.

On above bases Max Weber describe the laws of natural science and sociological rule. According to you, there are distinction between the rule of natural science and sociology. Within natural science to find out the rule is a practicable, but it is not in sociology. The aim of sociological rules to clearly understood the social behaviour and same bases to find out with reason the internal relation of historical incident. As far as the activity and the results of these events or have contact with nature and function.

Max Weber is continue to efforts and conscious for famous their sociology in the form of a science. With this objectives you have differentiated 'What is' from 'what should be', empirical know from future statement and universal truth scientific analysis from evolutionary decision. Max Weber has strong believe that if sociology and any other social science to made science, then strongly only (1) his study should be keep in limit 'what'; (2) on the basis of non-exemplary the study should be on specific side of historical development related with human ; (3) try to know the series of incident finding in basic of social life and their effectiveness and result with reason ; (4) scientific description of internal activities should be present of different cultural element; (5) for represent true scientific analysis should be safe from evaluational decision.



*Did You Know?*

The analytical and meaningful study can possible only, if these are based on whole knowledge of social powers in development process of human culture.

## 19.2 Concept of Ideal Type

As already says that until the time of Max Weber a staunch sect was established like that scholar in Germany, which believed on this things that the idea couldn't possible according to the natural science method on social incident. These scholars believed historical of description and clarification in the social field. In this relation Max Weber says that causation relation of social incident cannot clear on logical ways whenever this incident will not divided in some principle level on the basis of last similarity. On doing this we will get some 'Ideal type' incidents for their study. In this viewpoint, it is necessary to reorganized basic the logical structure of social incident.

Max Weber developed his famous principle 'Ideal format' in reorganization of this work. Max Weber forced this thing that for establishing his imagination of sociology should be select 'Ideal' perception. 'Ideal Format' is neither 'Average Format' nor Idealism but thoughtful selection of some specific element the 'Actuality' and ideal value made by inclusion. In other words, the mean of 'Ideal Format' is to established accurate perception on the logical bases of tarksangat of some actual facts. 'Ideal' word is not related any type of evaluation. Any scientist can establish the ideal format of any facts or incident for analysis use may be it is related to prostitute or religious minister. The mean of this sentence is not that, "only the prophet or vicious are ideal or they should be follow the ideal method of life." In reality the field of social incident is very detailed and tough. So it is necessary for accuracy and facility in analysis of the incident and study work that on the basis of similarity some actual incident or

humans can be represented with thoughtful and logical manner. The 'Type' is established by these types of selection and inclusion, called 'Ideal Type' or 'Format'. This 'Ideal' is not in this mean that any ideal thought, assumption or method are imitated in their selection and establishment; this ideal is this mean that it is a specific level or type which represents the reality of these types' activity or whole behavior or whole incident. It is 'Type' very beneficial for scientist and study work are become more accurate. By this 'Type' is ideal for scientist. The word 'Ideal' is used only in this mean not in any one.

Max Weber is not claiming to present any new thing for developing the perception 'Ideal Format', he is presenting these more clear and accurate forms from many other social sciences, by which on a logic base the relation of human activities with reason can only be possible through the study and analysis in an arranged manner and more accurately. Max Weber forced on this thing that social scientists should use only those perceptions in work study which are proved, information less and controlled with logical manner. At the sight of scientific method, it is important, because without it scientific analysis and representation of social activity are not possible.



Task

What are the perceptions of Ideal Format? Briefly describe.

There are three main importance of ideal-format by Weber separate from the trend perception of natural science.

1. The establishment of this ideal format is possible by the permission mean of the subject of the action. In other words, in ideal format the mean is subject by the scientific point of view of, it is not more important than action. It is called Verstehen in German language. This specialty is clear the difference between social science and natural science. It is true that the perception of Max Weber is taking by Dilthe and Simmal, but he presents it differently from those statements.
2. Ideal format is not the description and analysis of 'Every Thing', it is the social incident and important side representation of subject and so in ideal format some elements are present in their pure form and some are intentionally omitted. By this some uncertainty and ambiguity has not been possible in ideal format and it became more accurate. So Max Weber could not make rigid himself on the principle of their study, but he more forced that ideal format should describe only logical elements of social activity pattern and which is not logically proved or which is not suitable in logic point of view; it should be left or thought about it in the form of aware logic. It is a signal at the side of specialty and specific quality of ideal format which could be proved helpful to distinguish sociology in the form of a science.
3. Max Weber also attracts our attention at this side that ideal format should be used in the form of source and instrument only the strong historical problem; to find out the ideal format is not possible through the system of any type of stable principle in the field of sociology. But the social problems are different according to situation and the format of these problems is related to the specific viewpoint researcher so for their solution perception or ideal format will not be right to believe last.

## SelfAssessment

### Fill in the blanks –

1. Scholar believed the description and clarification as ..... in social field.
2. In this viewpoint it is necessary to reorganized basic the..... of social incident.
3. In reality the field of social incident is.....detailed and tough.

Notes

### 19.3 Summary

- This is made clear while discussing sociology by Max Weber that his objective to develop the method to set sociology as a science from which (a) study of evolution of social relation their exclusive & differentiable sides (b) to decide the internal reasons of fundamental activities of social life (c) different cultural objects can be explained.
- Max Weber is not claim to present any new thing for developing the perception 'Ideal Format', he is present these more clear and accurate form from many other social science.

### 19.4 Keywords

1. **Verstehen:** Verstehen is the word of German language which is related to insight and personal sense which is find out by survive of the human social interaction and play others role. To try to understood by insight of any incident and fact can say Verstehen at some level.

### 19.5 Review Questions

1. Describe the perception of interactive sense of Max Weber.
2. What are you understand by ideal format? Describe.

### **Answers : Self Assessment**

1. historical.

2. logic structure.

3. more.

### 19.6 Further Readings



Books

1. Sociological Theory – *Abraham and Morgan*.
2. The Society – *Maclver and Page*.

## Unit-20: Theory of Social Action and Types of Social Action

Notes

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Introduction

20.1 Subject Matter

20.2 Theory of Social Action

20.3 Characteristics of Social Action

20.4 Types of Social Action

20.5 Methods of Understanding Social Action

20.6 Summary

20.7 Keywords

20.8 Review Questions

20.9 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Social action in the form of subject matter of sociology,
- Specialty of Sociological Action,
- Types of Sociological Action.

### Introduction

The principle of action has a special importance in the ideology of Max Weber because by your opinion social action is the central study thing of sociology. For forcing these facts the sociology as already written, define in the form of such science, "Which is trying to perform explanatory sense of sociological action, thereby its action and result can present clarification with reason." Social action is different from normal action or individual action. For explain this thing Weber highlights the specialty and types of sociological action; but before it you clarify the special mean of social action.

### 20.1 Subject Matter

The aim of Weber was make science to sociology. For achieving this goal he is rendering the principle of ideal type. In this principle, he tried to tell that there is also causation relation in sociological science. The knowledge of causation relation can achieve on the bases of explanation of sociological incident. Therefore, Max Weber is also called the father of explanatory sociology.

Max Weber gave the definition of sociology in their book 'Theory of Social and Economic Organization'.

**Notes**

“Sociology is a science which tries to perform the explanatory sense of social action so these development and principle of causation can analyze.”

There has been signal on following speciality in the above definition of Max Weber-

1. Sociological Action,
2. Interpretation of Sociological Action,
3. The aim of explanation of Sociological Action, to find the information about sociological incident, and
4. To find knowledge about the causation relation of sociological incidents.

By this Weber tried to tell this thing with in explanatory sociology that sociological life is the image of sociological action. It is very necessary to explain these actions for understood the sociological life. Sociological actions are very important role in explanatory sociology. The detailed deliberation of the principle of its social action is being further.

## **20.2 Theory of Social Action**

Max Weber has drafted the theory of social action of their great work in ‘Theory of Social and Economic Organization’. Max Weber was make original base to the perception of their contemplation of the social action. According to Max Weber, human are performing any time any action in reference of their need. Max Weber considered an important unit of actors in editing of social actions. When an actor performs any type of work then it is action. For this, it is necessary that it have vested the personal interest of actors at the time of actions. By which many persons are affected or get some sense.

Max Weber provides more importance to social action in the form of subject study of sociology. The main work of sociology is the accurate research of sociological actions so the effect of their action or result can present explanation with reason. According to Max Weber the action is social action only whenever that actions are affected by the behaviour of other sociological creature and according to them decided their activity.

The name of Max Weber is most important in sociologist to providing the certain side for sociology. The main aim of Weber was rendering the principle of sociology. He generates the principle of social action for fulfilling these objectives. He writes to explain the sociology that “sociology is that science which tries to perform the explanatory sense of sociological actions, so their side and result of causation relation can clarify.”



*Notes*

According to Weber, “The action of human and person are social only when actors set up their mind in pratitik mean and affected with the behaviour of others and decided their activity according to them.”

If we deliberated the above definition of sociology by Max Weber then these can be describe different type of specialities.

- a. Social Action
- b. Interpretation of Social Action
- c. Causal relationship of course and results of Social Action

To clear the above interpretation Weber writes that action can be say social action in which actor changed their action to think about the others action. In brief, it called social action.



## 20.3 Characteristics of Social Action

Max Weber tells those specialties of social action which can be briefly divided in following parts:

1. Only action cannot say sociological action. According to Weber an activity can only be called as social activity in which the action is affected by others people of society. That affect can be three types-
  - a. Social action are affected by the action of past. In other words the seed of today's action is hidden in past.
  - b. Social action could also being the result of today's behaviour.
  - c. Social action has future based result so people perform any action today their affect can find in the future life.
2. As written above that the action of single person cannot say sociological action. The only activity can be called social activities, which are affected from others. So in brief, other person is necessary for sociological action. In the reference of other people, social action is transacting.
3. The third specialty of social action is that it is perform affected with others. When person performs action affected the behaviours of other and become **aatmabhiprayak** form them.
4. Sociological activities are inter-related. Weber says social action only those action in which actions are affecting to other person.

In modern complex society to assume, the main base of social action tries to understand the incident and sociological life. Therefore, in modern century sociological actions are trying to understand addition with sociology.

Other than Max Weber, there are more scholars to represent idea related to sociological action. The idea of Plato is that the action, which performs on person, is the result of that society in which person self-live. Thereby society will generate those type situation person will perform those type action. Society gives the knowledge of editing of sociological action. Plato show the idea that there are any changes in sociological situation then the activity of human automatically changes.

Hedonistic Psychology provides important support in reference to the explanation of sociological action. According to the scholar of Hedonistic viewpoint the action of human operated in two type element happiness and sorrow. Person are editing such action by these action he feels more pleasure. Therefore, happiness is the main base of sociological actions.



Task

What are the qualities of social action? Describe briefly.

## 20.4 Types of Social Action

Social action is more important in sociological viewpoint of Weber. Social action is the subject matter of sociology. Max Weber describes the level of sociological action. These different level and type describe the sociological behaviour of human of sociological action. Max Weber divided in following four parts the main type of sociological action:

**1. Traditional Type:** These actions are performing by social heritage. Weber says that sociological actions of human are related to tradition and custom in society. Human edits these things because it is continuing from classic and the part of social heritage of human. Every society has some tradition

**Notes**

and customs. The control of every society is so hard so we follow the action if we do not want. Example - The tradition of cremation of Hindu are full of different ritualistic. Person is editing these ritualistic if they do not want.

**2. Affective Type or Emotional Type:** Aristotle says that human is a sociological creature, it is correct, but as well as human is also a feeling based creature. Human does not do work always with logic and discretion. He is continue dip in emotion and operated from different type of emotion. He has the feeling of work, anger, fascination, fear, jealousy. When social action performs affected with these emotions of human then it is known as the emotional type of sociological action. These action are not understand by tradition and values or logic and rational, but these actions are understand by emotion. A cruel person is also emotional to sew the hungry boy and turn their action in to kindness. It is emotion that many people is weeping to see the one weeping person.

**3. Evaluation Type:** The third type of social action of Max Weber is evaluation. These types of sociological actions are related to values. Every society has some certain value and criteria. On the bases of these value and criteria, understand the group. Every society secures their values and criteria. These evaluation actions are come from ancient and continuing in future. These action have own values in society which is not understand by logic and rational. The value of married women is to fill the vermillion. The sociological value is to touch the foot of elders by which person are directed.

**4. Rationalistic type:** The fourth and last type of social action of Max Weber is rationalistic. When any work are performing with planning from rational and logic and involved in this means and end than these action are known as rationalistic sociological action. Rationalistic actions are more important in comparison to other action. Those actions of human are calls rationalistic actions, which operated on the bases of means and end. When we performed any work then clearly describe the source for find the aim of that work. There is only one aim to editing the arrangement of sociological actions. By this human fulfilling their need. These types of sociological actions are full of logic and scientific. Human uses the suitable source before performing any work, and then he achieves their goal then these actions are called rationalistic. Example- addition of 2 and 2 is 4. This is rational.

**Self Assessment**

Fill in the blanks –

1. Social action is..... important in sociological viewpoint of Weber.
2. Every society has some.....
3. Human does not do .....always with logic and discretion.

**20.5 Method of Understanding Social Action**

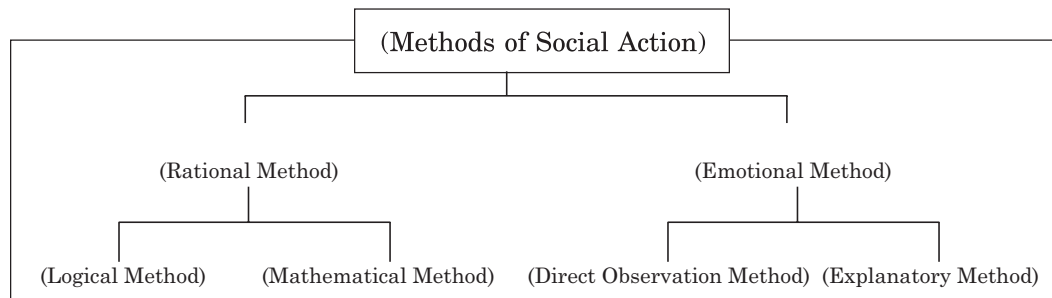
Ravindra Nath Thakur has said that human is objectivist creature. The same idea is Max Weber. Weber accepts that the human perform those action, there have any object behind this. The nature of social action of human is that type there is no need to understand because it is totally clear. Opposite it there is some action that the external behaviour is not clear of that. Because the behaviour of people or personality is very little, intensive and complex. The reason is that many sociological actions are dependent. There are very hard work to find out purpose and the aim of personality in these actions.



*Did You Know?*

Whenever we are not understood the purpose and mean of human actions. It is very hard to understand the sociological situation.

Max Weber tells some methods to give the behavioural form to hard social action and understand them. By these methods Weber tries to easily understand activities of different type humans. For understand the social action main method are show in chart.



The description of method of understand the social action are perform by Max Weber in above chart the brief deliberation are following-

1. **Rational Method:** The first method to understand the social action of Max Weber is rational. In this, method rational and discretion are most important. There are many such sociological actions, which cannot understand without, rational. The action understands by rational Max Weber divided it in to two part which deliberation is presenting:
  - a. **Logical Method:** Logic based action are called logical action. Weber tells the first part of rational method is based on logic to understand the sociological action. He accepts that there are different action are happening in human life which can understand by the logic and discretion. Example, the student of zoology to take admission in medical college is based on logic and rational. That work is understood by logic and discretion. Opposite it any student takes the admission in engineering college then its activity is cannot understand by logic.
  - b. **Mathematical Method:** The second type of rational method is based on math. Mathematical actions are those, which can understand by math. Like  $2 + 2 = 4$ , there is not any doubt. The action of performing four with two and two it cannot understand by any median.
2. **Emotional Method:** According to Max Weber the second method of understanding the social action is based on emotion which can decide by the emotions of human. Human is a sociological creature. In addition, other than he is emotion base. He is not operated only by logic and rational. He is editing much such work, which is dependent on emotion. Most social action is like that which is understood by emotion not rational. The action are performing by human are related to that emotional aspect, information can be get about it. We cannot understand practically of sociological action. These sociological actions cannot understand to detach self. In this situation, we try to know the purpose and their objective with the help of the emotion of human. Example, a boy steals a bread or biscuit. The action performing by boy is not understandable by logic and rational. For understood these action we enter the emotion of boy. We will know that why boy do theft is. In addition, we take the support of emotion than logic. The method of understanding social action of emotion Max Weber divided this method in to two parts:
  - a. **Direct Observation Method:** Max Weber give the name of first method of understanding the social action on the bases of emotion is Direct Observation Method. As clear by name that these type of action, we can understand by only seeing. Many such actions are performing in society, which cannot understand by the logic and discretion. Nevertheless, to seeing that tell the aim of that action. If husband-wife has

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tiff and every day mutual quarrel and beating continue, then by this situation it can estimate that the situation of divorce can come any time in husband and wife. That family and the result will be that action it will be very harmful for that family. There are any actions like this which purpose we can easily understand by observation.

- b. **Explanatory Method:** Society is the snare of sociological relation. For getting these relation person passed the round of actions and interaction. There are any sociological actions of person, which we cannot understand by the observation method of knowing these type of activity only observation is not sufficient. This idea is not sufficient that the aim of these actions is clear by direct observation. Max Weber predicated the explanatory method for clearly understand these sociological actions. His idea is that we can understand these actions on the bases of explanatory. Why is person performing actions, what is the aim behind that specific behaviour of people? For example, when we see any student does hard work then the answerer is automatically got. When we deliberation the hard work of student, then found the aim of this action of student can also the selection of mate and he got respect from other student. This method forces the explanation and their analysis of action.



Notes

The deliberation and analysis of reason of action are perform after the deliberation of their aim, side, and results and tries to understand the sociological actions. In this reference, Max Weber decides the definition of sociology and their subject-matter.

## 20.6 Summary

- Social action can affect by the present, past and future behaviour of other persons.
- Not all type of action can say the social action whenever they are not fulfilling their promise.
- Social action is neither the action performing by many people nor that activity which affected by other peoples.
- Max Weber divided these action in to four parts-
 

c. Logical	(b) Evaluational
d. (c)Emotional	(d) Traditional

## 20.7 Keywords

1. **Social Action-** Any action is termed as social action when there is an element of other person's psychology and actions on the person who is doing that action and other persons influence that doer.

## 20.8 Review Questions:

1. Specify the principle of social action of Weber.
2. Max Weber called the 'father of explanatory sociology'. Write in brief.
3. In which work has Max Weber defined Social Action?

## Answers: Self Assessment

## Notes

1. more
2. traditions and customers
3. work

## 20.9 Further readings



### Books

1. Sociological Theory – *Abraham and Morgan*.
2. Advance Sociological Mathods – *Doshi and Trivedi*.
3. Sociology – *T.B. Botomor*.

## Unit-21: Analysis of Modern Capitalism, Protestant Ethics and Origin of Capitalism

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Objectives

Introduction

21.1 Subject Matter

21.2 Protestant Ethics and Rise of Capitalism

21.3 Summary

21.4 Keywords

21.5 Review Questions

21.6 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Sociological explanation of religion,
- Understand the relation among the trend of protestant ethics and origin of capitalism.

### Introduction

Weber has considered religious factor as a variable element in his study and tried to do representation and analysis of the its effect on the economic and many sociological incidents. Weber believes that it is only possible to make the decision of the effect of causation after the study of only in some mean similar and other in different examples. Therefore he has not considered only one religion but rather given place to some great world religion in his study. There are another reason of doing this Max Weber feels that it cannot the solution of their problem to more clearly historical process like Marx; for that find out any solid base and that base is the religious base.

### 21.1 Subject Matter

Undoubtedly it is the important gift of Max Weber in the study of legal, economic and sociological history, but 'Sociology of Religion' is very important and known pittance. Weber has done the comprehensive study of the important religion in world and on the bases of that study he tries to give sociological explanation of religion. His clear study is in three big texts, what is the relation in economic and sociological incident. Parsons writes in this relation, "Undoubtedly Weber was special sociological and economic writer in all fields and by this he could have expand their rest academic fulfilment in a great historical study easily, but instead of that he turned in different study field and took in the religious conduct of great world religion and their sociological and economic structure of pure comparative study." The main aim of this comparative study was to prove that in sociological structure overall which element are specially specific and central important for society.

To present the problem of historical origin Weber was undoubtedly influenced by the view point of Marx. But he feels that the system this explanation cannot apply on the process of development. Weber believed that the process of historical development is not dependent only on the source of being live and economic element. It is more good that we should find that basis in relation to the direct conduct and religious beliefs and the base of behavioural conduct and religious beliefs must be find out according to related direct and behavioural values. Similar to Marx, Weber has accepted that economic element is also very important in sociological structure, but Weber refused to accept that only economic element is important.



Notes

Weber refused to accept this economic element is the only element and art literature, sociological and political structure, science, religion, philosophy and everything are certain by economic element. According to you religious conduct and economic arrangement are affected to each other, sometimes moral and conduct principle or perception expansive the way of economic variable.

## Main Basis of Sociology of Religion

Weber is always conscious to make a proper scientific value in their study and by this you kept away their study very easily the principle of all one type elements. The main bases of sociology of religion of Weber are following-

1. Religious and economic incident are related and dependent to each other. It will not appropriate to take place of others for any one. Actually they are continuously affected to each other.
2. Any one side view point, methods or explanation are wrong or unscientific. We should be abstaining of any other one side deliberation. Any deliberation is not true or accurate neither only the economic explanation of history nor being religious bases on all sociological incident. These both elements are dependent or related to each other. There are also more many element which is responsible for existence and continuity of human society.
3. But in the form on the bases study method any one element can be consider a variable element. Weber tries to know the effect on economic and many sociological incidents to assuming a variable element of the religious factor.
4. In his study, Weber has not clarified the entire elements of all religion but instead separated the 'Ideal format' and described their causation and importance. Similarly you have also selected 'Ideal Format' for comparative stud in economic element.

Weber consider the base of their study to 'The Economic Conduct of Religion' to assuming a variable element of religious element and on this bases tries to find out the effect of economic life. 'Within the 'economic conduct of religion' Weber mixed the all behavioural methods of conduct and different spiritual principle and idea related to religion which confirmed one religion for their members. According to you, there are a relation between religious conduct and religious belief. With it making affected formats of conduct it is addition of more many elements other than religious element, but religion is an important element.

## 21.2 Protestant Ethics and Rise of Capitalism

For proved above things Max Weber selected the six great religion of world. They are religion-Confucian, Hindu, Baudah, Christian, Islam and Jew religion. Weber analyzed the economic conduct of



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every religion, and then proved the effect on believing people of economic and sociological structure of that special religion of these conduct. In this subject the important and normal result of Max Weber to see in famous composition “**The Protestant Ethic and the Spirit of Capitalism**”. In this you represent the detailed form the relation of Protestant religion and capitalism. According to you there is some such specialty in Protestant religion which is helpful to generate the arrangement economic rules which called capitalism; and it was Protestant which proved a positive inspiration in the development of a capitalism economy. But it does not mean that Protestant religion is an only element. **Weber** always forced one thing that many mutually Free states were necessary for the development of modern capitalism. But you say very certainty and persistence that Protestant element was a necessary element and without it the development of capitalism would be totally different.

To prove the above relation of Protestant religion and capitalism Weber selected both ‘Ideal Format’. The specific symptoms of modern capitalism – business, economics are operated and collected with prudent manner on the bases of scientific in this economy; self-property is the important part of all arrangement; the work of production is perform by machine with the help of more people in factory and big mills; and by this collected sells arrangement done of productive things; for more perfection more forces on specialization and division of labour; and main aim is earn more profit. In capitalism work is life efficiency is capital. Every people have to do work with more passion and most skills. There is more risk in this arrangement. So in people should be self-confidence, devotion of duty and honesty on their business. It is calling ‘Commercial Conduct’. People who are expert in their business and work them got money and values; and which have less expertness they deprived both money and value. In capitalism which is old and less specialist, declining is sure. Briefly it is the important element of capitalism.

**Self Assessment**

Fill in the blanks-

1. .... always forced one thing that many mutually free states was necessary for the development of modern capitalism.
2. To..... above relation of protestant religion and capitalism Weber selected both ‘Ideal Format’.
3. For more.....more forces on specialization and division of labour.

But there is question that what is that power who makes this economic arrangement possible and keep it fix? According to **Weber** that power is the economic conduct of Protestant religion. For keeping the economic arrangement which conduct is necessary by people related to them people find the many preaching by the sociological leader affected by Protestant religion. Example- **Benjamin Franklin** who is consider the first exponent of the original principle of the modern capitalism, in their autobiography you gave more preaching to people which want to become successful and rich in business. These preaching are affected by Protestant conduct and much similar to them. Some preaching are following- ‘time is money’, ‘money earn from money’, ‘A penny saved is a penny earn’, ‘honesty is the best policy’, early sleeping and early get up make people healthy, rich and wise. If we attention on mood behind these all preaching then we will find clearly that these all instruction more forced on a special thing and it is that ‘ doing work is the main quality’ and by this we should be such wise that we have to hard labour and earned money so we can become more rich and healthy. Without these principles and affection modern capitalism is never possible. This basis principle, like it will clear by following deliberation, got people from Protestant religion. The affect of the conduct of Protestant religion in development of capitalism is following.

1. **First**, ‘Doing work is the main quality’, it is Protestant conduct. In Papist conduct there are not find any these type idea. A popular sonnet in Papist religion is proving clearly this thing. The sonnet is that Adam and Eve eaten the fruit of good and bad knowledge tree in heaven;

in punishment of this crime God boycotted both of them from heaven and punished that from now Eve and their girls will give birth of children and Adam and their sons will earn money with labour. So it is clear that labour is not the quality it is a punishment in Papist conduct. Apposite that the work is the conduct of such action in Protestant conduct which is legal and work should be doing for work. 'Deed is worship' or 'God find out by hard work'. These conducts are the Protestant conduct, and their big gift in the development of capitalism.

2. The **second** gift of **Protestant** which proved helpful in development of capitalism is 'commercial conduct'. It is related with those believe which is call as "Kelvinwaad" and according to it every soul goes in either heaven or hell after the death of person, and any work cannot change their work in the life period of person. But in their life period some qualities are manifest which already signal to them that their soul is going to heaven or hell? If any person gets more success in their work and business then it signals that their soul will go in heaven. By the median of this believe on every person is put off as moral pressure that he would be hard work in their profession and business and exercise loyalty for it. So he can get more success. It is the properties of god desire to being perform their work successfully. Only pilgrimage or church does not discharge. Discharge can get by the proper and honest work. A person follows their rules not only in church it possible in markets also. This protestant conduct is prove more helpful in the development of capitalism because the success and development of capitalism is dependent in only this thing that every person perform work in the field of their business with more passion and loyalty.
3. The **third** gift of Protestant religion to capitalism is that there are a permission of collected the interest on borrow with in this religion. As already said, according to Benjamin Franklin, 'money is earns from money'. It's clear mean that investor is earn appropriate money, in this interest is also involved. To take interest in Catholic religion is bad' apposite it, there are permission to take interest in Protestant religion. Therefore, money can be used without any fear from God and can be used for accumulation of interest. These all things are proved helpful in the development of capitalism.
4. The fourth gift in the development of capitalism in Protestant conduct that this religion told bad intemperance and provide high level to honesty. According the result of his religious conduct decrease the laziness in people and their skills is increase. The restriction on intemperance is more in capitalism economic arrangement because within people work in machine. One can plough after been drunk, can bear cattle but operating a machine is difficult and even in doing so there is a risk of life.
5. The last affect in the development of capitalism in protestant conduct that they are not in favour of more leave like Catholic Conduct.



*Did You Know?*

Deed is worship for Protestant. For the success of capitalism arrangement more work and less leave is important.

By this it is clear that protestant religion and their economic religion are those impotent powers which are main element in the development of capitalism, but it is already said, it does not mean that protestant conduct is only element in the development of capitalism. And the addition of many elements will be in this side. In this mean **Max Weber** cannot consider a single function he is multi-function.

**Weber** present many historical prove for clear the relation among capitalism conduct and protestant conduct. You show that the great development capitalism occurred in England, America, and Haland like countries where the people are the follower of Protestant religion. Apposite it the people of Italy,

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Spain are not more develops the capitalism of being the follower of Catholic religion. Like that **Max Weber** gave more proof by this the principle can be fulfill that modern capitalism is more affected by Protestant religion. Though this religion is not only the element of the development and genesis of capitalism, but it is a very powerful element.

Like that **Max Weber** analyzed the Islam religion, Jew Religion, Confucian religion, Bauddha Religion and try to prove that the economical and sociological collection is possible similar to the economic conduct of all religion. Example, take the case of Hinduism. **Max Weber** is seen and represented the Hindu religion and according to him in original mean the mean of salvation is only 'salvation from the cycle of deed' in Hindu religion; but this object cannot get to find the more social success from other people. In other words, if got more social success from other people, then those success will not prove helpful in their salvation. Salvation means to free from or separate oneself from worldly desires, pleasures and zest and meet and merge into Brahma. It is for this reason that people believing in this Hindu religion have not been the leaders in physical development but in spiritual development. Also this religion will contribute towards the defining the pattern of Hindu social organization. To achieve spiritual targets it was necessary to follow the religious rules mandatorily. Therefore we can see so much bigotry in doing the work and social organization. One such bigotry of religion in social organization is Hindu caste system. To maintain the caste system, "The principle of Work" has a great contribution. In caste system, completing the traditional obligations especially religious rites and obligations is the only benchmark for good conduct. Everyone is made to believe that by doing the work assigned to that caste one can improve their religious status by getting re-birth in a higher caste. In this way we can say that Hindu religion has contributed definitely to the economic and social organization of this.



Notes

The basic specialty of sociology of religion of Max Weber is the principle among the relation of religion, economical and sociological structure. Like Weber says again and again that religious selfishness inspired the deed not the idea. And these deed sure the economic and sociological structure. This is the fundamental of sociology of religion.



Task

What do you know about the development of capitalism and Protestant conducts? Describe briefly.

**21.3 Summary**

- The conclusion of Weber is that there are gathering of many economical conducts in protestant religion which has a hues effect over the development of capitalization. We have been deliberate above the five important affect out of them. The statement of Weber that in the development of capitalism the base of Protestant religion is not the only reason, but without it the development of modern capitalism was not possible such limit as we have seen today. The great development of capitalism is performing in Protestant countries.

- In this form, According to Weber religion have own importance in sociological life and economic conduct which cannot be ignored. Apposite it Marx Believe that religion is like laudanum for society. Religion is not nonsense but it is a snag on the way of growth. Religion gave inspiration to believe poor on God, deed, heaven-hell and make neutral for worldly surfing and prove violator their development.

Notes

## 21.4 Keywords

1. **Sociology of Religion:** The sociology of religion is the scientific study of those methods in which religion is prove by society, personality, culture and also done those study in which society, culture, personality are affect by religion.

## 21.5 Review Question

1. Deliberate the principle of morality of Protestant of Weber and nature of capitalism.
2. What are the main elements of capitalism? Briefly describe.
3. What is the mean of salvation in Hindu religion according to Max Weber?

## Answers: Self Assessment

1. Weber

2. proved

3. efficiency

## 21.6 Further Readings



Books

1. Sociological Theory – *Abraham and Morgan*.
2. Sociology – *T.B. Botomore*.

## Unit-22: Concept of Status, Class and Power

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### Contents

Objectives

Introduction

22.1 Subject Matter

22.2 Life Chances and Class Situation

22.3 Summary

22.4 Keywords

22.5 Review Questions

22.6 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Understand the concept of social class,
- Understand the emphasis of Weber on the role of trivial property, power and status.

### Introduction

Karl Marx only emphasized on financial factor for the classification of status. Besides single thought of Marx, Weber considers many other factors important for the classification of status in which besides economic, social and political are also important.

### 22.1 Subject Matter

Although the concept of social class of Max Weber is basically based on financial basis. Then also you accepts more and more interaction in economic and social factors and therefore in the study of social class, you gives them proper place or importance. According to Max Weber Social class is a part of Social order. To understand your thinking we have to understand briefly the discussion of 'social order' presented by him.

### What is Social Order?

The discussion of **Max Weber** of Social order starts with the concept of 'Power'. Social order depends on power. Max Weber referred the word 'Power' for "That chance which a person or some persons for the fulfillment of their will in any gathered work attains in spite of objection of other people participating in that work.". In other words, the person or persons which have power can easily attain their goal as compared to those people who does not have power. But according to **Max Weber**, there is a difference between power attained on the economic basis and normal power. Financial power not only establishes it in financial area but also provide social prestige. Person wants to attain power not only to become wealthy: he wants to attain power so that he will get respect in the society.

## Notes



Notes

This is also true that only wealth and power not always provides social prestige, no person can get respect on the basis of only money or power for that, some other qualities are needed. But social prestige can be the basis of political or financial power.

This social prestige whether it be for any reason, is important to decide the social order. From the words of **Max Weber**, "The way the social prestige is distributed among special groups of any community, can we can say the same social order."



Task

What is social order? Discuss briefly.

But **Max Weber** believes difference between social, financial and constitutional order. Both Social order and financial order equally related with the constitutional order. But Social order and financial order are not same. Financial order is just the way through which financial things and services can be distributed and consumed. There is no doubt in it that social order gets highly affected by financial order and also affects financial order. But it is wrong to think that both are same. Social class works under this order.

## Concept of Social Class and Its Characteristics

As already said that **Weber's** concept of Social class is basically based on financial basis, because from social class **Weber** means such group which has been given same social opportunities or life-related facilities due to financial reasons. According to **Max Weber**, "We can call a group, a class when persons of that group have got equally the special chances of life. Even this group is according to the right on things or related with the means of facilities of income completely determined by economic considerations or to the conditions of labour-market." In other words, According to **Max Weber** class has three specialties-(1) Normally all members of same class gets the same chance or type of financial facilities ; (2) Class completely based on financial profit and its members get some certain chances related to the income and the authority on things.

It creates special condition to have or not to have the assets in a class. In which that class lives. Max Weber called it 'Condition of Class'. For example, peoples of that class which having assets, have more opportunities to earn money, buy products, and maintain high standard life style, these opportunity will create special condition for that class in which they suppose to live. This is condition of class. One class lives in something or almost same condition.

## 22.2 Life Chances and Class Situation

Right on things and facilities of income are important in determining different classes, since according to that only the persons of that group gets some special chances of life. Those who have more money can get more things and services; in addition he can control the means of manufacturing. Opposite to that who does not have money , they can only sell their services and labour ; this is the only tool of their living. This way 'having wealth' and 'not having wealth' is the basis of all types of class. In

## Notes

this view all societies are divided into two main classes- **First** , class having the right on wealth , and **Second** , class not having the right on wealth.

To have property under the right of one class creates a special situation in which that class lives. This **Max Weber** called 'Class Situation'. For example, the class whose members have more property will get more chance to earn more money, buy more things and maintain a high-class life style. These chances in combined form will produce a situation in which those classes have to live. This is Class Situation. One class mostly or basically lives in one Class Situation.

## Classification of Classes

According to Max Weber as told above all societies can be divided into two main classes – first is that class who is the possessor of property, and second property less class. The division of these main classes can further be done on the basis of (1) Type of property and (2) Type of Services. In other words, the division can also be done on the basis of a class has right on which type of property or which type of services does he sell in the labour-market. For example, a class has a right on a Mills; on this basis of division of property, we can call this class as Mill-Owner Class. This way a class which do services related to reading writing in the offices, is called Clerk-Class. Therefore according to **Max Weber** , those who do not have property, but who provide their services, they not only themselves remain divided in subclasses according to the services provided by them

But also there are certain differences between them according to the type those services have been used. For example , just take clerks , they provide one special type of service, therefore they comes under a special class known as Clerk-Class ; but the services of these clerks can be used differently and according to that this class is divided into several sub-classes , like accountant clerk , commercial clerk , laser clerk , chungli clerk etc.

## Self Assessment

Fill in the blanks-

1. Class can also be divided on the basis according to what type of \_\_\_\_\_ do he sell in the labour-market.
2. This way a class which do services related to reading writing in the offices , is called \_\_\_\_\_.
3. All societies are divided into two main classes- first is that class who is the possessor of property, and second \_\_\_\_\_ class.

Related to this **Max Weber** says to understand precisely the concept of classes, it is necessary that we should understand properly the condition of market since it is this market that produces normal conditions for people. Similarly in animal breeding age there was normal condition for every people because that time only animals are the centre of financial living for every people, in agriculture age this centre shifts from animals to agriculture and now in our age this importance switches to personal property. In market this importance for the service of every person or class arrived on personal property.



*Did You Know?*

In market only, there is an assessment of service of every person or class and according to that, class is assigned. But those who neither have their personal property and nor they got the chance to use any type of thing or service like slaves, they should not be considered one class. Max Weber called them 'Condition Group'.



## Class Interest

## Notes

Although members of a particular class can express one type of reaction still it will be wrong to say that they are directed by some Class-Interest. Weber says the concept of Class Interest is highly ambiguous. The meaning of class-interest is just that in one class condition there is a definite direction of efforts done by the average members of that class for the fulfillment of their interest. To conclude any other meaning of Class-Interest is to make it more unclear in the form of experimental concept. The concept of Class-Interest is ambiguous because of two reasons – Firstly since every person for the fulfillment of their interest bears a tendency to do it in a particular way according to his ability and capacity. Secondly because the direction of interest keeps changing by that person according to the hopes made by his group or organization of which class, organization or group he is the member. It will also be possible that an industrial labour does not expect much from his labour-community and therefore tries to fulfill his interest in his own way. In that condition the question of Class-Interest rarely do arise. Therefore it is clear that Class-interest may be able to get in its original form and if get then only in ambiguous form.

### 22.3 Summary

- In the formation of social class along with financial basis social and political basis are also important.
- Under financial basis the concept of life chance is important.
- Weber presented trivial description of class.
  1. property based.
  2. respect based, and
  3. power based.

### 22.4 Keywords

1. **Social Class-** According to Weber, Class is the group of people having same class status. This type of group gets equal chances in life, i.e. , their some capacity remains same in the market.

### 22.5 Review Questions

1. Present Weber's trivial description of Class.
2. Whom Max Weber has called the 'Conditioned Group'?

### Answers : Self Assessment

1. Services
2. clerk-class
3. Propertiless

### 22.6 Further Readings



Books

1. Sociological Thought – *Rabindranath Mukherjee*.
2. Encyclopedia of Sociology – *Harikrishna Rawat*.

## Unit-23: Authority and Types of Authority

### **Contents**

Objectives

Introduction

23.1 Subject Matter

23.2 Summary

23.3 Keywords

23.4 Review Questions

23.5 Further Readings

### **Objectives**

After studying this unit, the students will be able to:

- Develop the understanding of authority,
- To discuss the three form of authority-Traditional, Logical-legal, and Charismatic.

### **Introduction**

Max Weber has been seeing both dominance and power in separate perception. He used domination word for dominance and used 'Macht' word for power. Being explain the sources of power in detail Weber says that in sociological relation when any person is such condition that fulfilled their wish on other resistance then its call power.

### **23.1 Subject Matter**

According to Max Weber authority is specially based on economic bases, though economic factors can not say only factor in selection of authority. In economic life this is clear easily that one side master class tries to increase their authority on the services of labours and sources of production and on other hand the labours try to get maximum rights for their wages in returns of their services. Power is in those hands whose have sources of production and property. Freedom of labour is buying on the bases of this authority and master has special rights upon labour. Though now this type of authority is decreasing day by day and there has been much reduced. But in economic field the sources of production and self property are important factors in the selection of authority for any class.



*Did You Know?*

In economic life a stable or institutional economy are provide authority to some specific class of society. This class is keep domination on other class on the strength of their authority or sedentary on their high class.

## Types of Authority

In the field of being institutional to authority the analysis of **Weber** is in very much in this side. However, **Max Weber** has been distinct authority in three basic formats. These **three** types of authority is following-

**1. Legal Authority:** Many post are generating according to some ordinary rules predicated by state are such type a on which a specific type of authority is joined. So the people who are sedentary on those post, the authority goes in their hand associated with those post. Example, Mr. Tiwari is authorized to use his power while he is positioned as a judge. It is clear that the source of this type authority has not contained in self-reputation of people, rather he is sedentary on a specific post with in those rules, contained in authority of these rules. So their field is limited to that limit where legal authority is providing specific authority to a person. A person got as authority with in legal rules, that person can not use more authority than that. So there are basic distinction in the field of legal authority and their external field (the field where he live with personal or self status). Example, Mr. Tiwari is officer of offices as the status of judge. These rights are totally different from the authority and rights of Mr. Tiwari as a person (like, as a member of their family). Mr. Tiwari is not a judge, rather a son, father or husband in home. The authority of father and husband is different from the authority of judge.



Notes

In a complex society every person have not same authority, rather bedding of high and low of these; so on the basis of legality there are different high and low authority in society.

**2. Traditional Authority:** A person gets that authority because of sedentary on approved post by tradition and not because of any scientific rules. Sine this post is defined according to traditional system, so because being sedentary on such post person has to get some authority. These type of authority is called traditional authority being pinned on believes. For example, in agricultural era take the authority of 'jurors' of Panchayat at found in Indian villages- the authority of these jurors was not come within legal authority; rather they have to get authority in traditional form. Even the comparison of the authority jury from the authority of God, as express in the perception of 'member of panchayat'. Like that in joint family father got those authorities and rights in all subject related with family, his base is also tradition, not legal rights. We are following the all orders of father not because he has any legal right; rather it is because traditionally it is continuing. Legal authority is limited and certain according to legal rules because legal rules are defined clearly and certainly. But in traditional and sociological rules have not certainty. In the status of judge like the authority of Mr. Tiwari there is not any certain limit. In the status of judge where are started the authority of Mr. Tiwari and where are end, it can be says certainly much, but as a father decide the certain limit of Mr. Tiwari is tough.

## Self Assessment

Fill in the blank:-

1. Many post are generating according to some ordinary rules..... by state are such type on which a specific type of authority is joined.
2. So the people who are ..... on those post, the authority goes in their hand associated with those post.
3. Clearly that the ..... of this type authority has not contained in self reputation of people.

## Notes

**3. Charismatic Authority:** This authority is not on legal rules or on traditional rules, rather based on some charismatic. Those people have real or imaginary power to see any singularity or trick, they are the officers of these type authorities. A person is take long time to get this type authority and after the enough sources, try and some time advertisement his authority is approved. In other words, a person developed their skills like that (people understand or believed that he developed their skill) and people accept their personal authority. So charismatic leaders are demanded obedience from others at the name of loyalty for their aim or ideal. There are the ruling person like magician, peer, Avatar, soldiers, religious leader, prophet and minister of any team. People are accepting the authority of like that people these people have some fantastic quality which are not found in ordinary people. So in the heart of every person have a respect for these special quality. These qualities are believed like the quality of divine and God. So the orders are follow the type ruling person with devotion. This type of ruling person express their fantastic power by miracle or victory in war or by other success make believe strong in other people that he is a officer of some special power. There is also not any limit of charismatic authority like traditional authority. But the duration of this authority is limited and it declines such time when ruling person are not show affective display of their fantastic power. And the composition of this authority can be change in traditional side or legal side, so charismatic ruling can be change in traditional authority or legal authority.



Task

What is the type and pattern of authority? Describe briefly.

## 23.2 Summary

- Weber defines authority and says that when got legality then it is become authority.
- Authority is mainly three type- (i) Traditional authority (ii) logical-legal authority (iii) charismatic authority.
- Weber has discussed the simplification of charisma and discussed its change in to tradition or logical-legal authority.

## 23.3 Keywords

1. **Authority:** Right to regulate the behaviour of other people and take decision for him is called authority.

## 23.4 Review Questions

1. Analyze the types of authority by clearly describing the perception of authority.
2. What is the charismatic authority? Describe.

## Answers: Self Assessment

1. predicated
2. sedentary
3. sources.

## 23.5 Further Readings

Notes



*Books*

1. Sociological Theory – *Abraham and Morgan*.
2. Structure of Sociological Thought – *J.H. Turner*.
3. Sociology – *T.B. Bottomore*.

## Unit-24: Bureaucracy

### **Contents**

Objectives

Introduction

24.1 Subject Matter

24.2 The Meaning of Bureaucracy

24.3 Definition of Bureaucracy

24.4 Characteristics of Bureaucracy

24.5 Kinds of Bureaucracy

24.6 Summary

24.7 Keywords

24.8 Review Questions

24.9 Further Readings

### Objectives

After studying this unit, the students will be able to:

- Understand the mean of Bureaucracy,
- The speciality of Bureaucracy,
- Knowledge the type of Bureaucracy.

### Introduction

In 19<sup>th</sup> century many thinkers presented their view in subject of modern bureaucracy, Max Weber is one of them. And Max Weber is the first thinker which is not only analyse the genesis and works of bureaucracy like other scholars but also represented their sequential study. In reality 'Bureaucracy' is just like a collection of stratum. Which have aim to integrate the work of many people in rational form to continue the administrative works on large scale. Sociologist uses this word 'Bureaucracy' to make sense a special structure. In which collect the specific collection of integrated divergent .

### 24.1 Subject Matter

India entered in 21<sup>st</sup> century. And this century scientific and technique development reached on their extreme. Today we are living in such century, called Industrial Age. Because of industrial growth the number of machinery is continue increasing. That is reason the perception of many thinkers is force to think about it that human became mechanistic and slowly- slowly machinery take the place of human. It is not this type of idea is far from truth, nobody could denial from reality that no matter how much machines are progressed but the people is necessary for operating these. In this century computer sets is more used but the need of people is absolutely important.

## Notes

The people are necessary for the use of machinery like that there are also a system for operating society. This system is called Administrative Machinery. Which thing is apply in industrial machinery, same thing is apply on administrative machinery. The operation of administration is effective and their responsibility is based on obligation, vigilance, honesty and efficiency of the administrative workers. It is confirm that the rules is made by executive, the work of the explanation of rules and apply on public is perform with the help of officers and employees and with the help of subordinate work is in ordered way.

With the necessity of today the working of people became busy. In present the work of states is continuously increasing. The responsibility of operating these increasing works of states is these employees. When pursuance the policy of intervention in the work of states, those time the work of states was less.



Notes

In this century the work of states is increasing this is the reason that today's state claim to say them as welfare. Resultantly the work area became larger.

## 24.2 The Meaning of Bureaucracy

Departmentalism is the synonyms of Bureaucracy. Bureaucracy word is generate from the Franchise word Bureau, the mean is 'Desk'. The mean of desk is the written desk. So Finer addressed the bureaucracy to say Desk Government. The other mean of Bureau is 'Post'. So naturally the mean of bureaucracy is 'Government Officials'.

There are many different meaning of bureaucracy like- departmentalism, servant system, officers, states etc., all these words bureaucracy is in trend.

Here in which mean the bureaucracy is deliberate that is the growth of modern trend. Bureaucracy is called those systems that the audience and operation of government works are perform by the people who appointed by administration for specially that work. These employees are appointed by special training. In this state the work is perform like inanimate machinery with the help of Hierarchal Method. These employees are more responsible for their high officers more than public.



Task

What is the mean of Bureaucracy? Describe briefly.

## Self Assessment

Fill in the blanks:-

1. Here in which mean.....is deliberate that is the growth of modern trend.
2. These employees are more..... for their high officers more than public.
3. These employees are ..... by special training.

## 24.3 Definition of Bureaucracy

Abraham Lincon gave like the definition of democracy, similarly gave the definition of bureaucracy, then it can be say that "Bureaucracy is the administration of servant, by servant, for servant." If we



**Notes**

define according to it then naturally hate is generated for that. Many scholars gave their definition. Here we will observe the definition of bureaucracy by different scholars:

1. **Max Weber**-“This is just like an administrative collection, in which the symptoms are occur special eligibility, fairness and humanity.”

If deliberate the definition of Max Weber then seems that different types of element are involved in that:

- (i) This is just like a administrative arrangement-
  - a. Special eligibility,
  - b. Fairness, and,
  - c. Shortage of humanity.

Max Weber writes above that these element make the ‘bureaucracy management arrangement’ in private business and ‘Bureaucracy Power’ in public administration. He writes that there are different type of speciality are found:

- a. Hierarchical principle is applying,
  - b. Records, on the bases of files and written coments,
  - c. Modern jobs are bases on the decision of administration,
  - d. Make the arrangement of behaviour and normal rules for office administration,
  - e. To get the officers’ training in the rule and technique of office administration,
2. **Laski**- “This is an arrangement which controlled by officers and they is such a selfish that they does not feel hesitation and doubt at the blame time of public.”

The definition of bureaucracy given by Laski have different speciality:

- (i) This is just like an arrangement,
  - (ii) This arrangement is also known as a control,
  - (iii) Employees have fully control on this arrangement, and
  - (iv) The quantity of capricidusness is finding more in these employees.
3. **Gladden**-“Bureaucracy is the rule by officers.”
  4. **Barnard sha**- “the feudal of adorer of power of high officers other name is bureaucracy.”
  5. **Mojar, Kingsle and Stall**- “Bureaucracy is that gradual administrative composition, in which tough machinery every officers is like a part. In this collection anything is not leaved on coincidence. All relation is defined already and this powerful pyramid divides in horizontal form in the stages of responsibility. Therefore in one mean bureaucracy is supra organic.”
  6. **Dean Pal**-“It cannot be separated from the systematic individual works of many people who have gathered together under normal or complex conditions.”
  7. **Wilsan**- Wilsan gave the definition of bureaucracy in two form:-
    - a. “Bureaucracy is such a collection of officers in broad form in which administrative officers are divided and make the sub section, department, and bureau on the bases of hierarchy.”
    - b. “In limited form the definition of bureaucracy is such form this is the group of employees which collection is doing on the bases of hierarchy and which is out from affective public control.”
  8. **Fifner**- “Bureaucracy is arranging collection of duties and people on sample bases, which can get easily the aim of collective efforts.”



*Did You Know?*

Bureaucracy is that category of government collection in which employees is editing the functional and structural aspects like the part of machinery. These are thrive on the mercy of high officers than public. They always follow the seniors without bothering they are right of wrong.

Notes

## 24.4 Characteristics of Bureaucracy

There are some methods for the execution of every work. Bureaucracy is a method of administration. These methods are made by officers. The definition of bureaucracy is helpful to phantom their speciality. To keep in mind its definition can present their speciality-

1. **Scientific Method of Governance and Management:** We see at the ancient time from to take modern time that there are different method for the operation of government. Bureaucracy is also a special scientific method like all these methods.
2. **Full of Specific Duties:** Different employees and officers are under bureaucracy. These all people are making specific collection. The original speciality of these officers is that they completed a specific obligation. The obligation of every officer is already confirmed and defines. These officers do not go out from specific work area and continuously round with in that perimeter. In every stage officers are responsible to executive for their conduct. Every employee helped each other in duty. Even the officer is in greater.
3. **Method of Hierarchy:** Many officers make the bureaucracy system. These officers are appointed. This appointment is performing on the bases of hierarchical method. The post of all officers are confirms. Some officers are on high post and some are low post. Every low post officer is responsible for high post. With it the duties are broadcast for officers, it is from up to low. Every officer even they are in low post or high post, fastened by law. There are operations of work through proper channel. Low post officer cross many horizontal at reach on high post. Without this horizontally bureaucracy can be handicapped.
4. **Clear Order of Duty:** There are such arrangement under bureaucracy that the every member of this method are necessary comply their specific duties. In this method every member comply the specific duties otherwise member is dismissed. For comply the duties power is divided in different form.
5. **Difference in Nature and personality:** The main speciality of bureaucracy method made by administrative arrangement that this raises two types, human personality and human nature.
  - (i) Coronal Personality and
  - (ii) Public Personality.

When officers or employees are out from office then their personality is coronal. Then provide importance to personal ideas. But come in office the personality of those person is governmental. It is because those officers would not use coronal personality in their personal work.

6. **Importance of Paper Transaction:** In the century of Democracy where are the arrangement of written constitution, in these country the every work of bureaucracy is on paper. In relation these work are in perform or late perform. These paper transactions are also called 'Paper Horse Race'. It main mean is that work is in file accurately and file is revolve from one table to another. It first reason is that employees do not work with passion, leanness and responsibility. The quantity of work is more for that the time is short. They have even more important private work but they will give preference to ordinary government work.

Notes

So it is says that 'Governmental personality' is dominant to 'Private Personality'. Officers do not give importance to oral things.

7. **Arranged Document and Records:** This is also a special quality of bureaucracy that in this employees and officers dependent on records and document. In this method gave more importance to document, papers and files and read written. In the absence of this document and records officers cannot do work.



Notes

Records are keep in files very safely and scientific manner. Officers involved in these files and they are forget that their original duty id serve public. Any important work they cannot do without records and order.

8. **Difference in Relation and Principles:** There are also a speciality of bureaucracy that there are find difference in relation and principle. Employees have those ideal in principles, these are converted in to behaviour. The employees which is called public guard in principles, they became eater of public in behavioural form. So within bureaucracy methods find difference in employees 'words and deeds'.
9. **The Importance of Eligibility and Efficiency:** Only those people took place in bureaucracy, which is efficient and retentive. Such skills must have officers that they do their work properly and can control the work of subordinate. The efficiency and retentive people are those which are appointed for that. Even the appointment is I.A.S. officers or other officers.
10. **Confidentiality:** In bureaucracy system keep the confidentiality of governmental work. Any officers cannot finish the confidentiality of government works.
11. **Training:** The last speciality of bureaucracy is that in this different persons edit the different works. The editing of work is performing properly, for those employees provide training for that work.

## 24.5 Kinds of Bureaucracy

The trend of bureaucracy is in every country for the administration and government operation and will be in future. But their form is involving different in different time and in different country. Presently in India has trend the eligible bureaucracy. Bureaucracy is mainly divided in four parts:

1. **Caste Bureaucracy:** Caste bureaucracy as clear from it name, it bases is caste. This is that bureaucracy in which the people of specific cast are put on job. The selection of work of people is 'Caste'. Like this the base of bureaucracy is a caste- there are a special class. The idea of Marks is that it generate from the class relation of those people which are in the special place of control. In this system such people can officers who are born in high class. For example, in ancient India only Brahmin and Kshatriya can be officers. Marks write that for high class fix some such eligibility in which a special class get priority. In India take from Baber to Aurangzeb rule was within caste bureaucracy in Mughal rule.
2. **The Guardian Bureaucracy:** In this bureaucracy the occupation of such scholars which was "Initiated in to Classical Behaviour". This type of method is one side justful, pure, and efficient and promoter and other side is right. There can be an example of guardian bureaucracy till 1640 to 1740 the public service of Prussia.
3. **Patronage Bureaucracy:** This type of bureaucracy is also called booty method. The house of patronage bureaucracy is in United State America. Till the middle of 17th century their sway

is in 'United King'. This type of bureaucracy is sway where government post gets in political reward form and any personal grace. Marks convicted this type of bureaucracy because of 'Lack of Technical skill', 'Losses Discipline', 'Way of Mistake' and 'Lack of Passion'.

4. **Merit Bureaucracy:** The last and forth type of bureaucracy method is eligible bureaucracy. In this bureaucracy the appointment and admission of employees is bases on their eligibility. The base of test of eligibility can be written, oral and degree. On these bases by competitive exam for services efficient, able and eligible employees are search. In other words its attempts that for public service best people admitted, the measurement of their quality can be do with the help of approved criteria. In all decent country this method is a trend. Now the appointment of government is bases on the ideas of class-distinction. Now there are not any gifts or recommendations and government officials are now people selected guardians. In modern century when the democracy is developing, there are two qualities of these type of officers-

(iii) These are appointed because they are serve more public, and

(iv) They supplies a certain aim, for that they appointed on the bases of eligibility. Today's in India employees are appointed on the bases of eligibility. There are eligibility-bureaucracy is in trend and popular.

## Self Assessment

Fill in the blanks:

4. In bureaucracy ..... of such scholars which was 'Initiated in to Classical Behaviour.'
5. This type of ..... is also called booty method.
6. The last and forth type of bureaucracy method is.....

## 24.6 Summary

- This is also the statement of Max Weber that bureaucracy became develop by the rule of democracy and by this view point democracy and bureaucracy is related closely.
- The format of political field is become democracy, then the structure is change in bureaucracy.
- Generic bureaucracy as clear by its name, it base is caste.

## 24.7 Keywords

1. **Bureaucracy:** Bureaucracy is a bedding arrangement of patterns of defined activities in which to continue the administrative work at large scale, the work of people are coordinated by relativity and formality.

## 24.8 Review Question

1. Explain the perception of Bureaucracy.
2. According to Weber how many type of bureaucracy exist?

## Answers: Self Assessment

- |                |                |                         |
|----------------|----------------|-------------------------|
| 1. bureaucracy | 2. responsible | 3. appointed.           |
| 4. occupation  | 5. bureaucracy | 6. eligible-bureaucracy |

Notes

**24.9 Further Readings**



*Books*

1. *Sociological Theory – Abraham and Morgan.*
2. *Sociology – T.B. Botomore.*

## Unit-25 : Wilfredo Pareto: Intellectual Background

Notes

### Contents

Objectives

Introduction

25.1 Subject Matter

25.2 Summary

25.3 Keywords

25.4 Review Questions

25.5 Further Readings

### Objectives

After studying this unit, the students will be able to:

- To know the important fact of related to the life of Pareto,
- To discuss the intellectual background of Pareto.

### Introduction

The aim of Pareto was to establish such a system, which reached sociology to the level of Physics and Chemistry. He sees that Chemistry describes the element. In which one thing is dependent on other. Like these science they want to see different thing or variable of Sociology. They do not study of every variables in Sociology but see some variables in mannered way. He does study only non-logical variable in sociology description. The mean, Sociology is the study of non-logical activity.

### 25.1 Subject Matter

Wilfredo Federico Damaso Pareto was born in Italy. His mother and father exiled from Italy. There had political reason. The father of Pareto was the freedom fighter and praise of Mazini and Geribaldi of Italy. They campaigned for unification of Italy and in last get success. Pareto was the follower of these two. The father of Pareto was kindhearted in activity and he was the battling person for democratic similarity. This was not accepted to then government and their entire family member giving penal. Pareto was only 10 years that time. So that Pareto was gain his all education in Turin of Italy and Paris.

This thing was coincidentally that when Pareto becomes adult then he did apposition of his father. When some thing written about Pareto then it's surely say that they was facist. He continuously appose the kind idea in his while life. They were reactionary with behaviour. Many moderate were killed in power of Italy then Pareto was also supported them. They was the hostile of moderate, Freedom, sociality his whole life. Its say they were completely fascist. When in Italy trying to developed capitalism after his death then the idea of Pareto was used by the government.

The life of Pareto was an engineer, mathematician, Economist and sociologist. When he was the professor of sociology then his student was Fascist like Musolini. When fascist are raising slogan for his any fight and distribute paper then never forget to give the quotation of Pareto.

Notes



Notes

The people who want to understand the fascist and dictatorship for them the works of Pareto are invaluable things.

Pareto was the high standard logician. He is completely using his logical ability in establishment of sociology. Any sociologist who read their Treatise accepts this Pareto is not a second level sociologist in logical ability. Other than logic, his second specialty is mathematics. He used mathematics in sociology as well as economics. This Pareto established mathematics in economics. They mostly printed in up coming newspaper of France and Italy at that time. They was bilingual- they was understand the language of France and Italy and written them mostly.

In the composition of Pareto has been sufficient survival of two custom of Europe. They lived in France in penal and got education there then he involved in the custom of France. Here the custom of Italy was also come in his life. These two customs are immerging in the development of his personality. In the Intellectual society of Italy was big respect of Machiavelli. Machiavelli was the specialist of politics. His attraction was at the side of Fascist. The interesting thing is that Pareto understood his ideal to Machiavelli. He was interested in fascist because of Machiavelli.

Pareto was also influenced from Darvin. He was also enquired the evolution of Harbart Spencer. Mead was popular in that century. Mead had seen the relation of person and society in his composition. He says that the society is higher for person. Person is only picture for society. Pareto also influenced this viewpoint. Pareto was more influenced from Mosca. Mosca writes more on his book "The Ruling Class." He was fascist in written. Other than fascist, Pareto was also a creator of neutral principle. He neglects with whole power the Harbart Spencer and Compt of evolution and development of principle. Musolini gave a statement for Pareto at one place: "Pareto was Bujurua Karl Marks." This means is that Marks intercession the proletarian class and Pareto also intercession the Bujurua class.

**Self Assessment**

Fill in the Blanks-

1. In the..... of Pareto has been sufficient survival of two custom of Europe.
2. Mead had seen ..... of person and society in his composition.
3. Other than fascist Pareto was also a ..... of neutral principle.

**Major Works**

Pareto writes many things, in economics and sociology. In starting there was some retail essay of him. Because of that he became professor of political Economics in 1892. He writes a description of Italy in his Treatise. He was participated in a seminar which organized in Italy. The famous economist was present this meeting. Here Pareto said that economics is a positive social science. When he said, all people of meeting started to pull his leg. As happening in meeting Pareto was understated. After this meeting Pareto was going to find out any Hotel for get food in evening. He meets with the participant of meeting. Pareto asked to the participant of meeting that can they told any such a Hotel where food was free of cost. Pareto asked because he was unknown in this city. Participant replied nowhere would such a Hotel who gave food free of cost. It is possible that somewhere the cost of food is cheap and somewhere high. Now the time of speak was Pareto: "It is the principle of sociology." The mean of say is that the support of Pareto was priceless in making positivist science to economics. He wrote a very important book on political economics in 1896-97. After that in 1906, he also prepared a manual



of economics. His book "The socialist System" is a scriptural epic in sociology. After that 'Treatise on General Sociology' published. The English version of this published in 1935 with the name of 'Mind and Society' from New York. This book is in four parts. Normally this book is known as Treatise.



Task

Which variables Pareto has studied deeply in sociological analysis?

Pareto has been scathing on democracy arrangement in Treatise. There satire attracted Musolini at the side of Pareto. It is because of this book that when Musolini came in power then he nominated Pareto for the citizenship of Senate of Italy. This is another thing that Pareto was not accepting that.

Remond Era and Parsons is such a Theorist. These were analyst the Pareto like a principle idea. On the basis of these two writers Levis Kojar described Pareto in Master of Sociological Thought. These two writers gave definition of sociology in phraseology of Pareto. Pareto believes that sociology is such a social science, which studies the non-logical action. We understand his girls the property of others. It is rudeness to go his girl without any present. These all activity is illogical in the phraseology of Pareto. This is not understandable that the girl which grower in our home and sent her another home and whenever it is possible giving some thing ever. Logic is mathematical. However, sociology studied our behaviour being non-logical. By this sociology studied the non-logical action of human.

When study is doing non-logical activity then some scientific method must be possible. If the method of study will not scientific then sociology will not proved like science. Pareto gives the solution of this problem. They say that sociology studies the non-logical activities from the logical method. In the above illustration he give logic that his girl is only his girl. When we reached in the evening of his life then this girl will helped us. Girl will came at the time of pain. This is logic. Because of this he says sociology saw the non-logical action at the sight of logic.

Pareto presents two psychological perceptions for the non-logical study. In the perception the first perception is Residues and other Derivation. These two perceptions are helpful to understand the behaviour of human. Pareto calls them study method. He said logic-experimental the package of this study method. In this package, he said that specific driver is our sentiments. These sentiments involved in every human. People works with the inspiration of these sentiments in the state of animate and unrealized. When we give present to our girl then there is no logic there are only sentiments. Other sides human have derivation. This logic is far from reality but we use this only for peace. When we say that our girl will help in difficulty then this is a derivation. By this logic we confused and girl also confused. Sentiments and derivative are helpful in practical logic arrangement.



Did You Know?

It is possible that Remond Era and Kojar say continuously that the perception of Pareto is not clear. Being this criticism, it is useful for logical study to the non-logical action in society.

## 25.2 Summary

- Pareto established the aim of sociology this social science studies the non logical activity. After that he proposed logical practical method.

**Notes**

- When we take in use to logical practical method then we must give full attention on harmony of these two.
- Pareto analyzes the sociology and their method. His other works are the navigation of noble level. This principle is normally the principle of social improvement.
- Before Pareto economist Marshal kept those principles he protests them. Overall Pareto wants to make economics visible science like natural science.

### **25.3 Keywords**

1. **Subjective and Objective:** When we see things the see with the sight of subjectivity and after we see with the sight of objectivity. Where both viewpoints objective and subjective are met then it's a scientific humanitarian approach.

### **25.4 Review Questions**

2. Write down the intellectual background of Pareto.
3. On whom has Pareto passed scathing satire in Treatise?
4. Give the speciality of bureaucracy.

### **Answers: Self Assessment**

1. composition.

2. the relation

3. creator

### **25.5 Further Readings**



*Books*

1. Sociological Theory – *Abraham and Morgan*.
2. Great Sociological Thinkers – *Dr. D.S. Baghel*.

## Unit-26: Contribution in Methodology-Logical Method

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26.1 Subject Matter.

26.2 Definition of Sociology

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26.4 Keywords.

26.5 Review Questions

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### Objectives

After studying this unit, the students will be able to:

- The contribution of Pareto to sociology,
- Perception of sociological perception.

### Introduction

It was believe of Pareto that any study was not perform according to the scientific method by predecessor scholars and they was not perform the study of sociology on reality bases. So his study was either philosophical or only theoretical. Pareto used the scientific methodology in sociology and the name is given that logical practical science.

### 26.1 Subject Matter

Pareto gives more contribution to social science. In mathematics he made the principle of time management. In economics he kept high to political economics. And prepare its manual. He writes whatever in mathematics and economics these aims are to keep on scientific level to these genres. They believed a certain and positivist social science to economics. Sociology is also the contribution of him. He was considering a high standard thinker. So by this status his contribution is in two fields-

1. Conception of Scientific Sociology.
  - a. Logical Action
  - b. Non-Logical Action
  - c. Residues.
  - d. Derivations
2. Circulation of Elites

The contribution of Pareto is exclusive.

Notes

## Conception of Scientific Sociology

The perception of sociology of Pareto is an system. He says that sociology is also system like other system. System has numberless part. It is political, religion, family, economy, class etc., every part have their own identity. We can say certainly that the production, exchange, distribution, consumption is an economic action. Like that the relation of soul and divine is the field of religion. Every field has their own identity. We can say that here economics started and their finished. Being this identification Pareto says that the one part of society is joined with other part and every part. Politics is a separate part but this is confirming the relation of master and servant. Education is a part but religion and means both are affect that. The logic of Pareto is that the part of society is interdependent. One part is change then its other part is change. Human is molecule in this whole system. There are three conditions of affected this arrangement of the society-

1. Extra Human Environment,
2. Other element exterior to the society,
3. Inner element of the system: like knowledge, attitude, residues and captious argument.

Above all three factors are important to make the systematic system of society. Pareto is giving the description of these all factors. But he mainly described the attitude and captious argument. He defined sociology on the bases of logical and non-logical perceptions.



Notes

When we define sociology then we also explained the logical, non-logical, residues and all. These all factors meet and tell the definition of sociology and their subject-matter.

## Self Assessment

Fill in the blanks-

1. .... gives more contribution to social science. In economics he kept high to political economics.
2. They believed certain and .....social science to economics.
3. We can say certainly that the production, exchange, distribution, consumption is a.....

## 26.2 Definition of Sociology

Pareto defined sociology in 'Mind and Society'. He believes that as he says above society is arrangement. In this arrangement different are joined each other. The factor to take change in system is environment, external and internal human and arrangement. He defines sociology in this reference.



Did You Know?

There is only such economics in the world of social science which is certain, mathematical, can be measurable.

On the bases of economics he also tries to bind the sociology. To doing this he uses the perception of mood and logic of human. He gave the definition of sociology is like that-

“Sociology study with non-logical action.”

When we talk about non-logical action then automatically the discussion is come about non-logical action. Mean human perform both activities logical and non-logical.



Task

What is the definition of sociology? Describe briefly.

### 26.3 Summary

- There are many specialty of scientific sociology of Pareto-
  1. Like pure science, sociology will describe ‘What is’.
  2. This will not perform work any prediction bases.
  3. This will accept the practical relation and mutual dependence in sociological incident.
  4. The main of sociology is rendering the sociological rules.
- The perception of society of Pareto is a system. He says that it is also a system like any system.

### 26.4 Keywords

1. **Logical Experimental Method:** The study method is by real inspection and uses on the bases on actual facts.

### 26.5 Review Questions

1. Deliberate the perception of scientific sociology of Pareto.
2. Which are the three factors to make systematic the system of society?

### Answers: Self Assessment:

1. Pareto.
2. positive.
3. economic actions.

### 26.6 Further Readings



Books

1. Sociology – *T.B. Botomore*.
2. Sociological Thought – *Doshi and Jain*.

## **Unit-27: Classification of Logical and Non-Logical Action**

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Introduction

27.1 Subject Matter

27.2 Non-Logical Action

27.3 Summary

27.4 Keywords

27.5 Review Questions

27.6 Further Readings

### **Objectives**

After studying this unit, the students will be able to:

- To understand Pareto's Logical working,
- Interpretation of Pareto's Non-logical working.

### **Introduction**

He believed that there exists timeliness in social system. Its structure is made of human. A lot of powerful factors work on these human's activities. In these powerful factors, the attitude i.e., residual and confounded factors are the main. The one part of the human's entire attitude is non-logical. This non-logical behaviour is determined by residual and confounded factors. Sociology does the study of such non-logical working. The study-method of this sociology is logical. Pareto's logic is inductive. He does study which happens in the consequent of the adjustments of objectiveness and subjective action. He has established more sociological principles on such conceptual plan. The Cyclic Principle of Elites keeps a remarkable place among these all principles.

### **27.1 Subject matter**

#### **Logical Action**

On defining the sociology Pareto has introduced two ideas Logical-action and Non-logical action. More ideas are also there with these ideas. Objective action and Subjective action. When human does logical action he takes his all decisions within these two ideas. One more set of ideas is there: Means and End. When human acts then he has few ends i.e., aims. To fulfil these aims he starts using few means. And at the end of this principle of non-logical action principle action of non-logical. Pareto uses his conception of Residues and Derivations. We'll analyse the all ideas here. In short, the definition of sociology given by Pareto and its methods are related with these ideas.

## Self Assessment

## Notes

Fill in the blanks –

1. On defining the sociology Pareto has introduced two ..... Logical-Action and Non-logical Action.
2. And at the end of this principle of non-logical action Pareto uses his ideas of Residues and .....
3. The definition of sociology given by Pareto and its methods are related with these .....

## Definition and Meaning

Lewis Kojer has given the definition of Logical Action in such a manner –

Logical actions are those which use the appropriate means for getting the end. The action adds the means and end in the logical manner.

Kojer has interpreted logical action according to which it is very clear that human confirm his objective before any action. This is its end. After confirming the end he checks in logical manner what would be the appropriate instrument to get it. But when he thinks about the instrument he gets confused. For example, the university student wants to pass with higher division. It is his end. Everything is alright till here. Now confusion comes. How this higher division is gotten? He feels that he copy from other; make relations with examiner and get the higher division. This option is a Means. Pareto says this as subjective action. But he looks towards the society. Society says that he should do maximum labour to get higher division. This saying of society is objective. Now what should student do? If he reject his own mind i.e., self-option and accept the objective option then it will be his logical Action. It means that adjustment is happened among objective action and subjective action in logical action. It will be formulated as following –

$$\text{Subjective action} + \text{Objective action} = \text{Logical Action}$$

Parsons has interpreted logical action more accurately. He says – Action becomes logical when it accepts the one side of the standards set by the society.

Parsons doesn't talk about means ends clearly here. But when he discusses to accept the appropriate type of standards then it is clear that he gives the importance to the standards accepted by the society. If it would be seen that the matter of means–ends is spoken up earnestly after Parsons and Morton's principle of action. Morton has supported Anomie's idea. He says that terms-inferiority enters in the society when a human doesn't believe the rules of society for getting his objectives. If Morton is moulded with the means–ends idea of Pareto then it will be said that Morton accepts the matter of freedom from Anomie when human accepts the social accepted objectives and means both. Gandhiji has also spoken up about means–ends in our country. He says that human should peg away in the getting of his objectives. But the means he uses should be holy. To be a millionaire, If someone does smuggling of the drugs and achieve his objective overnight then Gandhiji says that his objectives are not holy. So what if he became a millionaire, whatever ways he has used his means are dirty.



Notes


Logical activity is that activity in which means–ends are attached on logical base i.e., means should be such that causes to ends. In other words, means should be such which are appropriate. Here Pareto means 'social accepted' by 'appropriate'.



Notes

**Characteristics of Logical Actions**

1. Logical action is related to causation. Any action becomes logical only when there is causation behind it. Logical action is not emotionality inevitably. It is in mathematical manner – two plus two is four. It is not that the two and two, four rupees given by his father would become five for his son and three for another person. This number is four every time. Pareto says it as Logic.
2. There is adjustment among subjective and objective standards. Human thinks something, society something else, logical activity can't be made by it. Adjustment among subjective and objective standards is very must for Logical Activity.



*Task*      What are the Characteristics of Logical Actions? Explain briefly.

**Objective and Subjective Norms**

Not only Pareto but most of the Sociologists after Pareto has also spoken up about deep relation among subjectivity and objectivity in Logical Activity. Raymond Erin has kept the interpretation of Pareto in which he does a healthy discussion over the standards of both the types. These two ideas of Activity are mandatory to understand the Logical-Action and Non-logical Action. You should understand it few. When human does activity there are few things in his mind about activity. There are attitudes in human's mind. He does somewhat activities in his mind even in unconscious state also. Pareto says it as State of Mind. Pareto talks about Subjective standards that there was a very big duality in that era. Few thinkers did not want to differentiate sociology with psychology. When Waber made the ideal types of actions then he said that action is something which the person defines itself. He kept the role of psychology here. Pareto when talks about Subjective Activity it is clear that there is a thought of mental situation of human in his mind.

There is also an objective situation in front of human. He can't shut his eyes from subjectivity. If we talk about last illustration the dream of becoming a millionaire of anyone, is not wrong. Subjectivity also accepts it. Society want that people should become rich. But when subjectivity diverts it's face from the objectivity then social arrangement get destroyed. Stealing, robbery don't make social accepted millionaire to anyone. Pareto says that rational activity will be happened only when there will be an adjustment among subjectivity and objectivity.

We will give here the table given by Raymond Erin, which tells the adjustment among subjectivity and objectivity -

Objectivity	No	No	Yes	Yes
Subjectivity	No	Yes	No	Yes

Let us understand this table. The place where 'No' 'No' series is given means that activity is not logical. It means that neither mean are added with ends in reality nor the adjustment of ends in human's mind. 'No' 'No' series doesn't come into use in reality. A man is prudent he thinks and so 'No' 'No' situation doesn't come in practical life.

Now let us take the second series. In this objectivity says 'No' to human actions but says 'Yes' to the basis of subjectivity. In increasing society now a big part of population wants to get everything after ignoring objectivity. He wants to be a big officer, wants to be a high class professor and to get these he accepts the ways objectivity doesn't permit those ways. It is also not a rational activity.

The situation gets changed in third series. Here, subjectivity permits to get the end but human doesn't use this facility. Aboriginals are provided more development facilities within The Development Plan. It is objectivity. But Aboriginal can't get it's benefit.

The fourth series of the table is that in which 'Yes' 'Yes' is at both the place in subjectivity and objectivity. It means here the adjustment among both is present. This activity is rational.

## 27.2 Non-Logical Action

Pareto means with non-logical activity to all those activities which are not logical. In other words, that action which is not logical is Non-logical. In this view, Non-logical activity is a Residual category. Let us take it's few definitions:

According to Lewis Kosar, "Non-logical action is only that activity which is not logical in Pareto's definition. Let us take out Logical activity from the entire activity; whatever is residual is the Non-Logical Action."

Parsons has given Non-Logical Action very deeply. He says we say (A) to all the human activities. These actions are very large and big. We work from morning till evening for getting bread and butter. Similarly people are attached in different activities. We kept these all in (A) category. Now we take out the Logical Activity which is named as (L) from this entire activity (A) then whatever is remaining, means whatever is residual, that is Non-Logical Activity. We do more actions in our occupation, family, religion, and category. Most of these activities are Logical. But we enjoy, write, and make an art, these all are our hobbies. Whatever is residual from both of these activities means literature, art etc., are Non-logical Activities. In other words, if the Logical Action is taken out from the entire activity then whatever will be the residual will be Non-Logical Activity.

According to Pareto's definition, sociology is a social science which study non-logical internal studies. study logical internal activities is done by economics. Non-logical activity study is the subject-base of sociology. Pareto says that non-logical activity is the logical method of study. Means there is a scientific method for studying the Non-Logical Activity, it has a principle.

### Methods of the study of Non-Logical Actions

Pareto wanted to study of Non-Logical Activity from Scientific methods. When he defined the sociology he said that he will bring Logical-Practical Method into work. He has used the logic firstly in the study of Non-Logical Activity. This logic is inductive. He collects detailed and experienced matter. This matter is spread among the different societies of history. It is the practical face of his studies. Whatever data he is collected. Out of those which are similar data he arranges that. Some of the data out of these all data are constant and few variables. He makes rule on taking constant data and these rules are helpful during the study of Non-logical activity. We'll keep it in illustration. We look people in the society – they are Mohan, Sohan, and Rohan only for name. We look that they all get died at some time. These all are human being and is the constant data that human being is mortal. It is equally applied on the entire human except these three types. So that he establishes the principle of study of Non-Logical Activity by this inductive rule.

Parsons has interpreted Pareto's principle of Non-logical Activity. There are three points in his interpretation –

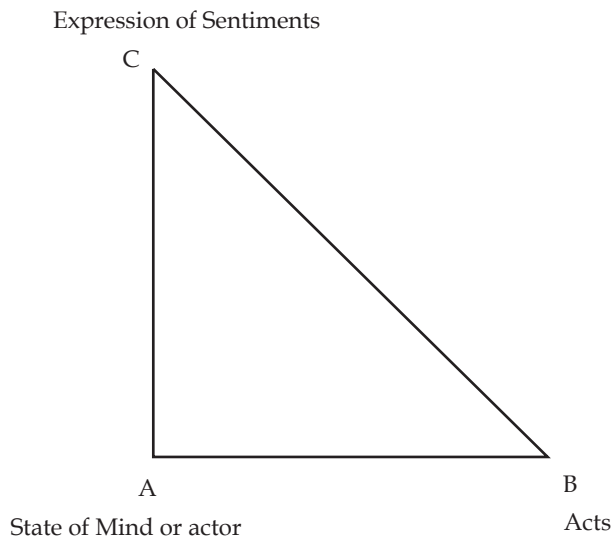
- a. Actor ; State of Mind
- b. Acts
- c. Expressions of sentiments

We'll present it in the following figure after interpreting it.

**Notes**

There can be explaining the non-logical action of Pareto on the bases of following triangle. In this when we are talk about 'A' then our mean is from actors. There are a mental condition of actors he is in the state of mind and when see the things then he see on the bases of the condition of his mind to them. 'B' is that condition when he performs his activities- doing work, laugh, and anger. The condition of 'C' is that when he express mod in his activities. We will find in this figure that 'C' and 'B' can be seeing. Which we are said tradition, religious rite, ritual and music etc. These are such activities which can be seeing by naked eyes. Interesting days we see 'B' and 'C' mean understand the expression of work and mood of actors by senses. Parents takes care of children, gave education. They kept fast for the passing of examination, take appeasement. These all are the expression of mood and activities mean it is 'B' and 'C'. Pareto called this observable data in gross form. This is the first aspect of non-logical action. Second aspects is 'A'. What is in 'A'? Mean what is in the mind of human. It is not seen by naked eyes. It can say that 'B' and 'C' are joined. Mood and language are joining with action. But what is in mind it is measure by mental condition. The mental condition is that which is generating by 'C and 'B'. So 'A', 'B' and 'C' mean mental state, activities and the joined momentum and mood are non-logical actions. In formula form we will keep it

Non-logical Action=Mental state +activities+ expression of momentum and mood.



These three angles of triangle are dependent to each other. It is very tough to find out the causation among the expression of mood, activities and mental state. It is truth that these three are dependent to each other and make principle to non-logical actions.

*Did You Know?* Residues and Derivations – related with Psychological state, Expressions of Sentiments and activities.

**27.3 Summary**

- Pareto believes that human actions can be rational and irrational. Ration action is approved in reality. Because this type of action is perform under the field of inspection and experience.

- The non-logical meaning of Pareto is such all action which is not logical. In other words, the action which is not logical, it is non-logical.
- Pareto wants the study of non-logical action by scientific method. When he defined sociology then say that he will use non-logical method.

**Notes**

## **27.4 Keywords**

1. **Logical Action:** Those activities which adds the mean with end from a Logical manner.
2. **Objective Action:** When human do Logical activity then he takes his decision within this perception.

## **27.5 Review Questions**

1. Tell the meaning of Pareto's Logical Action.
2. Deliberate Pareto's Non-Logical Action and differentiate it.

## **Answers: Self Assessment**

1. Conceptions

2. Residues and Derivations

3. Conceptions

## **27.6 Further Readings**



Books

1. Sociology – *T.B. Botomore*.
2. Cyclopadia of Sociology – *Harikrishna Rawat*.

## Unit-28: Residues

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28.1 Subject Matter

28.2 Residues

28.3 Summary

28.4 Keywords

28.5 Review Questions

28.6 Further Reading

### Objectives

After studying this unit, the students will be able to:

- Understand the concepts and attributes of residues,
- Understand combination, persistence, manifestation, sociability and integrity of personality.

### Introduction

Usually there are two aspects of human behaviour- stable and unstable or variable aspect. Pareto has called the stable variable as residue.

### 28.1 Subject matter

Pareto has attached sociology with psychology and it was an academic tradition of that era. Irrational acts are associated with mental acts also. Feelings are related to activities and all these factors make unreasonable acts. These facts will be put as such:

1. Residues
2. Derivation

(Derivation has been mentioned in lesson 29)

### 28.2 Residues

To understand residues will go back to rational acts. Rational act joins the ends and means in such a way that ends are achieved. This process is like economics or mathematics. But in all acts of humans, only rational acts are not there, that is why Pareto says that if from all acts of human beings, rational acts are taken out then what will be left is called residue. Broadly in humans' faith, traditions, customs, culture etc are residue. We greet our teacher. This act of ours is associated with the faith that if we achieve the blessing of our teacher we will find an easy path. This act is residue act.

M. N. Srinivas when he speaks about culturisation in change of species, then these elements themselves of culturisation- standards, values, and faith- are residue.

Pareto has made six groups of residues. These groups give a theoretical form to irrational activities. We will describe these groups in short and before that we will put forward their importance:

## Self assessment

Fill in the blanks-

1. To understand \_\_\_\_\_ will go back to rational acts.
2. Broadly in humans' faith, traditions, customs, culture etc are \_\_\_\_\_.
3. \_\_\_\_\_ when he speaks about culturisation in change of species, and then these elements themselves of culturisation- standards, values, and faith- are residue.

## Importance of Residues

1. Residues give manifestation to feeling and emotions of humans. Dusherra or Diwali are actually manifestation of our feelings. We think that after living in the forest for 14 years, Ram got back the kingdom of Ayodhya. It is a subject matter of happiness. We express this feeling by lighting lamp on diwali. "Holika Dahan" on holi is also manifestation of our feelings.



Notes

When we speak before our enemy with our fist pointing towards him, it is just a manifestation of our feelings. In this manner residue can be seen in our daily behaviour.

2. Residues maintain the equilibrium in the society. If human beings do not have feelings, emotions etc in him he will be mechanical just an iron robot. Sometimes we do our acts smiling and sometimes crying and sometimes we become quiet. This rise and fall of happiness and sadness maintains the equilibrium in the society.
3. Residues control the behaviour of the people of the society. They not only control the behaviour but also determine it.



Task

What are residues? Describe briefly.

## Classes of residues

Pareto has put residues, meaning feelings and emotions in six classes- (1)- Combination (2) Persistence (3) Manifestation (4) Sociability (5) integrity of personality (6) Sex.

1. **Combination:** In combination similar or opposed elements are combined together. But combining like this is not rational. We do this combination on the basis of mental state. For

Notes

e.g. if in the morning we hear a cuckoo singing, we say that it is rainy season and it will definitely rain. In this we have combined cuckoo and enjoyable rain. Or there in one more view point. A cat crosses our path. We think that today's day will be spoiled. No task will be accomplished. Among us, cat crossing your path and speculation of a bad day is combined. In magic also similar things give similar result. If a pin is pierced in a dough doll, similar piercing should be felt in the body of the enemy. Here also we are combining similar with the similar.

2. **Persistence:** These are those motivations which provide persistence to the mutual relations of the humans. Those people who we consider respectable, to remember them we celebrate their birthdays regularly. It is giving manifestation to the emotion of persistence. Offering flowers to Gandhi ji at Rajghat is giving manifestation to the respect that we have for Gandhi ji.
3. **Manifestation:** In this class of residue we express the inner felling through external activities. Marriage is an event that gives birth to the residue feeling of human beings. We think that a responsibility is reduced. This feeling is manifested through the medium of dance-singing and eating and drinking. Meaning is that we manifest residues while fulfilling our requirements.
4. **Sociability:** This class of residue provides us socialization. In this class a person adopts the customs of the society.
5. **Integrity of personality:** Under this class, those motivations come which organise various factors or elements of personality. Under it we oppose those attempts that are destructive of social or personality related balance. It is only through this class of residue that we get the knowledge of appropriate or inappropriate. That is why we often oppose ethical or unethical attacks that happen upon us or the society.
6. **Sex:** Those elements come in this class which are associated with lust. Behaviour related to sex is so complex that society brings a control on them.



*Did You Know?*

Residues manifest themselves sometime in form of language, sometimes in form of signals and sometimes in form of teasing. Society brings control upon it.

### 28.3 Summary

- Residues are important not only in deciding human behaviour but also in controlling it.
- In combination, similar or opposing elements are combined. But combining in such a manner is not rational.

### 28.4 Keywords

1. **Residues:** Residues are manifestation of basic nature and feelings.
2. **Persistence:** These are those motivations which provide persistence to mutual relations of human beings.

### 28.5 Review Questions

1. What is meant by residues? Describe briefly.
2. In how many classes has Pareto divided residues into? Describe in brief.



## Answers: self assessment

## Notes

1. residue
2. residue
3. M. N. Srinivas

## 28.6 Further Readings



### Books

1. Sociology – *T.B. Botomore*.
2. Sociology Thought – *Ravindranath Mukharji*.

## Unit-29: Theory of Derivatives

### **Contents**

Objectives

Introduction

29.1 Derivation

29.2 Summary

29.3 Keywords

29.4 Review Questions

29.5 Further Reading

### Objectives

After studying this unit, the students will be able to:

- Understand the meaning of derivatives and explain their types,
- Attain the knowledge of conformity, power, assertion and oral proof of sentiments.

### Introduction

Usually there are two aspects of human behaviour- stable and unstable or variable aspect. Pareto has called the variable aspect as derivatives.

### 29.1 Derivations

Here, we will again repeat Pareto. Defining sociology he had said that it is that social science which studies irrational activities. For studying these activities he brings in use rational experimental method. Those activities which are rational, their study, Pareto says, is done by economics. Whatever behaviours are out of the field of rational activities, they are irrational and their study and only their study is done by sociology. Further to this, Pareto says that irrational activities are made of derivatives and residues. Going further when Pareto puts forward the theory of circulation of elites, he describes it through the medium of residues and derivatives.

Let us now come back to the description of derivatives. Bogaurds, describing derivatives has said that whatever emotional or passionate behaviour humans do, their reasonableness may be established through derivatives. When a person does his activities then society has some expectation from those activities. When there is a difference the expectations of the society and the person's activities, then the person tries to present the reasonableness of his activities. Presenting this reasonableness only is derivatives.



*Task*

What is known as derivatives? Describe in brief.

There is a view point. A person does a tyrannous behaviour towards his wife; if given an opportunity, lays hands upon her. Society's expectation is that he should not do such behaviour towards his wife. In such a situation, he cites Tulsi Das. This great poet has said, "Drum, boor, scheduled caste and women are worth beating". This is giving derivation of one's activity. On the other hand, a husband praises his wife with his full might, gets her whatever she wants. In general language it is called "slave to the wife". Society's expectation is that he should not bow himself so much before his wife. At the most, he should treat her equally. But he says that god lives where women are worshipped. Such saying is derivation. In derivation, person believes that whatever he does, i.e., his feelings, emotions etc. are all backed by rationality.

## Self Assessment

Fill in the blanks-

1. Defining sociology he had said that it is that social science which studies \_\_\_\_\_ activities.
2. For studying these activities he brings in use \_\_\_\_\_ method.
3. Pareto says that \_\_\_\_\_ activities are made of derivatives and residues.

As is the process of Pareto's theory building, like residue, he tells the classes of derivatives also. There are four classes of derivatives:

- (i) Assertions,
- (ii) Authority,
- (iii) Accord with sentiments,
- (iv) Verbal proof.

1. **Assertions:** For manifesting his sentiments humans take the help of assertions. He claims that whatever he has done is right. When he puts his assertion he also gives the threat of power. He puts his saying in a high pitched voice. Does up his fist and with all might, says his assertion to be right.
2. **Authority:** When people accept the assertion from the rational point of view then it becomes authority. One the society accepts that men have the right to beat his wife, this right becomes the authority. In this, it happens that in which field a person uses authority, his authority establishes in other fields too. For e.g., education minister is considered to be a man of authority in family planning too.
3. **Accord with sentiments:** These are those derivatives which a person presents to prove the reasonableness of any activity. Such kinds of derivatives are based on some feelings and activities of those feelings are only considered to be appropriate.
4. **Verbal proof:** Such kind of behaviour that has no relation then with the actuality is accepted on oral saying. It includes false reasoning sophistry and double meaning talks which are not in accordance with actual facts and they are used only for proving the reasonableness of behaviour.

Pareto has written a lot about residues and derivatives in Treatise. When he describes derivatives, he also accepts that such reasons are not correct. These reasons only misguide the society. Despite of this drawback, social interworking of derivatives may not be ignored. Worldwide and especially in our country women liberation movements are going on, a big battle of theirs is on the controversies these derivatives only. On the death of husband wife becomes widow while on the death of wife husband re-marries. This entire system is based on derivatives. Many such viewpoints may be found in Epics, upnishads and Brahmins which glorify widow life and that is why widows are suffering. This is the wonder of derivation.

## Notes



*Did You Know?*

Pareto has described Sociology in Treatise. Here only he has told its method also and here only he has also discussed building of sociological theories.

He has tied the complete psychology in some important perceptions. For understanding Pareto's theories, it is important to understand his explanation of sociology. There are some key concepts of this sociology: irrational activities, rational activities; objectivity, individuality; residues and derivatives. All these concepts are helpful in understanding Pareto's theories also.



*Notes*

whatever is the Irrational behaviour of human being, it is based on residues and derivatives. And this behaviour only is the subject matter of sociology.

## 29.2 Summary

- Pareto's belief is that many derivatives are such that help in maintain unity in social system.
- Bogaurds, describing derivatives has said that whatever emotional or passionate behaviour humans do, establishes their reasonableness through derivatives.
- Pareto has written a lot about residues and derivatives in Treatise. When he describes derivatives, he also accepts that such reasons are not correct.

## 29.3 Keywords

1. **Authority:** When people accept assertion from rational view, it becomes authority.
2. **Assertions:** For expressing his sentiments, person takes the help of assertions.

## 29.4 Review Questions

1. What is meant by "assertion". Describe briefly
2. Briefly do a critical analysis of Pareto's concept of derivatives.

## Answers: Self assessment

1. irrational
2. Rational experimental
3. irrational

## 29.5 Further readings



*Books*

1. Structure of Sociological Thought – J.H. Turner.
2. Sociological Theory – Abraham and Morgan.

## Unit-30: Theory of Social Changes- Types of Elite Classification, Circulation of Elite

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### Objectives

After studying this unit, the students will be able to:

- Know about Pareto's principle of circulation of social changes,
- Perception of rotation of the elite group.

### Introduction

In every era and society, usually two main classes- the upper class and the lower class are seen. Might and power lies in the hands of the upper class and usually they are the rulers of the society.

### 30.1 Subject Matter

As per Pareto, in each social organisation there is a spread of inequality and it happens broadly between two classes- the upper class and the lower class. Of these, none is stable, instead, circular movement is found in them. By circular movement it is meant that, in society, between these two groups, continuously top to bottom of downhill and bottom to top or uphill flow keeps happening. In clearer manner, circular movement may be explained in this manner that the group which is in the upper part of the social organization, that, with time, because of becoming adulterous, loses its post and prestige. In other words, elite class, by losing its attributes or being unsuccessful, comes down. On the other side, in order to fill those vacant places, which intelligent, skilled, virtuous and eligible people are there in the lower class, they keep coming from the bottom to the top. Like this, the process of coming of the upper class in the lower class or of their destruction and of the lower class going into the upper class, keeps happening in a circular manner. Because of this circular movement, social structure changes or social changes happen. That is why it is called the "principle of circular movement" or "circular principle of social changes."



Notes

Remember that this circular movement or speed of social changes sometimes increases and sometimes decreases as per the situation. At different times, speed of social changes is also different.

## Notes

Pareto has explained his circulatory principle of social changes on the basis of two types of residues (a) residues of confluence and (b) residues of stability of group. Some such people or groups are there in which abundance of residues of permanence is found while in some there is exorbitance of residues of confluence. First group in which there is predominance of the distinguished operators of confluence emphasise on the spur of the moment interests while the other group in which residues of stability are more active believe in ideological targets. How social changes are possible with the action of these two types of residues, it will be clarified in the below mentioned description.

There are three main side of the cycle of social changes: political, financial and idealistic. In political field, circular change is most dynamic when ruling power comes in the hands of those people in which operators of stability of the group are more powerful. They are called "lions". Because of being more inspired by the residues of stability of the group, these "lion" people have a firm faith in some ideological targets and for achieving these ideals they do not hesitate in taking the support of might. The process of using the might may be terrible, that is why this method is inconvenient. This is why they take the support of diplomacy and they convert themselves from "lions" to "foxes" and like a fox work cleverly. But there are foxes in the lower class also and they are always looking for an opportunity to take power in their hands; at the end, there comes a time when actually power slips from the hands of foxes of the upper class and moves into the hands of the foxes of the lower class. Only then there is a change in political field or political organisation and arrangements. Pareto's saying is that each past and present society, in comparison to reason, makes more use of power; all countries are re-ruled by scanty democrats who use power. When ruling groups people, thinking about the terrible results of use of power, start using diplomacy in place of power or like foxes start working cleverly and cunningly, then few clever, cunning and skilled people of the lower class become eager to strongly reply to that cleverness and cunningness and they do so even, as a result of which reins of government goes into their hands. Changes happen in political side of social organisation like this only.

As far as the question is about the change in financial field or financial organisation and arrangement, Pareto attracts our attention towards two financial groups of society. Those two groups are- (1) speculators (2) fixed income group. Income of the members of the first group is absolutely indefinite, some times more and sometimes less; but whatever people of this group earn they earn it through their intelligence only. As opposed to this, income of the second group is certain or almost certain because like the speculators they are not dependent of the speculation. In speculators, primacy of residues of confluence and in fixed income group, predominance of residues of stability of group is found. That is why people of first group are inventors, industrial leaders, skilled businessmen etc. This group, for its own financial interest or in fascination for other powers; themselves become the victim of cleverness and corruption. Because of which their downfall happens and the other group takes its place. Prosperity or development of the society depends on this only that the group of distinguished operators of confluence take the nation towards innovation through new confluences and inventions and group of distinguished operators of the stability of the group is helpful in receiving the benefits that can be obtained from those new confluences. Secret of economic development or progress is hidden in this only. In the same manner in ideological field cycle of trust and distrust keep moving. In any time specific, there is predominance of trustables in the society but they, because of their sturdiness and stereotypeness, themselves collect the resources of their downfall and their place is taken by the other group.

In the above mentioned manner changes happen in political, economic and ideological field.

## Self Assessment

Fill in the blanks-

1. In political field, circular change is most dynamic when \_\_\_\_\_ comes in the hands of those people.

2. This is why they take the support of \_\_\_\_\_ and they convert themselves from “lions” to “foxes” and like a fox work cleverly.
3. There comes a time when actually \_\_\_\_\_ slips from the hands of foxes of the upper class and moves into the hands of the foxes of the lower class.

Notes

## Theory of Circulation of Elites

There is always inequality in the society. Someone is tall, while someone is short; someone is fair while someone is dark; someone is rich while someone is poor; someone is sharp minded while some one is slow on the draw. Meaning is that from physical, intellectual, material and ethical view there I inequality in each society. It is possible that in any society inequality is very sharp and in some it is negligible, but situation of inequality is always there.

Pareto has put forwards the theory of circulation of elites. Among his theories, there a few other important theories too. E.g., he has also put forward certain theories of Community Utility, Fascism etc. of these theories, theory of Circulation of Elite has been more popular. Raymond Aron, Bogards etc have made a very big description of this circulation theory. There is a very big reason of it. Pareto was fundamentally influenced by the thoughts of Mussolini and Machiavelli. Primarily he followed Fascism. If his theories are tied in a pack and there is a need to put a tag for its identification then it must be written in this tag: Fascism.



Notes

Fundamental feeling that Pareto had behind the theory of circulation of elites was that the job of running the society is that of the elites.

As per Pareto, society is operated by elites only. In each era and in each country the elite have been the co-ordinator of the society. Movement of his fingers make the society dance. People only breathe in and breathe out at the sign of the elite. Pareto puts forward the circulation theory after this fundamental perception or understanding of the society.

## Definition of Elite

Pareto has defined the elite. Those people who are best in any specific field of the society are known as the elites. Society’s specific fields are- literature, art, business, religion etc. Many people are elites in these fields and elites are more special as compared to people. For e.g., in Hindi literature, Premchand, Jaishankar Prasad and Bhagvati Charan Verma are elites. In similar manner in film world Amitabh Bacchan and Madhuri Dixit are elites. In business world Ambani, Birla, Godrej etc are elites. If a list of elites is made from various fields of the society, it’s size will be very big. Some elites are considered to be controversial also. Elite are there in every field but Pareto has only mentioned administrative elites. When he talks about the theory of circulation of elites then he means only the elites who rule or govern. His insistence is that only elite rules the society but elite’s group is not a closed group. Those who are ruling today they will be pushed tomorrow and new elites will take their place. This circulation of elites will go on in the society.

## Types of Elites

Those people come in the class of elites who in comparison to other people are more intelligent, skilled and have the ability to do any task. Everyone does the job but the job of elites is better as best



## Notes

as compared to others. Pareto in his theory is inspired by Michaels. Michaels was originally German but had permanently settled in Italy. He has put forward his theory in **the Ruling Class**. His theory is that leaders of older age slowly are defamed, their prestige starts declining and they start leaving their place for younger blood. With such change, society remains systematic.

In lines of Michaels, Pareto has found two groups in complete elite- (1) Ruling Elites and (2) non- ruling elites. In both these groups, like a cycle, old people go and new elites come. Like this the foundation of the theory of circulation of elites is that ruling elites become weak or they are made weak and their place is taken by the new elites. This is the cycle. It is many a times also known as circulation of elites. In these two groups of elites there are two types of elites. Pareto calls one type of elite as Fox. Bu fox he means one who is clever, cunning, deceptive and deceitful. When Pareto uses the word Fox, he always means those people who are clever and cunning. In Sanskrit literature, stories of Hitopadesha are mainly associated with animals. Of these animals, fox is considered to be the most clever and cunning. In one story of Hitopadesha, when a Brahmin frees a lion locked inside a cage, he becomes eager to eat the same Brahmin. Here fox is made the judge. And look at the cleverness of the fox. He says that he again wants to see the lion inside the cage so that he may believe that such big lion was actually fit inside the small cage. On his advise when lion re-enters the cage, fox closes the door of the cage. Fox is clever, is cunning.

Such elites who jump and throw away like a fox, for power, they push the elite enjoying the power. Those elite who are in the council or have the power Pareto calls them Lion. There is one attribute of Lion. They sit firmly on whatever power they have. These elites sitting on the throne of power are actually "human -lions" and they use their entire strength to maintain their council. In Pareto's theory, both the fox and the lion are elites. Both look at the power with greed. Now Human -Lion is in power and after sometime, fox meaning clever and cunning elites will push them from the council. This is the Pareto's theory of circulation. This is the rotation of elites. There is only one fate of elite. Whether it is human-lion or fox, both have to leave the throne for each other. The fundamental of this theory of circulation is that only elite will rule the society. Whether the elite is today's human-Lion or tomorrow's fox.



Task

How many types of elites are there? Describe briefly.

## Criticism

Many sociologists have criticised the theory of circulation of elites. Comments done on this theory are present in the below points:

1. Generally there is equality maintained in the society. The one ruling it will be elite only. Today's elite will be dismissed from his post then new elite will come tomorrow.



Did You Know?

Pareto's theory of circulation is Ex parte in a meaning that it does not accept the fact that few groups of the public which are extremely poor may also come to power with the help of majority of votes.

2. Pareto's this theory is based on residues. Elite masses peoples egos and emotions and come in power. Tell through derivations that they will bring heaven to the earth. This theory based on residues and derivations completely defies the culture. It must be noted that in Pareto's theory plan there is no place for culture and cultural values.

Notes

### **30.2 Summary**

- Pareto, while describing social changes, has clarified that a specific upper class of the society is elite or elite group. But this group is not stable and sequence of its coming and going goes on.
- Pareto has defined Elite. those people who are best in any specific field of society are known as elites.
- Those people come in the class of elites who in comparison to general public, are more intelligent, skilled and have the ability to do a task.

### **30.3 Keywords**

1. **Circulation of Elites:** Again and again transfer of power between the lions of upper class and Foxes of lower class.

### **30.4 Review Questions**

1. Clarify the perception of rotation of the elite.
2. What is the theory of circulation of elites?
3. On lines of Michaels which two groups of elites have been found by Pareto?

### **Answers: Self assessment**

1. ruling power
2. diplomacy
3. power

### **30.5 Further Readings**



Books

1. Sociological Theory – *Abraham and Morgan*.
2. Structure of Sociological Thought – *J.H. Turner*.
3. Advanced Sociological Theory – *Doshi and Jain*.
4. Sociological Thought – *Ravindranath Mukharji*.

**LOVELY PROFESSIONAL UNIVERSITY**

Jalandhar-Delhi G.T. Road (NH-1)

Phagwara, Punjab (India)-144411

For Enquiry: +91-1824-300360

Fax.: +91-1824-506111

Email: [odl@lpu.co.in](mailto:odl@lpu.co.in)