

SOCIOLOGY

CLASS NOTES

By

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PAPER - I

Sociology -
Paper I
(New Syllabus)

Sociology - the discipline

- a) Modernity and changes in Europe and emergence of sociology
- b) Scope of the subject & comparison with other social sciences
- c) Sociology and common sense.

Earlier

Sociology as a science and as an interpretative discipline

Impact of IR & FT on the emergence of sociology

Socio + its relationship with - history

- Economics

- politics

- psychology

- Anthropology



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Sociology & common sense

① → Common sense / CSK refers to tacit knowledge we have of our everyday world & activities. The earliest understanding of the world and social phenomena was based on CSK. However, with the advent of science and scientific methods, the conclusions drawn from CSK were questioned.

② Different sociological approaches adopt different attitudes to CSK. Early

Early sociologists like L.S. August Comte, Durkheim and others ^(positivists) emphasised on ^(positivists) studying social phenomena in a scientific manner. According to Durkheim, "sociology must break free from common sense ^{popular} perceptions, before it can produce scientific knowledge of the social world". For eg, in his study of suicide (1897) he refused to accept the common sense notion of his day - that suicide was committed by ppl who were mentally ill. He applied scientific/statistical method to provide sociological expl. of suicide.

For Marxists, CSK is ideological or atleast very ltd in its understanding of the world.

Hence, these approaches tend to emphasise the scientific nature of sociology & undermine the use of CSK.

③ The contemporary approaches of sociology emphasise on the CSK to study society.

a) The concept of CSK is central to Alfred Schütz's phenomenological sociology. According to him "CSK consists of huge bundle of understandings acquired through socialisation, upon which our activities are based which we do not question".

✓ The CSK also forms the basis of Peter Berger and Thomas Luckmann's - general theory of society in their book The social construction of reality

- b) For ethnomethodologists (Harold Garfinkel & others) CSK produces a sense of organisation & coherence because people draw on implicit rules of how to carry on
- c) Anthony Giddens builds the idea of CSK into his theory of structuration
- d) Even symbolic interactionists like G.H. Mead and Cooley & H. and interpretative sociologists like Wittgenstein use CSK in sociology to a certain extent.

Thus, ^{as per} ~~acc to~~ the contemporary approaches, the central aim of sociology is to explain & elaborate on peoples conception of the social world, ^{which is based on CSK} and sociological analysis, ^{using scientific methods} ~~is~~ must always be rooted in these conceptions.

birth of socio (1838)

Modernity & S. changes in Europe & emergence of sociology

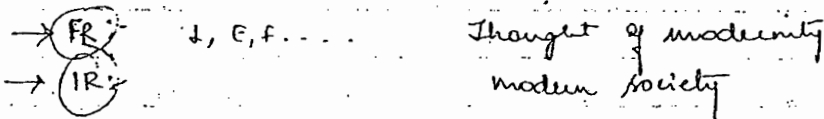
① Although sociological ideas are traceable to the early history of mankind; socio as a distinct discipline is of a much recent origin.

② The conditions which gave rise to socio were both ideological & intellectual → philosophy, political, history, econo
 conditional → social, eco, political

③ Intellectual → philosophical, political, econo
 The philosophical ^{greek philosophies} 1/2 from Plato, Aristotle and ^{of Aristotle} 1/2 from H, LF, M and Voltairin provided a foundation for the early sociological thinkers like Durkheim, Marx, Weber and others

④ Conditional → Renaissance, FR, IR
 Renaissance - 16th - 17th c. → modernity
 Technology a) new innovations → spirit of science, Galileo, Newton
 Ideology b) Rational ideology viz Religion
 S.P. Thinking c) New socio pol thinking

Renaissance initiated reforms in human thinking individual perception and actions. It is considered as a period of reforms that offered a foundation to modernity. All these changes viz ideological, institutional etc resulted in a social transformation which provided an ideological base for the IR and FR.



⑤ There were rapid changes which led to social unrest [which unsettled the thinkers like saint Simon, August Comte to make a systematic study of the society, the causes of such changes and its consequences. Thus evolved the discipline of sociology]

This social unrest these S. changes evoked 2 kind of responses
 2 schools of thought Conservatives Radicals
 St Bonald De Meistre

conservative school of thought championed by
emphasised on order, stability, solidarity & had ^{no} anti change
The radical school of thought by Comte & Durkheim, and others
focused on the problems of inequality, change, conflict
power & change

Thus the radicals acknowledge the troubling problems faced
by modern society & argue that the modernisation
process cannot be reversed as such.

Thus modernity and social changes in Europe
led to the emergence of sociology as distinctive discipline

The roots of Modernity can be traced to the
renaissance period. This period of renaissance was marked
by scientific innovation, rational perspective, importance
to indiv. freedom & liberty, strengthening of monarchy,
decline of the Church; Scientific revolution enriched
this period with major breakthroughs. by Copernicus,
Newton; pol. philosophers like Descartes, H. L., who emphasised
'individualism' and provided a new ideology that
created a background for emergence of PR and IR.

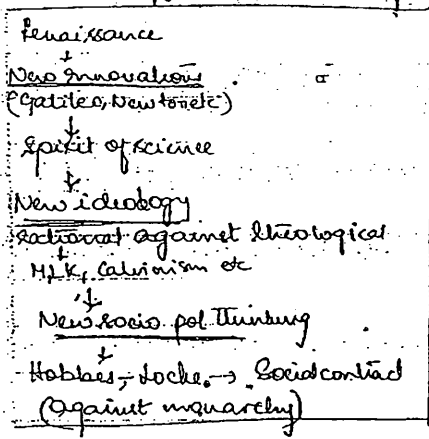
The emergence of PR in 1789⁽¹⁷⁹⁹⁾ marked a
turning point in the history of human struggle for freedom
and equality. It brought an end to feudalism and ushered
a new order of society characterised by ideas of
LIBERTY, EQ, FRATERNITY. French philosophers influenced ppl
which ultimately instigated the fr Rev. Philosophers
like Montesquieu wrote on 'Spirit of laws' and gave
the theory of 'separation of powers'. Similarly Rousseau
in his book 'The social contract' emphasised the 'general will'

Voltaire advocated religious toleration and freedom of speech thereby emphasising the ideas of liberalism.

(In the economic sphere) Similarly, Indus. Rev. that began in 1813 / 1760 AD in England as a result of scientific innovations gave rise to the capitalism, ↑ pop, urbanisation, transfⁿ of society from rural agrarian to urban industrial and mechanised the pattern of living.

The American war of independence also gave a flip for the Indus. Rev. by its independence.

Thus the historical/conditional factors like Renaissance, American war of independence, Indus. Rev, Am. Rev. induced technological and ideological changes which offered a strong foundation for the rise of a modern soc which was characterised by



cultural modernity :: marked by institutionalisation of secular values
Economic mod :: which gave way to the rise of capitalism, industries, class struggle etc
Social modernity marked by decline in religion, rise of nuclear family etc
pol. modernity :: institutionalisation of democracy, growth of admin B. along with
ideological modernity → rationality, reasoning

However changes integral to the process of modernity involves paradoxes, as on one hand it ↑ productivity while on the other it created extensive disruptions of traditional patterns of life and relationship thereby resulting in social unrest.

The thinkers of the day reacted in two different ways to the rapid socioeconomic changes that were happening & - Radicals & conservatives

Auguste Comte in his essay 'social progress' made a landmark contribution to socis. GD in France tried to offer sol to the crisis of modern society.

— Modernisation is a process of socio cultural transfer

It is a thorough going process of change involving values, norms, inst & structures

Let see

Political dimensions of modernisation involves — ^{creation of nation state} dev of key inst
pol parties, etc

Cultural modernisation — natl ideology, L, CF

Economic mod — Industrialisation, inc ROL

Social modernisation — universalistic values, act. motivation,
inc mobility both social & geographical, inc literacy

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Sociology as Science

- a) Science, scientific method and critique
- b) Major theoretical strands of research methodology
- c) Positivism and its critique
- d) fact, value and objectivity
- e) New positivist methodologies

Earlier

Scientific study of social phenomena

Problem of objectivity & value neutrality
Issue of measurement in social sciences

Elements of scientific method - concepts, to
theory & fact
hypothesis

Research design - descriptive, exploratory & experimental

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Science, SM and critique

(1) Science refers to a systematised body of knowledge which is based upon sensory observations of empirical data.

Exploration of scientific truth as against common sense knowledge was begun during the period of Renaissance and it was first applied in the field of NS by using SM and later later extended to other fields of enquiry (SS).

(2) Science employs SM to arrive at general conclusions/theories

SM is characterised by

- reliance on empirical evidence as against a priori speculation
- objectivity (verifiability)

- classification and comparison

- Generalisation

- Verifiability

- Prediction

- cause effect relationship

- Reliability

(3) Scholars initially employed the scientific method in the field of NS. In the 17th century, philosophical speculations were challenged. Copernicus, Galileo and others advocated that truth is observable and subjected to empirical enquiry. The scientific research concentrated on exploring nature and giving scientific explanations to natural phenomena. This would be considered as the 1st phase in the evolution of scientific method. (SS = NS)

Subsequently SM were employed by different

(4) branches of social sciences during 17-19th C.

→ In the field of pol philosophy, it was applied by Locke, Rousseau, Machiavelli and J.S. Mill who considered that

human behaviour could be studied from a quantitative persp.

→ In the field of economics, Adam Smith, Ricardo advocated economic & rational man.

→ In the field of psychology, with Wilhelm Wundt, Watson employed the SM.

→ In the field of sociology, S.S, AC, ED, MW, Spencer and others applied SM to study social phenomena

These SM received endorsement from many intellectual disciplines. This could be considered to be the consolidation stage of the SM.

③ Despite the tremendous impact science had SM have had an on all fields of science whether N/S.

The SM is being criticised by the scholars of the 20th century like Karl Popper and Thomas Kuhn.

→ Karl Popper has criticised science & SM on several grounds.

1) firstly, that science does not make a distinction b/w scientific and pseudo scientific disciplines. (Science & pseudo science)

i.e though scientific research and methods are present in the field of psychology, history, eco & socis, a critical review will indicate that marxian theory of class struggle, Freudian theory of human behaviours are pseudo scientific. i.e they do not fit into the criteria set by SM.

2) secondly, he criticises that science cannot explain the absolute truth, it only studies the truth which is subjected to observation.

Eg. Changing definitions of solar system (Pluto)

3) Thirdly, he says that there are many ways to explore truth, SM is one of them. SM is not foolproof i.e it is not objective as it is supposed to be.

4) fourthly, science cannot explain truth unambiguously as it is presumed.

→ Thomas Kuhn has also criticised SM in his book

'The Scientific Revolution' says that science is not as so objective and fact based as it is considered because there is an element of subjectivity in it. (Eg. In the construction of a paradigm by a scientist)

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- Other criticisms
- 1) Though science manifests to serve a larger social interest & liberty it is hijacked by the vested interests which could be the elite, MNCs, or global powers like developed countries to retain their domination all over the world.
 - 2) Science has come as a double edged sword, while on the one hand it has contributed to ↑ std of living but on the other hand it has curbed human freedom and enslaved man to technology, market, & modern inst.
 - 3) Science has threatened the entire human civilisation with its nuclear proliferation, WMD;

(Despite the criticisms, science & tech have immensely contributed to the enrichment of human society (civilisation))

- 4) Habermas (critical school) - science is presumptive
∴ science should not be overvalued glorified to bring all branches of science together

Jürgen Habermas, Karl Popper, Thomas Kuhn primarily advocated the anti-science view.

fact value and objectivity

1) - The subject matter of socio is the study of society and human behaviour. All social behaviour is guided by values. The biggest problem of socio as a discipline is to maintain value neutrality and objectivity.

2) - VN and O imply that research should be conducted as per the dictates of science and devoid of the researcher's own values i.e. it should be conducted in an objective manner.

3) - Early sociologists like Durkheim and Comte attempted the scientific study of soc. Comte gave the concept of 'Positivism' which employs scientific methods of NS to study society. Durkheim in his book 'Rules of sociological methods' has used the scientific method to study social facts. Max Weber emphasised the need of objectivity when he said that socio must be value-free. i.e. to know the so researcher must transcend his ethnocentric & egocentric biases while conducting research.

7) However, objectivity & VN continues to be an elusive goal at the practical level. Giddens: fact & value cannot be separated from empirical research. Gunnar Myrdal states that total objectivity is an illusion that can never be achieved. He felt that subjectivity creeps in at various stages in the course of sociological research. Merton believes that the very choice of topic is influenced by personal preferences & ideological biases of the researcher.

choice of topic
ideological bias
on researcher's finding

Gouldner Tepostalan village in Mexico
R. Redfield studied it with a f^{un} perspective and concluded that there exists total harmony. His various gaps in the village
Occandans studied it from a Marxist persp and found that the society was conflict ridden.

c) Subjectivity can also creep in at the time of formulation of hypothesis

d) Subjectivity also creeps in the course of collection of ^{empirical} data

for eg in case of participant observation the observer as a result of motivation acquires a bias in favour of the grp he is studying. while in non participant obs the sociologist belongs to a diff grp and is likely to impose his values & prejudices.

(5)

e) finally subjectivity can also creep in due to field limitations as was found in case of A Reticker's study of Seiprean village in Tanjore where the Brahmins did not allow him to visit the untouchable locality & ask their point of view.

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4) 2) Pi
3) 3) Vi
2) 4) A
9)

Thus VNT complete objectivity continues to be an elusive goal

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Though Max Weber emphasised the need of ~~value~~ objectivity as the goal of S. research he questioned the very idea that sociology can ever be a ^{subjectively objective} positive science. Acc to him social sciences study human behaviour which is guided by meanings & motives. Consequently any attempt to study S. reality must take these meanings & motives into ac.

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Though VN & O cannot be ach in tota, the following steps can be followed to minimise subjectivity in the discip

- 1) The researcher should make his value preferred clear in his monograph.
- 2) Field limitations must clearly stated
- 3) Various methods of data coll should be used and obtained shld be cross checked with those from other
- 4) Acc to Radcliffe Brown, the social scien researcher must abandon / transcend his ethnocentric & egocentric biases while carrying out research.
- 5) Max Weber suggests the use of 'verstehen approach' which is the interpretation of meanings and motives to understand the actors perspective without any value judgement from the researcher pt of view (SU of OF)

6) of late a grp of American sociologists known as radical sociologists have advocated that total VN is not desirable as it reduces sociologists to mere the status of a mere spectator and sociologists can play no creative role in society. After all the basic purpose of sociological knowledge is welfare. C. Wright Mills, Alvin Gouldner, David Horowitz etc have advocated that socio must have commitment to certain basic human values and sociologists shld be ready to defend human freedom. and the pursuit of reason.

7) The recent strands of sociological methodology i.e. interactionism, phenomenology and ethnomethodology emphasise on ppl perspective to the study of socio/society whereby refuting the idea of value neutrality & complete objectivity.

Despite these limitations, of VN & O in sociology, continue to be desired & cherished because it makes the discipline more scientific / takes it closer to science

Positivism & its critique

1) ~~Positivism~~ Positivism is the application of SM in sociology
 contributed to the rise of socio as a profound intellectual
 discipline with sufficient clarity about its subject matter
 and its research design.
 Prior to ^{rather} the origin of socio as a discipline, reflective
 thinking about society was done by philosophers, but this
 thinking was speculative in nature.
 The scientific study of society
 was initiated by S. S. Comte.

2) Saint Simon as a positivist
 Saint Simon considered socio as social physics and
 advocated the application of organic analogy to study society.

A.C. as a positivist

The real foundation to the positivistic tradition in sociology
 was laid down by A.C. He gave the positivistic philosophy
 (against negative i.e. conservatives & radical) and positivistic methodology
 to study positive philosophy. 'Positivistic methodology' comprises
 inductive and deductive analysis,
 causal analysis,
 comparative methods,
 generalisations.
 Comte says sociology can also be studied as a science.

3) Ed as a positivist

While A.C. gave the positivistic methodology to Socio, Ed
 applied it in the study of social phenomena like Del, Rd,
 suicide etc through his concept of social facts.

RKM as a positivist

Positivistic methodology was also used by R.M. in his
 study of RL behaviour (coll data on the American soldier)
 and RD.

Critique

- 1) The biggest criticism to Positivism was offered by the interactionist interpretative schools of thought of Wittgenstein & Merleau-Ponty who advocate that scientific study of human behaviour is not possible & thus socio should be concerned with the S.O. of OR researcher method interpretation relationships structures
- 2) Post-modernists reality can be explained in many ways & socio cannot study the total reality as advocated by Habermas, Wetzelsch, David Harvey, Deleuze, Foucault
- 3) The Interactionists W. I. Red Cooley etc. Blumer etc. actions and interactions result in action
- 4) The phenomenologists - Peter Berger Gluckman, Schultz, Robert Blum, Alfred Geertz every phenomenon is subjected to multiple meanings and thus one generalisation cannot be applicable across societies as advocated by positivists
- 5) Ethnomethodologists - Goffman reality must be studied from pls perspective & not from a researcher's perspective as advocated by positivists
- 6) Further positivists were divided amongst themselves w.r.t the methodology to be employed. Some supported the inductive method while others supported the deductive method. Some scholars like Blum went for micro sociology whereas others preferred macro social analysis.

On the basis of theoretical positions positivists are further divided into empirical sociological theory & structuralist theory

- 7) Further positivism is also criticised by Reflexive sociology of Gouldner & Anti-methodological approach of Giddens & Structuration theory of Giddens

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9) Ho
10) A
11) A

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8) Herbert Marcuse adv that objectivity in sociology is a limitation of the discipline

9) Horkheimer adv that from is a form of total theory which attempts unify all branches of knowledge, however contemporary sociology demands plural theories to study the complex phenomena of race relations, FMK rel

10) Adorno calls this negative dialectic

Conclusion Despite its shortcoming

However, Horkheimer says that from has taken the discipline of socio from ^{infancy} ~~adolescence~~ to maturity

Non positivist methodologies. (NPM)

① → NPM in sociology have provided a theoretical and methodological alternative to sociological research

② All non positivists contradict the idea that social life is organized, disciplined and law bound; universalistic and can be studied from reductional perspective

③ Non positivists

③ Non positivist methodologies can broadly be classified into 3.

a) Those which try to explain human behaviour and social life in historical & cultural context

Interpretative methodology - Dilthey, Weber

→ Dilthey considers that every social phenomenon occurs in a context and this context should be studied to explain the reality.

→ Weber adv. the SO of life which is the essence of the interpretative method. He has applied this method in his study of P & S C trying to explain the context for the various aspects

b) Those which try to explain human behaviour & life lay emphasis on subjective motivation that guides human action

c) Interactionists : Mead, Cooley, Goffman
adv. that every social action is a result of interaction. These interactions form the reality. People's behaviour in a particular situation should be interpreted based on socialisation & role play

Eg: Mead - generalised other & significant others; role play
 Cooley - looking glass self

2)

phenomenologists : Peter Berger, Glickman, Husserl founder
 emphasize the study of a phenomena

held
 was

A phenomena remaining the same, it is interpreted differently by ppl based on their subjective analysis

3) 5

Eg: Caste system in India is a phenomena
 A Brahmin's understanding of it is different from that of a dalit or vysya - subjective interpretations

also
 emp
 held
 soc

Dramatological approach : Erving Goffman
 is also an offshoot of interaction phenomenology

no

9) Ethnomethodology : Garfinkel
 S. Reality should be understood from a ppl's perspective
 EM advocate that subjectivity cannot be excluded from sociological research

Eg: Veena Das explains the status of women in India through the EM approach

Critique : Debate against 'Aristic & non-ontologic, sociological' is provided by the deconstructionists
 They broadly fall into 3 categories

Co

1) Reflexive sociology : Giddens
 which considers that sociologists must be driven by reflexive thinking and creative imagination while explaining reality

He considered 'socio' is closer to literature than science

Eg. writings of Amitab Ghosh

role play

(-7)

2) Anti methodology approach - Frazerband

considers that methodology is a bondage which restricts sociologists in explaining the reality as he wants to explain it

et al
lysis3) Stratification theory of Anthony Giddens

considers that sociological social phenomena are always bound to be abstract and far away from empirical reality because it is a product of double hermeneutics. Hence the debate on objectivity in sociology and scientific status of sociology carries no significance in contemporary times.

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Conclusion :: Hence a shift from positivism to anti positivism and subsequently to anti theory & anti methodology ^{reflects} the growth, dev & maturity of sociology as an intellectual discip

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Science

By Harshvardhan

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Major 'theoretical strands' of research methodology

1) Methodology

2) 2 broad traditions $\left\{ \begin{array}{l} \text{quantitative} \\ \text{qualitative} \end{array} \right.$

Quantitative \rightarrow positivism - Comte & Durkheim

- 1) collecting information - obj obs + classif
- 2) Statistical data
- 3) correlation & comparison
- 4) Causation
- 5) Laws of human behaviour

Inductive methodology

criticism

Karl Popper - The logic of scientific discovery

falsification $\left\{ \begin{array}{l} \text{lab. expt, field exp} \\ \text{deduction} \end{array} \right.$

4) Qualitative \rightarrow Interpretative approach

Max Weber: understanding the meaning for 'Habeas' making causal explanation possible

J.B. Douglas - 'The meaning of suicide'

Jean Piaget - 'Case studies' to study the meaning of suicide

(ii) Symbolic Interactionism

no specific solutions as to how this type of research may be conducted

(iii) Phenomenology

they reject the possibility of producing a causal analysis of human behaviour

see them the job of a sociologist is to simply understand the meanings from which social reality is constructed

relies heavily on common sense knowledge

Eq: Maxwell Atkinson - Discovering Suicide

with

5) The quali & quante debate

i) Even those who have advocated neither Q & R have not stuck rigidly to their methodological principles

ii) practical difficulties have at least as much influence on the choice of research methods as theoretical considerations leading to methodological pluralism

iii) New approaches to methodology

critical social science (esp feminism)
post modern sociology

offer distinctive perspectives on methodology which do not fit into either camp in the dispute b/w positivist & interpretative sociology

6) Critical social science methodology - Joe Harvee

Main features of critical research

i) Abstract concepts & ideology

ii) Totality, structure & history

iii) Deconstruction, essence & reconstruction

iv) Praxis

Critical social science is not tied to any single research method - they have used full range of methods focus is not on the preferred techniques but on the purposes of research

emancipatory sociological inquiry has critical social research at its heart

7) for

Ann table
unstructured
interviews

8) Pe

Discipline
Bureau

Criticisms. there are problems in identifying sources of oppression. - subjective bias

1) Feminist methodology: 3 approaches

1) Dialectic research

2) distinctive feminist research methods

3) feminist epistemology - Dix Stanley Luc Wise

2) Post modern methodology - no single type of methodology

2 broad positions

1) David Harvey - conventional methods of R

2) diff b/w modern & post modern epistemology

(deductive & inductive) (story telling)

3) Post modern ethnography - Deccida

deconstruct such as - examining texts

& taking them apart

criticism - it adopts a position of complete relativism

Quantitative
positivists

Qualitative
interpretive
Weber
SI
phenomenology

debate ethical
(feminist)
post modern

IS SOCIOLOGY A SCIENCE?

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Is sociology a science? The answer to this question depends on how one defines science. If science is defined as an accumulation of systematic knowledge, then sociology is a science. But if science is taken to mean only exact sciences like Physics, Biology etc., then it is not. However, before we come to any conclusion, it is useful to examine the arguments for and against treating sociology as a science.

Arguments in favour of sociology as a science

1. Sociology like any other science is objective. That is, it is not influenced by any bias or prejudice of the researcher. The feelings, attitudes of the investigator have no bearing on the subject-matter.
2. Sociology is value-free. The sociologist does not impose or study social phenomena from the view point of his own values, nor does he pass any value-judgements on other people's values. The sociologist also does not allow his own value-system to influence the choice of what he studies.
3. Sociology is empirical. It is very much based on data and information gathered from the field through various scientific techniques like observation, questionnaire, interviews, surveys and case-studies. These data are subject to careful scrutiny and analysis before arriving at any generalisation.
4. Sociology also like any science attempts to solve problems. It is not just theorising. It has practical value. Today, sociologists are increasingly associated in solving major social problems like crime, drug-addiction, delinquency, alienation etc. Many of the concepts developed by sociologists are being applied by administrators in running society.
5. Sociology is not a haphazard collection of knowledge about social phenomena. It is a systematic and orderly body of knowledge about society.
6. Sociology is based on assumptions which are verifiable like the assumptions of any other science. Unverifiable assumptions do not form part of sociology. For example, many theories on crime, inter-group relations etc., can be tested in relation to reality.
7. Sociology also employs same methods as science in the accumulation of knowledge like observation, comparison, and experimentation.
8. Sociology like science is abstract. That is, it employs generalisations, conceptual tools and theories in explaining its subject matter.

Arguments against accepting sociology as a science:

1. The subject matter of sociology is highly qualitative. It deals with people's attitudes, feelings, and motives which cannot be quantified at all. Quantification is a first step in science and this is not available in sociology.
2. Measurement is another important characteristic of a science. Phenomena like attitudes, feelings, motives and relationships and values etc., cannot be measured and determined on a scale. Measurement is important for the growth of science.
3. Prediction is another vital feature of science. The ability to forecast and predict with correctness is the hall-mark of science. Going by this yard-stick, it is difficult to categorise sociology as science since social phenomena are not amenable to exact prediction.
4. Another important characteristic of science is experimentation. It is not possible in sociology to experiment since human beings are not guinea-pigs and also it is not just possible to create a laboratory like conditions in society.

5. There is no unanimity or agreement in sociology on many phenomena. Different sociologists give different explanations for the same

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phenomena. For example, there are a number of explanations for the universality for religion given by different sociologists. Again, a universal phenomena like stratification is explained differently by various sociologists. This is not the case with science.

6. The subject matter of sociology is too dynamic and changing from place to place, eg., culture, unlike in sciences where the subject matter is constant and stable eg., many of the phenomena in nature like planets, stars, seas, cyclones obey certain universal laws and are same everywhere

7. Social phenomena are highly subjective. And heterogeneous. No two people and groups are alike. Feelings, attitudes, motives, values and norms vary from individual to individual and group to group. This high degree of variety and subjectivity of the subject matter makes it difficult to accept the claims of sociology as a science.

8. Sociology lacks precision. Many of the terms used by sociologists like community, association, institution etc, lack a clear and universally accepted meaning. On the other hand terms employed in sciences like gravity, stress, force, velocity and so on have a clear and precise meanings all over the world.

Conclusion

While it is true that, relatively speaking, sociology not possess the same degree of exactness, precision and control that sciences like physics and life-sciences have, one cannot dismiss the claim of sociology to be a science. In fact, over the year science itself has given up its claims for total perfection and exactness. Many phenomena like the origin of the universe, the extent of universe, the genetic code, the nature of pain and the nature and behaviour of many viruses (for example the AIDS virus) still cannot be explained with perfection. Science will always have to live with a certain amount of uncertainty. But science never gives up its quest for truth.

Further, it should be noted that the subject matter of sociology is not as impermanent and varied as others say. There is a definite order and predictability in society. Otherwise human behaviour would be impossible. For centuries, the same customs and traditions are being preserved, people are still marrying into their own castes, families continue to rear children and people continue to live in groups. The need for sex, hunger, nutrition, affection and security are universal. Economic behaviour in industrial society is largely predictable otherwise there would be no economics.

It is also not correct to say that prediction is ruled out in sociology. In demography, forecasting can be made. For example, one can say with some confidence, that if the status of women and rate of literacy improve in a society highly populated society, then population growth will slow down. One can also say that if an agricultural society changes to an industrial society, certain changes like less importance to ascription, mobility, rationality and occupational diversity etc, are bound to follow.

It is also not correct to say that quantification and experimentation are totally absent in sociology. With the development of statistics, quantitative techniques are increasingly being used in sociology, particularly in the field of population studies, inter and intra-group behaviour, migration, urbanisation and deviance and social change. Also, many experiments have been conducted in sociology with a reasonable degree of success specially in industrial sociology and small groups dynamics. It is also not true to say that measurement is totally absent in sociology and social sciences. Phenomena like intelligence, personality, inter-group behavior, intra-group behaviour can be measured. In demography and population studies, quantification plays a very important role.

Therefore, keeping the above facts in view, one can certainly say that sociology is in fact a body of systematic knowledge and therefore qualifies to be a science.

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SCIENTIFIC METHOD

Scientific method, according to George A. Lundberg, consists of, "Systematic observation, classification, and interpretation of data". Scientific method covers both the method/techniques and the end results of such methods/techniques. Scientific method is common to all sciences - natural, physical and social.

Features of Scientific Method

The following are the main characteristics of the scientific method:

(a) Reliance on empirical evidence:-

Science insists on verifiability of evidence - evidence that can be gathered by our senses and established. Empirical evidence is opposed to armchair speculation. In fact, the first step in scientific method is gathering data that is verifiable. For example, demographers painstakingly collect data to formulate generalisations about fertility behaviour. They don't make wild guesses.

(b) Objectivity:-

Objectivity means the study of phenomena or any matter without the influence of one's own prejudices, beliefs, likes and dislikes, fears etc. or under the influence of others. Objectivity is the study of evidence dispassionately. For example, in India a sociologist while studying the caste system should not allow his own views about caste in anyway to influence his study of the system.

(c) Classification:-

Facts/data collected are systematically organised and categorised according to some objective criteria or on a logical basis. The purpose of classification is to place the various facts into a sequence and arrange them into a pattern that makes sense.

(d) Generalisation:-

The next feature of scientific method is generalisation. The formulation of a general statement or a general law applicable to a range of given phenomena or facts is the aim of science. Scientific method aims to discover an underlying thread of uniformity. A generalisation is something that is common to a given range of data or events etc.

(e) Verifiability:-

Scientific method is based on verifiability. Statements must be capable of being verified or proved or they must be capable of being proved. For example, a statement that people believe that god exists is not verifiable - it is more a belief that god exists. But, if one makes a statement that many people flock to godmen to seek solace or out of some frustrations, then the statement can be verified.

... 16 ...

(f) Prediction:-

One of the main aims of science is to develop predictions. On the basis of observations of uniformity or repeatability of phenomena like the meteorologists make about depressions/ cyclones etc., Such predictions are based on established knowledge about phenomena. However, in social sciences, predictions are not always sure - they are more probabilistic and qualified. For example, in demography, predictions are made about fertility behaviour assuming that certain things/ factors like govt. policy and political conditions are constant.

(g) Cause-effect relationship:-

Science should be able to develop cause-effect explanations which can be demonstrated - for example what causes a rainbow to appear in the sky. But in social sciences cause-effect relationships are not easy to formulate as a given phenomena may be caused by a number of factors - like for eg., poverty. But, sociologists do not attempt to put forward cause-effect relationships. For example, Emile Durkheim, the eminent sociologist proposed that a main reason for the comparatively higher rate of suicide among the Protestants of France could be their weak integration into society.

(h) Commitment to Public methodology:-

Another requirement of scientific method is that the researcher should make public or disclose the steps he has followed in coming to the conclusions that he has proposed or formulated so that those steps/methods can stand scrutiny by the scientific community. For example, a few years back one Mr. Ramar Pillai claimed that he could produce petrol out of herbs and when asked to demonstrate how, he could not satisfy the scientists nor was he willing to state the steps he followed. In fact, in a public demonstration, he was found to have hidden inflammable substances below a vessel. The scientific community dismissed his claims as bogus.

Therefore, we may say that scientific method "encourages a rigorous, impersonal mode of procedure dictated by the demands of logic and objective procedure." Till about the first quarter of the 20th century, it was thought that only natural, and physical sciences followed the scientific method or rather were compatible with the scientific method. But now, it is accepted that even social sciences including sociology use the methods of science in spite of certain problems like the complexity of social phenomena, their variability, subjectivity, difficulty of experimentation and predictability etc. What matters more is logical reasoning, objectivity and systemization in the mode of investigation and study.

THE PROBLEM OF OBJECTIVITY

...17 ...

One of the most fundamental requirements of any scientific study is objectivity, that is absence of bias or partiality on the part of the researcher or scientist, or simply the person who is conducting the study. The scientist should be totally committed to truth irrespective of any pressure or influences acting on him. It was believed that in ex-USSR in the heydays of communism many scientists were pressurised by the rulers to 'doctor' or manipulate their findings for propaganda purpose. Even in the West it is held that many researchers working for multinational drug companies deliberately either exaggerate the beneficial aspects of a drug or downplay the negative or side effects of a drug to suit the interests of their employers. In this case they are definitely not objective.

It is generally argued that it is relatively easier or not all that difficult to achieve objectivity in physical and natural sciences because the research and the findings thereof do not get influenced by or vary with the social background of the scientist. The quality of study and conclusions in physical and natural sciences depend more on the calibre of the researcher and facilities available and not upon his religion, language, caste and so on. Even the Scientists own value judgements do not also affect the findings, for example, whether he believes in God or not.

As stated here while objectivity should not be a major problem in physical and natural sciences, it does acquire the dimensions of a major problem in social sciences, more so in sociology. Why is it that objectivity, a basic prerequisite for any science, becomes a problem in social sciences particularly in sociology? It is because of the following factors.

01. Sociology studies society and social phenomena and the sociologist himself is a social being; he is an integral part of what he studies. Therefore, complete detachment is not possible. He is bound to be affected by factors like ethnicity, nationality, race language, class & caste etc. Further, the sociologist also may himself subscribe to some ideology like communism, capitalism, atheism and so on. Like any other human being the sociologist has his fair share of biases, prejudices, likes and dislikes. Therefore, he is very likely to be influenced by all these factors in his study of social reality making objectivity difficult to achieve. For example, Talcott Parsons, the well known American sociologist emphasizes consensus and equilibrium in his writings and even argued that social stratification is functional for society. Many believed that he was committed to the capitalist society, and ignored or did not give due importance to the conflict between and among social classes. Similarly the Marxian sociologists have been criticised for giving undue importance only to economic forces and conflict in their analysis of society.

02. Another factor which affects objectivity with regard to sociology is the fact that every sociologist is himself a product of a particular society and its culture. In his assessment and study of other cultures and societies, he is bound to be influenced by his own upbringing and cultural conditioning. To put it in another way, the sociologists perspective of other cultures is conditioned by his own culture. (This is referred to as cultural determinism or cultural relativism) Therefore, every perspective is a culturally conditioned perspective and thus complete objectivity is not possible in sociology.

03. Another problem in sociology is that for a given phenomena different and, at times, contradictory explanations are offered by sociologists for example, sociologists give varying explanations for deviance in a society. One of the requirements of objectivity is that repeated observations of a given phenomena by different observers should yield consistent data. This does not mean that social

... 18 ...

04. Lastly, sociology also studies subjective aspects of social phenomena like motives, feelings and individual meanings which are important in understanding these phenomena. Some scholars argue that an objective understanding of subjective phenomena, per se, is difficult.

We have presented above the problems faced in achieving objectivity in sociology. However, all this does not mean that sociologists should give up their attempts to be objective since it is difficult or impossible. There is no need to despair.

To achieve objectivity or, at least, minimise subjectivity, the social scientist must take the following precautions.

01. observe the scientific method
02. gather data systematically
03. not accept any 'self-evident' truths
04. subject his data to rigorous verification procedure
05. offer his hypothesis for test
06. make a determined effort not to allow his own biases, prejudices and ideology to affect his study or research in any way
07. make utmost attempt to define concepts precisely
08. and lastly make his methodology public.

17

Research methods & Analysis

- a) Qualitative & Quantitative methods
- b) Techniques of data collection
- c) Variables, sampling, hypothesis, reliability & validity

Earlier Techniques of data collection & analysis

1) Participant and quasi participant observation

2) { Interview
Questionnaire & Schedule
Schedule

3) Case study

Sampling - size
reliability and validity

Scaling techniques - social distance & likert scale

Quantitative & Qualitative methods

Positivist tradition — Rules of social

- 1) Social phenomenon has its own independent existence.
- 2) It is external.
- 3) It is observable — repeated observation gives law-like generalisations.

Social phenomenon can be predicated based on these laws.

For accuracy & precision, quantitative study has to be carried out => To obtain exactitude.

Quantification involves:-

- 1) Identifying a certain property or characteristic of phenomenon
- 2) Devising a rule or a scale
- 3) Assigning numerical value to the property

Comte, Durkheim => proponents of Quantification in sociology

But precise quantification is not possible in social reality
Eg: solidarity can't be quantified.

Statistical techniques are possible i.e. classification of phenomenon is possible

Using deductive method, hypothesis can be obtained.

By testing hypothesis, generalisation can be arrived at.

Social reality also follows patterns & it is obtained as generalisations

Statistical techniques can be used; ^{to establish correlation} Controlled experimentation is not possible. Hence causal relationship can't be arrived at.

Correlation is a tendency of 2 or more phenomenon to be found together. It can also express quantitatively the strength but it doesn't establish causal relationship.

This was made use of by Durkheim in his study of "suicide".

Eg:- war & decline of suicide rate.
Protestants & suicide.

Through use of comparative method, we can derive at generalisations as well as classificatory typologies.

Durkheim suggested multivariate analysis i.e. to find out the effect of particular independent variable on dependent variables (when many factors are involved)

Field Experiments :- In natural conditions, experiments are conducted.

Rosenthal & Jacobson's studies on Educational attainments
"Self Fulfilling prophecy"

1980

Research techniques vary \Rightarrow those interested in numerical data is variables that can be known from observations.

Eg:- age, income

They use survey methods like questionnaires.

Eg:- NSSO

Questionnaire - list of preset questions. Research identifies set of questions to be asked. Questions can be close ended or open ended.

Close ended \rightarrow choice is restricted by predetermined.

Eg:- UPSC form

Advantage - Answers can be presented in the form the researcher is interested in.
- It facilitates computation.

Limitations - Choice of response may not match with reality.

Researcher already knows enough that he knows what to ask.

Advantage of open ended - Actual response can be obtained.

Disadvantage - Far from the purpose of research of open ended.

- 1) Fact related Questions first
Opinion " " " later
- 2) Internal consistency & coherence in sequencing of questions.

Pilot study - Questionnaire is given to a known group
To see if questionnaire is relevant

Mailed Questionnaire - Questionnaires are administered by post.
It is a cheap method.
Diversity can be accounted for

- 1) Questionnaire should be neat & attractive
- 2) Early operationalisable questions
- 3) Covering letter stating aim of research to respondent.

Disadvantage of Questionnaire :-

- 1) Poor response rate
- 2) Response is biased.
- 3) Presumption that researcher knows everything so as to ask all relevant ques
- 4) No control over questionnaire once it is despatched
- 5) Great scope for misinterpretation - hence this causes diff in responses
- 6) Only meant for literate popn - articulated & urban
- 7) Doesn't account for cultural differences.

Schedule - Questionnaire that is personally administered.

Yet another technique used is Structured interview.
It can be telephonic.

- 1) All ques are standardised
- 2) Interviewers bias is minimised.

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3) No respondent's bias (qns are standardised & fact related)

Disadvantages → Sample size is reduced.
 → Interactive situation - presence & personality of interviewer affects the response.
 → Intimate details can't be elicited.

Laurie Taylor in USA (1984) conducted research among criminals. The criminals gave fanciful stories to fool him.

Interview being formal distorts responses.

Study on poverty in USA :-

Researcher who were leftists said Private property is the cause
 who were for prohibition said otherwise.

Interview is relatively more time consuming

Researcher can modify & clarify qns to respondents

Qualitative Research:

Developed out of writings of anti-positivists.

Mystique of quantity

Liberty - All controversies in world would disappear
 only if we can quantify things.

Mystique of quality - criticism of quantification

Quantity is not a measure of social relations.

They say social reality is qualitative in nature

Human behaviour is reduced to response to external stimuli

Meanings & motives are not quantifiable.

Developed in writings of Neo-Kantians in Germany

Phenomenology

Ethnomethodology

Symbolic interactionism

Personal diaries

Correspondence

Biographies

Autobiographies

Qualitative analysis is more a
characteristic of microsociological
analysis

Unstructured interviews & participant observation

- 1) No formal interview — informal, friendly conversation
- 2) No questionnaire is prepared as such.
- 3) Time consuming
- 4) High skills of interpersonal interaction.

Eg: - Elizabeth Bott studied conjugal relations among working class. She could only interview 20 persons.

- 5) Gestures, Grinaces have to be taken note of
- 6) Deep insight into psyche of individuals

Participant observation — field work

Observer enters field & becomes part of community he wants to observe.

Entry into field — researcher has to establish a rapport — minimise distrust.

Q 2)

Researcher can adopt a role — disguised identity —
 _____ studied juvenile delinquency in USA

Rappaport — ease of communication is facilitated.

William White conducted study of street gang in USA
 Lebow studied a Negro criminal gang in USA

1) Various biases

Andre Beteille studied Sivapuram villagers in Thanjavur dist.

2) Tendency to be sympathetic

familiarity breeds indifference.

Eg:- William White

Bryman — then or He spoke about dichotomy of
 He used flexibility of methods Quant & Qual
 He called it triangulation

In triangulation, Quant & Qualitative methods
 should be used to check accuracy of each.

Qualitative — to create hypothesis

Quantitative — to check hypothesis.

VERSTEHEN — Qualitative

Weber can be cited as an eg:- of synthesis of
 Quant & Qual

3

quadrant locus - 4.5.11

R.P.

220

* Reliability and Validity :-

done so as used to assess and evaluate person, group or event in terms of current and future functioning. An important prerequisite for test to be standardised is that ~~is~~ Reliability and Validity.

Reliability refers to consistency of scores or measurement which is reflected in reproducibility of scores. It is thus precision, or accuracy of measurement or scores. In reliable test identical results are produced on more than one occasion on the same test. Thus over a given period of time ^{examinees} ~~sample~~ should retain their same relative ranks with the same test. This consistency of scores obtained from two equivalent upon testing and retesting is referred to as "temporal stability" of a test whereas consistency of scores obtained from two equivalent set of items of a single test after a single administration is referred as "internal consistency" of test scores. Statistically, reliability is also defined as "self-correlation of the test."

Reliability can be estimated by foll. methods-

- ① Test-retest method
- ② Parallel form or Equivalent form method
- ③ Internal consistency method
- ④ Storer method

[R] is influenced by extrinsic and intrinsic factors. Former are factors that lie outside the test whereas later lie within the test itself.

Extrinsic factors -

- ① Group variability → Homogenous group (R) low and high in heterogeneous group
- ② Guessing → reduces (R)
- ③ Envⁿ condits → should be uniform

Intrinsic factors -

- ① Length of test - Longer test yields higher reliability than shorter test.
- ② Homogeneity of items - when inter-item correlation is high (R) is high.
- ③ Difficulty value of item - Items having index of difficulty as 0.5 or close to it yield higher (R).

✓ Validity on the other hand refers to the degree to which a test measure what it claims to measure. It is correlative of test with some outside independent criteria. ~~with~~ In broad sense validity is concerned with generalizability - when a test is valid, it means its conclusion can be

generalized in relation to the general popⁿ.

Validity has 3 imp^t properties—

① It is a relative term. A test is valid only for a particular purpose. e.g.:- A test of Sociology would measure social phenomena and worthless for ^{other uses like} measuring of knowledge of History, Geog etc.

② V is not fixed property of test rather is an unending process. Discovery of new concepts, make old contents of test less meaningful.

③ V is a matter of degree and not an all-or-none property.

[There are diffⁿ types of Validity—

① Content V or intrinsic V → when a test is constructed so that its content measure what the whole test claim to measure, the test is said to have Content V. -i.e- It is degree to which test measures an intended content area.

② Criterion Validity → one which is obtained by comparing the test scores with scores obtained on a criterion available at present or to be available in future.

③ Construct Validity → Meaning of a test is examined in terms of construct

\sqrt{R} & V are two dimensions of same thing i.e. test efficiency. R is self-correlation and of test & V is corrⁿ of test \bar{c} some outside independent criteria. A test that is not correlating with itself is not expected to correlate with outside independent criteria i.e. test with poor reliability is not expected to yield high validity. Thus validity is dependent upon reliability however this prediction is true for homogenous test only. In case of heterogenous test, validity may be high even without high reliability. Thus, a test constructor should not always aim at having high R & high V in the same test as sometimes goals of R & V are incompatible. In this regard Tucker has provided a compromising & satisfactory method - If inter item correlation range for from 0.1 to 0.6, one can expect to have both R & V to a satisfactory degree.

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* HYPOTHESIS →

Hypothesis is indispensable for any scientific investigation as it always guides and gives direction to the investigation.

Acco to G.A. Lundberg has described hypothesis is a tentative generalisation, the validity of which remains to be tested. It may be any hunch, guess, imaginative idea or intuition whatsoever which becomes the basis of action or investigation and tries to correctly explain a phenomenon. When verified and found true, hypothesis leads to form of theory.

The most important function of (H) is to adequately explain all facts connected with it. It enables direct enquiry along right lines, suggests expts and observations and helps to collect necessary evidence. It determines method of verification as well as procedure for enquiry. It limits scope of enquiry to manageable area and enable search only for relevant facts. It leads to discovery of laws and conclusions which are significant for advancement of knowledge.

A usable hypothesis is characterised by clarity conceptual clarity, is related to.

particular phenomena, related to available technique and to body of theory. $\text{\textcircled{H}}$

It is broadly classified into 2 types—

a) Crude :— which is at low level of abstraction and indicates kind of data to be collected but does not lead to higher theoretical research.

b) Refined :— is more significant in research and is at higher level of abstraction

Further, hypothesis may have diffⁿ forms—

i) Hypothesis concerning law :— explains how an agent works to produce particular effect

ii) H⁰ concerning an agent :— tries framed to find out \checkmark agent responsible for producing effect

iii) Descriptive H⁰ :— explains describes the cause and effect relationship of a phenomenon

iv) Explanatory H⁰ :— explains happening of a phenomenon

There are diffⁿ uses of $\text{\textcircled{H}}$ —

- ① Forms starting point of investigation
- ② Makes obsⁿ & expt possible
- ③ Aid to explanation
- ④ Makes deduction possible

Thus, without any hypothesis, an investigation becomes unfocused hence, it is required at every stage of an inquiry

* SAMPLING → Sampling is a part of the strategy of research wherein a sample is selected so that generalisation may be drawn about larger population.

The primary purpose of research is to discover principles and that have universal applications and can be generalized to entire population however, some population are so large that it is impracticable to study and measure their characteristics. The process of sampling makes it possible to draw valid inferences or generalizations on the basis of careful observation of variables within a relatively small ^{proportion of} population.

This method was used in social sciences research as early as in 1754 by A.L. Bowley. Since then it is increasingly being utilised. It is useful in when the population is very large, units of an area are homogeneous, data is unlimited and certain percent accuracy is not required.

The advantage of sampling is enlisted by Cochran as—

- ① Reduced cost
- ② Greater Speed
- ③ Greater scope
- ④ Greater accuracy.

Based on manner of selection of sample, sampling may be classified as—

- Simple random sampling
- Systematic "
- Stratified "
- Purposive "
- Quota "
- Cluster "
- Double "
- Incidental "
- Convenience "

Though sampling enables convenient study of phenomena there are certain demerits which ~~limits~~^{restricts} its use/applications —

- ① chances of bias — biased selection of sample
- ② difficulties in selecting a truly representative sample
- ③ Need for specialized knowledge — in sampling technique, statistical analysis & calculation of probable error
- ④ Changeability of units — If units of popⁿ are not homogeneous, technique will be unscientific
- ⑤ Impossibility of sampling — If universe is too small or too heterogeneous, it is not possible to arrive at a representative sample

Despite these limitations, sampling still continues to be used efficiently in social sciences and has made possible many studies in diverse disciplines.

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Variables are further classified as —

2] Qualitative and Quantitative Variables —

Qualitative variables are those which consist of categories that cannot be ordered in magnitude. e.g:- Race, religion etc.

These variables comprise of categories which do not have quantitative relationship. In sociology ^{these variables are used} _{common}

In contrast, quantitative variables refer to those variables which are composed of categories that can be ordered in magnitude.

e.g:- intensity of sound, levels of illumination etc

while selecting variables as ^{what} certain considerations be taken into account ^{by Tuckman} —

- ① Variable should be related to the theory with which the researcher is working
- ② Variables must be selected in view of scope of design of the experiment
- ③ Some practical considerations be taken into account like number of variables, time consideration, nature of variable, type of control etc.

If the above considerations are kept in view while selecting variables, the validity of research increases.

VARIABLES :-

Variables are an important aspect of experimental research. They are defined as the characteristics or conditions that are manipulated, controlled or observed by the experimenter.

Variables are thus attributes of objects, events, things and beings which can be measured. e.g.:- Income, Education; religion etc. Variables can be classified in several ways some of the commonly accepted classifications are —

1] Dependent variables and Independent Variables:
 DV is one about which the experimenter makes a prediction. Independent Variable is defined as one which is manipulated, measured and selected by the experimenter for observing producing observable changes in DV.

e.g.:- Impact of literacy programme on Below Poverty line population.

Here literacy prog is IV & BPL is DV. Beside this there are certain variables controlled by the experimenter because they are not of direct interest but are likely to produce changes in the event measured. These are known as Control Variables or relevant or Extraneous Variables.

Sociological Thinkers

KH - HM, Mof, alienation, class struggle

ED - Doh, social fact, ^{ULAS} suicide, religion & society

MW - social action, ITs, Authority, Bureaucracy, P&SC

TP - social system, pattern variables

RM - latent & manifest f's, conformity & deviance, RQ's

Mead - self and identity

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MAX WEBER

PMO

Why & on weber

Anti Marxist stand

- liberal scholar - nth good/bad
- u interpret it

- appreciate modernity - Rationality, B.

- a mix of methodology = causal pluralism

- verstehen

- ideal type

- comparison

Interdisciplinary - historical sci
ces, rel.

& Action - subject matter

Rationality + Rationalisation

Ideal types - methodology

Verstehen / Interpretation

Authority - VIAS 19 166

causal pluralism

Bureaucracy - (H) 279

PE & SC.

An assessment of weber - VIAS - 171

MAX WEBER

PE & SC

Methodology

Against Marxism / Marx

Types of Cap

Typical Cap vs Rational Cap

Protestant values & their impact on Cap

Comparative analysis of other Religions

Application of Weberian Theory

Criticisms

Independence & only one IF

20th / 21st

SC → PE

PE and SC is one of the most important studies of Weber in historical

① sociology. It is also one of the best means of criticism of the application of Weber's methodological principles i.e. causal pluralism

Ideal type

Verstehen approach

Comparative analysis

✓ Besides exploring the nature of two important sociological phenomena - Religion and modern Cap, it also enunciates

the basis of an alternative theory of change which focuses on ideas as an independent source of change

cap
such
ideas

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(2) Weber begins with the rejection of the then contemporary ^{monocausal} Marxist view of economic determinism

Acc to Weber, Marxian view on the dev of cap can at best be regarded as an IT construction highlighting the role of economic factors which give rise to mod cap. As social phenomena are a result of a no of causes interacting simultaneously, no social phenomena can be ^{adequately} explained in terms of a single cause alone.

all these
rational
depend
economy
require
It is in
this
from

Engels: Protestantism arose in Europe as a legitimising ideology to nascent capitalism which had already come into existence.

Refuting Engels argument, Weber further says that capitalism existed in an early embryonic form in Babylon, Roman, Chinese and Indian societies. India and India other with conditions propitious for the dev of cap also existed at certain stages of their history. But nowhere does this it characterise the dev of modern cap. This phenomenon is peculiar to w soc alone.

(4) Weber, a
develop
Marxian
economi
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or for
a motive
"materi
So he is
of rights

(3) ∴ Cap is not unique to mod. soc. It existed in diff soc at diff points of time. Weber classified the most imp types as

- Barter cap - tribal communities / primitive com
- Feudal cap - medieval Germany, Jews
- Tradⁿ cap - feudal soc.
- Legal rational cap.

Eg: India

Benjan

— Weber

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single

All these early forms of cap are different from the rational cap. as it is legally approved, highly structured depending upon laws, prodⁿ and distribution of goods encompassing & producing almost all the daily material requirements.

It involves methodical work and regularised transactions thus it is qualitatively and quantitatively diff from traditional capitalism.

ising
ready
that
in
upheld
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history
of
to w soc

④ Weber, ^{tries to study} ~~tries to study~~ or know why the rational cap developed in the W. soc only

Marxian explanation of the internal dynamics of the economic forces alone is unable to explain this acc to Weber. He believes that the essential requirement for the growth of any new form of economy, capitalism or for that matter any change is driven by a motivational element which is ignored by the materialist thinkers.

So he concludes that ^{ideas} ~~these values~~ are as imp as that of infrastructure economy for the growth of cap.

Eq: <u>Ribab societies</u>	Infrastructure	values	Result
	-	-	tribal soc
	+	-	Oriental soc
Benjamin Franklin	-	+	Black Americans
	+	+	Protestantism

- Weber establishes a statistical rel b/w Protestant pop and the dev of cap. after this he proceeds to explore the possibility of a logical rel b/w the two

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- ⑤ Weber, started to search for the ideas, which contributed to the form psychological motivations manifested in the spirit of cap.
- ✓ For Weber, these ideas lay in the beliefs and practices of certain Protestant groups - Calvinists, Pietism, Methodists and Baptists.
- Weber takes interest in the study of ^{the} unique values radiated from these Protestant groups and makes an attempt to establish a correspondence b/w the values of Protestantism and the demands of cap. in an ideal type of PE & the sc. m.
- The ideal type of the ethos peculiar to these groups may be summed up as
- 1) Doctrine of predestination
 - 2) 'This worldly asceticism' or materialistic asceticism
 - ↳ strict self discipline, control & conquest of desire
 - ↳ simple frugal lifestyle coupled with hardwork
 - 3) The notion of 'calling'
 - ↳ work is a mission and should be performed with devotion and sincerity. (dignity of labour ...)
 - 4) self discipline - work is worship
- ⑤ These values of Protestantism strongly correspond to the demands of capitalism.
- The doctrine of pred. advocates that man should consider it obligatory to deem himself as the chosen one and strive for success in this worldly activity through rigorous self discipline by treating it as one's calling.

This is the sc of the about ascetic every. also even - This again econ ascetic ✓ This of a live - This world - 'Have desire This ✓ which ✓ But ✓ that ratio is no suffi ~~Raymond~~ protest or salt

This would help eliminate the demands of salvation
The success in one's professional activity is a manifestation
of the glory of god. Therefore salvation is not brought
about by good work or ~~salvation~~ ~~salvation~~

Asceticism contributed to a rational moulding of
every aspect of life. Constant control through a system-
atic effort resulted in a rationalisation of individual conduct
even in the conduct of business.

Thus the puritan became particularly adept in
organising undertakings and at the same time rationalising
economic action, while leading an austere and
ascetic life

This entrepreneurial attitude, hard work, rational org,
of conduct and frugal living together constituted
the SC.

This PE helped to create a disciplined and dedicated
workforce without which cap. could not have emerged
Hard work, saving and reinvestment and the
desire to prosper → have a strong affinity with those

Thus Weber tries to establish a link b/w ideas (PE)
which impinge upon or affect human conduct (SC)

✓ But Weber — an adherent to causal pluralism states
that protestant ethos were some of the sources of
rationalisation of life which helped create what
is known as SC. It was not the sole cause, not even
sufficient cause for the growth of cap.

Raymond Aron: makes Weber's position clear

Protestantism is not the cause but one of the causes of cap
or rather it is one of the causes of certain aspects of cap.

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Cap i
for va

⑤ further Weber made a comparative study of world rel in terms of their beliefs and practices and their repercussions on social life to substantiate his argum
- He studied Confucianism in China, Hinduism in ancient India and Judaism in ancient Palestine.

East

Weberic

- ① Ideal +
- ② J.S. Re

Though cap existed in its embryonic forms here and the matt conditions for its development were present in China and India, it did not mature into the Rational cap because of certain ethos values of their religion which emphasised on otherworldliness and mysticism.

③ Heravi

④ Gunnar
salc
Gu

Eq: Hinduism - purushartha, transmigration of soul, Karma and rebirth etc, Brahminic orthodoxy.

⑤ Richar

The rel like Hinduism, Confucianism, Buddhism etc were either otherworldly ascetic or had a preponderance of the mystic and therefore failed to foster the sc although matt conditions propitious for the development of cap were present in Indian and Chinese societies.

⑥ Cam
det

⑦ Wood

⑧ Josep

⑨ Andre
Frank
Mould

Sci method here: historical data collected
Cross cultural comparison
It about Rational cap
Generalisation

Capitalism a historical event is interpreted through the religious realm. Data & historical events are interpreted su of OR.

⑩ Colar
are
suppl

Cap is a historical condition appearing in diff countries for various reasons giving rise to diff consequences.

(1)

Extension / application of Weberian theory of P&SC

Weberian theory was tested empirically by:

(1) Ayal & Bellah : estrangement from self propelled Jap. Indust

(2) J.J. Rostow : defeat in WW II & national disgrace was the cause for growth of cap in cont. Japan

(3) Alexander Gerschenkron : not self but common crisis flight which gave rise to modern Russia

∴ secular values also guide action

(4) Gunnar Myrdal : book *Social Structure*

colonialism giving way to freedom the cause for Ind. growth Eg: India

(5) Richard Bender : cross cultural contact provide

stimulus for dev. Eg: Germany - ideology from France, expertise from America & techno from UK

(6) Raymond Vignat : pol. culture and role of elite

determines cap Eg: Saddam's Iraq

Ayatollahs Iran

∴ ppl. in power decide

(7) West J. Sheler : family, kinship, eduⁿ, public sp, pgs schools etc. can greatly determine ^{extent of} cap: growth

(8) Joseph Schumpeter : role of ~~industrial~~ entrepreneurship in the dev of early cap.

(9) André Gunder Frank & Walter Dill Conley } emphasised the role of colonial full of imperial domination in the dev of cap among imperial powers

colonial expansion divided the world into 2 major zones and created an international DoL. Within colonies supplied cheap raw matt. ---

Lectric
comp

32

① Critique:

Weber's thesis on PE and SC has been criticised on various aspects:

① R.H. Tawney - famous English historian has pointed out that the empirical evidence on which Weber's interpretation of Protestantism was based was too meagre.

② Secondly certain aspects of Catholic teaching were equally compatible with cap. Yet cap was extremely slow in some Catholic dominated areas.

- Weber seems to have ignored crucial developments in Catholicism which occurred after reformation and which reformed Catholicism from within.

③ Milton Singer has presented a functional equivalent of the PE in India in his study of the 'leading industrialists in the city of Madras'.

To him the caste background and tradition may equally be fitted for the industrial dev. in India.

Caste based DoL has been used successfully in the specialisation of industrial workers. Singer observed that thus the process of 'compartmentalisation', many industries kept their business obligations and ritual obligations separate or in distinct compartments. There is no role conflict b/w businessman & rit. person. According to Singer, if cap. is to be developed in India, then it must not be an offspring of the west that destroys the traditional way of life. Cap. in India can rather develop within the cultural mores and institutions of our soc.

Thus

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② J.P.S. & C.

Caste

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Restrictive understanding of history
comparison of non-comparables. i.e. b/w sects & rel.

Thus Weber, in his study of the Hindu ethic has never overemphasised on its fatalistic and passive aspect. Some scholars would argue that the notions of 'Karma' and 'Dharma' actually compel individuals to act to perform their duties, to live up to their obligations. It is pointed out that the concept of calling which is for the very foundation to the EC is also present in Hinduism. The principle of B. in the Bhagwat Gita of doing one's duty without thinking of benefit is somewhat similar to the doctrine of calling which is the focal pt of social progress in the west.

(A) J.P.S. Uberoi & Veena Das

Certain castes like Banias, Sindhis, Punjabis are driven by PG. Charvakism, Lokyatism - materialistic cults.

(9)

In defence

Weber's thesis can be defended against some of the criticisms by pointing out that it was only an IT construction which sought to establish a connection b/w certain aspects of protestantism with only some aspects of early entrepreneurial type. At no stage did Weber claim it to be the sole cause. Weber did admit to the possibility of building other IT linking other contributory factors to Cap.

(10)

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(2) Weber

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Thus Weber's theory should not be considered as a general theory of cap. dev. It is more ideographic in nature.

Further the SC was only one component, the other components too which together with the spirit contributed to the mod. cap. dev.

priv. ownership of Prop.

technological progress - mechanisation & automation

formally free labour

RP law - legal universalistic legal system

(10) PE to SC or SC to PE?

(1) Capitalism is a product of necessity than mere ideology

Does necessity define ideology or vice versa?

Ppl may share a common ideology but their necessity varies and in satisfying their needs they can be

substantively committed or less committed to their ideology

Weber says - idea is a guide to action

But are our actions always guided by ideas?

Moralism & ideology are always in a state of flux in our mind

Satish Peshpande

In India Cap came before PE

PE is not a 1st phenomena - Commitment towards strive for betterment

Hilton Singer

(2) Weber compares the incomparable - sects & religions

But where there is PE present there is present cap so Weber is still relevant

∴ cause can give rise to consequence and vice versa which can be ascertained through SO of OR.

38

In conclusion, it can be said that though Weberian theory of PG and SC is criticised on empirical grounds, the ethos of this theory was to prove how the history of institutions (pol. eco. --) is highly divergent. Thus a pre-deterministic approach is not useful to study them.

write pts of Intro here

weber- liberal approach to sociological research

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- Social fact to Durkheim
S.A to Weber

S-Action

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9

Weber's entire sociology was based on his conception of S-Action (acc to him).

Weber distinctly distinguishes b/w social action + non social A

(i) He defined S.A as the meaningful act oriented towards other individuals!

Presence of meanings as well as other indiv is equally important for any behaviour to qualify as S.A

- He propounded his theory of S.A in his famous work "Eus + Soc".

- Acc to Weber, Socio is a science which attempts the interpretative understanding of S.A in order thereby to arrive at a causal expl of its causes + effects.

(ii) - Weber classified S.A into 4 major types based on the nature of meanings involved, they are

1) Rational action

Goal Rational / Zweckrational means + ends - rational

• Value rational / Wert rational means - rational; ends - values
Eg. soldier

2) Traditional action (customary habits)

3) Affective action (emotional)

This typology of four types of action consists of only 17 reality being infinitely complex does not consist of any of these actions in their pure form. Actual behaviour always consists of two / more types of actions present simultaneously.

35

IT are those constructs / concepts which are formulated for the representation & expl of s. reality

Ideal type IK

- (1) Methodology of socia - dev of IT!
- (2) meaning - ^{mental} analytical construct for the purpose of analysing and understanding s. reality
- an objective tool to describe reality
- (3) Characteristics / features -
 - 1) mental / analytical models built upon empirical study of reality
 - 2) do not represent the avg types / general types
 - 3) only a partial view of reality not the total picture
do not seek to explain etc relating to the phenomena studied
 - 4) they help in reaching to general propositions (deductive)
 - 5) also aid in comparative analysis
 - 6) they serve as a guide to empirical research
- (4) Classifⁿ: Weber classified IT into 3 types / kinds
or used it in 3 distinctive ways in his work.
 - 1) IT of historical particulars Eg: W. capitalism
 - 2) IT of abstract elements of s. reality Eg: B. Authority, G. Action, B.
 - 3) IT of ^{reconstruction of a} particular kinds of behaviour Eg: economics

(5) Importance of IT in sociology.

One of webers most significant contribution to s. methodol
They are imp coz.

- a) facilitate clear analysis of reality
- help generate precise formulations of complex phenomena
which focus to research Eg: Auth
- to an extent help to explain causes of certain events
in history
- promote comparative analysis in soc. sciences.

IT grew out of the convergence of heber other key concepts
Verstehen and Causal explanation

Causal pluralism \rightarrow R is \rightarrow Na

2T \rightarrow

Verstehen \rightarrow advocated for interpretative understanding
of social action

Charles Murray

Robert K Merton — Social theory & Social structure (essays)

concepts

Latent and Manifest f[']s.

anomie

conformity and deviance

hb's. — chawick. Pg 63

MRT's — notes to 63

(H) 1913.

standing
action

Peter Townsend
David Gordon
Charles Murray

Robert K. Merton

Among the wide range of areas to which he contributed the most imp. ones are related to

- the nature of sociological theory
- recodification of the functional approach
- consequences of anomie
- sociology of science & theory of kb behaviour.

An imp compilation of his essays is the Social Structure and Soc. Structure.

Merton's functional theory

Ag. critique of TP & a specific critique of f^n

- 1) critique to Parsonian grand f^n strategy for building Parson's grand all encompassing, integrative and deterministic theories which would prove futile & sterile.
- 2) Acc to Merton, socio. in the present state of its development needs theories of middle range. These / such theories should be grounded in empirical data and at the same time use concepts which are clearly defined and can be operationalised.

MRT

Theories should be born out of facts and should act as a guide to research.

- 3) Merton suggests that the functional approach should be utilised in formulating the theories of middle range. $\therefore f^n$ approach is only a means to an end and is a method for sociological research to build theories.

- 4) Merton recodifies the f^n approach by first criticising the classical functionalists particularly Maffisowski and Radcliffe Brown who's 2:4 questionable

Merton claims tries to remove the value judgement present in the assumption that all parts of the system are functional

(11) - 530

Postulates

Rel. pluralism) simple & diff. poverty

functional unity postulate
functional autonomy
2) functional universality

Rel. fun, 5-52-55) commensuration

functional indispensability vs functional equivalents/alternatives
LT's believe them to be self evident truths coz of which it was criticised as conservative teleology

vs. matter for investigation
any part of soc. sys. fⁿ for ext. sys.
change in one leads to change in other
vs. fⁿ, dysfⁿ, nonfⁿ net bal

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Merton

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But Merton regarded f approach as purely a methodology

Merton claims that his framework for functionalist analysis removes the charge that functionalism is ideologically based. He argues that the parts of the society / soc. structures should be analysed in terms of their effects or conseq as a whole or and also on indiv + groups within society. and these effects can be fⁿ, dysfⁿ or nonfⁿ. Thus the value judgement that they are fⁿ is removed.

(5) - VAS / 45

Having critically analysed the limitations of the classical approach Merton suggests the following steps for his functional paradigm

- 1) The first requirement is that the items to be subjected to sociological analysis (such as social roles, social process, group org, soc control etc) should be described properly
- 2) Next the investigator should look for subjective dispositions (motives, purposes etc) of the actors involved and also to the obj consequences of the activity. These 2 should not be confused with
- 3) The f objective consequences may be of diff types. These consequences could be fⁿ, dysfⁿ or nonfⁿ.
Eq. (rel) fⁿ - solidarity
dysfⁿ - disharmony
nonfⁿ - for atheist / agnosts.

Net balance of functional consequences as well as negative
 Redefined f^n - his own brand of f^n is more elastic, less dogmatic

And finally the investigator should try to assess the
 net balance analysis/aggregate of the socio consequences.
 This is a step in the use of f^n analysis for guiding
 the formulation of a policy.

4) Further, the investigator must distinguish b/w f^n & M.F.
 Manifest functions are those f^n 's which are both intended
 and recognized by the participants in the system while
 the latent f^n 's are neither intended nor recognized.

[Merton is not the 1st one to point out this diff. It was
 earlier done by Durkheim in his study of set of what
 people think & what actually happens]

① Eg: Hopi rain dance ceremony
 f^n - reinforces group identity
 M.F. - for rain gods to be
 conspicuous consumption

② Eg: C.C. by Veblen

This distinction b/w f^n & M.F. has various adv for sociological
 enquiry

- 1) It aids in the sociological interpretation of many soc. practices
- 2) expand the field of enquiry - into new insights
- 3) it helps eliminate the naive moral judgements in sociological
 enquiry.

4) consequences of the item under study

5) functional requirements & its alternatives or equivalents

6) how dysfunctions provide an approach to study dynamics
 or change

7) Repeatedly subjected to validation to steer clear of
 any ideological bias

Merton has applied this scheme of f^n analysis to
 numerous studies incl those on the pop. structure in America
 & its behaviour.

③ L & M

distinction helps us to go beyond the common sense perception of the world a notion like latent function: enables you to see deeper, hidden meanings of many of ^a soc practices and cultural beliefs.

- 1) what appears irrational becomes meaningful. hopi
- 2) new horizons of enquiry begin to emerge Hawthorne
- 3) the realm of sociological knowledge expands - Weber - ce
in pleasure class new way of looking at cons: latent - reaffirming hegemony
- 4) Established morals get challenged.

Hawthorne

L & M

① Merton gives a critique to the functional perspective and evolves a new concept of L & M f^{ns}

② Intended & recognised - M
hidden & unacknowledged - L

③ Thus by using the concepts of L & M f^{ns} Merton enriches sociological theory & practice

Devi

- ① physio
- ② psych
- ③ func
- ④ stru
- ⑤ struct
- ⑥ subcu
- ⑦ Chica
- ⑧ riter

Rich

Anomie, conformity and deviance

Deviance :- to stray from an accepted path

① Physiological theories - coz of their genetic makeup

② Psychological theories

③ functional theory :: Durkheim and Albert K. Cohen

④ Structure functionalist theory :: Merton

Structural theories } Albert Cohen

Subcultural theories } Walter B. Miller

Chicago school - the ecology of deviance

Interactionist school - Howard Becker - labelling theory

Edwin Lemert - societal reactions ^{the case} _{ford}

Richard Cloward & Lloyd Ohlin - Merton failed to explain the diff forms that deviance takes

Erving Goffman - deviance & the institute

39

② In this eq of SF - Merton is looking at social structures but he is not focally concerned with the functions of those structures. Rather consistent with his f paradigm he is mainly concerned with dysfunctions in this case shown

① One of the best known contributions to structure functionalism is Merton's analysis of the relationship b/w culture, structure and anomie.

~~fact~~
Emp
critic

③ Merton defines culture as that organized sets of normative values governing behaviour which is common to members of a designated society or group. and soc. structure as that organized set of social relationships in which members of the society or group are variously implicated. In a balanced soc equal emphasis placed on both cultural goals & just economic success when there is an actual disjunction b/w the cultural norms and goals and that society's socially structured capabilities of members of the group to act in accord with them.

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Ano
so. dev

That is, because of their position in the soc structure of society, some people are unable to act with normative values. In

Eq 1
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India

under such circumstances deviant & anomie can be said to exist. and as a result there is a tendency towards deviant behaviour.

India
in

In this context deviance takes the form of alternative unacceptable and sometimes illegal means of achieving economic success.

outlined
5 p
the

Thus becoming a drug dealer or a pros in order to achieve economic success is an eq of deviance generated b/w the cultural values and the social-structural means to attaining those values.

CRIP
H. 47

Conf
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Rebe

This is one way in which the S-F would seek to explain crime and deviance.

Merton links anomie with deviance and thereby is arguing that disjunctions b/w culture & soc structure have the dysfunction/consq of leading to deviance within soc.

lines
of
dignity
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normalism

~~facts~~

Implied in Merton's work on anomie is ~~the~~ a critical attitude towards soc. stratification (for eg, for blocking the means of some to socially desirable goals). Thus while D & H wrote approvingly of a stratified society, Merton's work indicates that S.P. can be critical of soc. strat.

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implications

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Culture - values which govern behavior
Soc. stru - set of soc. rel. wherein the ^{members} ppl are differently placed
Anomie - disjunction
leads to ↓
Deviance

structure

be said
towards

Eg USA -
great imp is attached to success and rel less imp to the accepted way of achieving success
India will respond to a situation of anomie in different ways. Their reaction is shaped by their position in the soc. structure

ering

outlines

5 possible ways in which the members of the American soc can respond to success goals

CIRP
H. 413

normative means

corresponding goals

uctual

Conformity	+	+
Innovation	-	+
Ritualists	+	-
Retreatism	-	-
Rebellion	+	+

ure
for

MRT's

ED of Merlau

M. N. Levinas' study

B → Sanskritisation

~~RK~~ is a middle range theory developed by RK
Majumdar in his B. Th & S. Structure.

R.C's

Muzaffar Sheriff - An author of social psychology

What is a R.C.

RD and R.C.

- A R.C. is one to which you always refer in order to evaluate your act, your performance, aspiration & substance - merit -

① R.C. → generalised others vs significant others

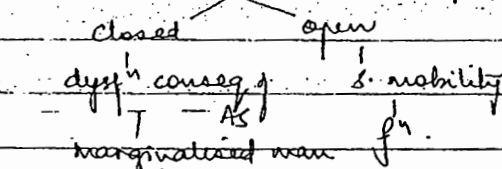
② RD - The American Soldier

③ gas concept of gp & gp membership $\left\{ \begin{array}{l} \text{freq of interaction} \\ \text{multiplication as gp members} \\ \text{others identify you as a gp} \end{array} \right.$

④ Non membership gp $\left\{ \begin{array}{l} \text{may aspire to become gp members} \\ \text{diff. indifferent} \\ \text{to remain unaffiliated with the gp} \end{array} \right.$

⑤ - A.S. in the context of nonmembership gp R.C.

preparing oneself for the gp to which one aspires but does not belong through a role set - role prep & role performance



Black Americans
Boundary maintenance

⑥ Positive & Negative R.C. Eg: Colonial masters & subjects

⑦ Determinants of R.C. - Reference Individual Sachin | Dhoni

Eg: Theory of R.C.
Bureaucracy
mass communications

} Represented in his r/c to-stud

TALCOTT PARSONS

Independent notes

S. action
 S.S
 P.V
 S. change.

Ascription vs Ache

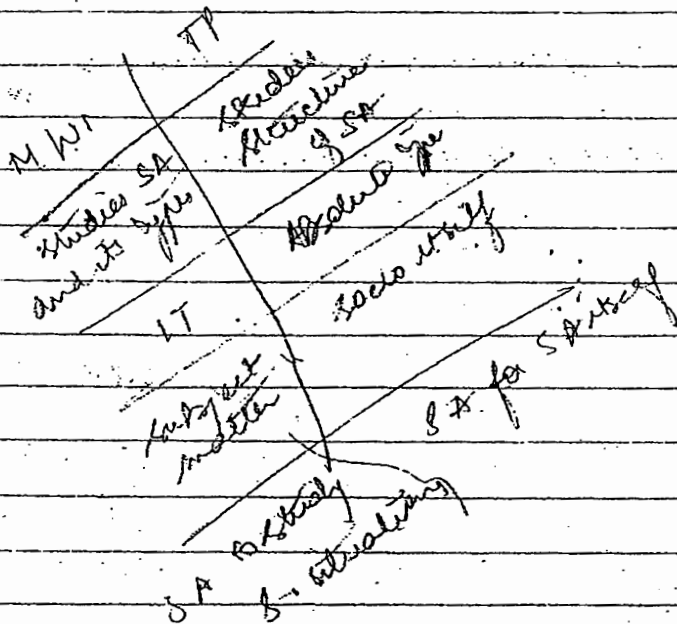
Aff vs Affnment — degree of emotion in human relatin on ships

Coll. o vs part self — commitment to needs

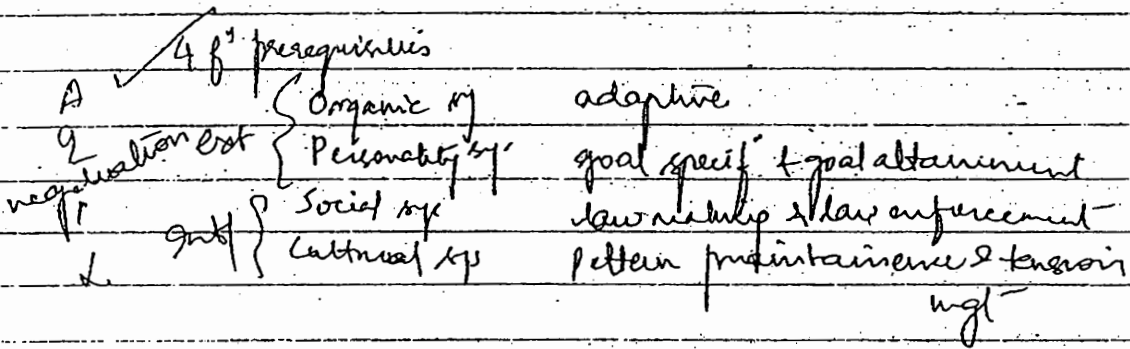
Diff vs Spec — range of obligation in a soc rel
 part vs unit — modes of attachment

The structure of S.A

Structure of Social system
 1938
 cons
 keys
 ultimate
 reality



It is an analytical concept to understand how different parts of a soc are interlinked to form a whole



Every S & has to play 2 roles both gntd

Cultural sys	- family	- duty
social sys	- legal/ld	- rule
pers sys	- govt/pol	- goal
organ sys	- econom	- Adaptive

Civ. cells
R. & M
A Giddens
(Coltani)

KARL MARX

43

HM

MOP

Alienation

class struggle. (3ch)

Ralf Dahrendorf
decomposition of C
& lab.

→ Max Weber → alienation
is given

→ Ans Mills - 3rd sector

→ H. Marcuse

Seeman (PMNIS)

Robert Blauner

tech
alienation

HISTORICAL MATERIALISM

→ Marx's general ideas about society are known as his theory of HM - which are contained in his "preface" to "A contribution to the critique of political economy" (1859)

→ HM is historical because Marx has traced the evolution of human societies from one stage to another. It is material because Marx interpreted the evolution of societies in terms of their material & economic bases.

→ In developing the understanding of society, Marx has borrowed the dialectic theory of Hegel discounting his 'idealism' and the materialistic approach of young Hegelians [Lauer & Feuerbach]

(Thus Hegelian understanding of history and its critical reflection of it form the foundation to Marxian understanding of history) (i.e. dialectic theory to explain human history through materialism)

→ HM

→ - HM is a dialectic theory of human progress. According to Marx "the historical act is the production of material life". Because man in order to think has to eat. And in order to fulfill his hunger, in order to eat has to produce. And in order to maintain relations with the tools & technology called "forces of prod" and with other people called as the "relations of prod". Both these relationships together constitute the "Mod".

44

→ Marx explains society by assuming that it is made up of 2 interconnected parts - the base or the economic substructure which comprises of POP & ROP and the superstructure which comprises the political, legal, religious & the cultural system.

(not of matl life conditions. the socio, pol & intell life in general)
Marx argues that changes in the economic ^{base} infrastructure causes corresponding changes in the superstructure.

→ On the basis of the operation of dialectics (i.e. struggle of opposites), in the economic sphere, Marx conceives of social change in history. On this basis he divides history into 5 distinctive stages -

- Primitive comm
- Ancient society
- Feudal soc
- Capitalist
- Socialism (communism)

→ Thus his Hy acts as a guide to (not understanding) to POP and social change.

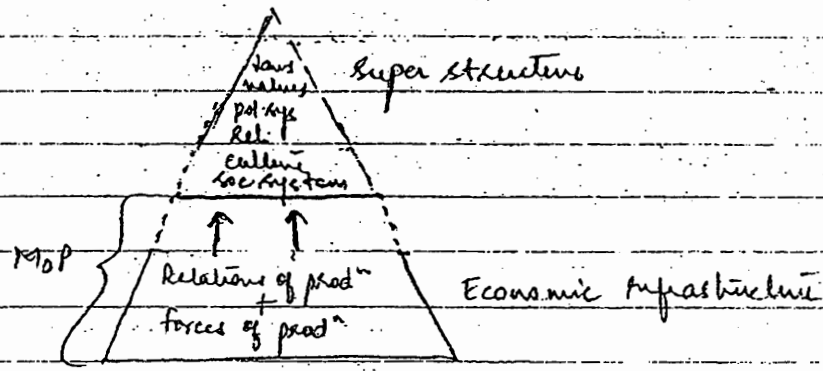
• • • (Thesis - Antithesis - Synthesis)

Thus Hy is a dialectical theory of human progress.

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Mode of prodⁿ

(1) Taking his theory of HM, Marx develops / gives an analytical concept of MOP to study social change.
 MOP theory of KM makes an attempt to determine the direction of the history of all the mankind in which he advocates that all human societies necessarily pass through 5 successive stages of development.

(2) Acc to Marx: "The 1st historical act is the prodⁿ of material life"
 --- refer HM till 5 stages

(3) The main contradictions which propel change are found in the economic infrastructure of the society

(4) At the dawn of human history, when man supposedly lived in the state of Primitive Communism

(P.C) (primitive
communism
ownership) These contradictions did not exist as the Forces of prodⁿ and the products of labour were communally owned since each member of the soc produced both for himself and the society as a whole there were no conflict of interests b/w the indiv & the groups.
 Marx states that the Astatic MOP approximates the P.C stage

However with the emergence of private property and in particular private ownership of forces of prodⁿ, the fundamental contradiction in human society was created since one group gains at the expense of the other, a conflict of interest arises leading to the formation of classes. Hereafter all stages of social development are characterised by a two fold class division.

4

24

Ques

Answer

Ques: Ancient society is characterized by two classes
Master & slaves - Masters owned the fop and slaves
appropriated the slaves labour.

This
char

Due to the operation of dialectics a feudal ancient
society gives rise to feudal society which consists
of the landowning feudal lords & the landless serfs.

1) STE

2) M.W

a

Finally, capitalist society emerged fully with the
growth of industrial fop and consisted of bourgeoisie
who owned the fop and the proletariat who contributed
their labour. Due to Marx, capitalist soc was
inherently unstable and would eventually transform
into a communist society which is a classless society.

Eg: I

India

3) ELSTE

4) ZET

This Marxian theory provides a framework for analysis
of conflict and change in society using the concept of fop.

✓ Sign

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46

Criticism

This monocausal (economic) explanation of history draws criticism for its myopic view.

- 1) STEINER - history is not predict. it can be accidental ^{also}
- 2) M. WEBER - It is difficult to determine the beginning and end of history. It does not follow these stages
Eg: Singapore directly jumps to cap without ancient feudal
India has a mix of socialism, feudalism, & slavery.

- 3) ELSTER apply HM/ ^{HO} one cannot study history scientifically
_{ie} it is more ideological than scientific
- 4) ZETTING: It is diff to study history in its entirety
Marx studies it only thro a class persp.

Significance

Firstly it has provided a sequence to social development
Secondly HM/HOP introduced to socio a new method of inquiry, new concepts and a bold hypothesis to explain the rise, dev & decline of particular forms of soc.
Thirdly it was novel in its study of human progress and tried to synthesize the entire legacy of social knowledge since Aristotle
Lastly HM/HOP provides a method to understand the existing social reality

HISTORIC MATERIALISM

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- ① - Marx's general ideas about society are known as the theory of HM. which are contained in pref. ^{A contribution to the critique of pol eco.} [Materialism is the basis of his sociological th because for Marx, matl conditions or economic affect the structure and development of society.
 - ② HM is historical because Marx has traced the evolution of human societies from one stage to another. It is material because Marx to interp the evolution of societies in terms of their m or economic bases.
 - ③ In developing the understanding of society, he has borrowed the dialectic theory of Hegel discounting his idealism and the materialist approach of Young Hegelians (Bauer & Feuer).
 - ④ Thus hegelian understanding of history and HM critical reflection of it can be considered as a foundation to Marxian understanding of h (i.e dialectical theory to explain human hist through materialism).
- HM is a dialectical theory of human progress.

U P S C

Enter number of question

5

Enter number of question

Criticism

This monocausal (economic) explanation of class criticism for its myopic view.

Steiner: history is not pre-determined, it is STEINER accidental also.

Max Weber: It is difficult to determine the end of history - It does not follow Singapore direct jump to (C) without ancient India has a mix of socialism, feudalism,

ELSTER applying H+1 one can't study history

Jettine: It is difficult to study history in Marx studies it only through

Thus sociology should look into history the main elements of the given historical traditional emphasising on the social org, institutions & go present there.

Marx explains
soc by
economy that
it is made up of
2 interconnected
parts. base &
superstructure

6

7

KARL MARX

58

Dialectics: (Q: Dialectics in sociology)

(write only the Hegelian theory of Dialectics - Dialectics idealism)

- meaning
- 3 stages of Dialectics T-A-S.
- 3 laws of dialectics

Linkage: Dialectics and social changeHM: Just refer about dialectics of Hegel
expl. of human history through materialism - 5 stages.
elements of dialectical process

- Define Dialectics.
- elements of dialectics
- matl. conditions of society pass thro dialectics
- centrality to every society is MOP
- specify 5 MOP.

- Marx put forward the idea of HM in 1859 in his book
'A contribution to the critique of pol. economy'

- Term was used by Plekhanov (Lenin's mentor)

- Hegelian (Idealism + Dialectical) + ^{Young} Hegelians Materialism → Marx's HM.

① Marx's general ideas about society are known as his theory of historical materialism. Materialism is the basis of his sociological thought because, for Marx, matl conditions or economic factors affect the structure & development of society. His theory is that matl conditions essentially comprise technological MOP & human society is formed by the forces (relations of prodⁿ)

HM - It is historical because Marx has traced the evolution of human societies from one stage to another. It is material because Marx interpreted the evolution of societies in terms of their material or economic bases.

In developing his theory, Marx has borrowed the dialectic theory of Hegel and combined it with the materialistic approach of ^{YH} ~~SCB & P~~, both are applied to human history to explain Marxian understanding of HM.

✓ Hegelian understanding of history and YH critical reflection of it can be considered as a foundation to Marxian understanding of history.

class notes
 ✓ Hegel offers a philosophical understanding of human history. Considering that history is the product of human consciousness or ideas which are subjected to the dialectical of human thought. Ultimately this dialectic of human thought (meaning one thought is contradicted by another new rational thought) offers a guideline to the fixation of technology, architecture, art etc. all these events - - -

Matter prodⁿ has always been and still is the basis of human existence

Change is caused due to constant contradiction of mutually opposite forces found in matter.

Q) Process of Dialectics in Sociology

58

Dialectism - meaning

stages - (T-A-S)

3 laws of Dialectics -

Dialectic $\left\{ \begin{array}{l} \text{as reason} \\ \text{as a process} \end{array} \right.$

- The word dialectic means refers to a method of intellectual discussion by dialogue $\left\{ \begin{array}{l} \text{has a greek term meaning to debate/discuss} \\ \text{to arrive at a comprehensive generalised cond} \end{array} \right.$
- The idea of dialectic as reason was used by Socrates, Plato, Aristotle and later on in Europe by Immanuel Kant
- Hegel combined the two strands of dialectic i.e. the idea of dialectic as reason and as process.
- He proposed that dialectics is the grasping of opposites in their unity

In this way, each dev is a process product of a previous less developed phase thus there is always a hidden tension b/w a form & its process of becoming a new form - Hegel interpreted history as progress in the consciousness of freedom

- Marx evolved his concept of DM on the basis of his critique of Hegel's theories of idealism
- He said it is the matter which is supreme and determinant of consciousness & idea ~~was~~ and not vice versa
- F. Engels put forward the 3 laws of DM.

The law of the unity & conflict of opposites

The law of negation of negation

The law of transition of quantity into quality

Mars defined idea as the material world reflected by human mind & translated into forms of thought.

'Matter is not a product of mind, on the contrary mind is simply the most advanced product of matter'

- The 1st historical act is the prodⁿ of matl life. This is indeed a historical act, a fundamental condition of all life history.'

- men make their own history

EMILE DURKHEIM

57

DoI

S.F.

Sticide

Rel and Society

Two main themes of Durkheim's sociology were

→ The priority of the social over the individual

→ The idea that society can be studied scientifically

in a list

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Firstly it has provided a sequence to social development and growth.

Secondly H.A. introduced into socio a new method of inquiry, new concepts and a bold hypothesis to explain the rise, dev + decline of particular forms of society.

Thirdly, it was novel in its study of human progress and tried to synthesise the entire legacy of social knowledge since Aristotle.

Lastly H.A. provides a method to understand the existing social reality.

Social facts : (60m)

①

Examples ~~AB~~

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Sociology as a discipline had a recent origin in comparison with all the other social sciences. As such the founding (father) were concerned to demarcate the boundaries of this infant discipline.

Durkheim, considered the father of modern sociology was explicitly concerned with outlining the nature and scope of sociology. He considered social sciences to be different from natural sciences because the former dealt with human relationships. However, the methods used in natural sciences could be used in social sciences as well.

In his book Montesquieu and Rousseau, Durkheim laid down the general conditions for the establishment of a social science (sociology).

According to Durkheim, science has a specific subject matter of its own and does not deal with total knowledge. It has a definite field to explore and is concerned with objective

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realities. It does not describe individuals but describes its subject matter. This subject matter of science yields general principles or laws because societies are subjected to regularities. In saying so, Durkheim is influenced by Comte who talks of social statics. And, although there is continuity of the natural and social sciences world, the social has a distinctive and autonomous sphere like the biological or physical. But the methods of science applicable in the field of natural sciences are valid within the social sphere.

(1) Having laid down the general conditions for the establishment of a science Durkheim goes on to define the subject matter of sociology. In his book 'The Rules of Sociological Method' Durkheim defines the subject matter of sociology as social fact.

Durkheim defines social facts as the 'ways of acting, thinking and feeling which are external to the individual but have a coercive power by which control him'

crit of Comte
in Introduction

rules of sociol
method

coercive power
on him &
control
him

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Why?

Legal codes and customs, moral rules, religious beliefs and practices language etc are all social facts

He distinguishes between different types of social facts, but considered them as lying on a continuum. First, on one extreme are the structural or morphological social facts. These

social facts are clearly visible and make up the substratum of collective life. These are the components or parts of which society is composed and their mutual relationship and agreement. Eg: most of the demographic phenomena like distribution of population, forms of dwellings etc.

⇒ matl SFs
↓
bureaucracy
law

Secondly, there are institutionalised form of social facts which are firmly established and developed, more or less general and widely spread in the society as a whole. Eg: legal and moral rules, religious dogma, established beliefs and practices, culture

⇒ non matl SFs
↓
C.C.
coll. rep.
culture
S.F. institution
Religion

Thirdly, there are the social currents. These facts are not institutionalised and have not yet acquired crystallised forms. These are in the process of evolving.

⇒ non matl SFs
The great waves of sentiment, pity, indignation that give products at public gatherings

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Further, Durkheim makes an important distinction in terms of normal and pathological social fact.

A social fact is normal when it is generally present in a society of a certain type. Every deviation from this standard is a pathological fact.

Having given the subject matter of sociology Durkheim goes on to define the characteristics of these social facts. Social facts are characterised by externality, constraint, independence and generality.

Social facts according to Durkheim exist outside the individual consciousness, their existence is external to the individual.
Eg - Religious beliefs etc and practices etc external and prior to the individual.

They exercise a constraint on the individual. They are commanding and obligatory to all.
Eg: ~~marriage~~ marriage rules, religious taboos regulate the behaviour of individuals.

(3)

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Social facts are not dependent on the individual for their existence nor have they been brought into existence by any ^{one} individual. They exist and function independently of the social facts are collective creations and it is collectivity which keeps them going. Eg: language or religious rituals.

Lastly, social facts have a more or less general occurrence in society. i.e. they are collective in nature and operation. Also, it is independent of the personal features of individuals or universal attributes of human nature.

The institutionalised social facts of Durkheim display in full all these features of ^{social} collective facts. While the social currents share a few characteristics, they are yet to crystallise into social facts.

Thus social facts can be recognised because they are external to the individual on one hand and are capable of exercising coercion on the other. Since they are external they are also general. And because they are collective, they can be imposed on individuals who form a ^{given} society.

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Having given the subject matter of sociology and as social facts and having defined their characteristics, Durkheim defines the method to study social facts. He argues that social facts are amenable to be studied by the methods of positive sciences. He gives the methodology to study these social facts. In doing so, he applies the positivistic methodology of observation, classification, verification, comparison and generalisation to study social facts.

Under the rules for observing social facts, he further gives 6 rules for the basic task of observing social facts reliably.

The first rule of observation is to treat social facts as if they are things. i.e. consider social facts as things. As things, they have to be studied by the empirical method.

Secondly, all preconceptions (commonsense ideas about the social fact) must be eradicated.

Thirdly, observation of social facts should be confined to their external attributes only which can be tested and verified.

(4)

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Fourthly, social facts must be separated from individual facts. Fifthly, the voluntary nature of social facts should not be assumed before hand and lastly, the observation of social facts should be as definite as possible and the concepts should be formulated precisely.

Having given the rules for classification of social facts, he makes a distinction between normal and pathological social facts. A normal social fact can be seen present in the average society where it exists and is confined to by the collectivity. It is also functional to the society in which it exists. While a pathological or abnormal social fact will have harmful consequences for the society. Thus the verification of normality of a social fact is through the functional analysis. Because what is normal to one society can be pathological to another and vice versa depending upon its functional nature. He gives the example of crime to in diff a same society in different points of time to make this clear.

After, observing the social facts, Durkheim goes on to classify them. In doing so he follows and compare them.

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Durkheim wants societies to be classified according to their degree of organisation. He advocates the use of comparative method to classify societies into a typology. He himself presented one based on the type of solidarity viz mechanical solidarity and organic solidarity. In confining to the comparative method he is keeping with the tradition of the 19th c. sociologists like Spencer and Hobhouse.

Having observed, classified, verified and compared the social facts, he gives us the rules for the explanation of social facts before generalising them. Under this, he gives us two approaches which may be used in the explanations of social facts - causal and functional.

In the causal analysis, the causes which give rise to a given social fact must be identified separately from whatever social functions it may fulfil. Thus, it is concerned with explaining 'why' the social phenomena in question exists. In the functional analysis, the function which a particular social fact performs in a society is considered. Functional explains the need for a social fact.

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Durkheim uses these rules in explaining his 'Division of labour' in different societies. Thus in case of a causal explanation, the determining cause of a social fact should be sought and in case of a functional explanation, the function of a social fact ought to be sought in its relation to some social end.

Finally, social facts can and should be explained through comparison. In his rules for testing sociological explanations, he stresses on comparison. According to him experimentation is crucial for testing theories in science. However since experimentation is not possible in sociology, the comparative method is the closest alternative to experimentation for testing sociological explanations.

In using the comparative method, Durkheim follows J.S. Mill's system of logic and appreciates his method of concomitant variations as the method/procedure for the comparative method. This method advocates that changes which take place in one item/thing lead to changes in the other item. Thus they

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Speak about the application of this term in Anthropology & Evolutional work

Consider SFs as things all preconceptions must be eradicated to ext attrib only
SF separated from indiv factors
voluntary actions
obs - as of as per social situations

88

why SFs -
Social fact : meaning
Types characteristics -
① - Extensibility, independence
- independence
- constant ecg!
- generality

coll of soc

Types of SFs -
biological / structural SFs

institutional SFs
social events - soc SF in the making
normal & pathological

collection of data
obs/obs
- visit
- comparison
- ques
- H held

Importance of SFs -
any eg to explain
How to study SFs -
criticism
Methodology over
rules for explaining SFs
comparative perspective -
Eg DAL

Dal
Suicide
Dal

Suicide

1) In his stand book 'Suicide' E. Durkheim tries to bring theory & empirical research together. (1897)

2) He intended this study not only to contribute to the understanding of a particular problem but also to serve as an ex. of his socio. method.

3) Durkheim rejected the existing theories on suicide viz. alcoholism, love, psychopathology, heredity and also the limitation to. He instead sought to give a sociological expl. to suicide.

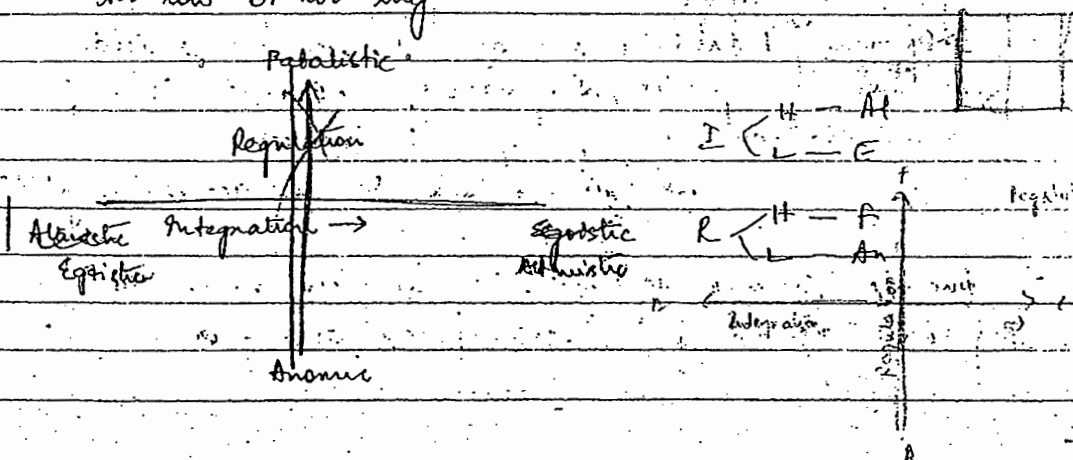
4) E.D. was not concerned with identifying specific individuals who committed suicide, he was rather more concerned with explaining differences in suicide rates.

Durkheim says to E.D. different groups have diff. sentiments which produce diff. social currents. It is these currents that affect individual decisions about suicide.

5) Durkheim identifies 2 social facts viz. Integration and Regulation & based on these he mentions 4 types of suicide.

Integration refers to the strength of the attachment we have to the society & Regulation refers to the degree of ext. constraint on ppl.

for E.D. these two social currents are continuous variables and suicide rates go up when either of these currents are too low or too high.



1) Egoistic suicide : high rates of ts are likely to be found in those societies / gpts in which the individual is not well integrated into larger social unit.

→ D. studied the varying degree of integration of individuals with their sel, family, political & natl communities with regard to religion, he studied catholics & protestants and found that the suicide rates among is far less than that of protestants as catholicism is able to integrate its members more fully into its fold whereas p. fosters the spirit of individualism.

family :- D. considers that family to be a powerful counter agent against suicide. Being unmarried ↑ the tendency towards suicide. Small families are unstable and short lived. As compared to small families which are unstable and short lived, larger families are more integrated.

2) Altruistic suicide is more likely to occur in societies / gpts where social integration is too strong. The individual is literally forced into committing suicide → D. states of two types of Altruistic suicide :-
 Obligatory Altruistic suicide wherein the individual's life is rigorously governed by custom & habit that he takes his own life coz of higher commandment. Eg: sati, Jauhar.
 Optional Altruistic suicide wherein the suicide is ^{varies} for praise, self sacrifice, or ultimate self renunciation. Eg: Japanese Harakiri.

3) Anomic suicide is more likely to occur when the regulative powers of the society are disrupted.

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Rate of anomic suicide are likely to rise whether there is the nature of disruption is positive (foreign economic boom) or not negative (economic depression).

Periods of disruption unleash currents of anomic moods of rootlessness & namelessness.

f) Fatalistic suicide is more likely to occur in situations where the regulation is too weak excessive.

Eg: The classic eg. of is the slave, who takes his own life because of the hopelessness associated with the oppressive regulation of his every action.

Durkheim concludes his study of suicide with an examination of what reforms could be undertaken to prevent it while Durkheim admits that some suicide is normal, but he agrees that modern society has seen a pathological increase in both egoistic & anomic suicides.

Durkheim suggests moral eduⁿ for children and a different inst based on occupational groups for adults as a means for ↑ integration & regulation in the society & ^{to affect coll moral}

∴ Durkheim proposes a social sol to a social prob.

he proposes

many of the existing inst for connecting the individual and society have failed.

Modern state is too distant from the individual church - cannot exert an integrating effect

family - will fail in the task.

∴ he suggests a different inst based on occupational groups

Criticisms

1) Devastating criticisms of the theory made by ~~some~~ indicating that existing accounts / official matters on which I relied to form his opinion are largely inaccurate and systematically biased.

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2) Existing theories to impute social meanings to suicide such as egoistic, altruistic, that are based merely on untested commonsense judgments and ignore the actual meanings for those involved / committing suicide.

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in Douglas's view particular social acts like suicide cannot be explained by abstract social meanings of fails to take into acc the subjective dimension of human behaviour manifested in the meanings, choices & motives of the individual.

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① The DoL in society has been called sociologist Durkheim

② In this work Durkheim traced the development of the modern situation b/w individual & society

③ context - He was responding to a post-W & A society which was facing a moral crisis owing to ↑ DoL & specialisation

④ Def of DoL : In the industrial soc owing to the complexity of tasks there is increasing specialisation leading to DoL

Industrial soc is marked by ↑ specialisation leading to DoL

⑤ DoL and its consequences were studied by economists, pol. sci, & psychologists etc.

August Comte, trying to explain the moral crisis of the society also came up with a sociological expl. of DoL. He thought primitive societies have common values, but in modern soc. owing to ↑ DoL & sp. there is a lack of common values. He proposed that sociology create a new religion that would stimulate social cohesion.

⑥ Durkheim's work on DoL in society is a general critique to the economic expl. and a specific critique of the Comtean analysis (also a fⁿ analysis - prerequisite of every soc is maintenance of SS)

As to Durkheim, it may seem that the DoL is an economic necessity, but Durkheim argues that

"the economic services that DoL can render are insignificant compared with the moral effect that it produces and its true function is to create b/w two or more ppl a feeling of solidarity"

pop. matl
interaction - moral

He explains this in his doctoral thesis by dividing societies into two categories - archaic & modern characterised by MS & OS.

(9)

(7) Archaic societies acc. to Durkheim are characterised by low pop., ascriptive criteria, low vol. of pop. i.e. matl density low level of interaction i.e. moral density.

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Due to similar activities being performed among various units cohesiveness in such a society is based upon this shared sense of likeness among the parts which creates solidarity. Durkheim called this solidarity as MS.

(10)

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In soc characterised by MS, the CC is very strong & extensive so much so that crime CC engulfs IC. The content of the CC is predominantly religious & rel pervades the whole of social life.

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see

The laws in MS are repressive & penal in character. A crime such as a sacrilege is one which offends the CC.

force

These archaic societies are characterised by MS.

(8) The cause for transition from MS to OS is dynamic with increasing (material & moral densities), archaic societies become complex in nature. Complex / modern soc are characterised by high pop., ascriptive criteria, complex tasks requiring specialisation, thereby ↑ heterogeneity and a heightened sense of interdependence which creates solidarity. Durkheim called this solidarity as OS.

(H.D.)

i.e. to

In soc characterised by OS, the CC declines & is replaced by interdependence. Role of Religion shows decline, soc becomes more secular & human oriented. Relations b/w individuals & groups become contractual. The laws in OS society are retributive i.e. fines instead of inflicting punishment. They signify by its nature that crime is not seen as a threat to CC.

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Thus modern soc are characterised by OS.

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(9) Comparing OS & MS, Durkheim suggests that social cohesion is greater in the case of OS. Because ~~as~~ increased SOL leads to increased interdependence producing a cohesive community. Also the individual becomes more free & less bound by common sentiments (CC). ~~Thus~~ SOL contributes to both the cohesion of society & to freedom of individual.

(10) However this is what OS ought to be and Durkheim describes this as normal SOL but at the same time he pointed out two major abnormal forms of SOL viz anomie & forced.

Anomie SOL ^{results due to} refers to the lack of regulation in a society. Acc to Durkheim modern soc. is more prone to anomie.

forced SOL refers to the fact that outdated norms & expectations can force individuals / grps / classes into positions for which they are ill suited. i.e. socially structured inequalities.

Durkheim suggests improved regulation, contractual conditions of employment, replacement of rules of custom by rules of law, creation of self governing institutions to administer code of conduct for overcoming anomie SOL and

as forced SOL leads to 'anomie of injustice' he suggests the creation of equality of opp or inheritance and abolition of all forms of hereditary privileges.

Rel & Society

1) — Durkheim's last great sociological work was The Elementary Forms of Religious Life. In this book Durkheim put forward both a sociology of religion and a theory of knowledge.
 — In his sociology of religion consisted of an attempt to identify the essence of religion through an analysis of its most primitive form. In his theory of knowledge attempted to connect human thought as to their social origins.

2) Durkheim begins by refuting the existing theories on religion
 viz. Tylosi, Animism, Müller's - Vaterismus.

3) Instead of Animism (Vaterismus), Durkheim took 'totemism' among the Australian Aborigines as the key concept to explain the origin of religion.

Durkheim studied primitive rel only in order to shed light on rel in modern society.

Acc to Durkheim Totemism is the simplest & most primitive form of religion. He argued that Totemism is not about their representation of the clan itself.

Durkheim sought to show the religiosity roots of which the social structure of the society. Durkheim demonstrated the social sources of rel in his analysis of 'prim tottemism' and its roots in the soc structure of the clan.

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associated with it are a symbolic representation of society itself has been corroborated by later researches of Guy Swanson. Also the nature of religious belief corresponded with the nature of social structure i.e. simple societies / kinship based societies did not have the concept of a single god and instead practiced totemic type of rel. which strengthens the kinship; org. and complex / highly diff. societies had a single god which helped maintain solidarity.

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(9) Criticism

(1) — The agency of S. control & providing solidarity is only true for small ^{scale} simple soc. which practice a single ^{common} rel.

But in case of most industrial soc - rel has lost both these f. Plurality of religions quite often lead to conflict and therefore ^{large} endanger solidarity than enhancing it. (diff. of p.u)

(2) — Sustaining individual to the ce. individual choice, etc.

(3) — Durkheim's absolute distinction b/w S & P has also been criticised. Edward Shuch insists that actions fall in b/w the two extremes on a continuous scale. At one extreme falls the actions which are entirely profane and at the other the sacred. In b/w the two extremes fall the majority of social actions.

(4) — Next criticism is related to D's views on the relationship b/w society & rel. which are ambiguous & even tautological. Some times $S \Rightarrow R$; Society is the cause for rel; all social inst. are born out of rel etc.

End Durkheim concluded that rel & society are one and the same, the manifestations of the same general process.

Outcome
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anomie is produced due to rapid s. change
also specialised DoL (Individualism)

Proper

in DoL, he used the idea of pathology to criticize some of the abnormal forms which the DoL takes in mod soc. he identified 3 abnormal forms:

anomic DoL (Lack of regulation in a society)

forced DoL (outdated norms & expectations force indiv into positions which they all hated)
poorly coordinated DoL

When there is a transition from MS to OS - anomie can be seen or when ppl challenge the CC norms: abnormal norm from soc to soc

Outcome of anomie: suffering, disillusion, no security of life, wealth & well being, list crumble

collectivity will try its best to come out of this anomie sitⁿ

Solution: morality; s. solidarity & Justice

education: children

not state - too distant

occupational an. adults

church - expresses freed by the family - too particular

for better integration

trade unions, teachers, pol parties, mutual aid groups

DoL is the peaceful sol to the needs created by 7 pop. in size & density that is Dynamic density

Dol

FD

KM

cautiously optimistic
 promise of Dol outweighed the pros
 of interdependence & reinforces
 solidarity

pessimist
 divides soc into antagonistic class
 it is divisive

base
 less value
 relations

soc can be found within the
 existing system / framework of
 industrial soc

he offers a radical soc-revolution
 abolition of cap and its replacement
 by socialism

low vol

a code follows

Occupational Association
 school for children
 professional ethics as a key
 to a future moral order in ind-
 soc

Volume
 intensity
 rigidity
 content
 low

character

	<u>H.S.</u>	<u>O.S.</u>
Polynistic class	based on likeness	based on diff and soc.
	less volume of interdep.	high vol of interdependence
	Relatively weak social bonds	rel. strong & bonds
Revolution	low vol of pop	rel high vol of pop - moral trust.
its presence		down
✓ violence	high / entire soc	low / part grps.
✓ intensity	high	low
✓ rigidity	high	low
✓ content	Religious	Moral individualism
Law	Repressive sanctions penal law	Restitutive sanc coop law

Characteristics of C.S.

forms	high vol	low
	high intensity	low
	high determinant	low
	absolute collective	more chances to indiv for self reflection
	attaching supreme values to soc	supreme values to indiv
	concrete & specific	abstract & general

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Ritzu
UFA

What is DoL

Causes of DoL → Material & Moral density

Types of DoL - Normal

pathological ← anomic (code of conduct)
fossil (edu)

Based on DoL - types of societies
~~anomic~~ simple DoL - HS
~~modern~~ complex DOl - OS

Why DoL; Durkheim's context

Earlier theories

Comte

Rejection of Comtean ideas

His theory -

After Durkheim - Mayo, Harold Willmott

Solution - Children - schools - moral edu
 adult - occupational associations

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Comte proposed that socio create a new pseudo-religion that would reinstate social cohesion

To a large degree, SOC can be seen as a refutation to Comte's analysis. Durkheim argues that the SOC does not represent the disappearance of s. morality, so much as a new kind of morality analysis appears

Like

Mechanical and org. solidarity

change in SOC impacts change in structures

The CC in both the societies can be seen on 4 dimensions

	entire soc	high	high	Rel	Represent
mech. org.	part gyps	low	low	moral indiv	Restri
	no. of ppt enveloped by the CC	low	low	the fact that	cc takes in the type of soc
		low	low	clearly it is defined	
		high	high	deeply the indiv feel about it	

The cause of transition from mechanical to org. solid is the dynamic density (math or general density)

This is the no. of ppt in a society & the amt of interaction that occurs among them

more ppt means more in the competition for scarce resources
more interaction means a more intense struggle for survival among the basically similar components of s

The problems of dynamic density are resolved through differentiation & thus

ultimately leads to a reinforcement of social org

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Reputation of theories of origin

Rel is society driven

So Rel and soc.

Raymond Brown: said of the elementary forms of Rel life that it was Durkheim's most important, most profound and most original work.

- ✓ sacred + profane
- ✓ Beliefs, rituals, church

✓ A rel is a unified system of beliefs and practices which unite into one single moral community called a church, all those who adhere to them

✓ The major sources of his data were studies of a clan based Australian tribe - the Arunta who for Durkheim represented primitive culture

✓ Durkheim wanted to study rel within a primitive culture for several reasons

- 1) It is much easier to gain insight into essential nature of rel in a prim. culture as the ideological systems are less well developed than those of mod. rel.
- 2) Rel form in prim. soc could be easily shown
- 3) Unlike modern soc in prim soc, rel has only one form

✓ Totemism is a rel system in which certain things particularly animals & plants come to be regarded as sacred and as emblems of the clan.

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Review Religion & society

- ① why a sociology of religion
- ② He began by referring the etc on origins of religion
- ③ sacred & profane - Study of primitive Acquisitions Acunts
Tribes
- ④ beliefs rituals & church
- ⑤ critique
- ⑥ relevance

WRS }

Criticism

Anthropologists do not see totémisme as a rel.
Most sociologists feel that D has overstated his case
in saying that rel is the worship of society
more relevant to small, non literate societies where there
is a close integration of culture & social institutions
common belief & value system.
less relevant to mod. soc which have many subcultures,
social retinic gaps, spl. org, and a range of rel beliefs
and practices & institutions.

Litze

66

SFs N suicide (application)

in order to help socis move away from philosophy and psychology

in order to help it move away from philosophy and to give it a clear and separate identity, he proposed that the distinctive subject matter of socis shall be the study of SFs

Crucial in separating socis from philosophy is the idea that SFs are to be treated as things and studied empirically.

Durkheim gave 2 ways of defining a SF so that socis is distinguished from psychology - first - it is experienced as an external constraint than ^{an internal drive} second - it is general throughout the soc and is not attached to any particular indiv

he described SFs as sui generis

he empirically applied these methods in the study 'suicide'

suicide : Integration $\left\{ \begin{array}{l} \text{high} - \text{altruistic} \\ \text{low} - \text{egoistic} \end{array} \right.$
 Regulation $\left\{ \begin{array}{l} \text{high} - \text{fatalistic} \\ \text{low} - \text{anomic} \end{array} \right.$

Suicide

- 1) Why study suicide
- 2) Earlier explanations + its rejection
- 3) Difference in suicide rates \propto diff in levels of SF's
 how the social facts are - Integration + Regulation

Integration:- refers to the strength of ~~love~~ the attachment that we have to the society

Regulation - refers to the degree of ext constraint on ppl

4) Types of suicide +

Integration low - Egoistic
 high - altruistic

Regulation low - Anomic
 high - fatalistic

5) how to + suicide + social reform

- UIAS {
- 6) After Durkheim - Halbwachs, Cavane
 - 7) Critique - J.B. Douglas

1) Official statistics

2) Impute social meanings to suicide

such as egoistic + anomic that are based on
 untested common sense judgements + ignore the
 actual meanings for those involved

6) Significance

Mead is the ^{most} imp thinker in the history of S-I and his book 'Mind, self and society' is the most imp single work in that tradition

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G.H. Mead

1) Symbolic Interaction is a concept central to Mead's understanding of society. S-I ^{all kinds of} refers to using using interaction ^{by using} using the symbols - the most imp of them being language.

2) Mead considers 'the act' to be the most 'primitive unit' in his theory. He identifies 4 basic and interrelated stages in the act viz. impulse, perception, manipulation and consummation

IPHC

3) However while act involves only one person, the social act involves 2 or more persons. In Mead's views:

The gesture is the basic mechanism in the social act. He defines gesture as 'movements of the first organism which act as specific stimuli calling forth the (socially) appropriate response of the second organism.'

Both lower animals and humans are capable of gestures. What distinguishes humans is their ability to employ 'significant gestures' or those that require thought on the part of the actor before a reaction. See to Mead vocal gestures or language form the provided the medium of social organisation in human society

4) Another kind of gesture is a significant symbol. Human beings interact in terms of symbols. A symbol does not simply stand for an object or event; it defines them in a particular way and is an indication a response to them. Eg: a chair, mall flag etc.

Human beings interact in terms of symbols. Without symbols there would be no interaction.

∴ Symbolic interaction is necessary, since man has no instincts to direct his behaviour.

In order to survive he must therefore construct and live in a world of meaning.

5) ~~Therefore~~ life can only proceed if the meanings of symbols are largely shared by the members of the society.

However, common symbols provide only the means by which human interaction can be accomplished. In order for interaction to proceed each person must interpret the meaning and intentions of the others. This is accomplished by means of a process which Mead terms role taking.

Role taking involves the individual taking on the role of another by imaginatively placing himself in the position of the person with whom he is interacting.

It is only by taking the roles of others that we have been able to

Mead argues that through the process of role taking the individual develops the concept of self & identity.

not only should symbols be shared but for interaction to proceed each person must interpret the meaning & intentions of the others

Self is a mental construction of a person, by a person but inevitably formed from social experience. Interaction lower ~~forms~~ animals needs

Human infants do not have selves at birth. The self arises with development & through social activity & social relationships.

Mead is very interested in the genesis of self. — Child devel



Act
 Sociologist
 gesture
 significant
 lang symbol
 social act
 Role playing
 self
 child dev
 play
 game
 generalise
 phase

EE

Theorist - V.P.M.C

Social act - gestures

Significant gestures - lang. symbol - interaction

Role play

role taking

self identity

Symbolic interaction

Mind

Society

Child dev

play stage

game stage

generalised

after 7 years
the child
community

come back to
ourselves

Mind - inner conversation with oneself

Mind - inner conversation

ment

Criticism

- 1) one concentrated more on the (micro) level of society than the macro. John Baldern - admitted. unlike the theorists such as Marx, Durkheim.
- 2) Distinction b/w mind and self. He gives no definition of society. He has in his. Though his book is termed 'mind, self & society'; he had did not sufficiently explain mind & society unlike self.
- 3) He did not deal with issues of change, conflict, inequalities in wealth & power etc.

of the

✓ However he has enriched the micro sociological tradition

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GEORGE HERBERT MEAD:
A Biographical Sketch



Most of the important theorists discussed throughout this book achieved their greatest recognition in their lifetimes for their published work. George Herbert Mead, however, was at least as important, at least during his lifetime, for his teaching as for his writing. His words had a powerful impact on many people who were to become important sociologists in the twentieth century. As one of his students said, "Conversation was the best medium; writing was a poor second" (T. V. Smith, 1931:106). Let us have another of his students, himself a well-known sociologist—Leonard Cottrell—describe what Mead was like as a teacher:

For me, the course with Professor Mead was a unique and unforgettable experience. . . . Professor Mead was a large, amiable-looking man who wore a magis-

trant mustache and a Vanduyke beard. He characteristically had a benign, rather shy smile matched with a twinkle in his eyes as if he were enjoying a secret joke he was playing on the audience. . . .

As he lectured—always without notes—Professor Mead would manipulate the piece of chalk and watch it intently. . . . When he made a particularly subtle point in his lecture he would glance up and throw a shy, almost apologetic smile over our heads—never looking directly at anyone. His lecture flowed and we soon learned that questions or comments from the class were not welcome. Indeed, when someone was bold enough to raise a question there was a murmur of disapproval from the students. They objected to any interruption of the golden flow. . . .

His expectations of students were modest. He never gave exams. The main task for each of us students was to write as learned a paper as one could. These Professor Mead read with great care, and what he thought of your paper was your grade in the course. One might suppose that students would read materials for the paper rather than attend his lectures but that was not the case. Students always came. They couldn't get enough of Mead. (Cottrell, 1900:49-50)

Mead had enormous difficulty writing, and this troubled him a great deal. . . . I am vastly depressed by my inability to write what I want to. (Cited in G. Cook, 1993:11). However, over the years many of Mead's

several other types of psychological reductionism troubled Blumer. For example, he criticized those who seek to explain human action by relying on conventional notions of the concept of "attitude" (Blumer, 1955/1969:94). In his view, most of those who use the concept think of an attitude as an "already organized tendency" within the actor; they tend to think of actions as being impelled by attitudes. In Blumer's view, this is very mechanistic thinking; what is important is not the attitude as an internalized tendency "but the defining process through which the actor comes to forge his act" (Blumer, 1955/1969:97). Blumer also singled out for criticism those who focus on un-

SID → concerned with the issue of phenomenological aspects of human behaviour

ideas came to be published, especially in *Mind, Self and Society* (a book based on student notes from a course taught by Mead). This book and others of Mead's have had a powerful influence on the development of contemporary sociology, especially symbolic interactionism.

Born in South Hadley, Massachusetts, on February 27, 1863, Mead was trained mainly in philosophy and its application to social psychology. He received a bachelor's degree from Oberlin College (where his father was a professor) in 1883, and after a few years as a secondary-school teacher, surveyor for railroad companies, and private tutor, Mead began graduate study at Harvard in 1887. After a few years of study at Harvard, as well as at the universities of Leipzig and Bonn, Mead was offered an instructorship at the University of Michigan in 1891. It is interesting to note that Mead never received any graduate degrees. In 1894, at the invitation of John Dewey, he moved to the University of Chicago and remained there for the rest of his life.

As Mead makes clear in the following excerpt from a letter, he was heavily influenced by Dewey: "Mr. Dewey is a man of not only great originality and profound thought, but the most appreciative thinker I ever met. I have gained more from him than from any one man I ever met" (Cited in G. Cook, 1993:22). This was especially true of Mead's early work at Chicago, and he even followed Dewey into educational theory (Dewey left Chicago in 1904). However, Mead's thinking quickly diverged from Dewey's and led him in the di-

rection of his famous social psychological theories of mind, self, and society. He began teaching a course on social psychology in 1900. In 1916-1917 it was transformed into an advanced course (the stenographic student notes from the 1928 course became the basis of *Mind, Self and Society*) that followed a course in elementary social psychology that was taught after 1919 by Ellsworth Faris of the sociology department. It was through this course that Mead had such a powerful influence on students in sociology (as well as psychology and education).

In addition to his scholarly pursuits, Mead became involved in social reform. He believed that science could be used to deal with social problems. For example, he was heavily involved as a fund raiser and policy maker at the University of Chicago Skidman House, which had been inspired by Jane Addams's Hull House. Perhaps most importantly, he played a key role in social research conducted by the settlement house.

Although eligible for retirement in 1928, he continued to teach at the University of the University, and in the summer of 1930 became chair of the philosophy department. Unfortunately, he became embroiled in a bitter conflict between the department and the president of the university. This led in early 1931 to a letter of resignation from Mead written from his hospital bed. He was released from the hospital in late April, but died from heart failure the following day. Of him, John Dewey said he was "the most original mind in philosophy in the Americas of the last generations" (G. Cook, 1993:194).

scious and unconscious motives. He was particularly irked by their view that actors are impelled by independent, mentalistic impulses over which they are supposed to have no control. Freudian theory, which sees actors as impelled by forces such as the id or libido, is an example of the kind of psychological theory to which Blumer was opposed. In short, Blumer was opposed to any psychological theory that ignores the process by which actors construct meaning—the fact that actors have selves and relate to themselves. Blumer's general criticisms were similar to Mead's, but he extended them beyond behaviorism to include other forms of psychological reductionism as well.

NO explain & action
The Act
9 stages
1 PM

Mead considers the act to be the most "primitive unit" in his theory (1982:27). In analyzing the act, Mead comes closest to the behaviorist's approach and focuses on stimulus and response. However, even here the stimulus does not elicit an automatic, unthinking response from the human actor. As Mead says, "We conceive of the stimulus as an occasion or opportunity for the act, not as a compulsion or a mandate" (1982:28).

Mead (1938/1972) identified four basic and interrelated stages in the act (Schmitt and Schmitt, 1999). The four stages represent an order in which any actor, whether they are biologically interrelated. Both lower animals and humans act, and Mead is interested in the similarities, and especially the differences, between the two.

1) Impulse - The first stage is that of the impulse, which involves an "immediate sensory stimulation and the actor's reaction to the stimulation. The next is an immediate about-it. Hunger is a good example of an impulse. The actor (both nonhuman and human) may respond immediately and unthinkingly to the impulse, but more likely the human actor will think about the appropriate response (for example, eat now or later). In thinking about a response, the person will consider not only the immediate situation but also past experiences and anticipated future results of the act.

Hunger may come from an inner state of the body or may be elicited by the presence of food in the environment, or, most likely, it may arise from some combination of the two. Furthermore, the hungry person must find a way of satisfying the impulse in an environment in which food may not be immediately available or plentiful. This impulse, like all others, may be related to a problem in the environment (that is, the lack of immediately available food), a problem that must be overcome by the actor. Indeed, while an impulse such as hunger may come largely from the individual (although even here hunger can be induced by an external stimulus, and there are also social definitions of when it is appropriate to be hungry), it usually is related to the existence of a problem in the environment (for example, the lack of food). Overall, the impulse, like all other elements of Mead's theory, involves both the actor and the environment.

2) Perception - The second stage of the act is perception, in which the actor searches for, and reacts to, stimuli that relate to the impulse. In this case hunger, as well as the various means available to satisfy it. People have the capacity to sense or perceive stimuli through hearing, smell, taste, and so on. Perception involves inventing stimuli, as well as the mental images they create. People do not simply respond immediately to external stimuli but rather think about, and assess, them through mental imagery. People are not simply subject to external stimulation; they also actively select characteristics of a stimulus and choose among sets of stimuli. That is, a stimulus may have several dimensions, and the actor is able to select among them. Furthermore, people usually are confronted with many different stimuli, and they have the capacity to choose which to attend to and which to ignore. Mead refuses to separate people from the objects that they perceive. It is the act of perceiving an object that makes it an object to a person; perception and object cannot be separated from (are dialectically related to) the act.

Blumer also was opposed to sociological theories (especially structural functionalism) that view individual behavior as being determined by large-scale external forces. In this category Blumer included theories that focus on such social-structural and social-cultural factors as "social system," "social structure," "culture," "status position," "social role," "custom," "institution," "collective representation," "social situation," "social norm," and "values" (Blumer, 1962:1969:83). Both sociological theories and psychological theories ignore the importance of meaning and the social construction of reality:

"In both such typical psychological and sociological explanations the meanings of things for the human beings who are acting are either bypassed or swallowed up in the factors used to account for their behavior. If one declares that the given kinds of behavior are the result of the particular factors regarded as producing them, there is no need to concern oneself with the meaning of the things towards which human beings act."
(Blumer, 1969b:3)

THE IDEAS OF GEORGE HERBERT MEAD

Mead is the most important thinker in the history of symbolic interactionism (Dons 2001), and his book Mind, Self and Society is the most important single work in that tradition.

The Priority of the Social

In his review of Mind, Self and Society, Ellsworth Farkis argued that "not mind and then society; but society first and then mind arising within that society . . . would probably have been [Mead's] preference" (cited in Miller, 1982:2). Farkis's inversion of the title of this book reflects the widely acknowledged fact, recognized by Mead himself, that society, or more broadly the social, is awarded priority in Mead's analysis.

In Mead's view, traditional social psychology began with the psychology of the individual in an effort to explain social experience. In contrast, Mead always gives priority to the social world in understanding social experience. Mead explains his focus in this way:

We are not, in social psychology, building up the behavior of the social group in terms of the behavior of separate individuals composing it; rather, we are starting out with a given social whole of complex group activity, into which we analyze (as elements) the behavior of each of the separate individuals composing it. . . . We attempt, that is, to explain the conduct of the social group, rather than to determine for the organized conduct of the social group in terms of the conduct of the separate individuals belonging to it. For social psychology, the whole (society) is prior to the part (the individual), not the part to the whole; and the part is explained in terms of the whole, not the whole in terms of the part or parts.
(Mead, 1934/1962:7; italics added)

To Mead, the social whole precedes the individual, both biologically and psychologically. A thinking, self-conscious individual is, as we will see later, logically impossible in Mead's theory without a prior social group. The social group comes first, and it leads to the development of self-conscious mental states.

3) Manipulation The third stage is *manipulation*. Once the impulse has manifested itself and the object has been perceived, the next step is manipulating the object or, more generally, taking action with regard to it. In addition to their mental advantages, people have another advantage over lower animals: People have hands (with opposable thumbs) that allow them to manipulate objects far more subtly than can lower animals. The manipulation phase constitutes, for Mead, an important temporary pause in the process so that a response is not manifested immediately. A hungry human being sees a mushroom, but before eating it, he or she is likely to pick it up first, examine it, and perhaps check in a guidebook to see whether that particular variety is edible. The lower animal, in contrast, is likely to eat the mushroom without handling and examining it (and certainly without reading about it). The pause afforded by handling the object allows humans to contemplate various responses. In thinking about whether to eat the mushroom, both the past and the future are involved. People may think about past experiences in which they ate certain mushrooms that made them ill, and they may think about the future sickness or even death that might accompany eating a poisonous mushroom. The manipulation of the mushroom becomes a kind of experimental method in which the actor mentally tries out various hypotheses about what would happen if the mushroom were consumed.

4) Consumption On the basis of these deliberations, the actor attempts to eat the mushroom (or not), and this constitutes the last phase of the act, *consummation*, or more generally the taking of action which satisfies the organism's impulse. Both humans and lower animals may think about the mushroom, but the human is likely to eat a had mushroom because of his or her ability to manipulate the mushroom and to think (and read) about the implications of eating it. The lower animal must rely on a trial-and-error method, and this is a less-efficient technique than the capacity of humans to think through their actions.¹ Trial-and-error in this situation is quite dangerous: as a result, it seems likely that lower animals are more prone to die from consuming poisonous mushrooms than are humans.

While, for ease of discussion, the four stages of the act have been separated from one another in sequential order, the fact is that Mead sees a dialectical relationship among the four stages. John Baldwin expresses this idea in the following way: "Although the four parts of the act sometimes appear to be linked in linear order, they actually interpenetrate to form an organic process: Parts of each part are present at all times from the beginning of the act to the end, such that each part effuses the other" (1986:55-56). Thus, the later stages of the act may lead to the emergence of earlier stages. For example, manipulating food may lead the individual to the impulse of hunger and the perception that the individual is hungry and that food is available to satisfy the need.

Gestures

While the act involves only one person, the *social act* involves two or more persons. The *gesture* is in Mead's view the basic mechanism in the social act and in the social

processes. Mead generally, as he defines them, "gestures are movements of the first organism (which act as specific stimuli calling forth the (socially) appropriate responses of the second organism" (Mead, 1934/1962:14; see also Mead, 1939/1971; 1937/1971; Baldwin, 1986). In this sense, the action of one individual mindlessly and automatically elicits a reaction by another individual. The following is Mead's famous example of a dog fight in terms of gestures:

The act of each dog becomes the stimulus to the other dog for his response. . . . The very fact that the dog is ready to attack another becomes a stimulus to the other dog to change his own position or his own attitude. He has no sooner done this than the change of attitude in the second dog in turn causes the first dog to change his attitude. (Mead, 1934/1962:42-43)

Mead labels what is taking place in this situation a "conversation of gestures." One dog's gesture automatically elicits a gesture from the second; there are no thought processes taking place on the part of the dogs.

Humans sometimes engage in mindless conversations of gestures. Mead gives as examples many of the actions and reactions that take place in boxing and fencing matches, when one combatant adjusts "instinctively" to the motions of the second. Mead labels such unconscious actions "non-significant" gestures; what distinguishes humans is their ability to employ "significant" gestures or those that require thought on the part of the actor before a reaction.

The vocal gesture is particularly important in the development of significant gestures. However, not all vocal gestures are significant. The bark of one dog to another is not significant; even some human vocal gestures (for example, a mindless grunt) may not be significant. However, it is the development of vocal gestures, especially in the form of language, which is the most important factor in making possible the distinctive development of human life: "The specialization of the human animal within this field of the gesture has been responsible, ultimately, for the origin and growth of present human society and knowledge, with all the control over nature and over the human environment which science makes possible" (Mead, 1934/1962:14).

This development is related to a distinctive characteristic of the vocal gesture. When we make a physical gesture, such as a facial grimace, we cannot see what we are doing (unless we happen to be looking in the mirror). In contrast, when we utter a vocal gesture, we hear ourselves just as others do. One result is that the vocal gesture can affect the speaker in much the same way that it affects the listeners. Another is that we are far better able to stop ourselves in vocal gestures than we are able to stop ourselves in physical gestures. In other words, we have far better control over vocal gestures than physical ones. This ability to control oneself and one's reactions is critical, as we will see, to the other distinctive capabilities of humans. More generally, "It has been the vocal gesture which has progressively provided the medium of social organization in human society" (Mead, 1959:188).

Significant Symbols

A significant symbol is a kind of gesture, one which only humans can make. Gestures become significant symbols when they assume in the individual who is reacting to them the

¹For a critique of Mead's thinking on the differences between humans and lower animals, see Alpher and Alpher, 1977.

same kind of response (it need not be identical) they are supposed to elicit from those to whom the gestures are addressed. Only when we have significant symbols can we truly have communication; communication in the full sense of the term is not possible among ants, bees, and so on. Physical gestures can be significant symbols, but as we have seen, they are not ideally suited to be significant symbols because people cannot easily see or hear their own physical gestures. Thus, it is vocal utterances that are most likely to be some significant symbols, although not all vocalizations are such symbols. The set of vocal gestures most likely to become significant symbols is *language*: "a symbol which answers to a meaning in that experience of the first individual and which also calls out the meaning in the second individual. Where the gesture reaches that situation it has become what we call 'language'." It is now a significant symbol and it signifies a certain meaning" (Mead, 1934/1962:46). In a conversation of gestures, only the gestures themselves are communicated. However, with language the gestures and their meanings are communicated.

One of the things that language, or significant symbols more generally, does is call out the same response in the individual who is speaking that it does in others. The word *dog* or *cat* elicits the same mental image in the person uttering the word that it does in those to whom it is addressed. Another effect of language is that it stimulates the person speaking as it does others. The person yelling "fire" in a crowded theater is at least as motivated to leave the theater as are those to whom the shout is addressed. Thus, significant symbols allow people to be the stimulators of their own actions.

Adopting his pragmatist orientation, Mead also looks at the significance of gestures. In general, all significant symbols in particular. The function of the gesture "is to make adjustment possible between organisms impinged in any given social act with reference to the object of which the act is concerned" (Mead, 1934/1962:46). Thus, an involuntary facial grimace may be made in order to prevent a child from seeing too close to a dangerous animal or to express pain when a child is hurt from being in a potentially dangerous situation. While the nonsignificant gesture works, the significant symbol affords for greater flexibility. A such signifier is more adjustable than does the nonsignificant gesture, because it calls out in the individual making it the same attitude toward it... and enables him to adjust his subsequent behavior to theirs in the light of that attitude" (Mead, 1934/1962:46). From a pragmatic point of view, a significant symbol works better in the social world than does a nonsignificant gesture. In other words, in communicating our displeasure to others, an angry verbal rebuke works far better than does contorted body language. The individual who is manifesting displeasure is not usually conscious of body language and therefore is unlikely to be able to adjust later actions consciously in light of how the other person reacts to the body language. In contrast, a speaker is conscious of uttering an angry rebuke and reacts to it in much the same way (and at about the same time) as the person to whom it is aimed reacts. Thus, the speaker can think about how the other person might react and can prepare his or her reaction to that reaction.

Of equal importance in Mead's theory is another function of significant symbols— that they make the mind an emergent process, and so a creature that only through significant symbols, especially language, that human thinking is possible (lower animals cannot think in Mead's terms). Mead defines thinking as "simply an internalized or

implicit conversation of the individual with himself by means of such gestures" (1934/1962:47). Even more strongly, Mead argues: "Thinking is the same as talking to other people" (1982:155). In other words, thinking involves talking to oneself. Thus, we can see clearly here how Mead defines thinking in behaviorist terms. Conversations involve behavior (talking), and that behavior also occurs within the individual; when it does, thinking is taking place. This is not a mentalistic definition of thinking; it is decidedly behavioristic.

Significant symbols also make possible *symbolic interaction*. That is, people can interact without direct contact through gestures but also through significant symbols. This ability, of course, makes a world of difference and makes possible much more complex interaction patterns and forms of social organization than would be possible through gestures alone.

The significant symbol obviously plays a central role in Mead's thinking. In fact, David Miller (1982:10-11) records the significant symbol's central role in Mead's theory.

Mind

It is not a law which holds that the mind is a social process. It is not, as many believe, a product of that process. The mind, too, is defined functionally rather than substantively. Given these similarities to ideas such as consciousness, it there anything distinctive about the mind? We already have seen that humans have the peculiar capacity to call out in themselves the response they are seeking to elicit from others. ~~It is through this capacity that the mind is formed. It is not a product of that process, but a product of it. It is not a law which holds that the mind is a social process. It is not, as many believe, a product of that process. The mind, too, is defined functionally rather than substantively.~~ This is what serves to individual what we term "mind": it is anything now, future or past, which is in the mind of an individual. ~~It is not a law which holds that the mind is a social process. It is not, as many believe, a product of that process. The mind, too, is defined functionally rather than substantively.~~ Mead (1934/1962:267). Thus, the mind can be distinguished from other like-sounding concepts in Mead's work by ~~its ability to serve as a social process.~~ Mead's work is at the mind in another, pragmatic way. That is, the mind involves thought processes oriented toward problem solving. The real world is rife with problems, and it is the function of the mind to try to solve those problems and permit people to operate more effectively in the world.

* its called not in thinking not simply a thought response but a key to the community as a whole

Self of Mead is construction of the person by the person, but ~~it is not a law which holds that the mind is a social process. It is not, as many believe, a product of that process. The mind, too, is defined functionally rather than substantively.~~ Much of Mead's thinking in general, and especially on the mind, involves his ideas on the critically important concept of the *self*, basically the ability to take oneself as an object. The self is the peculiar ability to be both subject and object. As is true of all Mead's major concepts, the self presupposes a social process: communication among humans. Lower animals do not have selves, nor do plants or animals that are not social.

Self is partly already associated with the idea of the self as being a social construction (self cannot exist without society)

Must self -> social

development and through social activity and social relationships. To Mead, it is impossible to imagine a self arising in the absence of social experiences. However, once a self has developed, it is possible for it to continue to exist without social contact. Thus, Robinson Crusoe developed a self while he was in civilization, and he continued to have it when he was living alone on what he thought for a while was a deserted island. In other words, he continued to have the ability to take himself as an object. Once a self is developed, people usually, but not always, manifest it. For example, the self is not involved in habitual actions or in immediate physiological experiences of pleasure or pain. The self is dialectically related to the mind. That is, on the one hand, Mead argues that the body is not a self and becomes a self only when a mind has developed. On the other hand, the self, along with its reflectiveness, is essential to the development of the mind. Of course, it is impossible to separate mind and self, because the self is a mental process. However, even though we may think of it as a mental process, the self is a social process. In his discussion of the self, as we have seen in regard to all other mental phenomena, Mead resists the idea of lodging it in consciousness and instead embeds it in social experience and social processes. In this way, Mead seeks to give a behavioristic-sense of the self. "But it is where one does respond to that which he addresses to another and where that response of his own becomes a part of his conduct, where he not only hears himself but responds to himself, links and refers to himself as truly as the self he perceives replies to him, that we have *being-for* in which the individual becomes objective to himself" (1934/1962: 139; italics added). The self, then, is simply another aspect of the overall social process of which the individual is a part.

The general mechanism for the development of the self is reflexivity, or the ability to put ourselves unconsciously into others' places and to act as they act. As a result, people are able to examine themselves as others would examine them. As Mead says:

It is by means of reflectiveness—the turning-back of the experience of the individual upon himself—that the whole social process is thus brought into the experience of the individual involved in it. It is by such means, which enable the individual to take the attitude of the other toward himself, that the individual is able consciously to adjust himself to that process, and to modify the resultant process in any given social act in terms of his adjustment to it. (Mead, 1934/1962: 141)

The self also allows people to take part in their conversations with others. That is, one is aware of what one is saying and as a result is able to monitor what is being said and to determine what is going to be said next.

In order to have selves, individuals must be able to get "outside themselves" so that they can evaluate themselves, so that they can become objects to themselves. To do this, people busily put themselves in the same experiential field as they put every one else. Everyone is an important part of that experiential situation, and people must take themselves into account if they are to be able to act rationally in a given situation. Having done this, they seek to examine themselves impersonally, objectively, and without emotion.

However, people cannot experience themselves directly. They can do so only indirectly by putting themselves in the position of others and viewing themselves from that standpoint. The standpoint from which one views one's self can be that of a particular individual, the standpoint from which one views the whole. As Mead puts it, most generally, "It is



Role playing

only by taking the roles of others that we have been able to come back to ourselves" (1934/1962: 185).

Mead's explanation of the development of the self is based on the concept of role playing. In such a conversation the people are not taking themselves as objects. Attending to the responses of the self to the responses of others is the process of development.

Mead's theory The first stage is the play stage, in which children learn to take the role of a single other person, such as a parent or a teacher. While lower animals also play, only human beings "play as if they were one else" (Aboulnin, 1986:9). Mead gives the example of a child playing (American) "Indian": "This means that the child has a certain set of stimuli which call out in itself the responses they would call out in others, and which answer to an Indian" (Mead, 1934/1962: 150). Awareness of the other's response to one's own response is the key to the development of the self. In the play stage, only the roles of other people are taken. However, children may play at being "mommy" and "daddy" and in the process develop the ability to evaluate themselves as their parents, and other specific individuals, do. However, they lack a more general and organized sense of themselves.

The next stage, the game stage, is the next stage. In this stage, children learn to take the role of a number of other people at the same time. In the game stage, children learn to take the role of a number of other people at the same time. In the game stage, children learn to take the role of a number of other people at the same time. In the game stage, children learn to take the role of a number of other people at the same time.

But in a game where a number of individuals are involved, then the child taking one role must be ready to take the role of everyone else. If he gets in a ball role he must have the responses of each position involved in his own position. He must know what everyone else is going to do in order to carry out his own play. He has to take all of those roles. They do not all have to be present in consciousness at the same time, but at some moments he has to have three or four individuals present in his own attitude, such as the one who is going to throw the ball, the one who is going to catch it, and so on. These responses must be, in some degree, present in his own make-up. In the game, then, there is a set of responses of such other an organized that the attitude of one calls out the appropriate attitudes of the other. (Mead, 1934/1962: 151)

In the play stage, children are not organized wholes because they play at a series of discrete roles. As a result, in Mead's view they lack definite personalities. However, in the game stage, such organization begins and children learn to take the role of a number of other people at the same time. In the game stage, children learn to take the role of a number of other people at the same time. In the game stage, children learn to take the role of a number of other people at the same time.

Although Mead uses the term game, it is clear, as Aboulnin (1986: 198) points out, that he means not a system of organized responses (the example, the family).

ability to take the role of the generalized other is essential to the self: "Only in so far as he takes the attitudes of the organized social group to which he belongs toward the organized, co-operative social activity or set of such activities in which that group is engaged, does he develop a complete self" (Mead, 1934/1962:155). It is also crucial that people be able to evaluate themselves from the point of view of the generalized other and not merely from the viewpoint of discrete others. Taking the role of the generalized other, rather than that of discrete others, allows for the possibility of abstract thinking and objectivity (Mead, 1939:190). Here is the way Mead describes the full development of the self:

So the self reaches its full development by organizing these individual attitudes of others into the organized social or group attitudes, and by thus becoming an individual reflection of the general systematic pattern of social or group behavior in which it and others are involved—a pattern which enters as a whole into the individual's experience in terms of those organized group attitudes which, through the mechanism of the central nervous system, he takes toward himself, just as he takes the individual attitudes of others.

In other words, to have a self, one must be a member of a community and be directed by the attitudes common to the community. This play requires only pieces of selves, the same requires a coherent self.

Not only is taking the role of the generalized other essential to the self, it also is crucial for the development of organized group activities. A group requires that individuals direct their activities in accord with the attitudes of the generalized other. The generalized other also represents Mead's familiar propensity to give priority to the social, since it is through the generalized other that the group influences the behavior of individuals. Mead also looks at the self from a pragmatic point of view. At the individual level, the self allows the individual to be a more efficient member of the larger society. Because of the self, people are more likely to do what is expected of them in a given situation. Since people often try to live up to group expectations, they are more likely to avoid the inefficiencies that come from failing to do what the group expects. Furthermore, the self allows for greater coordination in society as a whole. Because individuals can be counted on to do what is expected of them, the group can operate more effectively.

The preceding, as well as the overall discussion of the self, might lead us to believe that Mead's actors are little more than conformists and that there is little individuality since everyone is busy conforming to the expectations of the generalized other. But Mead is clear that each self is different from all the others. Selves share a common structure, but each self receives unique biographical articulation. In addition, it is clear that there is not simply one grand generalized other, but that there are many generalized others in society, because there are many groups in society. People therefore have multiple generalized others and, as a result, multiple selves. Each person's unique set of selves makes him or her different from everyone else. Furthermore, people need not accept the community as it is; they can reform things and seek to make them better. We are able to change the community because of our capacity to think. But Mead is forced to put this issue of individual creativity in familiar, behavioristic terms: "The only way in which

we can react against the disapproval of the entire community is by setting up a higher sort of community which in a certain sense out-votes the one we find. . . . he may stand out by himself over against it. But to do that he has to comprehend the virtues of the past and of the future. That is the only way the self can get a voice which is more than the voice of the community" (1934/1962:167-168). In other words, to stand up to the generalized other, the individual must construct a still larger generalized other, composed not only from the present but also from the past and the future, and then respond to it. Mead (1934/1962:178) is important in that he has shown that the "I" and "me" are processes within the larger process of the self; they are not "things."

The "I" is the immediate response of an individual to others. It is the insalvable, unrecognizable, and creative aspect of the self. People do not know in advance what the notion of the "I" will be. But what that response will be he does not know and nobody else knows. Perhaps he will make a brilliant play or an error. The response to that situation as it appears in his immediate experience is uncertain" (Mead, 1934/1962:175). We are never totally aware of the "I," and through it we surprise ourselves with our actions. We know the "I" only after the act has been carried out. Thus, we know the "I" only in our memories. Mead lays great stress on the "I" for four reasons. First, it is a key source of novelty in the social process. Second, Mead believes that it is in the "I" that our most important values are located. Third, the "I" constitutes something that we all seek—the realization of the self. It is the "I" that permits us to develop a "definite personality." Finally, Mead sees an evolutionary process in history in which people in primitive societies are dominated more by "me" while in modern societies there is a greater component of "I."

The "I" gives Mead's theoretical system some much-needed dynamism and creativity. Without it, Mead's actors would be totally dominated by external and internal conditions. With it, Mead is able to deal with the changes brought about not only by the great figures in history (for example, Einstein) but also by individuals on a day-to-day basis. It is the "I" that makes these changes possible. Since every personality is a mix of "I" and "me," the great historical figures are seen as having a larger proportion of "I" than most others have. But in day-to-day situations, anyone's "I" may assert itself and lead to change in the social situation. Uniqueness is also brought into Mead's system through the biographical articulation of each individual's "I" and "me." That is, the specific experiences of each person's life give him or her a unique mix of "I" and "me."

The "I" reacts against the "me," which is the "organized set of attitudes of others which one himself assumes" (Mead, 1934/1962:175). In other words, the "me" is the summation of the generalized other. In contrast to the "I," people are unconscious of the "me"; the "me" involves conscious responsibility. As Mead says, "The 'me' is a conventional, habitual individual" (1934/1962:197). Conformists are dominated by "me," although everyone—whatever his or her degree of conformity—has, and must have, substantial "me." It is through the "me" that society dominates the individual, including

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Mead defines the idea of social control as the dominance of the expression of the "me" over the expression of the "I" in the mind. Social control, Mead elaborates on his ideas on social control:

Social control, as operating in terms of self-criticism, exerts itself so influentially and extensively over individual behavior or conduct, working to integrate the individual and his actions with reference to the organized social process of experience and behavior in which he is implicated... Social control over individual behavior or conduct operates by virtue of the social origin and basis of such self-criticism. That is to say, self-criticism is essentially social criticism, and behavior controlled socially. Hence social control, so far from tending to crush and the human individual or to obliterate his self-conscious individuality, is, on the contrary, actually constitutive of and inextricably associated with that individuality. (Mead, 1934/1962:255)

Mead also looks at the "I" and "me" in pragmatic terms. The "me" allows the individual to live comfortably in the social world while the "I" makes change in society possible. Society gets enough conformity to allow it to function and it gets a steady infusion of new developments to prevent it from stagnating. The "I" and the "me" are the parts of the whole social process and allow both individuals and society to function individually effectively.

Society is Mead

At the most general level, Mead uses the term society to mean the ongoing social process that precedes both the mind and the self. Given its importance in shaping the mind and self, society is central to Mead's theory. Another level, society is Mead represents the organized set of responses that are in turn shaped by the individual in the form of the "me." Thus, in this sense, individuals can be said to be socialized with the evolution of society. But Mead has relatively little to say explicitly about society, in spite of its centrality in his theoretical system. His most important contributions lie in his thought on mind and self. Even though individuals who see a much more societal (macro) component in Mead's thinking is forced to admit: "The macro components of Mead's theoretical system are not as well developed as the micro" (Ylvisaker, 2011).

At a more specific societal level Mead does have a number of things to say about social institutions. Mead broadly defines an institution as the "common response in the community" or "the life habits of the community" (1934/1962:261, 264; see also Mead, 1936:376). More specifically, he says that "the whole community acts toward the individual under certain circumstances in an identical way... there is an identical response of the part of the whole community under these conditions. We call that the function of the institution" (Mead, 1934/1962:167). We carry this organized set of attitudes around with us, and they serve to control our actions through the "me."

Education is the process by which the common habits of the community (the institutions) are internalized in the actor. This is an essential process, since, in Mead's view, people neither have nor acquire genuine membership of the community until they can re-

readly
social control

ported to themselves as the larger community does. To do this, people must have internalized the common attitudes of the community.

But again Mead is careful to point out that institutions need not destroy individuality or stifle creativity. Mead recognizes that there are "oppressive, stereotyped, and ultra-conservative social institutions—like the church—which by their more or less rigid and inflexible unprogressiveness crush or blot out individuality" (1934/1962:262). However, he is quick to add: "There is no necessary or inevitable reason why social institutions should be oppressive or rigidly conservative, or why they should not rather be, as many are, flexible and progressive, fostering individuality rather than discouraging it." (Mead, 1934/1962:262). To Mead, institutions should define what people ought to do only in a very broad and general sense and should allow plenty of room for individuality and creativity. Mead here demonstrates a very modern conception of social institutions with constituting individuals and enabling them to be creative individuals (see Giddens, 1984). Mead was distinct from the other classical theorists in understanding the qualitative character of society—arguably, disorganizing, society's constituting, power relations, 2012).

What Mead lacks in his analysis of society in general, and institutions in particular, is a true macro sense of them in the way that theorists such as Marx, Weber, and Durkheim deal with this level of analysis. This is true in spite of the fact that Mead does have a notion of emergence in the sense that the whole is seen as more than the sum of its parts. More specifically, "Emergence involves a reorganization, but the reorganization brings in something that was not there before. The first time oxygen and hydrogen come together, water appears. Now water is a combination of hydrogen and oxygen, but water was not there before in the separate elements" (Mead, 1934/1962:198). However, Mead is much more prone to apply the idea of emergence to consciousness than to apply it to the larger society. That is, mind and self are seen as emergent from the social process. Moreover, Mead is inclined to use the term emergence merely to mean the coming into existence of something new or novel (D. Miller, 1973:41).

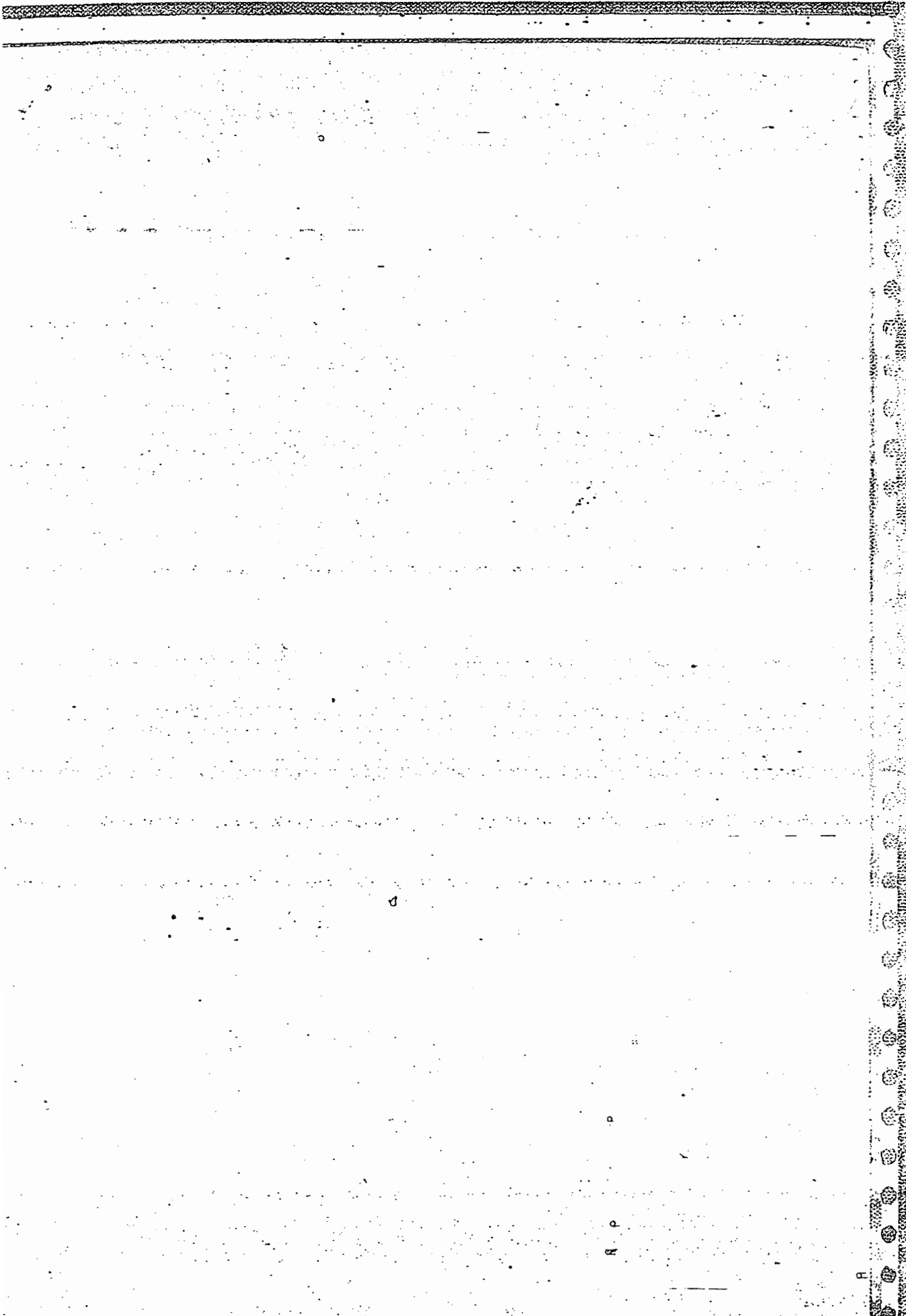
SYMBOLIC INTERACTIONISM: THE BASIC PRINCIPLES

The heart of this chapter is our discussion of the basic principles of symbolic interaction theory. Although we try to channelize the theory in general terms, this is not easy to do, for as Paul Rook says, it has a "deliberately constructed vagueness" and a "resistance to systematization" (1979:18-19). There are significant differences within symbolic interactionism, some of which are discussed as we proceed.

Some symbolic interactionists (Blumer, 1969a; Manis and Melzer, 1978; A. Rose, 1962; Snow, 2001) have tried to enumerate the basic principles of the theory. These principles include the following:

¹There are at least two places where Mead offers a more micro sense of society. At one point he defines social interaction as "organized forms of group or social activity" (Mead, 1934/1962:261). Earlier, in an earlier sense of such larger units as the clan and the state.

criticism
I think not
society
individual
on people



S. Strat. hierarchically placed → S. Strat. fⁿ

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Stratification & mobility

- a) Concepts - equality, inequality, hierarchy, exclusion, poverty & deprivation - question
- b) Theories of S.S. - Harlan
 - Structural functionalist theory
 - Marxist theory
 - Weberian theory
- c) Dimensions - Social Stratⁿ of class
 - Status groups
 - gender
 - Ethnicity &
 - race(+) caste
- d) Social mobility
 - open and closed systems
 - types of mobility
 - sources & causes of mobility

Earlier

S.S

Concepts - hierarchy, inequality & stratⁿ

Theories of stratⁿ - Marx, Davis & Moore & Melvin Tumin's critique

forms & fⁿs.

Class - different concepts of class

class in itself, class for itself

caste and class

caste as a class

S.M

Types of M - open & closed models

Intra & intergenerational mobility

vertical & horizontal mobility =

SM and social change.

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CLASS - DIFF CONCEPTIONS OF CLASS. (MKT)..

— There is no unanimity of agreement among sociologists pertaining to the def of class. Therefore the concept of class carries plurality of meanings in the field of sociological enquiry. Sociology of stratification is greatly engaged in explaining class taking different factors into consideration

Marxian approach to class : economic determinism — identical w/ to fol

Weberian approach to class : mkt. situation

Liberal approach to class : Richard Jenchi — power & privilege — social class
social status

Cultural approach to c : P. Conklin

Anthropological approach : Lloyd Warner

neo-Marxist approach : Ralf Dahrendorf : political

Bourdieu — ^{numbers of} cultural, economic, symbolic c

Granovet — hegemonic — power, health & cultural appan

Althusser — ideological ^{repressive} _{structure}

Contemporary approaches :- Eric Olin Wright — corp, infra/ labour

— P. Parkin — Double closure

— C. W. Mills — power elites : ^{Military chiefs} _{groups} — ^{staff, pol} _{entrep}

— Raymond Aron, Schumpeter, Bottomore

— Karl Mannheim — intellectuals / knowledge soc

Marxian approach to class : Marx is the 1st scholar to use the concept of class to examine the social structure. Acc to him a class is a group of ppl who have the same relation with the forces of prodⁿ.

Hence scholars belonging to the Marxist tradition look into strat systems identifying various classes in the industrial & non ind prodⁿ system

Critics of Marx advocate that his understanding of class is myopic as he never gives imp. to pol, soc & intellectual classes.

Hence Marxian def. of class is provincial, deterministic & historical

→ Revising the Marxian theory, Weber develops a new understanding of class. Classes are the set of people who share the same market position, they share a similar lifestyle & life chances (getting what you want & not getting what you don't)

Weberian understanding of class provides an alternative to Marx's class from both economic and non-econ. perspectives. It gives flexibility to sociological understanding of class and offers a wide space for the identification of non-econ classes in different strat. systems. (status & party)

→ Richard Lenski developed the concept of social class influenced by the Weberian concept of status group.

A class is a social group which is conscious about its own identity. Social class constitute a stratum of persons of similar position in the ^{social} status.

→ Sorokin: classes are closed or relatively closed communities

↳ hierarchically arranged in a given soc and privileges attributed to them are greatly defined by the cultural prescriptions of society

⇒ Lloyd Warner - an anthropologist influenced by R. Brown & Weber

He did not mention Weber but amplified Weber's status dimension to the exclusion of other 2 D of strat - status & party

emphasised on status rather than economic class.

he studied the Yankee city for strat.

In conclusion: Dahrendorf writes "class is a category of positions to analyse social status, dynamics and its structural aspects"

Class used in contemporary sociology is an elastic concept (which is used to define the condition of a place which is difficult to understand the diff forms of strat, class rel & class mobility)

The above approaches are various dimensions to look at class

Thus class is a sociological tool to understand the dynamics of strat. and mobility.

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Stratification

Stratification in some form or the other is present in all societies. It could be based on wealth, class, caste, ^{status} power based on wealth, class, caste, status or power.

✓ The earliest principle of stratification is that of status, it is different from class in that while the former is determined by the social estimation of honor, the latter by economic criteria.

✓ Members belonging to a particular status position form a status group. The concept of S.G was proposed by Max Weber in his book Economy & Society. Weber defines status group. Acc to Weber 'a status group is made up of individuals who are awarded a similar amount of honor and therefore share the same status situation'. Weber describes following features of a status group.

- a) — they share a similar lifestyle
- b) — identify & feel they belong to their status group
- c) — identify often place restrictions on the ways in which outsiders may interact with them.

for eg, nouveau riches (the newly rich) are sometimes excluded from the status groups of the privileged because their tastes, manners & dress are defined as vulgar.

— Weber argues that status groups reach their most developed form in the caste system of traditional Hindu India. — Weber claims that status groups can also cut across class divisions. Eg. In the USA, Blacks, no matter what class situation, belong to the same status group.

b) — Status groups are stratified life to their principle of consumption of goods as represented by life styles of life.

Thus status groups, form an imp dimension of stratification as it explains that in certain situations status rather than class provides the basis for the formation of social groups (whose members perceive common interests & a group identity).

Stratⁿ is a system whereby ppl are unequally ranked & rewarded on the basis of wealth, power & prestige. It is part of every soc and may take various forms like class, race, gender & ethnicity

Ethnicity & Race

① People in a society are divided into different categories based on one or a set of criteria. This differentiation and the unequal status & rewards attached to social categories leads to stratⁿ.

One such dimension of stratⁿ is Ethnicity & race

② Race :: refers to the categorisation of people based on their physical attributes like colour of the skin, height etc
Eg:- Negrito race, Mongoloid, caucasian
blacks in the US etc.

Ethnicity refers to a shared racial, linguistic, ^{cultural, and} or national identity of a social group
Eg:- Jews, Hispanics in the US.

②
E

③ Race
Race as a concept has been subject to different connotations (It has been abused at the popular level).
Although the concept was earlier used in the classificatory sense, it was soon abused and used as an instrument of subjugation in the form of racism.

- 1) It was previously used to describe biologically distinct groups
- 2) However, sociologists focused on the race as a socially constructed categorisation

Race as a form of stratⁿ is analyzed from sociological perspective by scholars belonging to the Chicago School like Robert Park & Burgess

faces are
just as ethnic

However overtime the concept of race has been used to justify colonial exploitation, aggression against hali and oppression of minority groups.

race
physical
membership

This racial abuse came to be termed as racism

exclud

Racism manifested itself as

social-
attribute

apartheid in Africa.

mass prosecution of jews in Germany - genocide

discrimination against blacks in US.

"white mans burden"

(Refer back)

Ethnic

or are

④ - The concept of ethnic group & ethnicity was introduced in the mid 50's / 70's to provide a neutral system of classifying human groups on the basis of cultural differences rather than distinguishing them on the basis of racial characters.

character

just in

- It was argued that the terminology of ethnic group would provide a value neutral construct and avoid prejudiced and stereotypical categorization of ppl in hierarchical and discriminatory categories.

cultural

social

social

indiv

super

diff b/w
2 R

In practice, the distinction b/w racialist and ethnic grp is blurred by several factors. Many social scholars have made a distinction b/w the two

⑤

Stu

is

Pierre L. Van den Berghe (book: Race & Racism)

traced

Richard Jenkins

(a)

like

Banton

etc

ethnic

have

Races are often ethnically differentiated (African Americans, ^{in US} Panamanians) just as ethnic groups may be racially (Hispanics who may be of any race)

	Race	Ethnicity
used	physically ^{determined} attributes	cultural ^{determined} attributes
antist	membership not voluntary	membership is voluntary
racism	exclusion	inclusion
	social categorisation	group identification
	attributes of a group	creative response of a group who consider themselves to be marginalised in society

Ethnicity defines individuals who consider themselves, or are considered by others, to share common characteristics which differentiate them from others in the society. They develop a distinct cultural behaviour. Ethnicity is different from race, in that, although members of an ethnic group may be identified in terms of racial attributes, they may also share other cultural characteristics such as language, religion or politics. Ethnic groups are different from social classes, since memberships generally ~~cross-cut~~ cross-cut the socio-economic strata within society, encompassing individuals whose share common characteristics that transcend class. eg. The Jews in the US.]

- (5) Study of Ethnicity
- Sociological study of the theory of ethnicity can be traced to Max Weber.
- (a) Weber in his book 'Economy + Society' regards ethnic group to be a status group which had shared perceptions of language, religion or culture.

The state

b) The sociological understanding of ethnicity can be broadly divided into 3 approaches.

1) Primordialist approach :- Clifford Geertz

- recognised biology as the fundamental for establishing ethnic identity.
- primarily rooted in the evolutionary construction of human societies
- ethnicity is 'primordial'

2) Instrumentalist approach :- Fredrik Barth, Paul Brass

- also referred to as situationalist perspective
- emphasises plasticity in maintaining ethnic group boundaries
- argues that ethnicity transactional i.e. ppl can change membership & move from one ethnic group to another
- it is essentially impermanent and has little to do with biological inheritance
- change in ethnicity could be because of the circumstances or manipulations by politicians or for furtherance of indiv/group goals

3) Constructivist approach / model of 'E' :- Richard Jenkins

- they agree that ethnicity is neither inherited nor is completely subject to manipulation; rather E is reconstructed through interpretations
- the emphasis is on negotiation of multiple subjective
- to make a separable distinction from other groups
- to resist the domination of the dominant
- as a social variable in a multicultural socy.
- as a tool for socio-cultural mobilisation
- awaiting employment opportunities

Characteristics of ethnicity

- opinion by Sumner in his book folkways (1906)
- In group + out group
- It relates to ascriptive identities like caste, lang, religion region etc
- Inequality in terms of sharing power b/w 2 ethnic groups results into conflict
- The ethnicity is socially mobilised and territorially confined.
- It has numerically sufficient population and is a pool of symbols depicting distinctiveness
- It has a reference group w.r.t. to which a sense of relative deprivation (real/imagined) is aggregated
- Being left out of development process or even being a victim of uneven development, ethnicity causes ethnic riots.
- Ethnic groups that use ethnicity to make demands in the pol system arena for alteration of their status in their economic wellbeing etc are engaged very often in a form of interest group politics
- Barth & Benedict Anderson feel that boundary is an imp criteria for self definition by an ethnic group to separate themselves from others.

→ Scientific theories of race arose in late 18th + early 19th century, they were used to justify emerging social order characterized by imperialism

Count Joseph Arthur de Gobineau sometimes as father of modern racism proposed existence of three races - white (Caucasian)

Black (Negroid) +
Yellow (Mongoloid)

The idea of de Gobineau influenced Adolf Hitler and other white supremacist groups like the Ku-Klux-Klan in US + architect of apartheid in S. Africa

→ Following WWII 'Race Science' has been thoroughly discredited. In biological terms there are no clear cut races only a range of physical variations in human beings which arise due to popⁿ inbreeding
∴ Racial difference should be understood as physical variations singled out by members of a community or society as socially significant
The process by which understanding of race is used to classify individuals or groups of people is called 'Racialization'

→ Thus sociologist favour the term ethnicity over race because it is a concept that is completely social in meaning

Gender refers to the socially constructed + culturally determined roles that men and women play in their daily lives.
Sex on the other hand, refers to biological diff b/w male + female which are much the same across time & space.

✓ Social Stratification refers to the division of ppl into different categories. This division could be on the basis of caste, class, gender & power relations.

✓ Ann Oakley in her book Sex, Gender & Society makes a distinction b/w sex & gender.

While sex refers to the biological division ^{into male & female} of human, gender refers to the social attributes and unequal division into masculinity & femininity.

✓ Till the late 60s the sociological studies on stratification were preoccupied with class & status group and never gave a serious thought to gender issue of gender inequality.

✓ Earlier, the differences between men and women w.r.t. role allocation and division of labour were considered as natural. However, the rise of feminist movement in the west raised questions about this ideology of naturalness of 'DoL' and almost universal subordination of women across societies & cultures.

✓ Feminist sociologists like Ann Oakley, Shulamith Firestone, Sylvia Chant, Rosaldo and others advocate that patriarchy & male dominance have been responsible for unequal status of women in all spheres of life.

These ideas of patriarchy are instilled through the processes of socialisation in child rearing, eduⁿ, youth culture, employment practices and family ideology.

Shulamith Firestone claims that sexual DoL is more basic & predates the specialised DoL. This results in unequal power relationships & power psychology which formed the basis for all future systems.

~~Female~~ Feminist advocate that the ~~sex~~ inequality based on gender has been ~~is~~ geographically and historically almost universal.

while gender is socially stratified

In the traditional pastoral, horticultural ^{subsistence} societies as well as in the modern societies

- women's value has been defined by their reproductive abilities rather than their productive activities
- as is evident from the studies conducted by Leela Dubé - Sahasradsheep 95.
- Campbell - Sarikatsos of Greece

Myra

In modern soc gender inequality manifests in

- the unequal ^{share} of Dol in the household
- discrimination in employment
- choice of occupation

lab. mkt
household
pol. sphere

for eg: Karuna Ahmed finds ^{some} trends in women employment, clustering of women in few occupations like teaching, nursing, entertainment & cottage ind.
 ✓ clustering in low status occupations
 ✓ women receive lower salaries than men
 ✓ high proportion of highly educated & professionally trained unemployed women

- discrimination in employment where sex class skill
- discrimination within family which glorifies the domestication & reproductive role of women (this legitimizes the exploitation of women)
- discrimination in the pol. sphere & rel. sphere

Conclude :- and h of x in

equality
and

substantive
social equality

while feminists take the extreme position that gender is the basis for all stratification, liberal sociologists argue that gender is one ^{dimension} form of stratification besides class, caste, race & ethnicity

reproductive
unit

~~Analysis with firestone~~ claims

inequality in
lab. mkt
household
power struc

women
occupation
strategic ind

men
socially tra

in skill
unifies
women

we

Conclude :- gender is a conceptual tool for analysis, and has been used to highlight the structural relationships of inequality b/w men & women as manifested in labour mkt, power structures as well as in the household/family.

Social mobility - open & closed systems.

no soc is fully open / closed

based on str.

① ✓ A stratification is present in all societies. Similarly, mobility in some form or the other is present in every society. Based on the extent and degree of mobility, societies are broadly classified into open & closed systems.

② ✓ A closed system is characterized by hierarchy, where individuals are assigned their place in the soc. structure on the basis of ascriptive criteria like age, birth, sex. Inequality is justified through status symbols and power positions. Any attempt for change or mobility is suppressed. Not possible in such a system. Trad. caste system in India is cited as an eg for closed system.

✓ An open system is characterized by strat. of "based on class, merit or achievement" determine one's place in the soc. structure. In class, class positions are dynamic (marked by soc. diversity). This system is marked by high degree of mobility.

Industrial capitalist soc. is cited as an eg of open sys.

③ However, in reality, no system is absolutely closed or open; because some degree of mobility is present even in the closed systems and some barriers to mobility are present in the open system. As has been argued by Lorshin.

For instance, in the caste system which is considered to be closed, mobility existed through the process of Sanskritisation & Westernisation as described by M.N. Srinivas. (A. K. Little's study).

Open societies like the capitalist industrialised soc are marked by mobility. The factors for mobility are varied viz. ^{the basic being} industrialisation & occupational structures

- This has been corroborated by diff studies:
 - Oxford university mobility study of Goldthorpe &
 - Scottish mobility study - Saunders
 - American study of mob - Blau & Duncan

Howe

However, barriers to mobility do exist in the open systems like social class by groups, social inequalities etc. ^{boundary maintenance} restrict mobility.

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consequences of S.M. ← B. P. P.

ed soc
bility
Structure

Consequences of S.M. on society are multi dimensional

ities
solidarity

→ At the social level

1) Embourgeoisement tho. (Kee)

whereby increasing no. of manual workers enter the middle stratum & become middle class.

eg: Oxford mobility study

2) Heterogeneity of working class, half skilled, unskilled, semi skilled, skilled.

3) leading to enlarged & fragmented middle class
Anthony Giddens, Kenneth Roberts

5) Because of mobility, some scholars Marx, Giddens say that ^{classes} solidarity decreases.

Goldthorpe & Rowthorn in the 1990s say that downward homogeneity working class - G & E.

6) At times mobility contributes to instability of social order (Borokin)

7) Lipset & Bendix emphasize that S.M. has different consequences in diff. S. structure, it is more likely to be disruptive in tradⁿ societies whereas it is a normal process favourable for maintenance of system in industrial soc.

eg

→ At pol level

1) Frank Parkin: high rate of upward mobility acts as a 'pol safety valve' as it provides opp. for fulfilment of aspirations of individuals.

2) O. of elite theory of Mosca & Pareto where class recruitment favours lower to upper strata takes place.

the opening
down
solidarity

at social-psychological level.

✓ As to Social atomisation

superficiality in personality
 skepticism, cynicism, diminishing intimacy
 loneliness, restlessness, disintegration of morals

} marginal

✓ Mobilisation

✓ I.A. act as into

✓ Blau argues that socially mobile indiv faces dilemma in choosing b/w values, attitudes & behaviour of friends of his class or the class of destination. This leads to social disintegration, insecurity, overconfidence

✓ Ist fact Socie

✓ Split & Jettisoning - 3 process -

Some ppl reject dominant values of upper class
 Some form rebellious bands for social reform
 Some make efforts to improve their status by leg / illeg means

2nd fact

(1) Democ

var

imply

The q create

This

Thus the consequences of SM are varied. tho it has greater SM both positive and negative conseq on society. on one hand it makes the society dynamic on the other it has the roots for disorder

Sources + causes of mobility

Mobility is the movement of people from one social stratum to another, to either upward or downward.

P.A. Solovkin has given certain factors which cause act as sources and cause mobility, broadly classified into 1st & 2nd factors.

1st factors :- are those which affect mobility in all societies. They are - demographic factors.

- talent and ability

- change of environment

- faulty distrib of indiv in social positions

2nd factors :- are those which are specific to particular social strata at particular time.

- Industrialisation

- legal restrictions

- Rank & status position

- job [occupational] opportunities

(i) Demographic factors

pertaining to population, its growth rates, and BR, DR, and life expectancy and other factors in a society

inferior affect
inferior affect
inferior affect

Birth rate & SM

The general BR of higher groups is lower than that of lower groups, creating a gap at the top for mobility of the lower groups.

This has been substantiated by the

Oxford mobility study of Goldthorpe & Hovell

P.R. : deaths due to war and other calamities also accelerates the rate of mobility :

A major changes tech

Eg : Alex Inkeles in his study of stratification in Soviet Union life expectancy : - Increasing life expectancy of a society creates demand for old age homes, hospitals for looking after terminally ill patients thereby creating new kind of vacancies which

Economic Change

Negative

Much with

(2) Talent & Ability

Lockin advocates that difference in abilities of parents and children, of people in general, among individuals popular persons and etc etc cause social mobility Lipsett & Bendix state that there are always new supplies of talent which must be absorbed by the soc leading to mobility

pol & legal change

enabled the Eq

[However, talent as a factor has a ltd role in explaining mobility

shows soc m

V. Parson, acc to him talent & ability are the chief reasons why individuals occupy certain positions as explained by him in his famous theory of O of ch

no

(3) Change in the social environment

2^o fac Soc

of all the factors that Lockin deemed relevant, the changes that take place in the social environ is the most imp. Indirectly, this is said influence

1) Strat

the demographic factor (eg: inc life expectancy) and as well as the talents of individuals (eg: expt of educability of p. may allow for discovering of talent)

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of parents
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mobility
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any of 3 of them

A major factor for mobility is thus change
changes of various kinds, economic, social, pol, legal,
technological and others have an effect on S-mob.

Economic Change - having an impact on S-mob. - Industrialisation
Eg: Lipset & Bendix comparative study of Europe
Oxford.

Much of the theorising on mobility has been concerned
with the relationship between industrialisation with S.M.

Pol & Legal Change - legal restrictions
- democratisation
- PR

enabled persons hitherto denied the pol sts to enter to
the pol arena.

Eg: Anand Chakravarti's study of Benisar village in Raj
shows how changes in wider pol system were used for
soc mobility.

3rd

2^o factors are those which are specific to a particular
soc at particular time. These factors are generally
subjective. For instance

- 1) that system is automatically a source of mob
as can be inferred from Weber's book 'The theory of social class'
- 2) The process of industrialisation shows how it is in fact
a commitment to the values of caste system that
is the source of aspiration for mobility

However, these factors are society & individual sp

✓ besides these factors which accelerate mobility, there are certain (some) factors that act as barriers to it

1) social inequalities themselves prove to be barriers
 Eg: despite the universalisation of eduⁿ, ~~there is~~ all do not have equal access to it

2) social groups, sometimes resorts to boundary maintenance which leads to social closure as adv by Weber, thus acting as a barrier to

↑ Consequences

✓ social mobility has different ramifications for the soc as a whole — social consequences

✓ it influences pol behaviour of various groups in the soc
 i.e. pol consequences

✓ impact of soc mob on an indiv in a mod. Ind
 i.e. social-psychological conseq

Conclu : Thus there are certain universal as well as specific causes & sources of mobility in every all societies

✓ Soc

Socialism

one so

✓ Soc

types

1) -

2) -

3) -

4) -

5) -

1) Horizontal

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Eg: 1

Types of mobility

individual sp

Social mobility as defined by P.A. Sorokin in his book

'Social mobility' is the movement of people from one social stratum to another.

mobility,

as sociologists have categorised social mobility into several types:

to be known

has all

boundary,

locus

2 barrier to s

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1) - horizontal & vertical mobility. Sorokin

2) - intergenerational & intra-generational mobility

3) - contest & sponsored mobility. Tuenen

4) - structural & non structural mobility

5) - circular mobility (elastic soc)

1) Horizontal & vertical mobl - Sorokin

Horizontal S.M means movt by indiv/ grps from one position to another in society which does not involve a shift into higher or lower strata

Anthony Giddens calls this mobility as lateral mobility
for eg. a rural labourer migrates to urban areas and works as an industrial worker

2) Vertical social mobility

Involves the transition / movt of an indiv/ grps from one social stratum to another (in which their position changes)

Acc to direction of transition there are two types of vertical SM - ascending / social climbing
- descending / social sinking

Anthony Giddens calls this upwardly mobile & downwardly mobile

in the socio economic scale depending upon the gain/loss in property, income & status

Eg: urban group in business loses, death of family member

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2) Intra generational mobility

which means positional change of the individual over a period of time either upward or downward.

Also referred to as career mobility.

[Study American occupational structure, ^{Duncan} ~~B. Duncan~~ + B. ~~B. Duncan~~ have found that a person's chance of moving up the occ ladder are strongly influenced by the amount of edu.

native of persons, job father's occ.

Eg: Teacher becoming principal.

3) Inter generational mobility

refers to mobility across generations.

Eg: Son of a vegetable vendor becoming a doctor.

4) Context & Sponsored Turner's

Ralph Turner has given two types of upward mobility. Context: 1) called Context mobility is governed by open competition and Sponsored mobility is one where individual obtains mobility based on sponsorship.

He gives the eg of US and UK.

Context mobility pred. Stronger emphasis on sponsored.

5) Structural & non structural mobility

refers to the mobility made possible by fundamental changes in the occupational structure (eg. labor groups) and the latter to the mobility which does not involve such changes. Eg. industrialization, edu. inst.

4) Circular mobility — (O)

5) Absolute & Restrictive mob

max opp created for max ppl to get into higher ranks (Sunrise ind)

less no of opp created (conventional industries)
for few ppl to get into higher ranks.

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Contest :- an indiv / grp through its own efforts & ach actualise
mobility

sponsored :- mobility is granted / offered by already entrenched
higher social group / govt / society

Eg: reservation or affirmative action.

86

Equality, inequality & hierarchy

Men have long dreamed of an egalitarian society where a society in which all members are equal

However, all human societies from the simplest to the most complex have some form of S. Ineq

People have differences. These diff may be in terms of their biological attributes like age, sex, race or in terms of their social attributes, particularly the diff social differences may exist in terms of distribution of social rewards viz wealth, prestige etc associated with lifestyle & power

When these biological or social differences come to be socially evaluated in terms of superiority & inferiority ~~so~~ social Ineq results. Thus social Ineq is socially created Ineq based on biological or social diff.

S. Ineq is a universal phenomena. In all societies at all times one form of social Ineq or the other has existed. S. Ineq can either exist in the form of a hierarchy of groups or individuals or it may exist without the creation of a hierarchy + i.e. social differentiation.

If S. Ineq manifests in the form of a hierarchy involving ranking of groups, then it is known as S. S. Ineq. Thus S. S. Ineq is a particular type of S. Ineq.

Social Stratification

HIERARCHY : PRIN. MATL.

Hierarchy & stratⁿ - hierarchy - rigid - scope for mobility = 0.
 stratⁿ - open

Generally meaning a gradation, it is used in sociology differently by different scholars.

Sorokin : stratⁿ = hierarchical gradation of ppl one above the other

Marx : class has the capacity to produce hierarchy

D & H : hierarchy is a transitional aspect of strat. (positional change - a regular phen.)

T. Parsons : PVA and PVB - one closed other open

Louis Dumont : class : stratificational; caste : hierarchical

Andre Beville & Deepankar Gupta : no society is ^{absolutely} purely hierarchical or purely strat - socio should study the ^{diff}

In conclusion, it can be advocated that both the concepts (H & S)

provided a ground for the study of S. Inequality. It offers space for sociological research to go for cross cultural comparison of societies (Bendix & Lipset : \odot & \odot comp. of \odot & \odot soc)

(W) Ossowski & Schumpeter - comparative study of caste in India with class in Europe) to find out elements of inequality present in them. These two concepts can be considered the heart & soul for the study of S. Ineq in the society

S. stratⁿ : : refers to ranking of groups in a hierarchy based on unequal distribution of social rewards like wealth; prestige associated with lifestyle and power.

S. stratⁿ is necessarily a group phenomena. Lately it is being said that the concept of S. stratⁿ is no longer relevant to analyse S. ineq in advanced industrial societies like USA, because S. is being replaced by a continuous hierarchy of unequal status positions.

Thus the new ranking is no longer a ranking of groups but of indiv status positions. Such a phenomena is called social hierarchy.

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INEQUALITY

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social hierarchy

→ The term S-inequality simply means socially created refers to the existence of socially created inequalities whereas S-stratification is a particular form of S-inequality. It refers to the presence of social groups which are ranked one above the other usually in terms of amt. of power, prestige and wealth their members possess. It is possible for S-ineq. to exist without social stratification.

→ The concept of inequality has been subjected to socio analysis prior to the origin of sociology. However, the concept of ineq. is not always used in socio from a value neutral perspective.

Chronology: Greek philosophers

18th c. scholars: Seditz, Meiners, Lee-vonstein → Natural Ineq.

19th c. → Rousseau, Vattel → S-inequality

K.M. value, M.S. value

20th c. → Eric Olin Wright, F. Parkin, William Scott → S-strat.

21st c. → Deepankar Gupta, A. Beteille, T.K. Oommen → S-Diff.

→ Greek philosophers used the concept of ineq. to justify the natural diff. among people (Plato, Aristotle) - men & women, Master & slaves.

→ Ineq. is also studied from a value centric perspective by 18th c. scholars like Seditz, Meiners and Leevonstein all to whom ineq. is moral, binding, integrative, & of value for indiv. society.

→ Inequality so far based on natural differences was denounced by the French phil. J.J. Rousseau. The study of S-ineq. gains momentum from the writings of L.J. Vattel who believe that equality should be the bedrock for modern soc. ones access to equality should be legitimately protected by the state and rules of law.

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Ppl ho

S. Mas

Equality present in the society as a value can guide human free and liberty

→ Karl Marx considers that inequality is the cause of all misery and an equalitarian state produces happiness. This judgement is equally value loaded as that of the 19th c. ^{Scholar}

— Early

Greek

— Paris

In

→ A value neutral judgement of inequality is forwarded by Weber who believes that ineq exists in diff forms (class, status, power) in diff societies as a form of empirical fact and this must be studied from the sociological point of view. Since socio is not a prescriptive discip and the sociologist is no ^{special} high priest ineq should be studied as a sociological & not a moral one.

→ The 20th c. Sociologists use soc stratification as a concept to study the ineq present in diff societies. (E.O. Wright, F. Parkin, William Scott etc)

→ While the 21st c. scholars in sociology emphasise on the social differences and strat. = Andre Beville, Deepanbajyer, T.K. Oommen

W. G. offers two diff methods to study I suggesting that 2 has relative and distributive that need to be studied from

Qualitative & Quantitative perspectives resp

T.K. Oommen - culture studies - unicultural, multicultural, cultural plural so
In all soc diff are present, we can study them as AB or through cultural angles like Oommen

→ In conclusion it can be advocated that the concept of ineq, its various forms, consequences and peoples k to it have been the centrality to sociological research. Socio started with a subjective / value central perspective of analysis of I but has matured into an objective & value neutral perspective showing the maturity of sociological research and its theories.

ppt have diff

human free

S. Ineq, is the socially created ineq, is S. ineq

cause of all

- Earlier ineq, was purely evaluated based on natural diff

opinion. This

greek philosophers etc

the 18th & 19th

- Rousseau & denounced ineq, based on natural diff

forwarded

French phil - equality

diff forms

in of empiric

Sociological

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E. O. Wright,

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Deepanban Gupta

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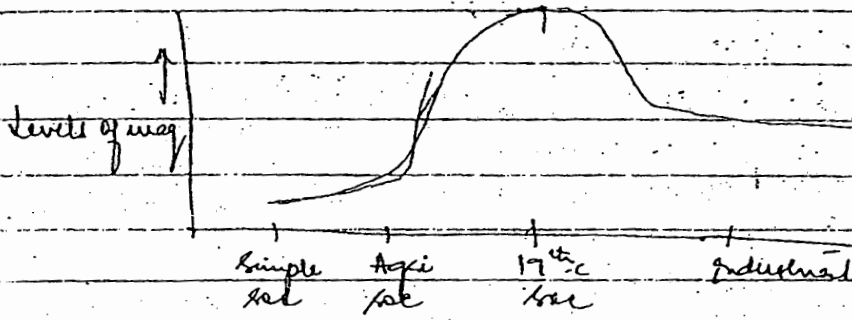
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Gerhard Lensky has described the changing pattern of mig



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Asym's

- Conflict
- Deviance
- subculture
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FORMS & FNS

Forms of stratⁿ :-acc to Bottomore 4 main types of stratⁿ :- Slavery

(185)

estate

caste

soc. class & status

Functions (write fⁿ's view)

role allocation / soc

regulation and control of indiv^d group relations

soc. integration

solidarity due to specialisation

Simplification as there is a specific framework existing for
soc. roles & positionsDysfⁿ's (Conflict school view)

Conflict

Deviance

subculture

affecting personality

• competent may fail to get what they deserve

fⁿ less imp jobs may be given more imp due to ascription

30

Obj class reality - CIT
 Subj class reality - CFI

CIT & CFI

H

- The concept of CIT and CFI is original to the dialectical sociology of Karl Marx. Acc to Marx a class constitutes a group of ppl who share the same relation to the forces of prodⁿ. This group originally comprises a CIT. A CIT refers to the members of society who share the same objective relationship to the forces of prodⁿ. Thus wage labourers, members of the proletariat form a CIT. However, a class only becomes a CFI when its members are fully conscious of the true nature of the situation, when they become fully aware of their common interests and common enemy, when they realise that only by concerted action can they overthrow their oppressors and when they unite to take positive practical steps to do so.
- A class becomes a CFI when the forces of prodⁿ have developed to the point where they cannot be contained within the existing relations of prodⁿ.
- Contradiction present in cap were sufficient enough to transform the proletariat into a CFI and bring the downfall of the bourgeoisie.
- When a class becomes a CFI, the contradiction b/w the conscious^{ness} of its members and the reality of the situation is ended.
- can also elaborate on the stages of polarisation
 homogenous working class → pauperisation → ^{of} pulling into diff class into 2 → polarisation → class conflict

MB classes in modern soc give scope for mobility

polarisation is a myth - pluralisation

CIT is a fact while CFI is a myth as classes maintain exclusivity

Neo-Marxist : Gramsci, Althusser, Dahrendorf

Upper class stands unified in modern soc. Tel gives upper class the legitimacy to rule over lower classes as dominant and the masses never feel dominated as the ideology is injected thro mass media

John Scott & Braverman : managerial class = TCC + CFJ.

Frank Parkin - Middle class - TCC - boundary maintenance
double closure

Taking these concepts into consideration it can be advocated that the concept of CFI + CFJ are or have been visited and revisited by the sociologists multiple times

It has been perceived that the CFI investigated by Marx has been reformed, and redesigned and restructured in various ways indicating the rise of solidarity among various classes for different reasons at diff. pts of time. Thus

- Thus class unification and integrated class action has not always been seen as a prerogative of the proletariat (The ICM of India → middle class)

- Later the sense of unity and action has been associated with dominant / ruling class acc to NeoMarxists. managerial class acc to John Scott & Braverman, middle class acc to Frank Parkin

- This implies that Marxian ideology of CFI and CFI may not be applicable to the reformative and progressive capitalism rather as concepts these two terms are useful enough to understand diff forms of class mobilisation, integration and their consequence on the strat system of modern industrial society. Thus they can be used as sociological tool to various kinds of popular mobilisations.

caste as
- caste and

Caste as a s

R.K. Mukherjee

D.P. Mukherjee

A.L. Desai

Sh. C. Joshi

Daniel Thor

Sudharak Das

Pranab Kumar

Usha Patil

Ambedkar

- Max Weber

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Caste and class :- caste as a class

Q1.		
insert	caste as a class - Marxist ideology	
	caste and class - Non-Marxist understanding	
related		
1. and	Caste as a class	caste as caste
	R.K. Mukherjee	M.N. Srinivas
- has been	D.P. Mukherjee	Louis Dumont
is ways	A.K. Desai	Andre Beteille
classes for	R.C. Joshi	F.G. Bailey
	Daniel Thorner	Majumdar Shah
is not	Sushobh Rudra	Mckim Marriott
is	Pranab Vardhan	Hilton Kinger
	Usha Patraik	
associated	Ambedkar, Y. Singh	
the class	- Max Weber considers the fundamental concern of sociology is the SU of OR meaning that any reality should be understood from the a theoretical standpoint	
may not	- The whole concept of class as caste as a class is driven by Marxist ideology while the concept of class caste is driven by Non-Marxist ideology	
capitalism	- Ambedkar : in his expl. of caste advocated that caste hiera and class hierarchy are synonymous to each other	
gle to	- The dalit were subjected to curiature (form of) deprivation	
equality	- KH : The caste system in India is no different from the class system of present unfeudalistic societies as both the have the same exploitative nature	
modern	- A.P. Mukherjee and Yoginder Singh : Marxist sociologists	
evolutionary	- Indian caste system is a story of concentration of prosperity in the upper strata & poverty in the lower strata	

In conclusion it can be advocated that caste and class and caste as a form of class offer two distinctive theories of framework on the basis of which stratⁿ in Ind. soc, scope for soc mobility & soc change can be effectively addressed.

This approach is not acceptable to the New Marxian social
Ghurye : caste in India should be studied both from
 the perspective of Indology and that of history
 than just generalising that caste = class.

H.N. Senivast The upper and lower positions are greatly static
 but S, W, universal adult franchise, zamindari abolition, etc.
 land rev system, Bhabu movement contributed to mobility
 and fluctuation in the linkage b/w caste & class. But
 by no means there is any empirical evidence to suggest
 that caste has been replaced by class in Indian society.

Andre Beteille : in his book caste, old and new
 advocates that there is a symmetrical set of old caste
 and new occupational classes leading to greater mobility.

Hilton Singer : cultural theory - advocates that caste is
 a product of Indian culture and that classes do not
 have the power to dismantle caste in India.

Louis Dumont strongly asserts that caste is a state of mind
 a product of culture & a form of ideology which has nothing to do with

K. Chandra, Gailomvetti : caste is more appropriate for
 feudal India and has been severely wounded by the impact
 of modernity.

Contemporary Marxian : ^{Ashrut} Usha Patwardi, ^{Pradip Basu} Pradip Basu, Paswan and

the land reform sys, green rev have led to capitalist agric.
 like big B, and has only reinforced the caste system.

Thus both the classical & contemporary Marxians consider/conclude
 that caste is an exploitative system of arrangement similar to
 feudalism of Europe & capitalism now. Thus caste never produces
 a different form of stratⁿ than class. Thus treat caste as class.

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Soc Stratⁿ theories - towards a synthesis

✓ The earliest attempt to go beyond the conservative (fⁿ) and radical (conflict) position on the question of social inequality was done by Max Weber.

Weber th. - -

✓ Apart from Weber, attempts to synthesise the two perspectives on Soc Stratⁿ can be seen in the writings of Vilfredo Pareto, P. Solovkin (Litvin), Ossowski, Pierre van den Berghe, Gerhard Lenski who try to identify the common elements in the two major traditions of Soc Stratⁿ theories.

ECONOMIC SYSTEM

93

Work and Economic life

- a) social organisation of work in different types of society
 - slave society
 - feudal society
 - Industrial / capitalist society
- b) formal & informal organisations of work
- c) labour & society

Earlier

sociological dimensions of economic life

Impact of economic processes on the larger society

Social aspects of DOL and types of exchange

features of preindustrial and industrial economic system

Industrialisation & S-change

Social determinants of economic development



94

Pressure grps in India → Caste grp, feminine rest, trade union rest PG

* Economy and Society →

- ① Social orgⁿ of work — slave society, feudalism, Capitalism
- ② Formal & Informal orgⁿ
- ③ Labour & Society

Economic life takes place in social context. Some study from → abstract theoretical perspective (structural functional approach)

↓
see relⁿ b/w family & prod?
Religion & prod?

- Write Marx and his criticism
- Marxian model cannot be applied to all societies
- No clarification abt concept of slavery — whether a unique condⁿ or an inherently present in all societies in diff^r forms
- Is slavery wiped out or is a universal instⁿ making new forms → Dependency theory says Globⁿ is bringing new forms of slavery
- Depending on demands slavery takes appearance in new forms
e.g. Punjabi farmers employ Bihar labourers kept in outhouse → kind of slavery
Baranasia system in Bengal
- Slavery as form of practice is implicit for still relevant

- what Marx call slavery is advocated as realism by others.

* SOCIAL ORGⁿ of WORK →
Slavery as a mode of prodⁿ:-

① Orgⁿ of work is not just driven by the economic needs of the people, rather it is society, culture and various instⁿ like family, kinship and political orgⁿ that determine the nature and form of people's participation at work. This statement speaks about the dichotomy b/w Marxian theory of Mode of prodⁿ and Non Marxist challenge to it. Marx in 1st volume of "Capital" considers that work is an end in itself, it explains the productive capabilities of man that carries capacities to transform matter into productive items to gratify the human needs on regular basis. Man is a potential producer and applies labour and creates diffⁿ commodities either for self consumption or for community use. Marx considers that labour is absolutely free in pre class society ^{classless soc} however, popⁿ explosion, constant warfare, its private ownership right over land and forest gives rise to the emergence of SLAVERY. ^{in the ancient soc} He

considers that slavery carries following structural characteristics -

① Social orgⁿ of work has taken different forms in different societies

② Marx has classified societies based on the way into Slavery, feudal, industrial capitalist, slave, primitive, capitalist, communist

- 5) Leif Hobbhouse defined slave as a man whom law & custom regard as the property of another. Slavery represents an extreme form of inequality in which certain groups of men are entirely or almost entirely without rights.
- ① Slaves are human being who are now transformed into instrument of prodⁿ like commodity. They are sold and purchased in the mkt.
 - ② Slaves do not have control over their own labours. What is to be produced, how much to & for whom to be produced and how labours be used in prodⁿ process is external to the slaves.
 - ③ In slavery land, tech and labours are collectively owned by masters. ∴ slave not only lose control over his rethos but also over themselves.
 - ④ Marx considers that Slavery initiates the seeds of exploitation in human history. Subsequently, intensity of exploitation accelerates to reach optimum stage in modern capitalist society. Slavery is comparatively less exploitative as against Capitalist.
 - ⑤ Marxian theory of slavery simply considers slaves as a class. It ignores the internal segmentation among various categories of slaves distinguished on the basis of their colour and ethnicity. Sociology of race questions the significance of Marxian theory of slavery.
 - ⑥ Slavery has existed sporadically at many times and places. H.T. Nieboer - The basis of slavery is always economic.

Contemporary studies on slavery questions
 Marxian theory on full grounds

① Russian economist Chayanov indicates that slavery was an outcome of ^{imperialism} ~~capitalism~~

Subsequently accelerated by Colonialism.

Eg
 Southern States
 USA in
 the 18th &
 19th c

② Imperialism and Colonialism are two historic

process that gave way to enforced cross national migration. ∴ slaves are the

victims of adventurist and expansionist politics. ∴ They should not be considered as the simple instruments of prod?

③ Ethnicity theory of William indicates that slavehood in ancient Europe was

a political class who were rootless. They had no choice but to accept any work allocated to them by the dominant class of the new state.

∴ slavery is not an economic condⁿ its a product of dialectical history and expansionist politics.

④ Sociologists do not mostly agree to Marxian concept of dialectical relationship b/w masters and slaves

- Van den Berghe makes a distinction b/w paternalistic and competitive relationships

b/w masters and slaves; Latin America, Africa and certain parts of Europe,

he considers that relⁿ b/w M and slaves is not just economic rather

(which is ^{the} paternalistic system)

③ 96

Varies from one society to another in terms of history & culture. However, in past the relⁿ was greatly paternalistic & complementary, now transformed into competitive relationship.

④ - Sociologists are concerned wth the question of decline of slavery. Max looks at slavery from a historical and evolutionary perspective indicating that during 14th to 16th cent in Europe slavery as a Mod was present that was replaced by feudalism subsequently. Indian sociologists like Jodhka conducting studies on attached labour system, contractual labour system, bonded labour practice in rural and tribal India respectively indicates that slavery exist in diffⁿ forms and diffⁿ points of time in diffⁿ societies. it would be premature to assume that slavery would be replaced by feudalism. In Indian agri the elements of slavery and feudalism are mutually coexistent and they provide space even for capitalism. Evolutionary understanding of slavery as a Mod cannot be substantiated by empirical facts.

- Dalit sociologist of India like Geet Onvedt, Hardiman consider that slavery is a

form of cultural construct than economic construct. They consider that Dalits of India were identically segregated, lost control over productive resources, suffered from poverty of power subjected to identical deprivation like slaves and Blacks in case of Europe. Slavery exist in disguise in diffⁿ forms and cultural context. it should not be studied from a myopic economic perspective.

① In conclusion, it can be advocated that Marxian theory of slavery as a form of orgⁿ of work present in case of traditional Europe [where slaves were engaged in plantation, agrarian activities without any control over ~~tho~~ self, exposure to mkt, lack of control over their own labour, accepting exploitation as predestined, emerging as voiceless, non-articulative species whose survivalistic needs were considered as more imp^t to people than search for equality] is contested, debated by subsequent sociologists. Sociology of race, liberty and Equality, ^{social &} "Street" and Liberal Sociology talks about various forms of slavery emerging as socio-cultural construct are questioning to Marxian theory of slavery as the ancient mode of prodⁿ slavery as a mode of prodⁿ is unique to Marxian theory to. ^{not} there are such slaves today.

① org of work

② Marx

pic/nic.in

③
37⑥ Feudal mode of Prodⁿ :-

Feudalism as a stage of economic ^{history of} society coming out of ^{4/0 times} decline of slavery is the most profound contribution of Karl Marx collecting data from 16th - 18th century Italy, segmented Germany and Britain, Marx speaks about feudal Mol. Patricians controlling over massive agri land employing the indigenous farmers in the process of prodⁿ offer p foundation to feudalism. In a feudal society, a no of feudal lords declare their estate as private property and lease out their land to indigenous farmers on the basis of the laws spelled out by them from time to time. In feudalism the serfs do have right to use over the land without any ownership title. This right is extended to a family on the basis of heredity creating a false impression in the minds of the serfs that their family owns the land. The relationship b/w lords and serfs is multidimensional. ∴ in addition to regular rents, free service is also demanded from the serfs from time to time. Most of the time natural calamities, regular warfare contribute for the decline of productivity of land ∴ the indigenous farmers are subjected to debt trap. Continuously indigenous farmers take pay in terms of cash

manure & dairs
Lords & Serfs

and in terms of kind to the landlords leading to the institutionalisation of "DUALISTIC exploitation."

In feudalism tax collectors, police persons protect to the economic interest of the lord. Indigenous peasantry besides taking interest in agri ~~can~~ ^{when} ~~grow~~ go for handicraft prodⁿ, cottage industries, the goods and commodities produced by them are meant for target buyers. ∴ more their labours become productive, more they loose control over land labour and their produce. In feudalism leisure class expands (clergy, monarchy). ∴ tax liability on the farmers is compounded. hence structured inequality is visible in feudalism. ∴ in feudal society indigenous peasants in search for better opportunities go for innovative prodⁿ driven by creation of new skills, new technology that once again, slips out of their hand to create a new class of traders, merchantalist, middle men who subsequently converge into capitalist.

Marxian theory of feudalism splits about unsustainability of traditional agri bloc of popⁿ growth, and innovation of new tech offering foundation to global trade thru colonialism. Marx considers - before serfs go for polarisation, - lords are have switched over interest from agri to industry.

⑤ 98

→ Shift from feudalism to ^{Capitalism} ~~agri~~ to is quantitative social change. ~~This exp~~

This explⁿ of Marx is subjected to sociological scrutiny. Mr Bloch in his book - "Feudal Society" collected data from diffⁿ feudal societies of Europe & looks into the structural difference in them. In case of Italy feudalism was supported by church but in Britain it was supported by centralised state, in Germany independent landlords without centralised political integration were present. Intensity of exploitation, organisational characters of feudalism were greatly variable in time and space. ∴ all feudal societies are not driven by identical class characters and identical class relationship.

Lenin finds out, unlike Marx, that in case of Russian feudalism 3 major classes were present like —

- Kulak (rich)
- Strednik (middle)
- Bednik (poor)

Peasant revolt in Russia was initiated by middle peasants. ^{then by poor peasant} ~~poor~~ peasants are dependent on rich peasants for survival. Peasant struggle is not a manifestation of polarised conflict.

Chayanov considers that feudalism is not having universal presence. Many societies of Africa are of primitive character and they switched over from primitive stage to enforce capitalist state under impact of colonialism. Andre Beteille considers that Marxian theory of feudalism is not concerned abt. the study of feudal society and possible empirical changes taking place in it. Marx is much worried to explain change from feudalism to capitalism and ultimately to socialism. ∴ he has not time and energy to study dynamics of feudalism. All over the world in feudal societies the contest b/w the landlords and the peasant tenants centre around the question of ownership right over the land. This question was addressed in some society like India in terms of legislation (land ceiling Act, land reform act) when these programmes didn't break much of ice; it led to peasant struggle in the form of Naxalite movement. ∴ Inherent contradiction within feudalism is variable in time and space and Marxian Sociology stands silent on it.

Manoj Kumar Mohanty contradicting Beteille makes a comparative study of feudal struggle in China & India indicating that in India feudal lords

not only control land but also have control over political apparatus. As a result peasant struggle was subjected to brutal suppression to the use of army and police hence in case of contemporary India, Mof still suspends as largely feudal, in contrast in to china it is the communist revⁿ that possibly took land under its control, landlordism was abolished and state power was seized. china made a sudden jump from feudalism to socialism ignoring exploitative capitalism.

Manning Nash, Eric Wolf, Theodore
See Sharia considers that feudalism is an ideological concept that speaks abt presence of landed and landless classes in society. However in every agrarian society peoples st over the land is variable. Ownership and control over land is also differentiated. agrarian class structure is highly dynamic. Interrelationship b/w agrarian classes is also variable. Mexican Sociology provides no merit to this empirical character of dynamic agrarian society. Mexican theory of feudalism is highly driven by ideology than being driven by empirical facts.

Herbert Leach in his bk "Semi-feudalism and feudalism debate" considers that in case of India caste system and

feudalism are interlinked. In Britain feudal and state interest were combined together. Subsequently when feudal lords were converged into capitalist state, created space for their political participation. ∴ feudalism is not a harmonic economic condition present identically in every society.

A.R. Desai in his bk - "Social Background of Indian Nationalism" indicates that feudalism in India was a product of colonialism but feudalism in Britain provided foundation to colonialism. ∴ internal feudalism in Britain talks abt internal exploitation, whereas external feudalism in case of India speaks about both internal and external exploitation, dividing people of India into diffn classes so that imperialism & colonialism in India sustains without any organised and effective challenge.

In conclusion, it can be advocated that Marxian theory of feudalism largely spoke abt the growth of agrarian economy driven by polarised classes with the expansion of leisure class but, subsequently offers foundation to the rise of capitalist.

The critics to Marx speak about social, cultural and political foundations to diffn forms of agrarian societies and changes in these agrarian societies under the influence of people's mobilisation, govtal policies and the influence of external forces. ∴ Marxian theory of feudalism is considered a myopia.

economic centric explⁿ of Mol that is subjected to appreciation as well as criticism.

Globⁿ new form of ~~Exp~~ Expansionist Capitalism

Q] ~~To what extent you consider that Capitalist Mol.~~

Formal orgⁿ of work → Bureaucracy
 Informal " → Informal

* Industrial/Capitalist Society →

- write Marxian theory of Mol.
- alienation
- Critique → Gramsci
→ Althusser

① All 5 pts of Capitalist Mol

② Critic to Marxian theory of Mol

Marxian theory of Capitalist Mol brings forward three diffⁿ issues that includes

- ① Role of technology
- ② The question of alienation
- ③ Control over market

On the question of technology, Marx considers that technological progress speak abt the dynamic and productive capability of labour. Technology is the product of labour, productive hence every prodⁿ made out of techⁿ should benefit the labourer. However, in capitalism the product of techⁿ and techⁿ itself are controlled by the bourgeoisie.

giving rise to polarisation of society. This concept is contradicted by Korn ~~to~~ Kaussers. He considers - "Technology refers to a body of knowledge using which an individual produces tools and use this tools to make further prodⁿ possible to transform his life in a big way. ∴ in modern society techⁿ revolutionises the life of man in a big way. Modes ^{Goods} of entertainment, access over knowledge, pattern of work, political culture, modes of dress, forms of transport are all subjected to qualitative change under the influence of techⁿ. techⁿ and its products are means for collective consumption - man class possession ∴ Marxian theory of techⁿ as foundation to inequality and exploitation is not acceptable. ✓

World system theory of Immanuel Wallerstein contradicting Marxⁿ indicates that techⁿ never divides people rather ideology divides and techⁿ integrates, thus Marxian theory of techⁿ and coercive control over it by the capitalist in modern society is highly unacceptable. Marxian theory of techⁿ finds sympathetic support from Dependency theory of Andre Frank. He writes that most of the colonises ~~are~~ have technological supremacy over colonies (that can be found out

①/01

in terms of access over navigation, industry and access over defence equipments. As a result this technological advantage provide a space for the expansion of colonialisation making rich country richer, poor country poorer and growing dependency on poor nations.

This viewpoint is contradicted by Schitzler. He considers that Globalisation is the other name of progressive and expansionist capitalism, all committed to revolutionise man's life through the global sharing of tech, mitigating gap b/w rich and poor nations, making global society possible where the stains of hunger and elements of poverty are unfound. Marxian theory of capitalist MOI through technological revⁿ has been subjected to sociological scrutiny offering us a new guideline to understand the role of techⁿ in modern society.

② Marxian theory of alienation → Marx in his theory of Capitalist MOI indicates that monotonous nature of work, mechanical work envⁿ, compulsive nature of work and the nature of commodity prodⁿ in capitalism are found to alienation. His theory of alienation is contested by Gouldner who considers that every individual before entering into a given vocation knows in advance the challenges associated with the profession. ∴ everyone is

• prepared to negotiate challenges at work - than being a victim of work related anxiety and frustration.

Goldthorpe indicates that a rational man in the job mkt makes a comparison b/w the challenges at work and remuneration one receives. ∴ one reduces strains at work, going for innovation than being a victim of alienation.

Seeman rejects Marxian theory of alienation introducing concepts like helplessness, powerlessness, hopelessness, isolation and estrangement. Indicating that in occupational situation these problems in diffⁿ proportions are bound to make appearance. ∴ every worker is mentally prepared to address to these challenges, considering these challenges as routine phenomena than as abnormalities in modern society.

Marxian theory - of alienation carrying capability of polarisation has few takers in contemporary sociology.

③ Marxian theory of market :-

In his theory of Capitalist Mkt of Marx looks into multiple mkt controlled by one class. ∴ Capitalist in modern society dictate terms over labour mkt thereby determine wage, ^{they} control over commodity mkt ∴ decide price of commodity. They control capital mkt ∴ decide interest rate.

they monopolise ~~entrepreneur~~ entrepreneurs and mkt. and monopolise industry and mkt. ∴ mkt. may be plural but shadow control of capitalist over the mkt. is clearly visible. This theory is contradicted by Max Weber who in his study of class talks about differential mkt, differential classes and differential control over these mkt by different classes. ∴ classes are multiple and class positions are dynamic hence class based polarisation is not possible. This view pt is also supported by Bawerman and John Scott who speak about labour monopoly, managerial revⁿ in modern society indicating that Marxian theory of capitalism give undue privileges to entrepreneurs who in contemporary times are largely dispersed, and day to day affairs of the industry is largely monitored by managerial class. class based exploitation ~~are~~ as spelled out by Marx is highly unacceptable. Despite these limitations many post modern scholars starting from Habermas to Foucault, sociologist offer severe criticism to progressive capitalism indicating how expansionist capitalism not through bourgeois monopoly got ~~not~~ ^{enough} its multiple influences destroyed individual freedom & liberty. They consider that whether it is mass media or computer tech or sovereign state, modern hospitals

or prisons, all are mechanism of modernity
 all are against man and his freedom.
 ∴ Marx may be dead, his philosophy
 may be questioned but the shadow impact
 of his theory is felt in new sociological
 theories may it be feminism, post-modernism
 or the call for sustainable dev^l, everywhere
 we find Marx's presence (more or less)
 despite invitation to Mol. theory
 one cannot outrightly reject the visions of
 Marx. ∴ Sociologists may be born in
 decades but Marx is born in millennium

103⁶* Formal & Informal Orgⁿ of workGouldner \rightarrow "Industrial Bureaucracy"Formal orgⁿ \rightarrow driven by culture \rightarrow caste, feudal \rightarrow driven by ideologyFamily, pol culture, eduⁿ contributing to FOWSpk of consequence of FOW \rightarrow Bureaucracy of WeberAristoi Etzioni \rightarrow rules of law in formal orgⁿ
followed to avoid punishment &
also to receive more benefits.Formal Orgⁿ driven by class interest \rightarrow Spleon
by MarxTheory of Bureaucracy \rightarrow Weber

Informal org

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* Formal and Informal organisation of work:-

- Specialisation of individual person in absence of formal orgⁿ → in primitive society.

Primitive Society → specialised person

↓
becomes heredity.

Max Weber → Formal orgⁿ are rational, rule bound, discipline.

↓
Bureaucracy product of rational action but expansion of it is highly irrational.

Orgⁿ of work depicts an impression (1)
about the structural character of society. Man in (2)

Simple society engaged in hunting, gathering activities, pastoralism, fishing and horticultural activities never goes for permanent settlements,

never get into specialised kind of occupation. Individual goals ∴ prodⁿ and consumption are largely

community discourses. last Marx explains it in terms of primitive communism where

every individual is a potential producer and consumer as well. Every individual

is using his physical labour or mental labour or both to make prodⁿ possible. ∴

productive tools are created by all, productive resources are exploited by everyone through

application of everybody's productive labour. work is not sustained, disciplined, nor it

is a form of compulsion but a form of leisure and pleasure. ∴ work, prodⁿ

are driven by sustenance needs, bringing

3

people together as a form of community.
Internal org of work is discussed
 by sociologist for ~~the~~ reasons —

① classical philosophers indicated that economic life of primitive societies are not highly organised thereby, organised economy is developed & the rise of agri & industry. ∴ work in simple society cannot be dislinked from society, culture and religion. Taking this lead from the classical philosophers (Hobbes, Locke), anthropologists like Herskovits

and Karl Polanyi considers that primitive economy is a natural economy where work is not organised, specialised DOL is absent ∴ people exploit nature and put constraint on their needs hence consume whatever is available to them than creating a consumption desire & thereby producing it for gratification of needs. This viewpoint

that there is a distinction b/w natural economy of simple society & organised economy of modern society is contradicted

② by Malinowski he analyses in detail various modes of transaction present in simple societies indicating that transaction in simple societies is much complex and exhaustive as transaction in modern society. He speaks abt kula exchange (exchange b/w tribal chiefs, GIWALI exchange

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(2)

(gift given to sisters by sister's brother to obtain services from sister's husband)

SACLI → exchange of food items b/w strangers.

Marcel Mauss, in his book - "The Gift" talks about exhaustive form of exchanges practiced in simple societies driven by rational principles of - ① gives to give, ② receives to receive, ③ receives to reciprocate.

Anthropologist not only look into primitive exchange as an organised activity but also look into primitive lab as an organised affair. Distinguishing b/w primitive economy and modern economy they consider that primitive economy are largely driven by influences from family, community, culture and norms. work in simple society is not formally organised as formal orgⁿ of work evolves in industry, mkt and other institutional spheres of modern society. ∴ formal & informal orgⁿ of work is distinguishing b/w the structure of traditional and modern society.

4 A detailed analysis of informal orgⁿ of work is discussed by Marshall Sahlins in his book - "Stone Age Economics". He collects data from large body of hunting, gathering communities like Bushmen of Kalahari, Australian aborigines and from shifting agriculturalists like Hadza of Africa, Nape of Africa, Nandi of America, pastoralist like Ashanti of Ghana, Nuer of sub-Saharan

He finds out that technologically, environmentally all these tribal communities exhibit potential differences however, despite these differences all these economies are driven by common character- what he explains as "domestic mode of prodⁿ"

4) The feature of SMON includes —

① Household is the basic unit of prodⁿ in simple society. It is the family that decides what is to be produced, who is to participate in prodⁿ process, what will be the use of productive resources. ∴ prodⁿ activity are largely influenced by the decisions taken by family from time to time.

∴ people irrespective of age, sex may be allocated productive roles from time to time

∴ specialisation, genders and sex do not have a significant influence on the productive activities of people. ∴ work is not formalised by rule of law hence

it is informal orgⁿ of work.

Work is mostly a community affair where everybody can take role of every other person and over the productive resources everyone has equal rights.

② Social roles are translated into economic roles in simple societies. Culture and customs regularise productive activities in simple societies. In Trobriand islanders food prepared by unmarried girls is meant for rituals whereas food by married women is meant for domestic consumption. ∴ productive roles & its usages are culturally defined.

In case of Fiji island, women till the land, collect crops, fight wars and men are engaged in gossiping. Likewise, in diffⁿ cultures one is engaged in productive roles either as father or child, or as married or unmarried women.

[Tool is driven by age, sex, marital status in primitive society]

age, sex, seniority and marital status largely define the productive roles of the individuals.

③ In case of SMOP the relationship b/w man and tool is somehow exclusive. Tool is simply the extension of labour human labour. It can facilitate prodⁿ but never determines prodⁿ; thereby, everyone is having knowledge about tool making, tool repairing and tool reproduction. Without tools productive activity is difficult but not impossible. In simple societies tool is made by man, preserved by family, used for family or oriented prodⁿ hence, on the basis of ownership str over the tool class formⁿ has not taken place in SS.

④ Nature and form of Capital → In SS capital exist in many forms — st over things, beings and relationships are forms of property in SS.
 ∴ in SS property is relational, symbolic, socially and culturally defined than being materialistic.
 ∴ in SS constitution of classes b'coz of kind of access to property is unbound.

Sahlins considers that DMOP facilitates every family to organise its economic activities depending on climatic needs of family. Every family employs its productive members in the process of prodⁿ to gratify its consumption needs. In DMOP there is no surplus & no accumulation possible. Every domestic unit work as individual enterprise without any connectivity \bar{c} other domestic units. DMOP operates as a state without any sovereignty, \therefore integration of families in DMOP is not possible. It produces petty economies where economic activities are unorganised or quasi-organised based upon reflexive needs not driven by commands, control, direction or regularity.

he concludes that in DMOP underuse of resources, underuse of labour power & household failure are inevitable. DMOP is a petty and transitional economy.

5 Informal orgⁿ of work is also largely present in peasant societies discussed by Robert Redfield and Eric Wolf. Peasants are the small holders of land who use their family labour in the process of prodⁿ, DMOP is largely driven by age and sex, culture guide the productive roles, productive items are purely meant for consumption. In case of surplus — it is exchanged \bar{c} kiths and kin to ~~reduce~~ ^{renew} social bondage. In addition to this accidental surplus is

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(4)

also used for ritual process indicating that man in peasant s is a religious, cultural & social man rather than economic man. ∴ Economic life is neither organised nor prodⁿ is exclusively targeted. Everyone undertakes same kind of role from beginning to end ∴ absence of specialisation. That implies prodⁿ is a universal process so is the consumption but prodⁿ only involve in modern society is planned, targeted and to achieve this targeted ends, specialised skills are used, techⁿ used, quality of produced maintained to guarantee vol^m, diversity and quality of prodⁿ. Modern formal orgⁿ makes appearance indicating that formal orgⁿ of work explains modern society and Informal orgⁿ of work are the fundamental features of tribal and peasant society.

6 A shift from Informal to formal orgⁿ of work pass thru the stage of rise of individual expertise, Empirical studies indicate that in agrarian society of India people were specialised in diff^r kinds of activities on heredity basis giving rise to the growth of strong reus-ble caste and occⁿ. Rise of specialised individuals also found in Egypt where Craftsman, architect, surveyors, warrior and political advisors, ritual specialist made appearance however this dispersed expertise were engaged in contributing to the cause

of centralised advⁿ ∴ formal orgⁿ involving
 a given kind of experts engaged in accomplishing
 common goal did not evolve in ancient
 societies. ∴ when tribal and peasant
 society experienced informal orgⁿ of work,
 to its contrast pre agrarian societies were
 characterised by individual/family specialisa-
 tion and industrial societies are driven
 by expansion of formal orgⁿ involving
 specialised people coordinating & each other,
 respecting to rules of law, engaged in
 accomplishing orgⁿ goals, guaranteeing quality
 products & precision without any bias. ✓
Max Weber calls this as rationalisation

of society and modernisation theory calls
 this as 'the rise of modernity'

(Pg 100)

Formal Organisations :-

① Amirai Etzioni in his book "Modern Organs" starts with the statement - "we are born in hospitals, educated in schools, join industry/ govt. formulate political parties/ join trade unions & when we die our body rest in peace in church". This statement largely speaks about the expansion of formal organs in every sphere of life in modern society. \therefore justifying fully speaking that modern man is an organised man & he lives in an organised society.

The ~~new~~ growing role of formal organs in the life of man has always been a matter of sociological concern. Marx considers that rise of formal organs leads to bureaucratization of work contributing for not just DOL rather division of labourers. "segmentary specialisation of work makes a man professionally handicapped coz he is reduced into a part producer having very little share over the totality of product." \therefore capitalist Mop. in the pretext of efficiency legitimises super-spdstr where, every worker distinguishes himself from the other workers \therefore the possibility of unity among them stands impossible to be in practice.

This viewpoint of Marx, is endorsed by ~~Lenin~~ who considers that formal orgns are legitimised by capitalist in capitalist society in terms of bureau, police parties which are committed to int of the capitalist class. He considers, that with the rise of socialism formal orgns should die out ∴ as the place of work within industry ppl can undertake any kind of role depending on their conviction on the basis of their own choice ∴ permanent identity of man will not be determined by a fixed occupation providing space for complete self-realisation & complete self-actualisation. This view of Lenin stands to be utopian forwarding.

This statement ~~M. Distas~~ indicates that even with the rise of socialism in east European society one finds out that huge corporations, massive state admin and exhaustive army are emerging as the formal orgns where hierarchies of control, emergence of power diff are distinctly visible ∴ formal orgns are not only suitable to capitalist society rather it is an inevitable aspect of modern indstral society whether capitalist/ socialist.

Distas

David Lane considers that formal orgns operate in a context :: their roles are context-specific. In case of socialism formal organisations have successfully distributed for the development of the society guaranteeing distributive happiness for all but in case of capitalism the formal orgns have glorified class int. than the need of the masses :: universal functional role of formal orgns is not acceptable.

MAX WEBER &

Formal Orgns :-

- Peterkin
- Stalder
- Burns & Stalker
- R. Michels
- Blumer, Elton, Mayo - Informal
- Goffman

ical

Major contribns in the field of formal orgns in modern society comes out of the work of Max Weber. In his theory of legal-rational authority Weber considers that we are moving towards a society driven by complete rationalisation, Rtnl action is law bound, goal-oriented & it is planned. Rtnltn of society gives rise to the bureaucracy of every sphere of modern life, where orgns - dealt with specific goals, it recruits ppl on the basis of merit, assigns them specific responsibilities. It regulates official pstns are distinctively different from the priv. states of the officer thereby priv. wealth is diff from sal offered for job.

Hence, bureaucratisation of modern society is making
modern social life goal-oriented transforming the
society into an achieving society. Weber is worried

about the formalisation of man's life in modern society.
 He writes more we become modern, more we are emerging
as individuals waiting for orders to comply. We lose out
our independence coz we consider that every job to
be done in consultation, in collaboration at par
with Rules of law. Bureaucratisation of life contributes

to the growth of a mechanical missing-self indicating
 man cannot do anything what ever he wants to do,
 he simply does that what his postn wants him to do
 ∴ self is lost through professional identity & roles
 & that is the dark side of rationalism & Bureaucracy of
modern life.

Weber talks about bureaucratic Red-tapism indicating
 that laws become superior to law makers however it's a
 necessity coz without Rules of law, massive pop'n with

divergent int, dynamic needs cannot be moulded together
 on the basis of whims & fancies, emotions & empathy
 ∴ laws are essntial to guide us, hence at times our

guide becomes our master & that is the acceptable
turn of modern life.

Weberian understanding of bureaucracy is being perceived
by many scholars in terms of (1) inevitability of bureau-
crats in modern society

(2) Bureaucracy, efficiency & discipline always go together

(3) With the expansion of modernity bureaucracy will reach
every sphere of social life including family.

These assumptions of Weber have been subjected sociological
review by many.

Peter Blau, in his studies of -

(i) Federal police officers of America & officers in the

placement agencies, finds out how in formal organs
rules of law are consciously, deliberately, selectively

violated for the accomplishment of the organ's goals. He
finds out that in federal policing sys. the rules of law

indicates that an investigating officer should not discuss
the proceedings of the investig. with his colleagues.

While investigating a case any confession must be deliberated
to the higher officials. Rules of law too indicate that

Police officers make a periodic check of the

the performance of job officers on the basis of which the job officer gets promoted. He finds out that all investigating officers operating in the field sit and liberally communicate with each other share experience with each other violating the rules of law but ultimately spending little time they fought out the disputes & accomplishing organisational goals effectively.

Likewise, in 2 diff. job placement agencies Blau found out that the organisational BHM of the officials are distinctive. In the I agn't the desk officers give more importance to the no. of ppl they are recruiting to accomplish organisational goal emphasising more on quantity than on quality. But in the II agn't the desk officers exhaustively evaluate the needs, capabilities of the applicants & forwarded their applications to the CEs were work profile suited to the applicant satisfaction as a result, ppl recruited thro second agency continued with their work for a longer period of time as agnst tho the ppl recruited thro I agency.

Blau concludes that all formal agn'ts do not follow the rules of law identically. In addn to that when

III

rules of law is violated or sidelined. It may accomplish
 indiv/ corporate gains. He also indicates that diff
 formal systems differently focus attention on short
 term & long term gains. That what is missing out
 in the analysis of Max Weber.

A. Etzioni in his analysis of formal organisations in
 modern society is to Weber indicating that ppl follow

Rules of law not coz of the fact that they like it but
 coz of the fact that they either want to be rewarded
 foll. Rules of law/ they want to avoid punishment..

compliance to law is not a manifestation of rational
 bhr it's a kind of compulsion from where there is no escape.

He finds out that formalisation of man's life in modern society
 reduces man into the state of bondage. Where, he has to
 accept the hierarchy of civil, bureaucratic sys & so
 developed that officials within bureaucracy are bound to
 be suspicious, secretive, apprehensive. They refuse to divulge the
 documents (files) w/ banner of official rules. ∴ a bureaucratic
 society emerges as a secretive society & not a liberated
 & free society.

Tom Burns & GM Stalker

Mechanistic & organic systems

Pg 120
 JIAS

Michels
~~Robert Michels~~ on Formal Orgns.

Michels in his study of Beley, part parties & trade unions both in capitalist & socialist societies (Ref. to Germany). He finds out that Beley or growth of formal orgns is an inevitable aspect of demo. Demo talks about the Rules of All, large no. of ppl, as they cannot govern themselves directly & go for the formation of part. parties, trade unions, Beley, int. grps emerging as formal orgns. These formal orgns stand on the principle of inclusiveness, equal participation of all & articulation of collective interest. ∴ hierarchy within these formal orgns are consciously graded for smooth assignment of task, effective co-ordi & accomplishment of collective goals. But, over a period of time selected bodies of indivls. emerge as the spokesperson of the formal orgns take arbitrary decisions & vital so crises that become inevitable aspects of part. parties / trade unions. They exhibit charisma, become inevitable, stay away from the collective goals, but once self-ordinates thro' use of force / by influencing them through their ideological

oratory skills, to curb rebellion agnst them. Pitcl-
parties publish specific literatures send it for the
consumption of the party members as a result within
firm orgns drip anarchy, autocracy, charismatic
leadership. He refers to the theory of Weber that
(Michael)
firm orgns do not stand commtd to effi & coll. goals.
Pitcl parties both in cap & socialism, army, Burey &
entprises present in both the societies equally manifest
autocratic character. celebration of burey, giftcn of
formal org is not highly acceptable.

Robert Blum ^{autonomous} offering a critique to Weber in a study
of Gypsum Mines & factories finds out that in the
mines rule is mostly resolved there is no fixed
lunch hour, supervisors are considered as one among
the workers, official rules are not strictly followed.
informal relationships are potentially present within firm
orgns motivating workers, maximising prodn. & accomplishing
orgnal goals. To its contrast in the factory strict
rules of ctrl are followed. the lower level employees
within the factory feel themselves deprived of liberty
in stn to their counterparts in mines. That indicates
how in all firm orgns rules of law & ctrl shld not be

Comm'n / arranging group recreation for them.

Mod. Industries are largely diff from tradtnl Industries.
 Distinguishing bet' them ~~Elton~~ ~~Slackley~~ speak about
 mechanistic orgns & organic orgns. Software industries
 are the clear indications of the growth of organic
 orgns in contemporary times. In these orgns younger
 ppl may be more informed, more creative who can
 make regular meaningful contributions to the cause of
 enterprise. Tradtnl mind of bureaucratic orgns may
 destroy their creative abty, professionalism. Work
 culture in contemporary industry have been significantly
 changed. De-bureaucratization of enterprise, allocation
 of team work, inter-personal reltnsh among the workers
 cutting across age & experience is bringing about
 in the industries of post modern society. Wh'tn
 theory of the spread of bureaucracy to every nook & corner
 of modern social life stands to be unfound in
 contemporary society. Bureaucracy is a human invntn,
 Bureaucracy's relevance is regularly evaluated where it is
 noticed that Bureaucracy stands on the way of indiv'l
 happiness & corporate goals, de-bureaucracy makes appearance

How formal orgns are anti-indiv, anti-freedom & anti-self is discussed at length by Yoffman in his book "Total Institutions". He writes, all formal orgns are not identical. ∴ Total Instns like prison, army camp, hospitals, mental clinics are differential formal orgns where the ppl are given a new identity, new environment, new role & slowly they forget their other identities. Multiple roles they used to play in their early life. In these 'Total Instns' socially created self is lost & a new self develops which is of no use to indiv. & to his immediate surroundings. ∴ exposure to formal orgn is not a sacred experience, it is worse than hell to man. ✖

In conclusion it can be advcd that sociologists look into formal orgn of work from 3 diff perspectives -

- ① When max & marxist consider formalism of work in pits, industry make domtn of dominant legitimate. For the glftn and continuity of class society.
- ② Marxist theory considers that expsn of formal org is the hallmark of modern societies that guarantees

rational & rule-bound action. Speaking abt. economic, co-operation & integration among ppl & ultimately rise of a disciplined, progressive & affluent society.

③ Contemporary scholars going bynd Marx & Weber consider that societies keep changing & along with that the nature of org at work hence, informal relationships

within formal orgns, debate all the needs of time in post indstl society where tech, nature of work

are substantively changing. the cycle is complete.

Human cvltn started with informal orgns of work in seek of drvpmnt work was formal. In contemporary times to estblsh a bal bet' growth & happiness,

liberty & ctrl, space is created deliberately, strategically, consciously for the informal reltnshp within the framwork

of formal orgns. That in itself talks about a shift from tradtnl society to modern indstl society

from there to post-indstl society. | post modern

primitive labour } Marx
 uncommitted }
 Full lab }
 socialism }
 committed }

C.W. Mills - Altnrd white collar workers in Amca.
 suffer from Altn.

1. H. Marques - Distinctn bet' labour & leisure.
 (Happy consciousness)
 Captism persists
 (Hotelier, Restaurant)
 Recreation too labour
 capturing captism

2. Weberman - labour monopoly

3. Trade unions & int gaps → labour int. gaps

Freedom to labour?

segmentation → leads to standi impossi without integrtn.

If socialism must replace trade unions for integrtn of labour.

Marxists

Labour

Eco vs Socis

Authors - Malinowski

- Evans Pritchard

- M. Sahlins - Domestic M.

- Marshall Mours - Weight

Peasant studies - Manning Nash

- R. Redfield

- Jajmurt

changing value - EDC 05

capthal

Labour & Society :-

Labour is the unique gift of nature to man. The

imprints of labour are visible in every sphere of human life.

May that be architecture, industry, music or even lit.

Whether labour is controlled by man & used by him

driven by this independent choice / human labour, mental

or physical is used by the prescriptions of class, culture

and society. has always been a matter of sociological

int, Eco studies labour as a form of env. potential used

for the gratification of human needs / labour is engaged

in creating products to satisfy consumption, comfort &

luxury needs of man. Starting from classical economics

to welfare economists all consider that man is the master

of labour. Labour of labour guides & directs prodn. for

the gett'n growing human needs. To its contrast

sociological appear to labour conceptualises - direction to

labour never comes from the utilitarian needs of man.

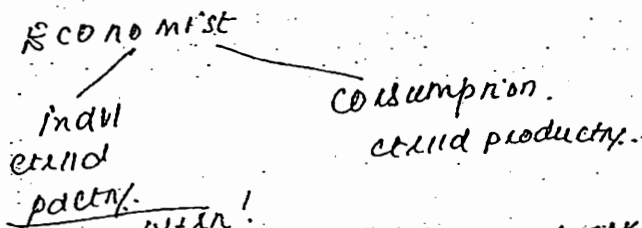
∴ Society guides labour either thro norms / the rules

to make discipline possbl. in social life. Rules made

by society not only discipline labour rather it provides

a guideline to the distributions of the product of

productive labour making welfare possible for human society. ∴ Sociological approach to labour study emphasises on the linkage bet' society & labour standing opposite to the eco approach to labour that is need & person specific. (B)



Done - Japanese integrn of family + work.
 Chinese - Society determines SEZs extng welfare to ppl.
 → SEZs eliminate ppl than ignorance & unemployment present in them.

(B) The impact of society on the use of labour is discussed at length by anthropologist. ~~Malinowski~~ writes that it is difficult to distinguish the eco aspects of society from other spheres of social life. The eco activities like participation in fishing expedition, selection of a piece of land for cultivation, participation in pig trade, exchange of gifts are not driven by

utilitarian considerations. Rather they are defined by cultural prescriptions of society. Use of labour, production & distribution are culture-bound activities indicating how eco life is determined by the call of the society.

Edward Shils, in his study of New Tribe finds out how warfare, production & ritual sacrifice are the domains of men where the participation of women is unsolicited. Bearings of norms on OOL, exchange in simple societies is discussed by Marshall Sahlins in his famous article "Domestic Mop" & Marshall Sahlins in his book "The Gift". Dutton & Bohannan in their book "Markets in Africa" also analyse in detail how culture & societal norms regulate the merchantile bhrv of ppl. societal dimension to labour is also analysed in detail by the scholars contributing to the field of peasant studies. Manning Nash writes that peasants are cultural community. Use of labour both in the process of production & exchange practices is determined by cultural values & norms. Robert Redfield finds out that peasants manifest common obligation to family & kinship. Peasant society being culture-bound peasants are not permitted for surplus when

the sustenance needs of peasants are gratified they prefer leisure & recreation than surplus generation / profit accumulation. peasant eco has its own balancing mechanism. when surplus appears it is invested on rituals, ceremonies & gift for the kin members. Accumulation of surplus is damped. \therefore culture guides, regulates, determines eco biva of man.

How labour is socially determined in peasant society can best be explained in terms of Jaimini ritansh in traditional Indian society (peasant society). In feudal $\&$, each caste specialises in one kind of activity to cater the needs of others. \therefore every special activity is organically related to differential groups bringing amongst them co-operation & harmony. That prevented village $\&$ from anarchic exposure to market guaranteeing that ppl. living in village $\&$ may be pool out not unhappy.

With the changing nature of society the linkage bet' society & labour gets redefined. That is brilliantly discussed French sociologist F. Durkheim indicates how the linkage bet' labour & society is Organic

Variable in time & space. Society is driven by conscience collective. It offers a direction to man pertaining to what to do, how to cooperate with others to make production possible & use this production for the gratification of both indiv. & societal int. He indicates that in primitive society simple DOZ in modern society complex DOZ establish integration bet' man, instn' & society. E.D sociology sufficiently illustrates that - labour operates at par with the directives of society. However society directs man to use his labour to promote normalcy, integration & solidarity. Human labour is a societal labour meant for collective wellbeing wherein indiv. happiness is guaranteed.

This Viewpt. of E.D talking about the linkage bet labour & society in modern social context is unacceptable to utilitarian economists, who consider that in modern capitalist indstral society open mkt. is created where every indiv. is given complete freedom to use his mental & physical labour to accelerate economic advntg in his own favour. ∴ a successful man is he who successfully exploits market to his advntg by

using his productive labour (physical/ intelligence/ skills - the attributes of mental use) ∴ modern society is characterised by free man using his free labour driven by voluntaristic choice in the free market system to generate legitimate profit, taking lead from the rational bhr of man in mod. mkt system from utilitarian theorist Weber considers that in modern society profit making is a legitimate affair.

Modern theory of Weber T.P. Schneider conceptualise that modern society has gone through the process of rationalisation as a result formal orgns have made appearance in diff spheres of public life. Recruitment of the ppl into these orgns, their prof. roles, wages allocated to them, chances for their promotion or scope for occupational mobility are all determined by the rules of law spelled out by the society. ∴ Use of labour, conditionalities attached to it & the rewards assocd with labour are the decisions taken by society for the devlpmt of the society & extn of opportunities to the indivs to improve their quality of life. ∴ Labour in modern society is more creative, more

productive, independent & labour is generously rewarded without any possibl. discrimination. This is

This view is comes as a contradiction to Marxian view of labour & society. Marx considers that an alienated ^{man} ~~labour~~ constitute subjected to alienated labour lives in a society that expands the elements of alien everywhere what can ordinarily be called as modern capitalism. He outrightly resets the view pt. of liberals & utilitarians who glorify liberty, freedom & independence in modern society. Looking into the fundamental genesis of captism Marx indicates that labour is creative & productive. a labourer thro the applctn of his labour when gets engaged in productive adventures he is subjected to self realisation, self actualisation & self grefctn. productive worth of a man is always evaluated in terms of his productive capabilities as a labour. Here, labour must be used for the labourer himself or for the ppl who recognise the productive capability of the labour vegetating him. for the finest job done by him. It is unfortunate that productive labour is reduced to a commodity in the mod. meet. It is sold for a wage. p.dctn/.

is meant for an unknown consumer who never registers
 theory never congratulates the creative & p.dctv. labour
~~stand~~ on the commodity p.dcty. avbl. in the mkt.
 stamped

∴ labour in case of capitalism is reduced into a
 means to an end than an end in itself. Marx considers

that exploitation of labour, dehumanisation of labourer,
 commodification of labour are the hallmarks of capitalist mop.

∴ labourer is fed, clothed, sheltered for the nucleus
 exptn of labourer in a class-bound, expansionist

Capitalism : misery of labour is a class creation in
 the exploitative capitalist system. Advancing on this

Marxian theory of labour ~~seem~~ writes that labourers are
 exploited coz. they are forced to specialise hence, he

indicates that the concept of sp.dctn should be wiped
 out. ∴ in socialism ppl must be grn freedom of

choic to change their jobs on the basis of their
 own fascination, independent will ∴ organic package

role should be wiped out in socialist society. A
 man will be given freedom of choice to realise his

worth of becoming a poet @ 1 p% of time, a

literary critique @ another pt. of time, a social worker,
 a community man, a factory worker at diff. pts. of time
 in his life. Man in socialism will be a free man
 having use over his free labour for self actualisation
 than for money or for profit.

Marxian view of labour is supported by American
 economist ~~Bowler & Gintis~~ (to critically consider that
 concept of spcltn in modern capitalism ordinarily speaks
 about reduction of exhaustible activities to a manageable
 level so that smaller jobs can be associated with
 right kind of ppl who can do justice to it. Segmentation
 of work in the name of spcltn is really a
 capitalist construct. More an indiv. becomes spcltd,
 more he will be reduced to the state of hopelessness &
 helplessness. He cannot produce a complete thing
 using his labour so that a labourer should not
 ? to the monopoly of the capitalist over them. The
 segmented, spcltd labourer are thread together by a
 bureaucratic set-up & in the topmost psth of instl
 bureaucracy are presnt either the entrepreneurs / the
 spokespersons of their interest. ∴ segmentary labour
 Sys in capitalism generates a condition of wealthless
ness

helplessness in the skilled workers who have no choice than to accept the commands from top for their survival & continuity. Exploitation is a deliberate attempt of the capitalist to exploit labour in a legitimate manner.

Labour in modern capitalism whether free, exploited & alienated is discussed by sociologist ^{in Mills} & large ~~in Mills~~ contradicts to the views of Webermann & John Scott who speak abt managerial class, labour monopoly in capitalism, expansion of middle class & growing happiness of the professionals & skilled labourers in modern capitalism. In his analysis of alienation of white collar workers, he writes - "Whether it is a receptionist in a hotel/ a meeting with the clients in a business house or they we are meeting each other as professionals in a conference hall, we are inviting each other carrying an artificial smile, we are trained by mod. instns like edu/ by the training centres to lead an artificial life at par with the persons of law. Skilled personnel in modern society prostitute their self regularly constructing activities under the command of their trained mind!"

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∴ white collar workers in mod. captism leads a mysterious life, does that, what they never want to do but they are trained to do so. Therefore life is stupified, alienated, constructed ^{when} ~~where~~ to an empathy, love, humanism are absolutely unfound ∴ prof. man in modern society is enslaved to the social condition ∴ engaged in regular self-destruction.

Herbert Marcuse reflecting on labour in mod. captism indicates that labour & work are ordinarily defined by society & culture. Acc to classical biblical convention "that the day when Adam & Eve were expelled from the garden of Eden for appropriating the forbidden fruit they were destined to work for their survival. For that man has to sweat ∴ labour is necessary for existence and when there is no labour the time left is for recreation & leisure." This cultural expth of work is diff from protestant view of work that man must work to justify his selection ∴ work is not a means to an end, it is an end in itself ∴ work is noble & leisure in terms of drinking, gambling, sexual discourses are the acts of sin.

Black sub-culture of America every Monday is considered
 as a Blue Monday, the ~~is~~ worst fall of man's life. ∴
 in Blue Monday party workers are told that they are
 simply 5 days from the weekend. ∴ man must live for
 leisure. work is to be damned, it is unsolicited,
 enforced on man. He considers that ~~sub-cultural~~ cultural expt'n
of work & labour take us away from the hole of labour
 in capitalist society coz capitalism creates a super-culture
 demolishing conventional cultures of the ppl. Capitalism
 emphasises on ppl's commitment work, glorifying expertise,
 efficiency & proficiencies in them. When at work man
 feels alienated. ∴ in search of happiness man goes for
 leisure. In search of leisure man depends on ads. ∴
 place for leisure, conditions for leisure are all external
 to the indiv. ∴ more he goes for leisure in ~~cost~~
 search of happy consciousness more he is reduced to an
 agent of capitalist design glorifying food in 5 star hotels,
 beauty of Resorts & ultimately the wage he has received
 through the exploitative capitalist sys is again shifted
 back to capitalist. ∴ wherever labourer goes there is
 present a system of expt'n, being a fool he fails to.

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understand it :: capitalism in the name of happiness stands committed to universal enslavement of labour.

Labour & society in socialism.

Labour & society in socialism are compatible, harmonious non-exploitative indicates Marx & Lenin. ~~Marx & Lenin~~

consider that labour is used for societal purpose guaranteeing indiv. happiness, a labourer is completely free to determine where to work in socialist society ::

job rotation, work for personal satisfaction, recognition to the productive potentials of labour, promote harmony & integrn bet different bodies of workers in socialism.

This viewpt. was supported by ~~David Sage~~ who considers organised workers committed to social cause & unexploited labourer contribute for the growth of socialist society.

~~Dittan~~ contradicting to this viewpt. indicates that hier. is strong, perspective in socialist societies. The potentiality of labour is continuously extracted in the name of social well-being. However,

the workers fail to realise this mischief of the state

1 ppl in demo are talking ppl, ppl in socialism are working ppl
- denin, ppl

dominated by the dominant class coz their mind is closed through the enforcement of the structured ideology of the state. labour is exploited in both Capitalism & socialism but in Capitalism this exptn is paid & in socialism, this is considered as a social service.

The rise of labour power as against the power of the capitalist is understood in terms of the formation of int. groups by int. labourers in the name of trade unions. During the early stage of the evln of trade unions in Britain, France & Germany these instns were rejected by entrepreneurs, but subsequently trade unions obtained legitimate status with rise of demo. " " were legitimized to improve the conditions at work, articulate the int. of the workers, control exptn of labour, participate in the decision making process of the enterprise transforming a monopolistic capitalism into a participatory capitalism.

Maxist sociologist like Bowles & Gintis consider that Trade unions are the conscious construct of capitalists that direct their among labourers standing on the way of proletarian mbsta for the rise of socialism.

This viewpoint was also articulated earlier by Lenin who made a distinction bet' socialist consciousness & trade union consciousness. He advocated that Trade Union consciousness tolerates capitalism but socialist consciousness wants to destroy capitalism outrightly. Trade unions want reforms in capitalism whereas, socialist consciousness wants to replace capitalism by socialism.

Ralph Dahrendorf & Ralph Miliband in their respective studies on trade union indicate that modern trade unions theoretically speaking may talk about the power of the workers. But in actuality trade union leaders generate an exclusive space for themselves within the framework of capitalism either by joining politics or by supporting to the int of capitalists. Mod. Trade

Unions are driven by the principle of exclusion. Workers by joining trade unions are not empowering themselves rather they experience mass disillusionment.

In conclusion - It can be advocated that in every society inequality exists, the degree, nature & form of inequality is a social decision. Sociology of eco life looking into the interlinkage bet' society & labour makes an attempt to understand this inequality in terms of exploiting labour.

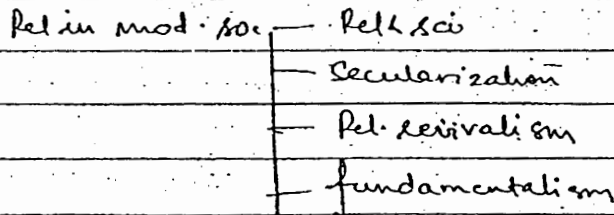
or participation of labour in the decision making process of enterprise.

x ————— x

RELIGION

P-I Sociological theories of Rel

Type of Rel practices - Animism, Monism, pluralism, Sects, cults
(1) small



P-II F Rel communities in India
 F probs of Rel minorities

challenges } ethnic conflicts
 communalism
 Rel. revivalism
 politics — secularisation

Earlier

P-I origins of Rel beliefs in premodern societies

- sacred & the profane
- social f^{ns} and dysf^{ns} of Religion
- Monistic & pluralistic Religions
- Organised & unorganised Rel's
- Semitism & anti semitism
- Religion, sect & cults
- Magic Rel & Sci

P-II Rel & Society

- size, growth & distribution of different Rel'gs
- eduⁿ levels of different Rel'gs
- problems of Rel minorities
- Communal tensions
- Secularism
- conversions
- Religious fundamentalism



Rig HaralambosSociological theories of rel.

Religion is the 'belief in the supernatural which have a governing effect on life' - Ronald Robertson
 cont: monotheism, polytheism, animism, naturalism

(1) Evolutionalists - tried to explain rel in terms of human needs
 Spencer: Tylor - R is a response to mans intellectual needs
 Frazer - magic & science Miller - R is a response to mans existential needs

(2) functionalists - changes the emphasis from human to society's needs
 a certain degree of
 Society requires social solidarity, value consensus; harmony & integrity
 The fⁿ of rel is the contribution it makes to meeting
 such fⁿ prerequisites
 → Durkheim, Weber, Parsons

(3) Marxian perspective
 Rel is an illusion which causes the pain produced by
 exploitation & oppression (opiate of the masses)
 S-change - Engels
 - Otto Maduro
 - Bryan S. Turner

(4) Feminist perspective
 Karen Armstrong
 Jean Helm
 Simone de Beauvoir - The second sex - patriarchy
 Nawal El Saadawi - The hidden face of eve

(5) American sociologists - Stark & Bainbridge
 compensatory
 Rel meets indiv needs

(6) Rel & S-change - Max Weber

→ Religion being a complex and intriguing phenomena has been studied by many sociologists & anthropologists:

Tylor - Animism

Müller - Naturism

Malinowski → Mana, Magic, Animism

A. Comte → Law of 3 stages: Animism - Polytheism & naturalism

Schlegel → Sacred & profane

Malinowski → Trobriand Islanders

Radcliffe Brown →

Lascaux → value concerned

Weber → how rel system influences the economic system in his

Merton → f, dyf & non f aspects of rel based on the type of soc also - i.e. simple & complex

Small (19) (19) Animism

are e world

Naturism

(2) Monism

Types of rel practices

① ^{small} Animism (pg 454) : the belief that natural phenomena eg mountains/plants are endowed with spirits, life forces and that events in the world are the outcome of the activities of these.

Animism means a belief in spirits.

→ E.B. Tylor : Evolutionary theorist

→ Matiasism : Max Müller

② Monism (Bridgman)

Def
 - features - Troeltsch
 - change - Bryan Wilson
 - causes - Mannheim, Bryan Wilson - marginalisation
 RD - Stark Cambridge
 sec & mod - Bruce
 - fate - Shattner - Niebuhr
 cyclical - B. Wilson

④ - sects - Big (H) Pg 465, 462, 465

① A sect is a religious group and stands for those who dissent from the established doctrine

② Sects often reject many of the norms & values of the wider society. Therefore it is in tension with the larger society closed against it - Peter Berger

③ Acc to Max Weber argues that sects are most likely to arise within gaps which are marginal in society and this marginalisation is justified thro 'a theology of disprivilege' (a tel explanation)

④ Sects can be seen as a possible response to deprivation
 Eg: In the early 1960s - the Black muslim sect provided a possible sol to the problem of poverty & unemployment broken family.

⑤ Sects tend to arise during a period of rapid change. In this situation, trad norms are disrupted & traditional 'universe of meaning' is undermined

Eg: Rise of syncretism as a response by the ^{new} working class
 Bryan Wilson

⑥ Sects could be shattner or could convert into denominations or full fledged religions depending upon the prevailing social conditions - Bryan Wilson

conclude

Thus sects which emerges as a contradiction, try to seek remedies, create contra cultures and alternate ideals

Eg: Lutheranism, Calvinism
 Buddhism & Jainism

Cult

1) With leading power
 voluntary
 are seen

2) Cult is beliefs
 [It may a god
 cult practices
 cult are open ppl have

3) well be

thesis of m

Eg:

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(5) However, despite the conflict ^{does} science has an impact on religion as can be seen in changing ritual practices, more secularisation of all aspects of society.

(6) Finally, in spite of tremendous advance in S.S.T the relevance of religion has not receded ^{to} and as long as there remain unanswered questions, religion is here to stay.

Secularization

① → Secularization means that the religious influence in all areas of soc life is steadily diminishing.

Max Weber defined secularization process as the process whereby religious institutions & practices lose their social significance.

② → Secularization process which begins with the Renaissance is also ongoing process has its roots in free religious.

Secularization → Secular soci

③ → In 19th c. it was widely believed that industrialization & the growth of scientific knowledge would lead to secularization.

Early sociologists - A. Comte, Durkheim, Marx, Weber all believed that a process of secularization was bound to occur as societies modernized to become more reliant on science & technology to control & explain the social world.

④ → However contemporarily there is debate over the secularization thesis. The supporters of this thesis agree with sociologists founding fathers and see religion as diminishing in power & importance in modern world & are proponents of the concept. Others argue that religion is a significant force, albeit often in a new & unorthodox form.

However secularization is a complex sociological concept because there is little consensus on what secularization is & how to measure it. The various dimensions of secularization are secularization can be evaluated acc to any of aspects & dimensions.

def - 450 (H)
 differences - 461 (H)
 Stark & Bainbridge - Types of cult
 ← and
 ← cult (H) 461

Cult

those
 the larger
 city to area
 the
 is privilege
 deprivation
 provided
 unemployment
 & change
 traditional
 working class
 denominated
 prevailing
 try to
 create ideology

1) With the rapid changes taking place in the ^{industrial} society leading to increased individualism, heterogeneity, alienation, powerlessness has contributed to the emergence of many voluntary organisations in the metropolitan centres. One such " " is a cult.

2) Cult is a small group of religious activists whose beliefs are typically eclectic & individualistic. [It emphasises one doctrine over the others focuses upon a god/goddess with certain definite characteristics]. Cult practices appear to satisfy the needs of alienated sections of urban, middle class youth. Cult membership is typically transitory and irregular. ppl ^{often} have different cult memberships.

In W. societies cults have proliferated in the post war period and are often associated with counter culture.

3) Well Weber & Probstsch have differentiated B/w sect & cult

strict membership	voluntary
dissent	not necessarily
	small group
not necessarily	not defined
	socially

Thus: cults addresses the socio psychological needs of man in an expansionist capitalist modern soc

Eg: Theosophical society

a new age phenomenon

Rajneesh - Osho cult

Rel & Sci

① Rel to a great extent is concerned with the other world, i.e. the supernatural, that is beyond our senses. Science is more concerned with the world which what can be seen by and through our senses. Therefore, it is ^{conventional} it is assumed that they are antithetical & cannot co-exist.

In fact it is also assumed that as S.T. advances Rel loses its relevance or it recedes.

② Strictly speaking, there is no inherent conflict b/w the two. Science deals with immediate causation, Rel deals with the absolute causes. And both are needed by man to cope with the environment.

Science explains what & how; Rel tries to explain why. For instance - at the time of death of a person while Science explains the causes for death, Religion provides a solace to the family members through funeral ceremonies & rituals as explained by Hallowell in his study of Trobriand Islanders.

③ But a conflict b/w Sci & Rel arises when Religion attempts to explain natural & physical phenomena. Earlier Religion provided answers to man's intellectual needs as explained by Tylor in his of Animism, but with the advancement in S.T, these answers science provides, a more rational & universalistic answers (based on empirical evidence etc) which questions the established doctrines of religion. For instance in the case of stem cell research abortion laws, euthanasia etc.

like

stitutions & religious - w/ participation has decreased
acc. to some

disengagement of the church from the wider society

David Martin sees this as: concern with decline

in power, wealth, influence, prestige of the church

differentiation i.e. church no longer performs / has been

detached from other social institutions

specialised inst. have come up in the pol. & economic
arenas / spheres and the rest of in contemporary society

confine themselves to purely rel matters.

Religious pluralism

The continuing proliferation of sects & denominations

has been interpreted by some researchers as

as the decline of rel.

The secularisation of rel institutions i.e.

rel itself has undergone a process of secularisation

can't engage themselves in tasks which may not

be strictly speaking religious - running hospitals,

eduⁿ inst, etc

Generalization

Talcott Parsons argues that as rel inst. become more

specialised, religious values become increasingly generalised

rel beliefs, worship, specifically direct, particularistic

However since they are incorporated into the society's value

systems, they provide general guidelines for conduct

Transformation Individualisation - Robert Bellah

i.e. rel is increasingly an individual quest for meaning

rather than a collective act of worship. ~~religion~~

rel has undergone a process of individualisation whereby

the indiv. seeks for his own salvation & follows his own path

Transformation rather than seeing rel beliefs as

generalised & individualised in no. of social beliefs argue

that they have become transformed into secular
epidemic, modernity, and society.

Equilibrium, the origin of the spirit of capitalism
in ascetic protestantism.

Disenchantment

It is said that the spiritual world is no longer
seen as controlling the world. Action is no longer
directed by religious belief. Many consciousness has
become secularised.

Max Weber claimed that industrial society is
characterised by rationalisation & intellectualisation.
and above all the disenchantment of the world.

Thus the term secularization has been used in
many different ways.

David Martin states that the concept of
secularization is "a large no. of discrete, separate elements
loosely put together in an intellectual 'hold all'".

Ryan Wilson, although is convinced that
secularization in its various forms is occurring in W. Soc
admits that there is no adequate way of talking of
the strength of religious commitment.

Thus the problem of research methodology has dogged
the secularization debate.

Despite the widespread support for the theory
of secularization, a no. of doubts have been raised
and the opponents of the concept argue that
it remains a significant force, though perhaps often
in new & unfamiliar forms.

~~secular~~
 { not measurable
 not uniform
 post-modernists
 Giddens kept
 New Rationalists

The role of ~~religion~~ ^{modern} is different, varies considerably
 secularization is a feature of some modern societies
 but not of others. Eg: ~~religion~~ appears to be much
 more influential in USA than UK.
 Postmodernists agree that when societies move
 beyond modernity, they will also move beyond the
 secular. Faith that will be rediscovered in a
 world in which the achievements of science & rationality
 have less appeal than they once had.

Religion

David Martin ^{takes} a wider view of secularisation
 than most sociologists. Eg: looking at the changing
 role of religion in a range of societies. Based on
 this he argues that there is little evidence of a
 general trend towards secularization in the world as
 a whole.

Giddens claims that any trend towards
 secularisation was reversed in around 1975
 when various religious revivalists started to sprang up
 these revivals were aimed at recovering a sacred
 foundation for the organization of the society
 by changing society if necessary.
 He gives examples of Christians in USA, in Europe,
 Jews in Israel and Muslims throughout the world
 to support his case.

Since 1978, the ^{evangelical} groups
 in USA, the ^{evangelical} 'New Christian Right'
 have succeeded in attracting a large no. of Americans
 who to reassert Christian values

In Israel, groups such as the Lubavitch have campaigned against the watering down of traditional Jewish & Jewish beliefs.

Blamization units have had success in many parts of the world. Eg. in Algeria, Palestinians. Amongst the Palestinians, radical Islamists such as Hamas have been prominent in opposing Israeli occupation of W. Bank.

Kepel also points to the Salman Rushdie affair. The campaign by British Muslims against Rushdie's book. The Satanic Verses indicates how Islamic values continue to be imp even in W. Europe.

To keep all of these are eg of counter secularism.

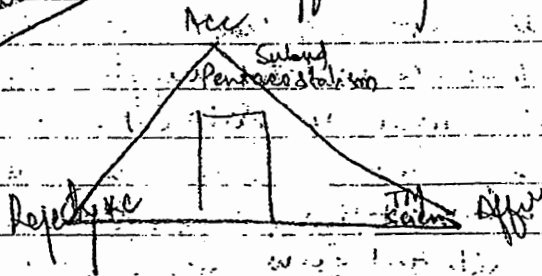
→ Also the emergence of Islamists, counters the secularization thesis.

These can broadly be classified as:

epistemic
high modernity

world rejecting
accommodating
affirming

19549
Giddens



Conclusion for RR: José Casanova thus believes that in modern/contemporary soc/world, rel beliefs & practices are not dying out; but have increasingly retained public therefore it can be concluded that rel no longer has a central position in the structure of mod. soc, but neither does it have a sphere.

contd: The strength of self fundamentalism is another indication that secularization has not triumphed in the modern world

(or)

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Fundamentalism

① F refers to a movement or a belief calling for a return to the basic texts or "fundamentals" of revealed religions - ~~usually contrasted~~ which are believed to be pure and contain original values & behaviour. It is usually contrasted with modernism and liberalism in religions. The term has been applied to protestant trends within Christianity in the 1920s and recently to trends within Islam.

② The forces of ~~exchange~~ ^{high modernity & globalisation} are responsible imp for the emergence of fundamentalism whenever there are drastic changes in society and change of pace which disturbs community life, very often there is a loss of identity and rootlessness among people. In such situations people clutch for any support for solace. Fundamentalism promises order and restitution of an earlier better age. The psychological appeal of this is difficult for ppl to resist.

To achieve and reconstitute this earlier better age the fundamentalist evolve a better comprehensive and absolutist, rigid belief system & practice. This belief and practice which promises to bring happiness is capable of motivating intense commitment among its followers. So much so, non-believers are denied their rights that is why fundamentalism very often takes on a rather aggressive, militant form where killing & terrorism are justified, since the end - usually the establishment of homeland (Israel, Kurdistan,

Dar-ul-Islam) justifies the means.

③ The two most prominent forms of rel. fundamentalism are Islamic fundamentalism & Christian fundamentalism

- Christian fundamentalism ~~is a~~ — 4 pts Giddens 1986
in the US is a reaction to against
secular values and a perceived moral crisis in American society
- Islamic fundamentalism ^{Khomeini 1979} \leftarrow spread Pg 573 Gidd
Terrorism Pg 881 Giddens
- Hindu militancy

concln :- The challenge for the modern nations lies in achieving a balance; to return to those fundamental rel values conducive to the welfare of society rather than those that obstruct it

P-T Politics and society

- a) Sociological theories of power
- b) Power elite, Bureaucracy, groups & pol parties
- c) Nation, state, citizenship, democracy, civil society, ideology
- d) Protest, agitation, social movements, collective action, revolution

P-T Politics & society Open

- a) Nation, democracy & citizenship (M.Hod)
- b) Pol parties, groups, social & political elite } Open
- c) Regionalism & decentralisation of power
- d) Secularization

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groups

