

- Buy a copy of the syllabus
- Previous year's papers booklets
- Information
- Technique

Meaning of the question - clearly understand the topic.

14 questions to be answered instead of 5.

cover atleast 90% of the syllabus

- write only relevantly

① clarity of understanding

② arranging ur ideas as the question demands - continuous practice

↳ contemporary examples.

relevance in today's world.

From november, for three months there will be tests.

- 4-5 points that are relevant are only reqd. to write a 350 words answer.

Sociology Paper 1 [250 marks]

1. Sociology - The Discipline

Book: Sociology - A Guide to problems and Literature - T.B. Bottomore

First 80 pages.

2. Sociology as Science

Book: Themes & Perspectives in Sociology - Haralambos & Walborne.

~~Older Edition~~ Buy New Edition. Huge Book.

Find photocopy

Chapter on Methodology - 1st, 2nd & 3rd topic.

3. Research Methods & Analysis

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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4. Sociological Thinkers - 15 lectures

- covers almost half the Paper 1
- Very Very Important

Book: Sociological Theory - George George Ritzer
↳ Start Reading now.

5. Stratification & Mobility Haralambos

- #### 6. Work & Economic Life
- give a choice - do not answer
 - no book covers this topic
 - Rely on class notes

7. Politics & Society

Book: Haralambos

- Don't miss class on important topics like revolution

Social Movements in India - MSA Rau.

↳ only introductory chapter (That chapter is included in
VIAS notes)

8. Religion & Society

• Haralambos & Class lecture

9. System of Kinship

Haralambos & Class lecture

- other social sciences don't give much attention to this.

10. Social change in Modern Society

Class lecture + UIAS notes + Bottomore.

Last two chapters.

250 marks] Paper II Indian Society - Structure & Change

Part A:

(i) Indian Sociologists & their contribution

Class lecture + UIAS notes

Book: Nagla] Not really a need to read the book.

(ii) Impact of colonial rule on Indian Society

Books: Bipin Chandra's Book on Freedom Struggle]

Mandelbaum - Background reading

Book: Changing India - Robert Stern.
Skip the.

Book: India development & Participation - Amartya Sen

Important reads for essay.

Jean Dreze.

Book: Social Background of Indian Nationalism - A.R. Desai

For this topic. - Just read the Subheadings after the Lecture.

Summarized version of this book in class lecture

1-b) Modernization of Indian Tradition

Book is bad language - Just browse thru the book to collect data.

- laws mentioned in the book.

Book: Modernization of Indian Tradition

Prof. Ugendra Singh [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)
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Past B :

(i) Class lecture + VIAS notes.

Book: Ignou booklet for M.A

Village Studies in India

Maidan Garhi South Delhi - Ignou office.

(ii) Caste System

Ignou Material + VIAS notes + Class lecture

(iii) Tribal Communities in India

Class lecture + VIAS notes.

Some pages of a book - also can

Tribal India: Nadim Hassan

(iv) Social Classes in India

Caste - Its 20th Century Avatars

There is a chapter by Panini (JNU Professor)

Check from xerox

1) Systems of Kinship in India

Class lecture + Ignou Material + VIAS notes

1) Religion & Society

Class lecture & VIAS notes.

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Part C : Social Change in India.

BOOK : Social Change in India - Crisis & Resilience
by Yogendra Singh. - Few Chapters.

(i) Visions of social change in India
VIAS notes +

(ii) Rural & Agrarian transformation in India
VIAS notes + Class Lec

(iii) Industrialization & Urbanization
Ignou + VIAS notes + Class Lec

(iv) Politics and Society
VIAS notes + Class Lecture.

(v) Social movements in Modern India
Ignou Material + VIAS notes + Class Lec.

(vi) Population Dynamics
class lecture should be base.

BOOK : Population Studies by Bhende & Kanetkar.
some chapters have to be read.

(vii) Challenges of social Transformation
Class Lecture + VIAS notes

Course will get over by October First week.

Tomorrow's Topics :

Check previous year's questions

- Modernity & Emergence of

Sociology

* FrontLine.

& then move on to Thinkers

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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* has good articles
related to paper 2.

MEGA LECTURE

Modernity and social change in Europe and Emergence of Sociology

Sociology :

It is an attempt towards scientific study of the society,
in order to understand its nature

Ibn Khaldun - Muqaddimah] From Arabia .

very old, much about philosophy rather than scientific.

Sociology is about 150 years old.

- why sociology is needed? now after so many ages.

It is a product of a particular time & particular place.

Towards the end of 18th century developed only in Europe.

- why did it emerge? We need to understand state of Europe at this time
changes experienced in Western Europe at this time were
considered to be the onset of Modernity (or Modernization)

refers to a rational transformation of
society as a whole.

following the writings of Max Weber and Emile Durkheim

Modernization has been defined as a process of rational transformation of
of the psychological, the social, economic and the political
aspects of society.

Idea of Max Weber :

(livelihood primarily based on Agriculture)

When societies change from Agrarian time (pre-industrial)

to an industrial society, then this process involves a Rational
transformation.

what was actually happening?

- At psychological level it was characterized by openness for change. (readiness to try out new things)

honor killings (traditions) - riwaz

youngsters - open to experimenting → onset of modernity

* faith in the efficacy of reason & science

rather than ~~reg~~ religion/magic.

* Future Orientation & planning for the future.

Understanding the history

- to develop hindsight for foresighting & not doing exactly as was done before.

Social Modernization: characteristics.

- Open society, characterized for social & geographical mobility,
eg Instead of caste now our superiority depends on our skill set (power, money, education)

By acquiring new skills u can move up the social ladder

* Modern societies are overwhelmingly urbanized.

- Secular

- Generally large familial groups break down into nuclear

(production carried out only to satisfy local needs)

- change from subsistence economy to market economy

Our production is primarily geared in order to produce profits.

as long as u can sell it, keep on producing.

∴ massive growth of trade & commerce.

Instead of manufacturing (manual) / handicraft production

there is now mechanized production.

- progressive increase in levels of consumption.

(standard of living) [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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- Consumerism at the mass level.

Political Modernization

- Change from subject to citizen.

Members of society were earlier treated as subjects
(king can do no wrong) only have duties no rights.

Citizen means possessing certain inalienable rights.

- Emergence of democratic government.

How did modernity & consequences lead to :

how did it lead to emergence of sociology?

* Modernization did not happen in a smooth way, It produced a lot of contradictions as they were emerging, situation characterized by hope & despair at the same time optimism & pessimism coexist.

How?

Brief account of History of Europe.

- Medieval Europe was a feudal society.

essentially agrarian with a subsistence economy.

- feudal society was also a rigidly stratified society

Estate system. Groups were assigned layers.

== upper

== lower

a status based on place of birth.

Something like casteism

Feudal Lords - owners of land - autonomous

Priests

within his state.

Commoners

↳ something like zamindari

Serfs

- Politically power was [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/) state.

King was not so powerful. +9233617801123 him off.

- Frequent warfare - hence unstable.

- There was hardly any trade & commerce.
- By 13th century gradually started changing & by 14th & 15th century sea-faring started - to discovered sea trade routes.
This gave a start to trade. Started blossoming by 16th century.
- After this feudal society started to change into capitalist society
profit oriented

Capitalism Phases.

1. Merchantilist Phase of Capitalism

- Generating profits through trade.
- Money collected was hard earned money - so they started investing & lead to transformation of Agriculture in Europe.
(Agriculture Revolution)

2. Capitalistic Agriculture started.

This began in England. Wealthy ppl wanted to invest in land.

They bought huge chunks of land - Scientific farming
or Sheep rearing.

in this process large no. of peasants were thrown out.

^{enclosure}
a land) Enclosure movements - lead to mass eviction of peasants.

Hence Artisans also has to migrate.

- Continuous process of uprooting the peasants & artisans to move to the cities.

- Science has made quite a significant process by this time.
& these were technological breakthroughs.

Cheap labour - peasants & Artisans.

Lead to factory production
which replaced Artisans.

Manual production replaced by Automated production

After nearly a century the society that emerged was very different.

The working class emerged - who lived in sheer poverty. they were exploited ~~was~~ very badly.

(idea of Sunday brk came only after 1850)

nearly starved.

A family of three, in order to stay alive needed at least 900 francs.

(one person employed whole year, all days, 18 hours earned only 500 francs)

- Tuberculosis was killer at that time.

Industrialization

Hope on one hand

dispair

- Mass wealth
- Unprecedented profits for some.
- great advance in science & technology.

- overwhelming population lived in abject poverty, unhygiene
- They took to crime.
- epidemics happened.
- class wars / civil wars were very common
- Rebellions.

1871 - Civil War in France

- Paris Commune Uprising
- that t_ym Versailles was the capital ^{in Paris} & they made their own govt & declared independence.
- 50000 ppl ~~stay~~ slaughtered

- With rise of capitalism, locus of economic power shifted.

- Earlier - feudal lords, then - merchants, traders.

Bourgeoisie Bourgeois

they wanted to govern

[14th - monarchy] Merchants/capitalists they wanted laws to be made in a way that they were benefited.

They challenged absolute monarchy, & when they became stronger & King & nobility (feudal lords) became weaker.

And then they challenged

1649 English Civil War - Only violence in England - not very violent Revolution

1688 Glorious revolution - England

French revolution France late by 100 years

- rain of terror - Guillotine thousands of ppl.

then rise of Napoleon - He overthrew all ordinary man monarchies in adjacent states.

Divine right theory)

- King has divine right to rule

- A commoner overthrew divine rights.

in 1848 revolutions throughout Europe.

→ Then brought forward idea of Democratic Society

* French Revolution & following events lead to

Political Modernization

* English Revolution lead to Industrial Revolution/Modernization

* Traditionally only religious knowledge was available, but it offered no as such solution for this kind of a situation.

Religion lost its charm as it became irrelevant with upcoming sciences.

* New knowledge was needed to explain this problem, to understand the nature of the problem & hence find solution.

↳ ∴ social changes created in late 18th & early 19th century in Europe demanded a need for new knowledge.

- France was the most disturbed country: they were in most need for sociology
∴ It became the birth place.

Equality and Meritocracy emerged instead of Superiority by birth.

this idea also led to rise of Napoleon.

Intellectual Modernization
of Europe
provided the means for providing
the new knowledge.

- The intellectual conditions in Europe at this time provided the basis of providing this new knowledge.
- The changes in society were interpreted differently by different people, until now they were still more philosophical than science. (based on common sense & reason) (not research)

- This period of intellectual ferment is known as Enlightenment movement.

France Rousseau, Voltaire, Montesquieu
England Adam Smith, Robertson
Italy Vico
Germany Hegel

Philosophers

They shared certain common ideas.

① Idea of progress

- proof was
- Science, technology
 - emergence of reason
 - progress bcoz of new technology.

this idea was never there.
it was earlier thought that world remains as it is.
This was questioned.
and then came idea of progress (change for the better)

Bottomline: Philosophy of history

- Societies change over time
this change is called History.

enquiry into the nature of change.

Societies follow a definite path, involving passing of society from one stage to another. This is a pattern.

∴ this pattern can be discovered which are then called laws.
Laws can be developed only if there is a particular pattern being followed.

- Through the use of human reason, a better society can be created.

particularly highlighted by Ferguson

(2) Idea of Civil Society, (which not only include ^{Political Modernization} but ^{Industrial, Education etc})

Using the knowledge of laws of the society discovered by human reason & study of society (not just politics but also family, community, Religion), we can build a better society and control it.

→ They believed in greater individual freedom as a sign of freedom.

* It was not enlightenment, ^{thinkers} alone that lead to sociology.

Then there were others who opposed / condemn it.

- Anti Modernization
- Anti Enlightenment
- Conservatives

Louis de Boanald.] imp french conservatives

Joseph de Mistry.]

They thought of the revolution

* Consequent dislocation of harmony, leading to disruption of kinship bond, religion, subject to poverty. w/o anyone to share us misery, no community life.

breakdown of close knit community.

They wanted thought that there should be close bonds in community, there should be peace & harmony.

* The goals of Sociology are based on these conservatives.
Peace, Love, Harmony

* For this new knowledge was needed.

- Use Science for this - enlightenment idea.

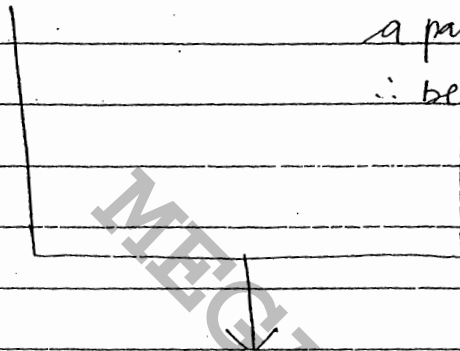
Emergence of sociology [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)
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Counter Enlightenment/ Conservatives

- To have a society that is peaceful & harmonious with closely knit community bond.

Enlightenment Thinkers

- Using scientific methods to achieving this idea, to bring about a new idea
- Society is progressing in a patterned way
 \therefore better society can be built



Lead to Sociology.



- Youngsters vs Nani (thinking this is Kaliyuga)
When they come to an equilibrium then there is harmony

Topic For Tomorrow

Science & Scientific Methods For exploring Society.

- Enlightenment thinkers wanted to use science to develop a science of society.

Positivism and its critique will also be included in this lecture.
What is Science?

- Science refers to a systematic body of certified and changing knowledge which is based upon observable and verifiable facts, and the methods used to acquire this knowledge.

• different from common sense knowledge.

• different from religious knowledge.

- Scientific knowledge is based on experience. What we observe, verify and test.

- They are not randomly picked ideas; very systematic.

- Science is also changing. There is no finality about science. It is not absolute. It is tentative.

Anytime a new fact comes to light, which goes against existing knowledge, the previous knowledge is immediately modified in the light of new knowledge.

corpuscular theory of light - Newton - light has matter

young - found that light bent at corners, & found interference laws.
He found that it's not particles it's waves.

Broglie & Einstein - said it is both. photons behave both as particle & wave.

∴ State of light has so far been changing.

- Religious knowledge is absolute knowledge
- Scientific knowledge is tentative.

(eg: no 2013 edition of Bible)
②

Science is used interchangeably for both knowledge itself & method used for this Scientific Method:

The procedural steps that we follow to arrive at the knowledge based on sensory observations.

Prerequisite for a scientific method is some assumptions that we have about the reality which we want to explore.

- when we observe reality, different things must be observed relatedly. (It is not a random search. It is a search for facts in a guided manner having certain interrelationships)

What facts, in what interrelationships should we observe?

Not all facts can be taken.

- Facts should be logically connected. Not arbitrarily.

Shaman (tribal doctor)

Headache - There is evil spirit

His assumption is that some

evil spirit / supernatural

thing is cause for bodily malfunction.

Doctor (MBBS)

Headache - Empirical Research

Checks blood pressure

Assumption - all body parts are connected to each other in an organism

For anything to be researched, we must start with a perspective / assumption.

State of zero-assumption is coming in touch with your consciences.

Some assumptions are universally accepted. - paradigm.

Thomas Kuhn divided science into two types.

- ① Normal Science - generally reinforces the existing paradigm.
 - ② Revolutionary Science - scientific research throws some facts that question existing paradigm and lead to change of existing facts - bring revolution.
- Leads to Paradigmatic Shift.

* Perspectives

- A set of internally consistent assumptions - called perspective must be there to explore further.

* Concepts - refer to the body of language which the scientists use to understand/comprehend the reality or to share that knowledge with others.

- means by which communication becomes possible.

- In case of scientific concepts, terms are defined in a standardised and unambiguous way.

eg: Botany - used a lot of greek & latin - to avoid ambiguity about terms.

∴ Every Science must have their perspectives & concepts to explore the science & share with others.

eg: Physical science - mass, weight, acceleration etc. - certain terms (concepts)

Enquiry

Scientific is a guided search for facts (not random)

- From existing knowledge (assumptions) in case of a new emerging science

we deduce a tentative but specific assumption about reality.

- what facts in what interrelationship needs to be searched?

Hypothesis - such a specific and tentative assumption is called a Hypothesis.

eg of a Hypothesis - Rate of increase of urbanization & increase in population leads to increased crime.

of a person living in Delhi.

- This has come from common sense
- This is specific & tentative assumption
- now I will look for only related facts

Hypothesis will tell me what facts I should be looking at.

- facts about population growth in Delhi Causal
- facts about crime rate in Delhi Consequence.

- For such a study, hypothesis must be unambiguous
- must use concepts which are operationalizable. i.e. must directly relate to reality or something that is concrete & observable.
- Empirical reference must be there.

eg: Workers in the automobile industry are ~~alienated~~ ~~and alienated~~ ~~alienated~~ alienation
those engaged in production process industry that produces cars.

↓
ambiguous yet
find an empirical reference
- estrangement / tend to desert
- frequency of neighborhood strikes.

- Hypothesis should be short & should demand those data that are available through an existing technique.
- Then it is operationalizable

- Then we go about collecting facts (Data Collection)
- Then use statistical & mathematical laws to derive conclusions from the data.

- hypothesis is not to be proved
It is to be tested.

If proved - thesis.

-- In Science we repeatedly test a hypothesis, in order to arrive at generalizations

- ① - what is a generalization? It is a propositional statement which tries to establish a determinate relationship between two or more variables - different aspects of reality.
- ② - In terms of this relationship, empirically observable regularities can be explained.
- ③ - Thirdly, it holds true for a class of phenomena.
- not only true in Delhi
it should happen in all cities.

- why should we have generalizations?

Makes knowledge useful.

- ① It enables to know if u can predict something and prediction facilitates control.
- ② From a generalization we can deduce a new hypothesis : helps in the growth of scientific knowledge.

eg.

One thinker has given a generalization: $\text{suicide rate} \propto \frac{1}{\text{degree of solidarity}}$

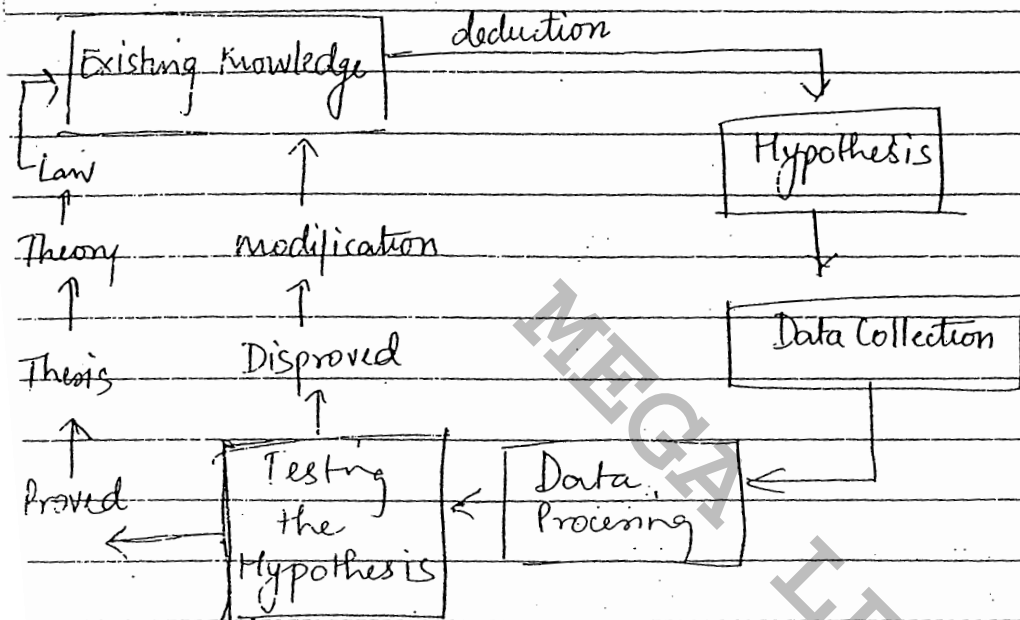
New Hypothesis - Redefine suicide in a broader term as ~~is~~ psychic

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

Psychic morbidity $\propto \frac{1}{\text{degree of solidarity}}$

including schizophrenia

- Universally valid Generalization becomes a law.
- Objective of research is to come at generalizations



Positivism and its critique

This term was popularized by Auguste Comte 'Father of sociology'
- contrasting sociology with the knowledge that had existed thus far.

All knowledge about society prior to Sociology had been philosophical Not scientific. These philosophic writings portrayed the society in an ideal form 'what ought to be' 'moral preaching' 'ideal behaviour' originally he used the term positive philosophy.

As it says 'what should be', in a way it says what is all wrong. It negated current ~~is~~ society.

- He said we should affirm the reality rather than negate it.
- Therefore introducing, Positive philosophy.
using both deductive logic and inductive logic.
- Base ourselves on facts as they exist
- Through verification of facts we should build generalization.
- These ppl came to be known as positivists.

Characteristics of Positivism

- ① Basis of society should be observation
- ② Through repeated observation we should arrive at generalizations

Assumptions:

- (i) Human behaviour can be understood by observing it from outside.
- (ii) Quite like the physical phenomena, humans also behave in a patterned way.

- Positivists generally rely on quantitative data. Measurable.
- They also believed society is amenable to measurement
- Look at the reality as an outsider, in a detached manner.

Began late in 19th Century, Criticism of Positivism.

In Germany, Neo-Kantians, Emanuel Kant's followers

They pointed out that, reality is of two kinds:

- ① Physical
- ② Social

& they r fundamentally different.

In case of Social reality, there exists "conscience"

Geist

Characterised by presence of consciences

They derive meanings. [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)
There exists ↑ which give rise to rational choice.

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Human behaviour is guided by meanings and motives.

eg: In Physical world.

Einstein asked - Why did apple fall?
not

How did the apple feel when it fell? Happy/Sad etc.

∴ Science does.

These questions are fundamental to Social Science.

This assumption that meanings are sure is criticized
by anti-positivists

- These meanings are changeable.

- Human behaviour is not consistent with physical objects.
It keeps changing.

consciously, ppl are changeable.

bcz of that consistency & generalizations cannot be discovered.
is missing

False Assumptions according to Anti-positivists

- ① Social reality can be fully known by observation

- ② Generalizations can be made about human behaviour.

* It is impossible to measure human relationships with any
precision

Basis for development of non-positivist approach.

∴ tomorrow:

Sociology as a Science

Thinkers

August Comte.

Herbert Spencer.

Haralambos: Methodology. Chapter 14.

- for scientific methods, positivism, non positivism.
positivist methodology, non positivist methodology

Ritzer: August Comte - give reading.

Laid the foundations of sociology as a discipline - Auguste Comte

Frameworks for Discussion on Thinkers

- 1) Background - Biographical, social, intellectual background
 - 2) Perspective / Basic Assumptions of the thinker -
 - 3) Subject Matter (His view of the subject matter)
 - 4) Methodology (Broad Approach)
 - 5) Application of that Methodology
 - 6) How far ideas are acceptable today?
↳ Critical Evaluation
- Research Method
may be technique
of data
collection.

In Exam, comparison of two thinkers: Use above Framework.

August Comte - Sometimes referred to as the Father of Sociology.

- some sociologists give this title to St. Simon

- France is the birth place of sociology (August Comte was French)

In late 18th & most 19th century France was a very troubled society, most disturbed, starting with the French Revolution, it was followed by the Reign of Terror, followed by rise of Napoleon (so many wars till 1850)

- Compl

Background

- Comte was born in 1798, he grew up during these times of turbulence

- His father was a small government official.

- Comte was academically brilliant, but a difficult person to go along with.

- 19th century version of IIT, École in France. Tamed École for a technological course.

- A rift rose b/w the students & teachers. Conflict on the purpose of studies.

- École closed down.

- Comte, mathematics, brilliant

- made too many enemies

- École opened. He did not join. Started giving tuitions

- Boom in the society → idea of restructuring society was gaining ground, to build a peaceful society.

Restoring peace & harmony.

- At the same time, Religion had lost its charm.

The younger generation grew up having a very sceptical attitude towards Religion.

- New faith for restructuring French society was required.

- Comte had also acquired these ideas.

- He sought employment as secretary to

Saint Simon. He was a contemporary thinker, who was also quite popular → Army → Revolution

though he was from aristocratic class,
Survived by taking part in revolution.
Gained fortune → Real Estate.

profligate lifestyle - lost all money
Settled as Intellectual.

- They soon became collaborators. They kind of complemented each other.

- St Simon was quite disorderly in his thinking & writing as opposed to Comte.

- Comte was reading works of a lot of Enlightenment thinkers

- After working together for 7 years They fell out.

Intellectual Reason - they together published a pamphlet in 1822.

Title was: 'The Plan of scientific operations necessary for reorganising society.'

Soon, Comte found that instead of trying to develop the Science St. Simon was more interested in suggesting ameliorative measures (he was more keen on directly suggesting solutions to French societies problem than scientifically building laws).

Personal Reason.

Academic Exploitation

- Comte did all the work, St Simon took authorship.

- Still next year St Simon died.

- 1825, Comte decided to get married. His employment was a problem. No formal employment. Temporary jobs bcoz he did not complete his degree.

- He worked on ~~St~~ building, the Science of Society.

- Started giving lectures, some of the top intellectuals came & attended the lectures.

After 3 lectures, he had a nervous breakdown.

- After few years he recovered. Due to irregularities of lectures, attendance declined.

- The course of Positive philosophy (his work was published in 1830) till this time all knowledge was philosophical, to distinguish his scientific work he called it positive philosophy.

- Peak in 1842. All six volumes of 'The course of philosophy' were published together.

It is here that he christened, laid blue print for the new discipline and called it Social Physics, later on for a very trivial reason changed to Sociology.

the science he was developing would be queen of all sciences.

More complex the subject matter, the more complex the science of human behaviour.

1. Mathematics

2. Astronomy

3. Physics

4. Chemistry

5. Biology

6. Sociology

subject matter becoming more complex

* A statistician started calling his works as social physics & Comte decided to call it sociology.

- His career ends at 1842, when all 3 volumes were published in a book form. After this his personal problems started.

- His marriage broke down in 1842.

- By this time Comte was penniless & deserted by most people because of his difficult attitude.

- Turning point for his career

- One of his admirers called him for a large gathering. That party turned out to be the turning point.

- Met a lady from aristocratic background (divorced) & fell in love.

- He gained a lot of personal contentment by this.

- After 2 years she died of Tuberculosis.

- Visited her grave every day.

- After this he repudiated science. 😊
- He said the new faith should be 'Faith/Love'
- He founded the 'Positive Religion' ~~became~~
- Redefined his lectures on how should society be restructured based on this positive religion.
- He was doing the same mistake for which he had fought with St Simon.
- He was inspired by the new religion 'Positive Religion' based on love.
- Wrote a book 'Positive Politics'
- By now he stopped reading, all other people's ideas. He thought he'll lose cerebral hygiene.
- Stopped reading their ideas and giving suggestions for transformation.
- He lost all respect in the intellectual world.
- Both 'positivism' & 'sociology' were now being looked down on bcoz of no scientific basis.
- In 1857, he died, by that time the whole idea of sociology had been discarded by French Universities.
- It took another 75 years for the idea to be accepted in French universities again.
- In England, he had gained some following, including some great intellectuals.

How did he go about developing Sociology as a Discipline?

The Law of 3 stages - In his book 'course of positive philosophy'.

- contains a set of assumptions
- not actually law. [It was his perspective].

- child of Enlightenment philosophers (ie influenced)
- He unquestionably accepted the idea, that 'Mankind is progressive'
- Human progress involves passing of Human Society through definite stages.

- Stages
- ① Theological
 - ② Metaphysical
 - ③ Positivistic

Human society has progressed through these 3 stages.

Theological - Childhood.
Metaphysical - Adolescence.
Positivistic - Adulthood

} compared to stages in a man's life.

Theological Stage

Two dominant characteristics - dependence.
(Relation to childhood)

- larger than life image of their elders due to dependence on them

- People believe in superhuman agencies, god, spirit
- Stage dominated by Religion
- Man's own capabilities are missing. Incapable of controlling his environment.
- Religious ideas dominate life.

Over a period of time, Metaphysical Stage comes

- when an adolescent comes dependence declines.

Father seen as superman now is thought as nonsense.

In society

- Logic rises, Religion begins to lose its appeal.

- Religious ideas, replaced by Secular ideas.

- Discovering the essence of everything on Abstract Knowledge

- Mathematics developed.

- Idea of God and priest is replaced by State (which governs based on reason & secular laws).

gradually it gives way to Positivistic Stage

- Abstract ideas demand proof which leads to Research.

- Now, Not Reason alone but

Reason + Research

- Industrial production becomes key focus.

Human terms -

Adulthood comes - guided by our own logic & analysis.

- Scientific knowledge becomes the base.

- Society is progressing.

Why does society change?

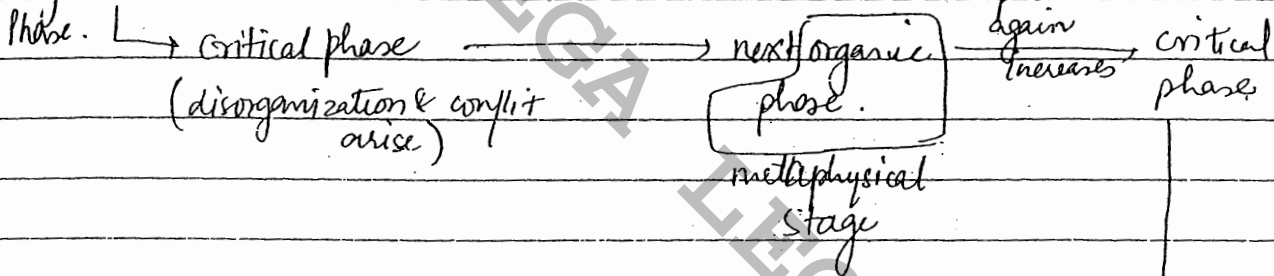
↑ creates new demand on existing society structure proves to be inadequate

- He says basic stimulus is 'growth of population' this needs to change 'division of labour', the way tasks/activities are organised in the society. Society undergoes change to satisfy new needs due to growth of population.

Ideas also change (knowledge change) ⇒ entire society changes and that is how it progresses.

- However this change is not a smooth phase. Every society is initially in organic phase (cohesive unit, all parts get together, help each other.)

theological breakdown



It will find laws that govern society. → a positive science of society needs to be created

↑ positivistic stage

Two Aspects of Social Life

- ① Peace & Harmony → Social Statics. Agreement of parts giving rise to stability in society
- ② Conflict & Change → Social Dynamics

We need to find laws that will govern both Social Statics & Social Dynamics :

[To know is to predict → to predict is to govern/control

∴ These can be some kind of Social Engineering)

There is a unity of scientific methods, same methods used everywhere.

Similar should be for sociology.

→ Experimentation is not possible

→ but a limited degree of controlled observation is possible.

→ He says use Historical Method (data) to understand & to predict change.

→ Through this we should arrive at law & generalization which will become basis for restructuring of the society.

* Perspective → 3 Stages

[Theological, Metaphysical, Positivism]

* Subject Matter → social statics & dynamics

* Methodology → positivistic.

* He did not demonstrate how to apply this methodology.
Beginning of the

Tomorrow:

Herbert Spencer

Herbert Spencer

- characteristic of most sociologists
incorporating terms from
physics & biology to
make sociology look more
and more like science

- Sociology came to a halt in France after the second phase of Comte's work.
- Next attempt to develop sociology as a science - an Englishman - Herbert Spencer.
- Spencer was born in 1820. died in 1903.
- last of the sons to be born, only one to survive. Parents scared, never sent him to school. Father took responsibility for his education.
- firm ground in Maths & Science
- When he was 13 years, His uncle took responsibility of his education. He never went to university becoz he went to school.
- Took up job of Engineer when 18 for London Rail Road due to his strong background in Maths & Science.
- After few years, went back home & took to writing. Got another employment as sub editor for journal 'The Economist' The editor of which seemed to match his thinking, related to 'Free Market'. He was against too much of govt. interference.
- while working for Economist, lost father. Father left him something which were enough for his living. Uncle also died, left him more inheritance. He decided to lead life of a private scholar. No need to earn.
- He started with his interest in Biology. did well. He coined the phrase 'Survival of the Fittest'.
- He came very close to discovering theory of evolution. He did not read much but had a very special ability to pick up ideas from [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/) Intellectual sponge

- Joined many intellectual clubs, and became friends with many physicists, biologists and discussed ideas.
- Hired a large team of scholars, to collect data which became foundation for his writings.
- By 1859, Darwin had published Theory of Evolution
debit to Spences for borrowing 'Survival of the Fittest'
- Spences was very much influenced by this idea of Evolution.
By the time, he grew old etc. This time England was a very peaceful society, far from civil wars.
- England had a reputation of never that in 300 years a foreign army could never cross the English Channel.
Very safe and industrially most developed. was called as the 'Workshop of the World'.
Social harmony was a key factor. [Chartist Movement]
- By 1840's the working class organised itself on national scale. By 1860's almost 90% of population in Britain was above poverty line. & had a well functioning democracy. In such circumstances, British was the most powerful, peaceful & prosperous in the world.

His environment

Spences's environment was so peaceful that it was easy for him to believe in Evolution of the society, to assume that society evolved with time & could be perfect / reach perfection.

For spences, Study of society became synonymous to biological evolution. He believed society is evolving towards perfection.

study of soci

- Sociology is the scientific evolution.
- Acc to him Sociology is the study of Societal Evolutions.
- Political stance - Free Market. Acc to him, as society evolved lead to human freedom. (Free market was seen as a view of Societal Evolutions)
- His ideas became popular in Britain & America as these were the countries that had attained the transition from ^{pre industrial} medieval to industrial with minimal conflict & dislocation & this transition happened in the Framework of Free Market Economy.
- Spencer was arguing in the same manner that the Free Market Economy & Freedom of Man are signs of human progress. These ideas were popular as Free Market Economy had worked very well in Britain & America, hence, well accepted.
- He claimed that he was justifying societal Evolution by research & science but all his ideas were mostly leading to Free Market-Economy.
- Rock Feller invited him to America, to confer on him, 'Highest Civilian Award' bcoz he intellectually justified Free Market Economy.
- This popularity proved short lived. With Marxist Movement, working class movement becomes stronger, the state, turned in favour of changing the policy towards ^(Govt) 'welfare state'.

• *laissez faire*

- 'Welfare state' being made was seen by him as Rebarbarization of society. Bcoz he believed in Survival of the Fittest.

gives relief to poor by taxing the rich.

Against the principal of Free Market Economy.

- His belief in evolution ^{process} was quite shattered.

His personal life was empty.

George Elliot - Affair in college for some time, then withdrew from idea of marriage. Almost secluding himself from society.

- Even in Britain a 'Welfare State' developed. He saw his ideas dying. 1903 died a very disillusioned death.

Most Fundamental Assumption [PERSPECTIVE]

- That there is one cosmic law, which governs all forms of existence and that is the 'Law of Evolution'.

Every form of being comes to exist through evolution.

Evolution of inorganic matter → evolution → organic matter

[super organic evolution]

social evolution

Sociology

Biologists

begins with the arrival of man.

- What is Evolution?

Acc to Spencer, Evolution is the twin process of differentiation & Integration

Why Evolution?

Internal Factors - increase in size of population (cont)

External Factors - in response to change in Environment (biology)

- These changes lead to increasing differentiation. Parts become more and more specialized.

This enables society to survive better & enhances adaptation capabilities.

eg: In a rural society, ^{checks} Hakim (pulse), he has no other way to find the problem but pulse diagnosis. He is the sole person to go to. He gives medicine for all kinds of problems.

But in urban society, One doctor looks at only one part, brain, heart, bones, blood. All different parts.

Differentiation leads to efficiency increase.

- More the differentiation, the need for coordinating these parts increases. Greater need for coordination for survival of society.
∴ Integration becomes a must.

As societies grow in size, they become highly complex, with a lot of different aspects, ^(heterogeneous) but these also need to work together (integration/cohesion) to keep the society stable.

That is why he said that Evolution is the twin process of Differentiation & Integration.

Spencer Also defined: Nature of Society

[SUBJECT MATTER]

↳ Social Structure

- Influence of biology

- He adopted 'The Organismic Analogy' → It is a method whr u try to understand the unknown by comparing it with known

- He compared 'Human Society' with an 'Organism'

~~His~~ Homology → Human Society = Organism : He is not saying this.

- Like an Organism, Human Society is one Entity / Unified
being made up of interconnected parts which get together &
work harmoniously.

- Like an Organism, there are certain needs of the societies &
these parts fulfill these Needs.

Structure - Interconnected parts.
like Anatomy / Morphology

These structural components
fulfill the needs of
the society.

- The contribution of the parts in fulfilling needs of the society is
called Function.

- The identified 3 basic Functions that the society's parts
must fulfill:

(1) Regulatory - coordination of different parts.

(2) Operative - performance of various activities needed to satisfy

(3) Distributive internal needs so as to sustain
society.

↳ transfer of ^{vital} materials

& ideas eg: transport & communication / trade / commerce,
within the social structure & external environment.

- As society evolves, the structures associated with these functions
become more & more specialized & differentiated.

- Therefore, arises the need for integration

& these parts associated with regulatory functions, also tend to
become more & more specialized.

did not use 'positive' term deliberately
even though ^{he was} influenced by Comte.

[Methodology]

- It uses the Comparative Method

another name for scientific method.

- Base knowledge on Observable facts (hired scholars, was in correspondence

- second hand data. with British civil servants, naval officers etc.)

- This data was to be used to explain societal Revolution

Origin → Stages → Present Form

To be done on the basis of Empirical Data.

Here spencer ran into a problem. No such evidence as fossils as in the case of biologists.

Recorded History goes back to only 5000 years back for which archaeological evidence is available

- Human Society has been existing for 3 million years on earth, but no evidence

Societies change but don't leave behind fossils → remains of past

- He fell upon an idea, called Contemporary Fossils
Oxymoron.

- He saw simple societies - African, Asian, Australian - ...

He compared these societies with the structures & functions of that day's Britain.

More differentiated the structure, more evolved the society.

- In terms of degree of specialization arranging in order (comparison)
→ That is how we can describe stages of Societal Evolution.

- Look at the least differentiated structures.

eg: Bushmen ^{of Kalahari Desert} in Africa. living in hordes, tribal,
and compare with present day existing structure.

3 methods from sciences should be used to study society also

// Basically using method of Positive Science, just not using the name
(talking about change)

- Even in the comparison of structures

- He gives priority to structures of Regulation - talks about long
Integration.

Simple Society

w/o Head

- Headless Societies / Acephalous Societies

- w/o any differentiation, collective decisions,
no head is present.

// As society becomes more specialized, the
integration also becomes more specialized

Simple Society with
Head

- Chief / Headman

↳ may have some departments,
lieutenants / side men.
(internal differentiation)

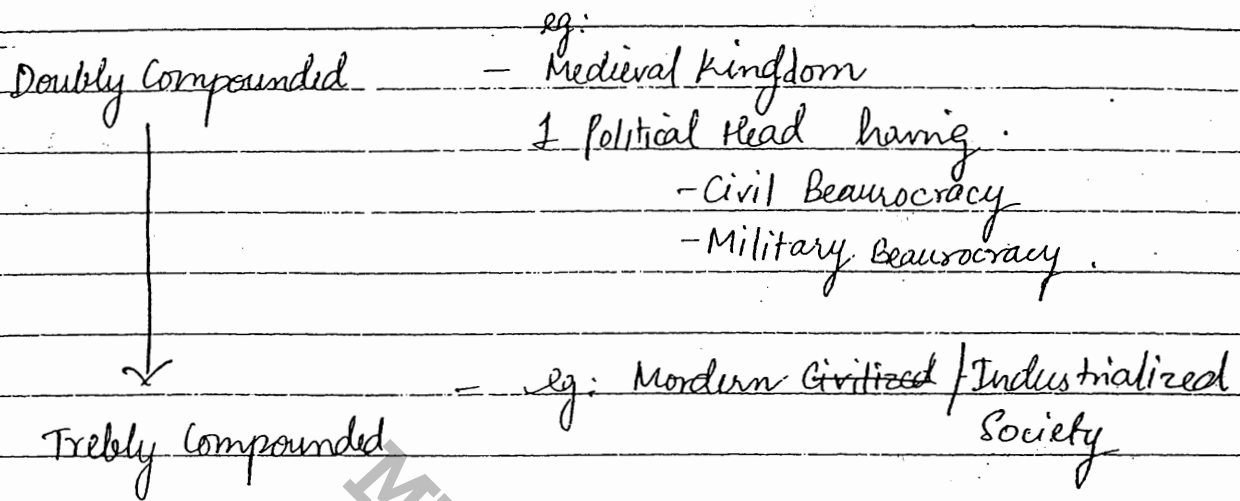
Compound

- Number of chiefs increases.

Large tribe develops with a paramount

Chief - sub-chiefs, each having
lieutenants

- Each sub-tribe
has a chief.



As societies evolve, they change from Militant to Industrial.

* This is what
Spencer considered as
'Progress'

* In future, there will be
an Ethical Society
one in which there will be
no coercion at all, no compulsion,
ppl will follow law on their own.

That is why when 'welfare state'
emerged, he considered it's going
backwards.

like a military
→ every1 involved in self defence
→ same kind of dress, same
functions.
→ cannot violate the general opinion

→ Individual becomes
increasingly free
from coercive force
from outside
→ individual choice
expands
→ Individual becomes more
& more independent

When u come across a new society, How will u place it?

- What was past & what will be future?
- Compare structures with this model & figure out the stage it currently is in & figure what will be the future.

* Legitimisation of colonialisation // on the basis of stages of evolution
* " of Free Man Society.

White Man's Burden.

British is ruling them becoz they r more evolved.

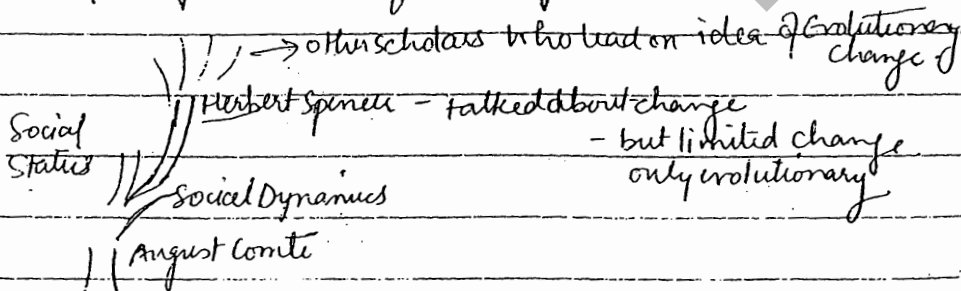
[Application of Methodology]

- Application was only to explain change, which was also done in a limited manner.

[He only talks about Evolutionary change]

- Changes may happen in any way. Not always evolutionary.

- Acc to Spencer, Evolution is self driven but this doesn't really hold true, borrowing ^(Diffusion) eg India.
- He also doesn't adequately account for change.



Problems of Industrial Society] Soil

It became a common practice in 19th Century in Britain & America.

Approach of Classical Evolutionism - Primary concerned with evolutionary change.

Older till early 20th century doesn't hold validity today

Liberal Ideology →

- Goal of collective living / society is individual growth.
- individual advancement / freedom is more important.
- An individual is not always reqd to function just like the need of the society.

- Conservative in today's terms may also mean going to the other extreme
eg: Marxists, left ideology.

* This is a concern of debate among sociologists. Whether society is more important or individual.

No one in the 20th century was eluded from the concept of evolution of society.

Sir James Frazer, L.T. Hobb House, Henry Maine, etc. became advocates of the evolutionary idea.

Following had given by Comte & Spencer, speculatively went about giving evolutionary theories.

[Frazer] - Magic → Religion → Science.

[Tyler] - Animism → Polytheism → Monotheism
(Worship of soul) (Worship of many gods) (belief in single god)

[L.H. Morgan] - Savagery → Barbarism → Civilism

did not literally mean negative

connotation. He meant

agrarian society is Barbarian.

[Eurocentric Thinking]

Acc to all of them, Europe was most evolved.

* Society is gradually evolving towards a higher or more evolved stages. And that higher stage was one being followed in Europe. [Eurocentric].

- By early 20th century ppl started questioning this belief.
And this myth of evolution was broken down after
First World War
extensively destructive ^{human} savagery at its worst.

- Become different but not more civilized, not a better society
so, no justification in saying that this change is a reflection
of Human Progress
Not progressed but changed.

- This idea of evolution / progress dissolved
scientifically unacceptable.

- Enlightenment thinkers' belief of progress was dismissed.

Spencer believed in human evolution in one particular pattern.
Unilinear evolution. He said all societies irrespective of
their histories follow the same path & pass through the
Five stages given by Spencer.
Destination was common but history was not the same.

g. China's path of industrialization - evolutionary

India's " " - gradualist path, came from
colonialism.

- Even if we accept the idea of evolution leading to industrialized
societies, it is a
Multilinear process unlike the evolutionists of 19th century
who believed in a unilinear process.

Drawbacks / Criticization

(1) Unilinear process - assumption.

(2) Most scholars did not care to conduct Empirical Research.
even in Spenser's case, data was second hand.

Quality of data was questionable

∴ These theories did not have a scientific basis.

(3) All these theories were macrosociological studies.

They included the whole society as one unit. w/o observing anything taking entire ~~study~~ society as one unit.

- pre maturely, macro theories were being deduced.

(4) Totally ignored diffusion process. (ignored borrowings)

∴ The attempt of the revolutionists was not scientific and hence they were criticized as Conjectural Histography ^{or} Histireography (describing the change)
↳ guessing.

∴ called as Classical Evolutionalists
Old.

* Only enduring fact was that people accepted that evolution does take place.

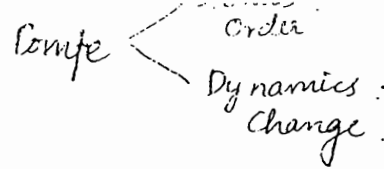
* The idea of Organismic ideology analogy was also quite well accepted. (Spencer)

- concept of Nationalism - cultural borrowings

(5) Totally neglecting the subjective aspect of human behaviour.
Role of choices, meanings, motives.

- Evolutionism was unaccepted - unscientific

- but idea of evolution was accepted.



By 1920's.

- let us focus on explanation of Stasis: Order in Society
Swing away from Evolutionalism. By 1920's Classical Evolutionalism was dead.

- early beginnings were being made to suggest Alternative ways of studying the Society.

3 major Attempts

- 2 in Germany, 1 in France.

Ferdinand Tönnies

① Ferdinand Tönnies } Germans
Georg

② Georg Simmel

Emil Durkheim } → One of the founders of modern sociology.

③ Emile Durkheim

Tönnies

- wrote the book 'Gemeinschaft & Gesellschaft

- there is an evolutionist streak - Gradual evolution of society from Gemeinschaft to Gesellschaft. That it is a linear & irrevocable process.

In this, Tönnies was comparing two alternative ways of organising social life.

Gemeinschaft - small scale community / little community / rural

Gesellschaft - large scale society / industrial

↳ Not exact Meanings.

- He bemoaned the loss of close knit community life and coming up of impersonal society.
- like evolutionists he said there is a gradual irrevocable, linear change
- He was not admiring this change as Progress
- Warmth of relations / close knit communities lost forever, replaced by impersonal relations of urban life.
- He explains nature of Gemeinschaft & Gesellschaft in detail.

He said, society / social life is based on Human volition / will

- two kinds - Natural will / Unplanned - guided by emotions
- Arbitrary / Rational will - guided by cold logic

Gemeinschaft → Natural Will

∴ it has particular kinds of human relations, characterized by spontaneity, guided by emotions. Relationship is seen as an end in itself.

eg: Go home - missing parents, family

For a businessman, a relationship is the means Profit is the end. ✓

Gesellschaft → Rational Will

- relationship is a means to an end.
- large size
- formal education
- Science
- decline of religion

- Kinship bonds dominate
- Religion dominates
- Agrarian
- Small size
- informal education

* Primary concern was how these two ways were different.

* And it started Raining. [youtube.com/c/Megalecture/](https://www.youtube.com/c/Megalecture/)
Tay #92 336 7801123

two states Gemeinschaft & Gesselschaft.

- This dicotomy, influenced greatly
- Failed in other aspects, no methodology / ^{No} Empirical Study / Research

- But it showed that people were thinking of alternate ways to study society.

Pseudo Gemeinschaft.
- showing a lot of concern, love etc.
but hidden motive/profit.

Georg Simmel

- Germany, born in 1858 in Berlin

belonged to a very affluent business family

- father - Jew, discriminated against.

- ^{Father} converted to christianity to avoid discrimination (started being called converted Jew)

- Existing on the margin. Jews were never accommodated in the society fully. Jews were not allowed to hold any public office or take govt jobs

- Emanuel Kant ←

Brilliant student, did ph.D. thesis on.

He became a

private decent - lecturer allowed to lecture but not paid salary.

Inherited sizable amount of wealth, ∴ employment not a problem for him. But all through his life, he was considered an outsider. Always lived on the margin. (established a Global Reputation as a scholar but bitterness becoz of being discriminated against).

He became immensely popular as a lecturer. He lectured on very diverse topic. Educated ppl came to attend from all over.

homework: Read Emile Durkheim - George Ritzer

- He never stuck to one area. He was called an 'Intellectual squirrel' by his contemporaries.
- Sociology was one of the themes for his lecture. Initially influenced by Spencer. First work 'Social Differentiation'
- After that his thinking changed and brought about a refreshingly new approach. This is what he called 'Formal or Pure Sociology'
- He said 'Social life is made of reciprocal social behaviours / relations'
- A web / network of social relations make up the Society / social life
- Idea introduced: (Picked up from Emanuel Kant)
He made a distinction b/w form & the content

These reciprocal relationships give rise to forms of sociation (social interaction) over a period of time.

He said - content is real & ^{concrete} variable

form is abstract & relatively invariant.

A single form may include variety of content.

form is a relationship common to everyone. two eyes, nose below, lip below that & so on.

eg: 😊 form of a smiling face.
content is everyone's face individually.

It is a form of the face. That aspect of the human face, which is invariant.

- Content is different for everyone though, everyone has a different face.

eg. One of the forms of sociation is Co-operation. Defined as a kind of relationship in which 2 or more individuals or groups combine their effort for a common/ compatible goal.

Context -- Manager & workers cooperate to run a factory

- Husband & wife cooperate to raise a child


- Politician & followers cooperate to win election

Forms of Sociation - Other examples.

- Competition

- Accomodation - goals opposed but still cooperate.
eg Caste Hierarchy

- Conflict

[Idea] 

* He said we should carry out an observation of the content and thereby identify forms of sociation & How do they go through:

- Nature

- Development

- persistence

- change.

on the basis of empirical observation.

- Gave rise to Chicago School studying socio-cultural processes.

[sociologists in Chicago Schools were highly influenced]

- Mass migration from Europe to America shortage of working class

↑
heterogeneous society came to exist
- French, Germans.
- Asians, Hispanics, etc.

- Sociologists in America was highly influenced by Simmel.
- They decided to observe society to figure out how the interactions of all these ethnic diversities will change society.

[Then came Philosophy of money (ii). He never continued on the previous idea.

Emile Durkheim

Background.

- Born in 1858, in France, in a Jewish family. Father was a Rabbi (Jewish Priest). His early training was to become a Rabbi (learn Hebrew, the Old Testament, Talmud (Religious book of Jews))

- His sociology was later called Talmudic.

- Teens - started losing interest in Religion. Became Agnostic.

(NOT believing in God) - Scientific Attitude to Religion.

- After completing school, competed for École Normale Supérieure, in second attempt, succeeded in getting admission.

Once at the college, he did not like the way education was being imparted. He found it more of Delicentism (superficial familiarity with everything, not specializing in anything).

He did not show much interest in his studies. Secured last Rank.

École did still influence & shape his ideas. Two of his teachers had great influence, Emile Boutroux & Coulanges Feuster.

- Research, presented two thesis Montisquieu (dedicated to Coulanges) other on Division of Labor (Boutroux)

- For next five years, taught in various schools in Paris & for one year went to Germany for further studies.

- After Germany, given post of lecturer in University of Bordeaux

- At Bordeaux, Appointed as a lecturer in Education.

3 most important works published here.

1893 - Social Division of Labor.

1895 - The Rules of Sociological Method.

1897 - Suicide (one of the best applications of his methodology)

1898 - Launched a journal *L'année sociologique* Ann

- Meanwhile, consulted by ministry of Education Very influential
in shaping govt. colleges' curricula & syllabi

- 1902 - Invited to Sorbonne Université Promoted to rank of a
Professor (Professor of Education)
not Sociology

- in 1912 - He published his last major work
Totemism - The elementary form of Religious life.

- Meanwhile, training a large number of young scholars,
including his nephews & sons to become future sociologists.

in 1914 - First World War All young ppl had to join Army.

In 1915 his son was killed in Battle. This shattered Durkheim.
He didn't really care to live.

- Died in 1917, age of 59.

Social Conditions

- Only 12 years old, A war broke out b/w France & Germany.

ruled by Napoleon the Third
Nephew of Napoleon

In Germany (Prussia - largest state) - under

Prussia's lead, effort to combine all German speaking states

'Policy of Blood & Iron'. Conquered German speaking regions &
clubbed them into Prussia.

Bismarck was attacked by Napoleons' Army

Lorraine & Alsie acquired by Germans

(Durkheim belonged to

∴ became - [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)
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- Humiliated - France lost

- Riots broke out - Jews were attacked

Blamed for the war.

As a minority Jews were persecuted.

This had a deep impact on Durkheim.

- Paris Commune Uprising - workers declared themselves independent of Govt. In a fortnight, huge loss of 40,000-50,000 workers butchered by Army. - sent shock waves throughout the country.

The Third Republic created

1st ~~1799~~ Revolution

then restoration of monarchy

then 1848

then Napoleon the IIIrd declared himself emperor.

then IIIrd republic created. MacMahon was elected President.

Again tried to become dictator. Dismissed new Parliament & called for voting / elections. Thankfully lost.

Democracy was so vulnerable.

Then Boulanger Crisis

Army General made defence minister, - wanted to become Dictator.

Contemporaries thought it had become so easy to destroy Democracy.

* One Major Issue - Education

- divided the entire country.

- Till this time controlled by Church.

- But increasingly ppl wanted Secular Education.

Actively participated and shaped the education in France.

- Then Major Scandal - French Engineers - Panama Canal
(Pacific & Atlantic connected).

Some journalist found that major corruption had occurred
in giving loan & contract to this company.

Many politicians & bureaucrats were bribed.

- Then another issue - country alarmed

Some Army Generals & other senior officers.

Selling military secrets to Germany. Intelligence wing of French
Army discovered this.

Transferred these seniors & blamed entire thing on Dreyfus.

Dreyfus Affair

↳ Jew. In trial, he was imprisoned for life.

Later discovered, all false. Details of case were then leaked
out to opposition & politicians.

Protest - Huge - Durtkheim was involved.

Finally Dreyfus was exonerated.

Emile Zola & Durtkheim were both involved to prove give
Justice to Dreyfus through newspapers.

- These happenings, made ppl worried - thought France was
decaying.

Concern - How to strengthen the Nation / Society?

↳ Major background for Durtkheim's way.

- Need for knowledge for social reconstruction.

Durkheim's view - so as to not become Comte Part II.

Sociologist - find knowledge.

Administrators - Apply this knowledge for social reconstruction.

He avoided trying to give/reconstruct the society.

Intellectual Influences

- He read a lot, unlike Comte & Spencer.

'The spirit of laws' - Montesquieu

↳ Studied in details

- Also works of Rousseau (enlightenment)

His ideas of conscience, collective & solidarity were highly influenced by Rousseau.

- The uneasy Comtarian / as called by some ppl.

Though he was there & there influenced by Comte. But hated being called a Comtarian.

→ wanted to build a better society.

- Feustal de Coulanges taught him to use & process historical data.

How to form Cause & Result Relationships on data.

- Emile Durkheim Also influenced him, largely in perspective.

His assumptions of Social Truth.

- Renouvier - another French philosopher.

Durkheim imbibed the idea of need for a Civic Morality.

Advocated Moral Individualism.

- Need for a Secular Morality] arose because of unsettling

- Need for Moral Regulation] events in France

youtube.com/c/megalecture/

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- Found some of these themes in works of Emanuel Kant as well.
- In Germany, came to read a lot of German scholars' works.
Limpzei, William Wundt
Scientific study of human behaviour. Influenced Durkheim.
- Read Tönnise book *Gemeinschaft & Gesellschaft*.
- Schmittler & Schäffles, two other German scholars.
University of Hildesberg. Debated in their works that
society has primacy over individuals.
(This idea appealed to Durkheim)
- As misuse of individual freedom lead to social circumstances of France.
- Also read Spenser's *Division of labor*. (Differentiation).
His views on

Perspective

- His basic perspective regarding social reality has been called 'Social Realism'
- In 1979, someone asked Durkheim assigned reality to group not individual - This is called social realism.
- & Influenced by Emile Durkheim believed the reality exists at multiple levels. & that social reality is emergent in character.
- ↓
Social
Physical
Biological
↑
when one part comes with another to bring about another reality, a new one emerges.

example: One person climbed a multistoried building and jumped from the top to commit suicide.

Physical level: A mass of body m , from height h .
converted to kinetic energy.

Biological level: A person has died due to haemorrhage etc.

Psychological level: He was suffering from depression

Social (Relation) : Tilted in Love.

$2+2 \neq 5 \neq 4$
Emergent new reality.

eg:

When we - All part of body chemically combined form a human body. But is it only chemical?

eg: Neuron movement is biology but emerges into psychology.

When individuals come together in relationships, then

Sociology emerges

∴ it cannot be just Biology / Psychology

External force / Groupal Reality / Reality of Collectivity

- ∴ Social reality is a distinct reality. Beyond Individuals.

It has emerged from individuals.

And. It acts as a real force, compelling u to do some things.

- It has an independent existence of its own.

- It is not genetic but external that shapes an individual.

* He says social reality is Sui-Generis. It grows out of psychology and individuality. but once it is established it needs its autonomous place.

eg: Footpath in woods.

Initially grass all over, with peoples walking the grass along a particular path uprooted. It becomes a proper path.

And after that ppl tend to follow this path only.

* If there exists a distinct level of reality, then it requires a separate science of its own.

→ Social

→ Sociology

* Analogy to an organism.

- Social reality an integrated whole, made of integrated parts & hence must be studied in interrelation.

Doubts

Psychology

- Unique characteristics
- individual characteristics / & circumstances

Sociology

Social causes & social consequence.

- Those things that we share in common with others.

Durkheim always accepted that whenever there are rules someone will break them. [Lunatics & Geniuses] Deviant ppl go against these rules.

Conduct in Society is governed by Social Reality.

Choice - constrained by number of options present /
- constrained by Sanctions

Sociology

- Emerges from the individuals / society but once emerged,
Once created becomes an autonomous force.

eg: Marriage within caste in India.

It exists independently of the Indian Individual.

- As it is external, it can be known by observation
so it can so positive science methods can be applied.
∴ it is a positive science // Durkheim's view

* Social Reality consists of facts. Exists Independent of Individual
↓
Social Facts

Color of wall is Pink - fact

Color of wall is beautiful - not fact

Subject Matter for sociology are ∴ Social facts

1. Social facts are those ways of acting, thinking and feeling which are capable of exercising external constraint on the individual members, which are generally diffused throughout a given society & which can exist in their own life, independent of individual manifestations.

3 defining characteristics:

1) Social facts - constraining on the members

2) - shared in common.

3) - have an independent existence.

happens inside the
mind of
individual.

* Apparently looks contradictory, thinking, feeling, but Durkheim considered only those feelings that are in common.

- conditioning of the society, those feelings, thinking & acting which are brought about by external. soc factors only are Social Facts.

He argues:

- True freedom lies in being controlled & regulated by the Society.
- Voluntarily accepting rules of the Society is Freedom.

Durkheim did not make any distinction b/w ^{Material /} Non Material Social facts commenting on Durkheim on the basis of the way he has treated social facts, Dr George Ritzer has divided social facts into material & non-material social facts

↓
population size

↳ beliefs & sentiments

population density

- Durkheim said:

French word

Ultimate social fact is Conscience Collectif or

(Most Inclusive one)

Collective Consciousness.

English

Definition: Conscience Collectif or Collective Consciousness.

The set of beliefs & sentiments common to the average member of society, which forms a determinate system and has a life of its own.

overwhelming amount of society

Totality of beliefs & sentiments that are believed in common
if average - most commonly found

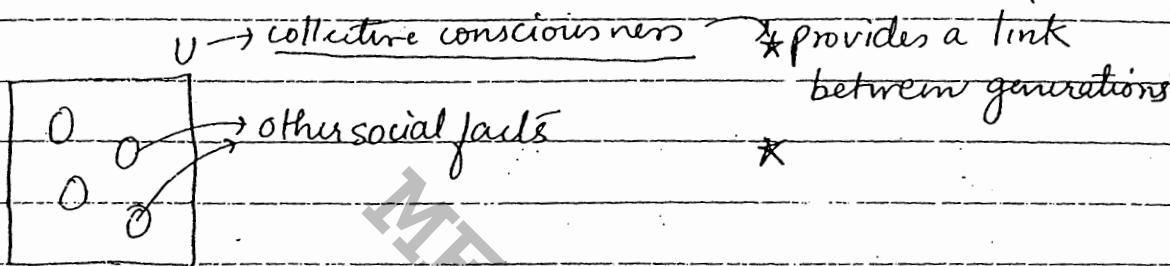
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Collective Consciousness

Society existing at the Psychic level.

Most inclusive social fact. All other social facts are part of this.



well defined

- when ppl act against this, collective consciousness, then it is called crime

He says crime results when conscience collective gets tired & punishment is a way of strengthening conscience collective.

- He says the state (political agency) is the one responsible for keeping a check.

g. It gains its legitimacy from conscience collective.
This relation is most visible in a democracy.

g. Through elections, u gain a right to govern.
politicians[↑] putting forward their view.

c. It contains all that with respect to which we resemble each other.

more like form as said by Georg Simmel

: Exercise, kills cells.

Moderate Exercise kills proper amount of cells so as to

bring about the rejuvenating process.

~~live example~~ * A small amount of crime is suitable for
or healthy for the society
as it ends up making the collective consciousness
stronger.

eg: A scam or two, brought about rebellion & hence
in India made everyone more aware of what wrong was happening.

Q. Education is both
material & non material
- The curricula is material,
- the ideas learnt & non
material.

Simultaneously two or more norms exist - Polynormativism / Normative Dualism - Anomie

Emerging of a new reality:
When at one level of reality,
parts joins, a new reality
emerges (which more than
just the sum of parts)

Formal Rules & practices are
poles apart.

eg: Formal law - Dowry is crime
normal life - Dowry is essential
for marriage.

more breached than followed,
[law is operated in its breach]

Problem with developing countries.
law is being used as an instrument of
social change & NOT DOING THAT JOB
WELL.] leads to ANOMIE

METHODOLOGY

conducted by framing
of methodology Application of Methodology
↳ ③ - Division of labor

Subject Matter: Social facts
having an independent existence of their
own. Exterior, observable & verifiable
∴ positive science methods can be applied

- ① - Suicide Best applied methodology
- ② - Religion
- * Next lecture

- Sociology should also adopt Positive Science Methodologies:

- ① Observation
- ② Comparison & Classification
- ③ Generalization

In his book 'The Rules of Sociological Method'

- set the rules for observation, comparison & classification, generalization

Rules of Observation

* Treat social facts as things. Material object can be observed from outside in a detached manner. Treat social facts as material objects. Base ur study only on observation & should not be prejudiced/biased about social facts.

* Social facts cannot be known by introspecting about them. Voluntaristic aspect of social fact should not be presumed by hand. will/volition/choic. You should not start with a motive/purpose in the social fact.

* Knowledge of social fact should be based on external observation only.

∴ All pre conceived notions about a social facts must be abandoned. They should not contaminate ur observation.

* Social facts must be observed in their collective mani manifestation not individual representation.

* The observation of social fact must be as definitive as possible. social fact to be observed must be clearly defined by hand.

Rules of Classification

Classification of 2 types. - Normal social facts
- Pathological social facts:

- Clearly demarcate b/w the two.
- He suggests two objective criteria for distinguishing b/w the two.

① A social fact is normal in relation to a given type of society at a given phase of its development, when it is present in the average society of that type.
Statistically normal, happening most often commonly

→ then he found a problem in this definition

If a disease is found commonly, will u call it a sign of health?

eg Anomie - widely found - but not desirable.

∴ Social fact which is functional ^{or good} is Normal. - judged in sense of consequences.

// why should a social fact be normal?
Only if it is functional.

May not be practiced popularly.
eg: Ishwar Chandra Vidya sagar
Widow re-marriage introduced.

- if strengthens society then Good.

// Unbiased Reason
Utilitarianism?
// Logic

If it increases the chances of survival of the society.

[What applies to one should be applied to all.]

Getting married to same Gender Normal/ Pathological ?

Earlier Pathological → Now Normal

Social facts may change.

- We should use the comparative method & try to create classificatory typologies.

eg: on basis of division of labor, ~~div~~ classifying solidarity

Mechanical
Organic

eg: types of suicide

- Anomical
- Egotistical
- Fatalistic.
- Altruistic

not

Rules of Generalization

// Positive science method
tries to come at a
Generalization

* Generalization should explain
social phenomena in 2 ways:

(1) Causal

(2) Functional

1. Causal Explanation

* Cause always precedes the effect. So he says that a cause of social facts must be located must be presiding in earlier social fact only (precedent)

Don't look for cause int. extra-social facts/features.

* How is the phenomena in question caused by other social facts? [To judge if a phenomena is social].

2. Functional Explanation

* We look into the consequences of a social fact.

The rule is that consequences of a social fact must be studied for the entire society / society as a whole.

Suicide - Causal Explanation is explained

Religion - Functional Explanation is explained

* Explanation must be repeatedly tested so as to arrive at a
Generalization.

- Durkheim made great use of his concept of conscience collectif
in Division of labor.

Later he developed some doubts abt this concept.

After Suicide, rarely ever used it.

- later brought a new term,
Representation Collectif.

- He saw the 'Representation Collectif' as an improvisation
of the earlier concept of 'Conscience collectif'

criticized to point out:

- The beliefs & sentiments that are believed in common
have a great diversity richness & diversity.

- This richness & variety gets camouflaged in concept of
'Conscience collectif'

legends, folklores, cosmologies, etc; beliefs, etc.

This diversity & richness is camouflaged.

- We should treat each of them as a separate Representation
Collectif

// As they come out of collectif consciousness

- Social origin, reference & functions of each of these
Representations must be studied as a part of Sociology
Each separately

- It will enable us to explore interactions b/w these Representations
Collectif. They attract / go against each other.

Attraction

eg: Upper Class Caste ppl had vedic beliefs.
Same ppl acquired western education.

led to Socio-Religious reform movements in India.

Conflict

eg: Leftist Ideology vs Eastist Ideology.

Representations collectif:

- Different States of Conscience Collectif & they must be explored & treated separately.

Sociology of Knowledge

In present day this study is called as
Branch

example: Narration: I went to hospital then met a doctor, then another doctor & then another doctor.

Acc to Durkheim: I went to hospital met a nephrologist, then gynaecologist & then an oncologist.
Diversity must be reflected.

∴ He brought about the concept of Representation collectif so as to better represent diversity of different parts of collective consciousness.

Durkheim's Study of Suicide

- Best description of Durkheim's positivist methodology
- Attempt at theory building directly on the basis of research
↳ theoretical generalization
- He used statistical data showing great deal of statistical ingenuity.
Massive amt of statistical data processed.

- He said, we should begin with a definition of the phenomena.

Start with the definition of suicide

Suicide - refers to all cases of death resulting directly or indirectly from a positive or a negative act of the victim himself which he knows will produce this effect.

act of omission - negative - failure to not do something
act of commission - positive - deliberately doing something.

- He collected data on suicide from the official record

Quasi-judicial officer - coronor - one who certifies ^{unnatural deaths}

26000 cases of suicide (data collected by Durkheim 1840-1870)

All preconceived notions about the phenomena / study must be

removed. (Rule of Observation) [eg: winter cause suicide,

pl who commit suicide are
psychologically disturbed

extra certain racial groups
r inclined to commit suicide

If such observations were checked against this data, to see if they were actually true

calculated rate of suicide. On the basis of these Rates of Suicide for different regions etc. he tested these observations against the data.

eg: He proved ROS (Rate of suicide) is same as Spring as in Winter, etc.

eg: ppl belonging to same race but different countries.
suicide rates differed.

∴ Race could not be determining cause for suicide.

eg: ppl claimed that if a person faced a lot of hardships, they committed suicide

- He found that the rich had higher ROS than poor.

- Officers has a higher suicide rate than soldiers.

eg: For same society, ROS over 30 years was remarkably constant.
Remained more or less same.

But changed significantly from society to society.

- Only in those years ROS changed significantly when there was change in society eg: Crop destroyed, Revolution etc.

French

German

Y_1	-] constant	Y_1	-] constant
Y_2	-				
Y_3	-				

very different

- Each society has its own aptitude/quota for suicide as long as society itself did not change drastically.

- If cause was purely psychological then there wouldn't be constancy of suicide rate.

∴ Suicide is socially caused.

currents which drive ppl towards suicide

- Within society, there developed suicidogenic currents.

Intensity depends on

- They act as external force on ppl driving them towards suicide.

Exteriority, Generality, constant
All three ∴ Social Fact

∴ The constancy of suicide rate shows that it is a social fact.
He acknowledges the role of psychological factors but they have
a role only of predisposition.

Out of 1000, 100 ppl die

Which 100 will die? - Psychological

But the force that is causing them to die is social!

→ Psychic predisposition

→ Social Determination

eg: Flick a pen ~~and~~, pen moves - pen has predisposition to fall.

Flick the podium, finger gets hurt

But the Flick is external factor - same force applied on pen / podium

* Some individuals have predisposition to commit suicide.

∴ We must explain suicide in terms of preceding social fact / social
cause, as it is a social fact.

• Observe the social facts
in their collective manifestation

eg: Looking at Suicide as depending on a particular society/
Social Structure.

If suicide is a social fact, it must have a social cause
must be discovered [↑]
through empirical research.

He found :

- Catholics had lower rate of suicide than Protestants.
across all societies, all the time. [Catholics < Protestants]
- Married ppl had a lower ROS than unmarried ppl. [Married < Unmarried]
- Even among the married, who committed suicide did not have any children. [Women < men]
- Women everywhere were less prone to suicide than men.
- Wartime rate of suicide were lower than peacetime. [War < peace]

common factor among them all was Solidarity (cohesion)

• Catholics

- very well knit

English churches most well knit

• Marriage

- more social life

• Women

- more group oriented

• Wartime

- patriotism emerges, ppl identify with each other, they're otherwise they become individualistic.

Rate of suicide \propto 1 EGOISTIC SUICIDE ^①		
	Solidarity	

* & this kind of suicide he calls \rightarrow Egoistic suicide

Individual conscience is at variance with conscience collectif.

Egoistic Suicide.

- Individual asserts his/her superiority from the collective consciousness by committing suicide.
- Individual considers societal roles as hindrance to his/her goals.
- Individual doesn't cherish the goals of collective conscience.
- Individual rebels against the CC.

* He found sometimes when the norms of society demand suicides

in this case also suicide rates are high.

eg: medieval India - Sati

- Upper caste women, when widowed expected to commit suicide.

Japan - Harakire

If u have bang brought defame to ur family.

Kashmir - Fidaigees

Rajasthan - If King loses battle,

Pearl Harbour - Kamatharce.

Tohar - wives of king must die.

* So much so in flow with CC that individual life.

can be given away for unaltered flow of society.

* Totally committed to the Society.

This is called ALTRUISTIC SUICIDE.

Degree of Integration with society
+

Society demands suicide.

ALTRUISTIC
SUICIDE. (2)

Tharu (bombs strapped) touched Rajiv Gandhi's feet to kill him

↳ Liberation Tigers of Tamil Eelam / Eelam

[check]

gave her life.

- He looked at suicide rate from year to year.
When sudden change in society / crop failure / recession / etc.
When suddenly social conditions change, suicide rates fluctuate.

Social Change that leads to disintegration of desires.

eg → so many Jews committed suicide as soon as Nazi's came to power (Hitler)

→ 1929-30 - Great Recession

* Human desires by nature are unlimited.

∴ Society has to put limits done through societal laws.

There have to be norms which control human desires.

When due to sudden change.

this normative regulation breaks down or
normative deregulation

& the expectations & capabilities do not match anymore.

Both cause societal norm to break.

↳ rich to poor } sudden change.
poor to rich }

YUMPs - Young Upwardly mobile professionals - In America.

Suicide rate very high.

Been poor → suddenly became rich.

- ANOMIE is this state of social deregulation.

Society needs to put restriction else human desires r unlimited.

Society change suddenly → social disintegration

leading to a state of ANOMIE

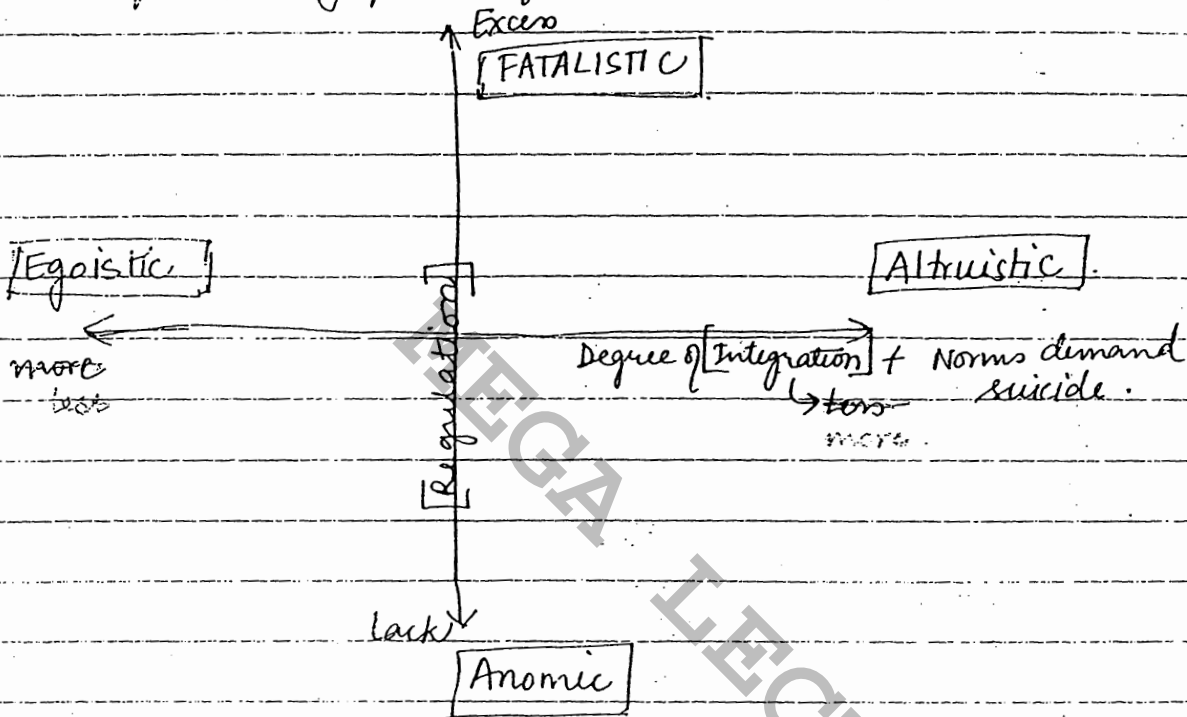
😊 Beginning of happiness : when u decide u want NO MORE.

youtube.com/c/MegaLecture/

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(3)

- Lack of Regulation gives rise to **ANOMIC** suicide
eg: sudden flow of money from Gulf in Kerala → Lot of suicides.



Anomie - contradictory norms
or no norms at all. (new situation arisen)

- Though no data.

In ancient times, another kind of suicide existed

eg: Roman & Greek slaves committed suicide

because of excessive regulations of their life. **FATALISTIC SUICIDE**

- They have no freedom or choice.

This was his

- He advocated building types (Methodology)

His typology of suicide

Integration	+	Eg Altruistic
	-	Egoistic
Regulation	+	Fatalistic
	-	Anomic

CRITICAL EVALUATION

- Durkheim's study of suicide proved to be a landmark study for the development of positivist tradition

① reliance on official records

② trying to arrive at generalizations in which social causes are being explored on the basis of data

* This led to further studies on suicide & other social phenomena & problems
eg Halbwachs - similar study on suicide

found: rate of suicide \propto degree of social complexity.

* Similar generalizations have been drawn for other social phenomena
industrial strife, crime, divorce.

\therefore we can say that positivist tradition developed as Sociology.

* Opened a new vistas for research

Henry & Chod criticised Durkheim. Anomie at Anomie

- weak external regulation - but that cause many things, not only suicide.

😊 Reality is infinitely complex.

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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- Durkheim only explored two social forces - Integration based on data available
- Regulation

They said:

Another regulation is must - Internal Regulation.

Individuals who have very strong Internal Regulation
commit suicide in cases of External Regulation's dwindling

* Maris - He adopted a novel methodology.

Psychological Autopsy
investigation after ~~death~~ death.

- He would carry an in depth study on closest relatives of
one who committed suicide or one who survived after trying suicide.

- He discovered that people have a suicidal career.

contemplated for a very long time. Did not happen suddenly.

- Biopsychic Tendencies - sometimes runs in family
- genetics predisposition!

Durkheim totally ignored Biological factors

- now we live in a world of causal pluralism.

→ He restricted only to social factors. ∴ Criticized.

* In America, using media study.

whenever there was a celebrity suicide (highlighted by media)
suddenly suicide rates jumped.

implies, ppl imitate their heroes.

19th Century tradition - Every science is separate &+
sociologist must concern to social facts only.

Today: Interdisciplinary coordination.

Must have causal pluralism.

↑ Criticism of Social Realism

↓ Criticism of Positivism

* Maxwell Atkinson - Antipositivist

- he says, these official data (treated objectively by Durkheim) are actually subjective creations of the coroner
- ppl go on to discover reason through circumstantial observation. (common sense interpretation of the coroner) whatever the officials think as plausible/believable
- If we are researching on this data then u r just reanalysing the common sense

* J.B Douglas - orbias

- Built in tendency in the data to support Durkheim's theory.
- In a society, family to save their image say not suicide but accident.
- ∴ Greater Integration - low reporting of suicide.
- Lower Integration - high reporting of suicide.

- Social Realism attacked.

- Unless psychological meanings r taken into account no study of suicide can be complete.

Alone social causes cannot define the trends.

- An interactionist (fall over of Douglas to Jean Baechler), tried to explain suicide in individual meaning. His types:

Escapist Suicide - eg. trying to escape from an unbearable state/situation
eg. tired of disease
escape from harsh reality

Agresive Suicide - way of hurting others in various ways.

eg. [youtube.com/c/megalecture](https://www.youtube.com/c/megalecture) Bombing of self to husband's ways
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Appeal Suicide - to draw attention to wrong ways.

Oblative Suicide - ways of achieving something which is valued by victim.

eg Mother sacrifices herself to save child.

Transfiguration Suicide - kill themselves to join loved-ones in after life.

Ludic Suicide - tries to show his/her strength/bravery or prove but dies in process.

* Another sociologist, Steve Taylor, classified suicide into various types with different meanings.

So today, the debate is that though Durkheim's study is by and large good but it is partial & incomplete,

need to supplement by other factors (like psychological or biological evidence, Another branch of Biology coming up:

Socio-Biology - tries to account for social behaviour in terms of genetic evidence.)

- Extreme form of positivism: Partial & Incomplete.

suicide: demonstrated Causal Explanation

Methodology: Social Realism + Positivism

TOMORROW: Religion

Functional Explanation

Durkheim's Study of Religion

- Religion remained an area of interest for Durkheim even though in his personal life he was an Agnostic.

- 1912, 'Totemism - An elementary form of Religious life'

In this he wanted to make a positivist study of Religion & ∴

He based his study upon certain Ethnographic records

(A descriptive account of a way of life of a ppl) → Based on empirical research.

- Made these records basis for

• Native tribes of Central Australia by ^{Botwin} Spencer & Gillen

• The Native tribes of South Eastern Australia by Benjamin Hobbit Arunta (name of tribe)

- He chose these ethnographic accounts as basis becoz

1. He wanted his study to be based on Empirical research

2. He wanted to study the religion in its simplest form / Pristine form.

(The true character of Religion is manifested only in the simplest Religion, A religion which has no priests / prophets to camouflage the true nature of the religion / making it complex)

∴ He searched for the simplest religion & found Totemism to be an example of simplest religion

Prior to him, Tylor has argued that Animism is simplest religion
(English Sociologist) (worship of soul)

Durkheim argued that if Animism is simplest, then All societies must have ancestor worship (found only in India & China)
with Animism, Shraadh

- Totemism existed where structure is simplest.
- Single segment society, based only on kinship ties.

Totemism

'Totem is a symbol of society'

Those who trace their descent from a common Totem exist as clans / kin groups.

Totem: The ancestor is a mythical ancestor (human / inanimate / animal / etc)
from which clan claims to have descended (Totem) This is the Totem.

Totemism is found in societies which are the simplest
∴ it is the ~~type~~ simplest religion.

eg. Kshatriyas → Suryavanshis (sun → Totem)

• Spencerian influence of evolutionism Simple → complex

- Unlike suicide, he says we will develop definition of religion as study proceeds. He wanted a definition that would encourage positivist study of religion.

- E.B. Tylor had already developed a theory of Religion where he defined Religion as 'belief in the spiritual beings' acc. to him Animism was earliest Religion.

He said in all societies we find the idea of soul.

∴ He thought worshipping soul must have been earliest religion.

acc. to ^{him} Tylor - of certain questions / puzzles / existential questions ppl started worshipping the soul. eg: Death, Dreams

The primitive man was confronted with existential puzzles.

So he needed an answer to all these questions / Invented idea of Soul (seeing his reflection in water, then tries to grab, reflection vanishes)

A moment of wonder for primitive man - doesn't know optics

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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Indology -

Similarly, another German Indologist (Study of Indian Culture) Max Muller wrote a book called: Comparative Mythology.

In that he tried to explain origin of religion. He found the earliest account in Rigveda (He found that the Aryans worshipped the forces of nature: sun, moon, rivers, thunder, rain)

This made him believe that nature worship would have been the earliest Religion (Naturism developed as the Religion for earliest man)

^{Study of Nature}
Worship

Why? His presumption was that the primitive man had no means to control nature & out of fear started to worship nature, started seeing it as a supernatural phenomena.

- Besides this, Herbert Spencer, (had also talked abt religion as worship of Supernatural forces) and.

- We have this wide spread notion that Religion is worship of God.

Durkheim

- Put all these views to critical evaluation. Whether they can facilitate a positivistic study of Religion.

- Tylor's definition is incomplete. But He said religion is not always only belief. It also include practices/rituals.

No religion is complete with only belief.

Also acc. to Tylor Religion is not real. But Durkheim says Religion is real, It is something for which man has lived/died. It is a real force (making ppl live/die)

Acc. to Tylor. Soul is unreal. Created by man only to answer question. He says source is unreal. So Durkheim draws

that Acc. to Tylor Religion is an Illusion / unreal

- Max Muller reduces Religion to only a Hallucination.
ppl only bcoz of fear started worshipping nature.
How can it be so widespread if origin is fear? Sometime, ppl
must have come out of fear?
out of fear forces of Nature & being worshipped as Super Nature?

- Attacking both Max Muller & Spencers.

Idea of Nature / Super Nature is very recent & exists only
in Europe. This dichotomy developed only in Europe when
they started seeing Nature & Super Nature.

How do we draw the line? where nature ends & Super Nature
begins? Cannot be divided empirically.

∴ Or trying to say that Religion cannot be studied
empirically / scientifically. ∴ It cannot be studied as sociology.

- He also attacked common sense view that Religion is
worship of God.

So many Religions have no idea of God, Jainism, Buddhism,
Confucianism

∴ He found all these views as scientifically inadequate / unsuitable
for a positivistic study of Religion.

Durkheim emphasises that Religion is a real phenomena with
real influence / force on people. ∴ Its source must also be real.

∴ Source must be

real, permanent & transcendent.

something to which we surrender

revere / worship / considering something superior

Literal meaning of Islam → Surrender

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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→ good/bad
life supporting/not supporting

- Durkheim therefore developed his own definitions
He says 'Given the duality of life experience, man develops a dualistic thought'

He says all our thinking is shaped by social forces. Criticizing Kant had argued that man has unique ability to think. time, space, causality → thought categories inherent to man/natural to man.

Durkheim challenges this. He says these come out of man's social experiences & it is not inherent.

Carrying this further, he says: there was also based on social experience, a dualistic attitude developed.

↑ Sacred & profane

Something that is

Sacred: Set apart & forbidden. Access to sacred is very strongly / strictly restricted.

Sacred things are kept / seen in Awe & Reverence.

Profane: It is opposite of sacred & Profane is supposed to defile /
the sacred eg: shoes, sweat pollute

So in every society there is a two fold classification of things
Sacred & Profane.

* He then says, Sacredness is superimposed. Nothing is sacred on its own. But the society decides what to consider sacred or profane.

eg: Ganges water → Sacred to Hindus
though highly polluted. Society decides to call it sacred ∴ Sacred

- Sacredness is always accompanied by ambiguity.
Cannot be empirically tested & sometimes sacred is seen
as Benign/constructive and sometime Malevolent
(Benign/constructive) (angry destructive)

- And people believe that sacred objects have superior powers.
& Sacred makes demand that need to be propitiated.
Sacred makes ethical demands on the ppl. And if you
propitiate the sacred then sacred is supposed to reciprocate
(fulfill demands)

- Religion is about sacred objects & therefore,
→ Durkheim begins by given the first part of his definition
"Religion is a ^{unified} set of unified beliefs & practices related to sacred
things, that is to say things which are set apart &
forbidden."

He found, definition of Religion overlaps with magic.
He says, Magic is individualistic and Utilitarian.
But Religion is not like that. Utilitarian element is far less.
Religion has more non utilitarian goals eg: Moksha.

- He found that people who worshipped a common totem
identified or defined themselves by a common name - & members
of this group, recognized certain obligations towards each
other like on the level of blood relations.
eg mourning, ^{participating in} vengeance, obligation not to marry amongst
themselves, reciprocation

= These are the characteristics of Totem worship.

- Totemic beliefs involve system of prohibition & taboos
what you should do or not do.

thusby controlling or regulating lives of the ppl.

- In this way Religion becomes an external force, which he says
is a real force.

[even to the extent of physical effect, very real force.]

eg: A brahmin woman eating chicken pakoras by mistake, vomits
when she comes to know it was chicken

3 Characteristics/functions of Religion:

1. It is a source of solidarity/cohesion in the society.

2. It is a source of moral regulation ∴ exercising social control

3. It also provides a causal explanation

eg: In Arunta, if rain too hard, they see cause as: Totem angry.

* Now goes back to the definition to complete it.

"Religion is a unified set of beliefs & practices related to
sacred things, that is to say things which are set
apart and forbidden.

These beliefs & practices unite those who adhere to them
into a moral community called Church."

↑
solidarity & social control

↳ not the building
→ community of ppl with
same beliefs
→ a structure

Durkheim said:

The sacred objects are symbolization of society.

Bcoz society superimposes the sacred.

→ So Religion says that we are worshipping/respecting the society indirectly, when we follow religious norms.

→ So the real God is Society. Society is real, permanent & transcendent.

→ Person following Religion is not hallucinated, he is only a law abiding citizen of society.

→ He said as industrialization increases, Religion will decline. Will it disintegrate society? He said NO.

All that we need is to secularize ideas/Religion. eg: Nationalism. Nationalism brings together ppl, integrates them.

→ So with this study he showed the functions of Religion, and shed light upon Religion, which was completely inverted from existing view of Religion.

Durkheim said: Society has created God, in its own image & not as the Christians say 'God created man in his own image'.

Real source is: 'kinship ties/society'

: After death, ppl miss their loved ones. So they created concept that even after death, 'soul lives', pitr/ancestors, which revives kinship bonds.

→ The great merit of this study was
'Total demystification of Religion'

→ This study led to establish 'functional approach'
laid foundation for 'functionalist tradition'

→ His ideas contributed in social-anthropology & led to bringing
abt 'Structuralist approach' [ideas - space, time thoughts mentioned
earlier, etc]

→ Mary Douglas, inspired by Durkheim's study of Religion
& others

Criticized

→ for extreme social realism. While looking at consequences
of Religion, he restricted on Society only.

Religion also has consequences for individual, which are also
real eg: for individuals helps in overcoming anxiety,
answering the unsolved questions.

→ Durkheim had predicted that Religion will disappear.
but even though secularization have happened,

Indeed secularization of social life, but Religion did not disappear
becz anxieties & increasing.

This characteristic of advanced industrialized society was
overlooked by Durkheim.

→ He studied a society whr there was only one religion &
drew conclusions for modern societies.

eg: India - pluralism of Religions.

He failed to see that Religion also has divisive force
whr there is more than one religion.

Intra-religious level - divisive

- Partly Durkheim's explanation is right.

That Religion unifies or brings solidarity

eg. Pakistan is one state becoz of common Religion.

Religion being used to build societies.

- He never predicted Religious Fundamentalism ^{emerging as an}

Religion has become an ideology of protest

• to protest against injustice taking the name of religion.

eg. osaka protesting against USA's intervention in private matters.

→ Nationalism collapsing

Maxxism collapsed - irrelevant today

• In context of this ideologism vacuum, Religion has again taken Front Seat.

Life goals are becoming secular but simultaneous revival of religion.

various grievances being articulated through religion

→ Not thought by Durkheim

* Durkheim's explanation in regard to Religion's origin is illegitimate:

Teleology, - (Explaining smthng in terms of its purpose.)

said purpose for religion is solidarity.

He seems to be imputing a purpose for religion

logical fallacy - He seems to be explaining growth of Religion not by its cause but consequence.

Solidarity is consequence

it is not cause.

eg. It is not so that b4 religion, solidarity must not have existed.

did not let's do smthng so that we get solidarity (v) LOL.

think ↑

Functionalist tradition - Will be covered.

Merton?

other eg: Fidayeen Attacks on US
: Khalistan movement.

Structuralism - developed as an
approach of social
anthropology.
- new way of understanding social
life.

Earlier Nationalism was used as ideology of protest against British
by Gandhi.

Now both Nationalism & Marxism have lost their appeal & people
have taken to religion to fill that space of ideological vacuum.

[secular ideology → eg: Green Ideology to protest against excess industrialization
[Gender based ideology → eg: Women Empowerment.

But not as widespread/universal ∴ Religion took this place.

Social Division of Labour

- This was his first major sociological work His PhD. Thesis

- It was published even b4 he worked out his methodology ∴ stayed
to the level of only speculation.

- In this, he was responding to the rise of Industrial Society in Europe
looking at both +ve/-ve consequences.

- Even b4 Durkheim, Rise of Industrialization had been explained
as a consequence of increase in division of labour.

- & the Economists (Classical) like Adam Smith, they had explored the
economic consequences of increase in division of labour.

They define DOL as sign of human progress as it lead to increase
in productivity, efficiency ∴ prosperity for all.

- Now Durkheim finds this explanation of increasing DOL as sociologically ~~into~~ inadequate.

From sociological point of view, consequences must be explored as something that pertained to the society as a whole. Economists restricted their view to limited area.

- He said that the Question to be asked is:

How does Division of Labour impact solidarity? or with increase in DOL how does individual while becoming more autonomous, also becomes more solidary?

- So this is the question for which answer needs to be found, to answer the sociological perspective.

- He also raises certain subsidiary questions

① what causes a change in the DOL?

② How does DOL increase?

③ Why is there more conflict & disorganization in societies based on higher DOL?

which are to be answered in his work. His study is an attempt to answer them.

It is a speculative study. Not based on Empirical research.

Only based on common sense notions.

- He says divide society into categories based on DOL

when low DOL - explore consequences

- How/why society based on low DOL changed into society with high DOL

- what logical consequences arise when follow when society is based on high DOL

Mechanical Solidarity ↓

- When can DOL be called low DOL?

He does not draw a measurement.

- He only says that when DOL is ascriptive DOL

(based on
inherited characteristic do not depend on our effort
birth, age, gender)

In simple societies DOL seems to be ascriptive

Man/woman, young/old.

- eg All ppl of same gender & same age group perform similar tasks

- this happens when skills / special aptitude is not reqd for different tasks, leading to lower number of ppl.

- Material density & size of denser population are low.

- Relations r predominantly based on kinship ties & are of direct co-operation

- Parts tend to be alike & ∴ replaceable.

So such a society is characterized by mechanical

juxtaposition of like parts

↳ physically close but not connected

eg: To build house | structurally dependent
dependent on
- electrician
- mason
- plumber
- designer
- architect

- not structurally dependent on each other
ie relationally independent.

↳ physically close but not connected
- groups, individuals tend to be like each other.

but in villages to build a hut, everyone knows how to get raw materials to build their house! They are not dependent on others.

mechanical juxtaposition.

- in such a society, solidarity / is preserved by this sense of likeness
unity

'We r one, bcoz we are alike'

- central focus is on preserving the sense of likeness
prevents them from being unlike

∴ conscience collectively's hold is very strong.

Only thru CC sense of likeness is maintained.

what to eat, speak, wear?

Society denies freedom to be unlike.

→ in a society based on low DOL.

He looks at 4 dimensions of CC

- ① - volume: How encompassing is CC. ^{Very huge, covers the entire social life. It's governed by CC.}
- ② - intensity: Very strong. Any violation of CC leads to mobilisation of violent retaliation.
- ③ - determinateness: CC is described very specifically & detailed form.
- ④ - content: overwhelmingly religious.

∴ laws are repressive in nature in such a society.

purpose is to prevent recurrence of the act.

& authority that enforces the law ~~the~~ tends to be absolute.

i.e. there is no foundation on them (authority)

- All deviations are considered criminal in nature.
- Individual conscience is completely controlled & enveloped by CC.
- Individual freedom is at its lowest level.

He calls this type of solidarity as Mechanical Solidarity.

* when society develops over a time. ^{→ # population size} Material volume & Material

Density increases & this gives rise to Moral or Dynamic Density ^{→ # intensity of social interaction}

↳ # population density

→ This creates new demands which can only be met (peacefully) ^{only} by increasing DOL.

∴ society based on low DOL gradually changes to high DOL

Organic solidarity ↓

→ when should DOL be called high DOL?

- when it is meritocratic / based on merit.
- each individual is allowed to perform task best suited to their merit, individual is given autonomy,
- Individual should be free from control of CC.
- Size of society increases. Different individuals are permitted to perform different tasks
- ∴ nature of CC goes through change.

- ① Volume - Reduces.
- ② intensity - Weak.
- ③ Determinateness - declines
- ④ content - more secularized.

eg: low DOL → women should wear a specific kind of dress
high DOL → clothes worn should not be obscene.

- In such a society social justice is equated with Equality of Opportunity.
- Individual becomes more & more different (considered as Freedom) 😊
- shared element / likeness shrinks.

• laws are made to prevent Restitutive not Repressive
Tries to make amends for damage done to others

eg: Playing Gicket → window broken → replace window : high DOL
↳ hanged to death : Low DOL

— Every part becomes increasingly specialized & increasingly separate & thus, increasingly Incomplete.

eg: Sir → sociology specialist, can't make shirts/etc.
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∴ Interdependence increases

- Authority is no more absolute, becomes more democratic.
- Unity comes out of interdependence
'We are one, bcoz we need each other'

• This he called as Organic Solidarity

∴ He said, individual while becoming more Autonomous
Also becomes more Solidary.

BUT, society was very different in Actual.

In reality, Europe had more conflict than Solidarity.

To answer this →

He gave concept of normal / pathological social fact

He gave two main types of pathological high DOL

① Anomic DOL → It is essential that man's desires must be restrained.

② ~~Forced~~ Forced DOL

eg: Free Market Economy

Unrestricted pursuit of wealth,

- traditional basis of societal control is lost eg: Capitalist Economy

- A new mechanism is reqd to have more control over individual so as to stop this Anomie.

- Need to restore the hold of CC.

⑤ Industry needs to be

reorganized in form of a community

(instead of only coming together for money)

They should arrive at mutually accepted rules.

⑥ there must be professional associations
different professions require different rules.
common agency like religion cannot control everyone alike.

⑦ every association must regulate moral conduct
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② Forced DOL - In Anomie there was vacuum of rules.

Here rules are there but they are unjust.

- High DOL has to be of necessity based on meritocracy,
but in reality it is descriptive DOL.

eg: poor can never work on his talents. Rich will be given rewards
despite of no merits.

He said,

→ Principle of inheritance of wealth should be abolished.

→ The state should equally give healthcare, education to all
to allow nurturing of merit.

→ After a person dies, his wealth should go to state.

State should use this wealth to give equality to everyone.

He said, then

→ Each person should start on the same level and then compete from
there on to achieve on the basis of merit.

* Merits

- For the first time, someone was looking at social content of work
until now social dimension was never taken into account.

This opened a new vista for research.

This influenced Elton Mayo, explored social side of work. He found
informal groups develop among workers & which are more powerful
than the mgmt, these groups set their own norms.

'Human need for ~~an~~ belongingness is equally important as the
need for money.

eg: set a particular limit on no. of pieces each person will make

in that particular group, even though some could make more,
they did not bcoz of fear of being left alone.

Hawthorne - Electric Company where Elton Mayo conducted this experiment

- This social dimension of work was studied for the first time.

- Various other ppl, eg: Gerald W. Lippman

He tried to explore social context of work

those who were in a stable job they were better integrated in society
occupation

eg: lower divorce rate

ie experience of work had become central influence for the modern man.

~~Criticism~~

★ Criticism

Followers of Karl Marx, Weber etc.

→ Durkheim's soln for problem of High DOL was highly naive & simplistic.

• They pointed that certain problems were inherent to high DOL.

It led to deskilling (lack of creativity) due to high specialization. This creates a sense of meaninglessness of work. This defect cannot be removed by removing anomie or bringing a normal high DOL.

• If society has class divisions, the dominant class tends to force its values on society by coercion.

This is in criticism to ED's thought that the society has a common set of social values

This is not touched by ED

→ For Malinowsky, individual survives even after being part of the society, each individual is separate as well.

→ Criticizes Tylor & Frazer, Classical evolutionists adopted a Eurocentric perspective as they looked at other cultures (Simple societies) i.e. looking at other cultures from view point of European culture.

→ Tylor → survivals are those cultural traits which have no meaning today, which are existing due to inertia - which are found in many societies today, but have no meaning; they are just relics of the past.

(When Tylor studied, he found such

eg: (Sneezing → god bless u. ^{some tribals believed} while sneezing soul may come out.)

It is still a practice, ~~but~~ has no meaning today 😊

eg: Thursday ko Sar nai dhona, Tuesday ko nails nai kaatna.

Frazer: Studied prevalence of magic in simple societies & criticized extremely. He went on to say that efficacy in magic can be seen as prelogical state of Mind.

magic operates on false causality. Called it as Bastard Sister of science.

Malinowsky → He said these thoughts are unscientific & Eurocentric. He said, as scientists we should adopt a frame of mind of Cultural Relativism.

↓ Every culture is meaningful in its way.

No culture can be judged by the yardsticks of another culture.

→ To do so amounts to Ethnocentrism.

→ Culture → mechanism of satisfying human needs ∴ Study how it satisfies human needs?

↳ That is the way to understand the culture.

• One culture cannot be compared to another.

→ Then he went on to assert that every cultural element satisfies one ^{vital} ~~basic~~ need or another.

+ Instead of suggested corrective measures to works of Frazer & Tylor.

→ He coined the term Functionalism / Functionalist approach.

* Identify needs

* observe culture in its own context

* By empirical evidence, demonstrate how parts of culture satisfy human need.

assumptions. (i) Human society is integrated whole.

(ii) Society parts have certain needs.

(iii) parts ^{of culture} satisfy these needs.

(iv) when needs are fulfilled by these parts → Function

(v) when needs are fulfilled, society & its parts continue over time.

thus explaining continuity of society over time.

Statics | Dynamics

↑
functionalist approach

sees continuity instead of change [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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- ED's idea of State Intervention to create a just society.
→ He does not realise that it lead to a highly powerful State thereby undermining Democracy.

Assignment:

From previous year's papers find all questions related to Durkheim.
From 1981 onwards.

• Durkheim

In the contemporary Europe high DOL is pathological acc to him.

Criticized by David Lockwood.

He says that Durkheim's ideas display a confusion regarding two different levels of Integrations.

He Durkheim has failed to acknowledge two different levels.

① Social Integration → results when ppl share common views/beliefs when hold of CC is very strong.

② System Integration → when parts become specialized, differentiated & interdependent.

When Low DOL high social Integration - It is not necessary in this type of integration that parts have same beliefs.
low system Integration

When DOL increases low social int.
High DOL high system int.

Durkheim says High DOL should have more solidarity. This problem is inherent & not pathological acc to David.

Durkheim is trying to recreate social integration by Anomie DOL & Forced DOL ideas.
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Durkheim's work - lead to Functionalist Tradition's development.

an established way of doing sociology by sociologists

eg: Malinowsky, A.R. Radcliffe-Brown

↓

England.

From these two, others were inspired

eg: Talcott Parsons, R.K. Merton

Malinowsky

- From Poland → migrated to England. Studied at Cambridge.
- Sir James Frazer (Classical Evolutionism) influenced him.
- Tylor influenced Frazer, Frazer influenced Malinowsky.
- Another major influence was Emile Durkheim, however Malinowsky did not accept their ideas unquestioningly.

He criticized & gave certain modifications to their ideas also.

Initial assumptions of Malinowsky

→ Society consists of a collectivity of individuals & it is an ongoing process which is creative in nature.
(leads to creation of culture)

→ culture acc. to him is the mechanism for satisfying human needs. & culture exists as a unified whole.

It consists of an interconnected n/r of institutions.

(Influence of Frazer can be seen in his choice of word: culture)

Durkheim talked only about society. Frazer & Tylor used culture)

→ For Malinowsky, sociology is scientific study of culture.

→ ~~Culture~~ He adopts a purely instrumental view of culture. culture, seen as means to achieve human needs.

→ Diff. from Durkheim, Durkheim's never saw individual.

acc. to Durkheim, when individuals come together something beyond individual emerges. (society)

Whose needs?

What needs?

- extreme socialism, → Durkheim saw only societal needs i.e. needs of society alone.

- Malinowsky differs from Durkheim here.
(Society is a collective of individuals) - Assumption

∴ First level of needs are needs of the individual.
i.e. Basic needs.

Locus of needs is individual ∴ content also changes

↓
i.e. Biological & Psychological.

Acc. to Malinowsky,
culture fulfills all these needs.

Bio. Psychic needs

→ need for food

→ safety

→ emotional security

→ sexual gratification & reproduction

→ personal development.

Food → Nutritive Structures
(culturally defined way in which nutrition is structured)

eg: Carbohydrates & Proteins → Idli & Sambhar
→ Bread & Omelette

Basic Needs generate

↑ a new level of needs

i.e. Derived Needs

↓
Individual needs

↓
Societal needs

* Included Durkheim's view

& added individual needs to that (basic needs)

eg: To get bread & eggs

↓
bakeries

↓
hatcheries

→ production & distribution of goods & services is needed

This has a very imp. implication

→ Need for Economic organisation is therefore a societal need.

Another societal need →

Also exists Integrative need (need for solidarity as given by Durkheim)

* He says when parts of culture

- satisfy these basic & societal needs then society continues to survive.

* He said every culture must be understood from the point of view of the native (field work, never done by) otherwise Ethnocentric bias comes. Durkheim

* Went to Australia for field work.

From England to Australia, on his way 1st world war broke.

He had a Polish passport (Polish joined Germany against England)

Imprisoned and kept at

Trobiant Island (very near to Australia)

∴ Opportunity to do Field work (i)

→ He picked up languages very quickly. He picked up the dialect of the tribals.

∴ it became very easy & efficient for his research.

He noted things/ observations in his diary (Data Collection)

→ when reached back England, Gave description on how to use Functionalist Technique

→ His work on magic, Trobians - pre-agrarian society grow yams & supplemented it with fish.

Went fishing in lagoon waters everyday shallow lagoons → little ship.

∴ periodically who went for deep sea.

shallow → went individually

deep sea → large

→ There was also a Magician on board.
Practiced Sorcery (Magical Formulas & used).
He doesn't have specialized psychological powers unlike witchcraft.

→ When about to enter deep sea. High anxiety → ppl said evil spirits are coming.
Sorcerer was called by highest in charge → then ppl became jubilant again (Malinowsky never felt the spirits (ii))

→ Shallow lagoons → no sorcerer needed or taken when going individual.

Malinowsky realised, Magic is doing something.
Prior → anxiety & fear later → jubilant.
∴ anxiety is eliminated.
∴ Magic very rational.

No fear of drowning, these equipment is enough & satisfactory / sufficient.

high seas dangerous, high tides etc → created anxiety.
But they had to go to the deep sea (for food)

So there was need to remove anxiety.

(Magic only begins whr technology failed. ∴ Rational.)
not used in place of technology ∴ not irrational.

Similarly, whr they were growing game, tidal waves could wash away the crops. They did everything to grow crop but tide was not in their hands ∴ magic was used.

→ overcoming anxiety after somebody dies.

↳ performing Rituals.

(biting into flesh of the died one,
& eating a part of it

to form a bond to call the soul back)

→ when reality is characterized by discontinuity,
Religion fixed to bring about the continuity.

∴ Magic / Religion → Rational as they remove anxiety.

Mushrooming growth of cults & sects / pluralism in Religion

At personal / Individual level → anxiety is growing.

∴ Religion is growing even today in industrialized society
as it satisfied individuals needs as well. (not only
social)

Merits

→ saw individual level also

→ brought about importance of Field work. (not done by
Durtheim)

Criticization

→ Grave error → assumption that goes to the other extreme end.
every cultural part satisfies some or the other
vital need.

→ Tylor was correct here → not everything satisfies
his fault: called arbitrary things survival. a vital need

change begins.

→ Malinowsky by his words suggested opposition to change.

eg: Biological Survivals → appendix.

Similarly, there are cultural survivals also.

If u assume every part of culture ~~see~~ fulfills a vital need, then assumption is that nothing must be changed.

→ came to be called as Conservative Teleology.

How to prepare notes?

→ All info at one place, comprehensive.

→ brief, very brief.

→ Look at all previous years questions on the topic, they will tell u what all is important & must be covered in notes.

→ Follow Sir's sample on Religion (Durkheim).

→ Think of contemporary examples related to every topic & mention in ur note [v. imp].

→ No selective Study // Understand entire syllabus // Questions are indirect // Read optimally but understand fully // Understand text as well as question.

Answering Questions

→ Show clarity of understanding, not memory

→ Answer by the language of the Question

→ Answer very selectively

→ Read Question's properly → answer only what has been asked.

→ Use language as simple as possible so that both

Q: Reality of Religion

criticism of previous PPI

• not hallucination
• not illusion

but real

• religion acts like a real force.

→ The key is to judge how far these practices / theories
are applicable in this day.
[Experiment like a Sociologist] 😊

→ Spend 15 mins thinking about one question everyday.

1. Write in 2 lines the exact meaning of the question.
in simple language

2. Raise logical questions about the questions & write
in 3-4 lines

3. Then think of the content

Write the content in phrases / points

Think of a contemporary example.

4. Scrap of from whatever u have written

'things that are then found to be irrelevant to the question'

Example:

Q. Give a critical review of Emile Durkheim's theory of
Religion & Society. To what extent does it explain the
contemporary scenario in Asia?

Question

• Critical Evaluation of Religion & Society study.
Merits & Demerits

• What is Durkheim's theory on Religion & Society
what is meant by Religion?
what were previous views?
Why rejected

Durkheim's view?

• Merits & Demerits

- What is the contemporary scenario in Asia?
- How far does Durkheim explain or does not explain?

Content Homework

Q. Discuss the contributions of Durkheim to sociology.
How far did his methodology influence sociological traditions?

Question Meaning

- Discuss (means mention pros & cons also)
- What does contribution mean?
 - adding something which was not there b4.
- Sociology is a scientific discipline. Contribution can be made by:
 - perspective
 - defining subject matter
 - methodology
 - opening new vistas for research.
- Durkheim's contribution. \int both achievements & Failure.
Merits & Demerits of his contribution.
- How did his work influenced further studies / later studies

Content —

Q. Write short note : Division of Labor & differentiation of social structure

◦ How does DOL impact the differentiation of social structure
Low DOL - nature of social structure with ↓ DOL
High DOL - how does differentiation increase.

◦ How does this differentiation create problems.

Organic Solidarity → how it conflict in present day.
Abnormal DOL.

Q. Write short note : Organic analogy

- What is it?

- How was it used by

different sociologists

- what is analogy?

- Organic analogy? - spencer used it first.

- Comte
- spencer
- Durkheim

- consequences & Implications

[ends up as conservative bias as individual is seen subordinated to whole]

- stability, persistence, survival of the whole.

Q5. Relation b/w Individual & Society

Exteriority	characteristics of social facts.
Generality	
Constraint	

- Organismic Analogy
↳ giving society/collectivity preference over individual.

- Criticism of Enlightenment -

↳ must be subordinated to morality

↳ Individual must remain subordinated to collectivity.

this idea comes in his study of division of labor & Also Religion

- conscience collective totally envelops individual conscience.

In high DOL → individual autonomy, CC get enfeebled,
becomes generalized, secular
but still remains regulating

- In all his studies, Durkheim says there is primacy of society over individual.
(Fascism/criticism)

Q9. Focus of sociological analysis

↓
all rays of light converge.
↳ way of explaining social reality.

ii All arguments come to a particular conclusion.

↳ In Durkheim's work, → Social Realism.

Best example: Suicide Study.

Present in all his studies.

change → Lecture very imp.

Read UIAS notes
Tomorrow: Parsons
Not given properly in Ritzer/Hartlambos.

A.R. Radcliff Brown.

- Englishman Born in Scotland
though from Britain

- Trained as a social anthropologist like Malinowsky - Sociology

Durkheim's study also

→ Branch of anthropology
originated from Biology
→ Focused on simple
pre literate societies.

origin - Philosophy of history
- emerged as a response to problems of industrial society

- In England, unlike France, Germany, there was not much social dislocation. Industrial society did not bring a lot of problems, <10% ppl below poverty.
- Most scholars in Britain came from upper strata of society. Generally conservative in nature.
- Britain was a great colonial power & ∴ ppl in Britain had access to societies with exotic ways of life as opposed to Europe.
∴ Exposed to new societies which aroused their curiosity.
- They did not ask inconvenient questions abt their own society (conservatives)

∴ Social anthropology was the focus.

- Influenced by Herbert Spencer.
- In addition, by his Teacher W.R.H. Rivertz
- Most influenced by Emile Durkheim.

Basic Set of Assumptions

→ meant POSITIVE

- Sociology is a natural science of society (Durkheim's influence)
- believed it to be Nomothetic unlike history

- In late 19th century, Debate in Germany abt 'how should a social science be fashioned'.

Two opposing groups emerged (1) Social science should be Nomothetic (2) Social science should be Ideographic

↓
An approach to study of social phenomena in which we shall start with observation of the particular event & thru repeated observation arrive at Generalization.

∴ They believe social phenomena follows pattern like natural phenomena ∴ Generalizations can be drawn.

- This assumption was questioned
- An explanatory account of a unique phenomena is Ideographic
- No laws, Generalizations.
- See a phenomena, explain it.

- natural phenomena & social phenomena represent two different types of reality.

Geist/Consciousness in natural world is not there, but is there in social phenomena.

Bcoz of which humans act out their behaviours guided by meanings changeable person to person time to time.

∴ No Generalizations are possible

- This assumptions are is questionable. Not all Historical accounts ∴ ideographic, but most are.
eg: History of freedom struggle in India.

↑
Ideographic.

- Radcliff Brown believed history is idiosyncratic but sociology is Nomothetic.
- He also attacked classical revolutionaries, their explanations were not scientific.
↓
conjectural Historiography
As said by Durkheim

- He suggested that we right now cannot describe change scientifically.
ie Diachronic Study - when u ignore time dimension -
Synchronic Study ← So lets do a synchronic study for the time being.

- He was a contemporary of Malinowsky (Professional rivals).
He chose culture as subject matter.
- Radcliff attacks by reinterpreting culture in a very narrow sense. Culture - ideas, values & beliefs.

- Since sociology is a science → its subject matter must be such that it is empirically observable. He said
Social structure is the subject matter for sociology.
↳ Actually existing interpersonal relations
Observable & real. Though real → variable.

- Sociology being Nomothetic should look beyond social structure → beneath variability of SS lie invariant patterns.

So start by observing SS but then finding invariant patterns ie generalizations.

- These patterns are called Structural forms.
underlying interpersonal relationships

↳ Invariant aspect → Form
not content

eg. relations b/w parents & children.

Behaviour changes family to family also time to time.

But the filial bond is youtube.com/c/megalecture/ that persists in spite of change → Structure
96 336 7801123

eg: conjugal bond. just married } very different.
old & retired

There is changes in structural forms also but slowly & gradually.

- Structural forms emerge from culture (as he defined it)
He does admit the importance of culture.

It is bro of culture that interpersonal relations follow a pattern.

- Structural forms largely invariant.

∴ Question is - How they persist over time?

- He also said we need to explain later, how do they change.
But he could not explain it. He only explained how they persist.

- Sociology - natural science ∴ base on empirical data.

∴ Sociologists should start with field work as the basis of study.

- (Andaman islands - Tribe - The Great Andamanis.

② Australian Tribes of New South Wales
↳ Aborigines.

twice did field work.

- Also guided studies by a large no. of his students who did field work in (Australia / Africa) - used this data to show his methodology.

- Unlike Malinowsky his field work data was not of very high quality. (He used only questionnaires - filled by translators)

∴ very poor quality of data.

→ He criticized Malinowsky's work as

teleological / illegitimate teleology

i.e. imputing a purpose to things

Malinowsky has by hand presumed that there are these are certain needs already thought of and conceived himself out of limited knowledge

by hand presumed that every cultural item is or satisfies a vital need.

→ He said 'need' sounds very biological ∴ use the term necessary condition of existence.

↳ must be decided on empirically.

Also not every item satisfies a necessary condition of existence.

→ when it came to doing it, deviated from his own prescription

→ Every social structure is a unified whole. (influenced by Durkheim & Spencer)
This would be possible only if there is minimal functional unity.
cohesion / harmony b/w parts.

→ He said if a structure is surviving there must be minimal functional unity

∴ Sociology must explain how functional unity results.

Assumption: There is disunity also. (minimal functional unity)

∴ Both questions must be asked: How does unity result & how does disunity result.

if he would have looked at any society empirically this question would not have been missed

- Identifies structural forms &

How do they contribute to functional unity.

(Hidden idea - every structural form is contributing to unity only)

∴ not much different from Malinowsky.

→

Kinship practices.

Two structural forms identified:

- ① Joking relation → certain degree of deviation from norms is permitted
- ② Avoidance relations

In every kinship relation, certain kins are allowed to have joking relations. Generally in context of ppl connected by marriage or potentially mates.

eg: In India, joking relation b/w a man & his wife's younger sister.
aadhi gharwali

② Avoidance relations

- marriage generates two tendencies.

Transfer from one group to another, ∴ disorganization/disjunction of relations in both groups emerges, & also emerges need for conjunction/unity/cohesion.

Joking relations (egraggije) bring cohesion.

eg. In Mattara, son in law visits wife's house & sisters beat him with wet ropes. Son in law considered darpok if tries to get away.

∴ fakes off the stream ∴ preserving unity.

② Avoidance relations

One in which u behave strictly acc. to norm.

∴ Presents intimacy & ∴ prevents fight
resulting from intimacy

eg: wife avoidance relation with husband's elder
brother & father.

- later his approach shifted ^{from} to Structural-Functionalism
(diff from Malinowsky's functionalism).

that in the case of society we cannot separate structure from
function.

ie only by observing function you can know abt the structure.

∴ He used a hyphenated word: Structural-Functionalism

- His approach

- After his study of kinship, his interest shifted away from
Structural-Functionalism

later supplemented Durkheim's Study of Totemism.

→ Tribes of new south wales - totem worshippers

divided into two moities (one half - french word)

One moiety claimed descended from crow.

other, descended from eagle.

- Durkheim stopped at this, identify totem & said that it
represents society, but how?

answered by Radcliffe.

- crow man marries eagle women

- eagle man marries crow woman

∴ Though different must be alike

→ Both crow & eagle ppl called themselves as the meat eaters.
So they represent the common trait of both crow & eagle.
but different, so they married with each other.

→ ie Radcliff diverted in his study, moved to other directions.

But his structural-Functionalism was criticized badly.

→ Not explaining conflict

Severe Criticism &

→ nor change

Only saw patterns in relations

- Paints a picture of society as if it is a frozen pond.

ie He presents too static a view of society.

Making him a Conservative.

Malinowsky & Radcliff were famous till 1940's but
after that both Australia & Africa starting undergoing
industrialization (encountered with both Conflict & Change)
which was never explained by Functionalism.

Delib

Representation Collective

different states of CC

each aspect of CC must be separately handled

not camouflaging this: [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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Talcott Parsons

1. Biographical Account

2. Basic Assumptions

3. View of Subject Matter

- From America, born in 1902, Colorado, in a protestant family.

- Father → English teacher in a local college.

- Parsons decided to pursue biology to become doctor. ∴ Biology was his first love (very enduring) // Biology haunted him all his life & continued to dominate his thinking.

- joined Amherst College (pursued Biology) but also got interested in Economics (institutional Economics), not much influenced by European.

English Scholar

↳ Thorstein Veblen whose ideas shaped Institutional Economics

→ [Attempt to understand the Economic behaviour within the larger social context / milieu]

- After he graduated, one uncle offered him financial support for pursuing Master from London School of Economics (very high reputation)

SOC L.T. Hobhouse, Gerald Lawski, Malinowski;

Radcliff Brown] All teaching @ London School.

which inspired him a lot.

- Scene in America on the other hand was not so inspiring.

Here @ LSE, he was introduced to sociology. Thru Radcliff Brown → read Durkheim. Also directly influenced by Malinowski.

• Devdutt - Essay classes - Rs 4000 - Two days in a week - 1.30 - 3.30
or 3 months.

- continued working in Europe.

University of Hildesberg - Did his Doctorate (offered Scholarship)
↑
came in touch with works of Max Weber.
Gt reputation in Europe.

- Carl Jasper colleague of Weber, was still teaching there, though Weber was dead.

- Ph.D. Thesis → Comparative Study of different theories regarding the rise of Capitalism in German Literature.

[Max Weber & Werner Sombart] two major scholars whose works he compared.

- Weber's wife used to run a study circle at Hildesberg → to discuss ideas of Weber → Parsons joined this circle.

- After spending 2 years in Germany, returned to America & joined same Amherst College (whr he did his BA)
Appointed as a lecturer in Economics.

Took this time to study Economics.

- A year later → Junior Instructor @ Harvard, Also in Economics (1927)

For two years remained busy with Ph.D., submitted in 1929

- After this, shifted to dept. of Sociology @ Harvard.
very primitive stage → only 2 persons

Harvard was not very well known for sociology.

- The Chicago school totally dominated American sociology, which he did not like

- HOD - Sarrowkin

- Carl Zimmerman

Parsons! very soon became popular among students.

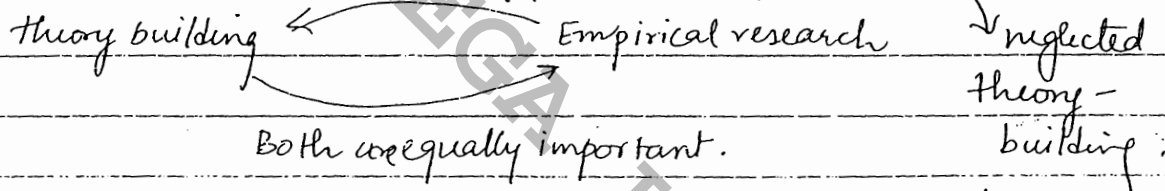
- Started developing his own ideas in sociology.

Parsons' career @ Harvard:

3 phases (mainly)

① 1929-37 Parsons Phase I

At this time, reacting against the Chicago school approach, which Parsons found totally uninspiring & which he thought was getting bogged down to minutiae rather than addressing broader questions. (over empiricism)
too much of focus on empirical research.



- American sociology conspicuously lacked theory building.

Entire focus was on devising more efficient ways of empirical research.

- Acc. to Parsons, this kind of research was unproductive.

∴ He took upon himself the responsibility for building a comprehensive theory for American sociology.

- In his first book, in preface he called himself 'Incorrigible theorist of American sociology' (someone who can't help theorising)

- went on to develop his theory

'The Structure of Social Action' published in 1937

one of his major works. (showed Weber's influence on him)
(x of German Neokantian scholars).

- After this took up a research project, but had gr8 difficulty completing it (nvr completed the project)

- caused him anxiety

- lost father & eldest brother

- went into depression (took help of psychiatrists)

- Took a course in Psycho-Analysis

Drifted from his control concern.

- He thought, he should go for a more macro level analysis & lost interest in Structure of Social Action.

- Developed a new concept & Model - 'Pattern Variables' which helped or facilitated transfer from Phase I to Phase II.

- Sorokin was removed as HOD and Parsons became HOD.

Under Parsons, Dept of sociology @ Harvard expanded.

- His transition to Phase II was complete by 1950

1949 → second edition of his book 'Structure of Social Action' -

- He had drastically drifted.

- By 1951 two of his new books were published.

'T & TA' & 'Social System'

towards a general theory of Action

② Parsons Phase II

- Structural-Functional Analysis of social system.

was the key focus.

- Structural-Functionalism influenced by Malinowski.

Talcott Parsons
Q in 1987. UPSC.
Transition

-1950's tried to apply Structural Functionalism Analysis
(It was probably the politically correct thing to do)

Refusing to take a critical look at society, not condemning anything.

Conservative Approach: All parts fulfill a need

Presented a picture of the society as peaceful & harmony, not needing change, perfect as it is. All parts functioning perfectly.

tries to explain stability, tended to justify the status quo.

After world war, cold war began b/w America & Russia → hold over eastern Europe

At this time in America, McCarthy (Witch Hunting) introduced a law.

Law: any to which anyone, if suspected of communist sympathies must be arrested.

- fear of spreading communism

* So to avoid such arrest / demotion / spoiling of reputation, he chose to avoid criticising his society.

* McCarthian phase declined by 1950 mid 50's.

* One again Marxists had a comeback.

& criticized Parsons as:

waited Status-quo Veiled Status-quo ideologies

By this time he realised

that Structural Functionalism's

creative limit was exhausted

Nothing worthwhile he could contribute anymore if adhered to Structural Functionalism.

turned once again to Biology

name comes from Red Indians looking for witches. Any woman suspected was burnt alive.

- Using ideas from Biology, almost abandoned
Structural Functionalism - ^{only order, persistence, incapable of explaining change}
& gave an explanation for social change.

③ Parsons Phase III

- By mid 60's, writings published to account for change.
'Societies - Comparative & Evolutionary perspective' '66
'System of Modern Societies' '70
- Now became a Neo-evolutionist scholar.

→ ③ evolutionist but unlike classical evolutionism
he tried to purge those drawbacks of
Presented a modified perspective.

- Now Parsons focussed on explaining change.

- 1973 retired from Harvard.

→ In 1979, (Parsons by this time globally reputed - only American
invited to sociologists invited to Russia, even invited of Cold War)

Germany

to celebrate the Golden Jubilee of his completion of his
Doctorate to an international Audiende - University of
Munich.

→ was to give 3 lectures, Died by 2nd lecture, while driving had a
heart attack. (age of 77)

swadhyaya - when writing Parsons visit to Russia and of his Global Reputation
I felt excitement & thrill

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T. Parsons Phase I

- comprehensive theory for American sociology.
- Parsons turned to European social sciences for help, he discovered 3 main intellectual traditions, quite surprisingly marxism was not one of the 3.

He identified 3 main traditions: (labels given by Parsons, not universal)

- ① Utilitarians - classical economists
- ② Positivists
- ③ Idealists.

main assumptions

While engaging in economic behaviour, man is rational to increase utility for himself.

Thus, simplifying human behaviour to one way despite of culture, society etc.

We should not adopt reductionist assumptions (isolating one aspect from larger whole) We must adopt a holistic perspective

Parson says, actually economic behaviour is part of the larger social milieu, it does not occur alone.

The cultural values influence & shape economic behavior also.

considering man's economic behaviour as uniform reaching at generalisations

As far as theory building is concerned, Economists were most successful.

By overly simplifying human behaviour & treating as completely economically rational

eg Alfred Marshall

eg: One of Sir's student, now working in State Bank of Hyderabad. He said in their bank there are hundreds of thousands of rupees left unclaimed, bcoz muslims say money by interest is Haram. By choice ppl are leaving money behind. / not economically rational always.

eg Gold price falling. Swaminovitz

② Positivists

Great merit 2

- attempted to build general theory, thru empirical research.

[But even positivists have kept themselves to outwardly observable aspects only & have thereby ignored meanings & motives of human behaviours.

- Have failed to take cognizance of the meanings.

- Failed to look at the subjective dimension.

③ Idealists

referring to the Neo-Kantian scholars in Germany.

[In late 19th & early 20th century - Debate in Germany called

'Methodenstreit' - Methodological controversy/Debate]

Economists like

Karl Menger argued that social sciences should also be positive sciences & thus study as natural sciences do.

but others like Dilthey, Rickard, Windelband - Neo Kantian scholars. They rejected the positivist views.

They argued the reality is dual in character social & Physical & Social Reality is different

bcuz of presence of Geist (Spirit/consciousness)

Human beings respond meaningfully to external stimuli.

(based on meanings & motives)

Social sciences try to understand - smthng that is not done in physical sciences eg: Newton & Apple

These meanings are changeable & not observable from outside

∴ Generalizations not possible.

Only interpretation in the light of these meanings is psbl.

→ Parsons says merit is study of underlying motives & meanings

but at same time failed to understand

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Acc to Parsons, none sees the whole truth.

None of these presents a comprehensive view of society

∴ He tries to draw inferences from the critical
Evaluation of these three perspectives, thus giving his 3
↑ Make up most of his First Book. Guiding Principles

→ He says, any attempt to build a sociological theory must
take into account / cognizance 'meanings' & 'motives'

∴ Guiding principle → sociological theory must be a voluntaristic
theory of action. (not mere behaviour.) ①

Behaviours vs action

↳ when meaningful called as

eg. Blinking → behaviour
Winking → Action.

↳ conscious choice, based on meanings & motives, willfully

→ On the basis of his analysis of positivists, he makes an inference
that Sociological theory must be a general theory. ②

It should look at human behaviour
in its patterned form.

→ At different levels of organizational complexity, systems
emerge which have to be treated as a unified whole.
can't be treated as their component parts (idea similar to Durkheim)
ie must have a holistic view of social reality
Attack against Classical Economists

) Social theory must adopt a holistic way of looking at social
at Reality

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Parsons Attempt at theory building

3 Guiding principles

- ① It should be a voluntaristic theory
- ② It should be a general theory
- ③ Look at reality from a systematic pt of view

STRUCTURE OF SOCIAL ACTION

First Book 'Structure of Social Action' First Edition Coming from 1st guiding principle

Basic Assumption: 'Social Action is the basic unit of social life'

A meaningful response to external stimuli

It involves an agency which assigns meanings

in an actor.

can be a single individual or collectivity.

→ To be an Actor means being in a situation.

→ Being in a situation means to assign meanings to something

* whatever the actor gives meanings to, that constitutes the Situation.

→ Every situation shall have two kinds of elements/parts:

- (i) conditions → refers to those aspects of the situation which actor cannot modify/change to achieve his/her goal.
- (ii) Means

↓
what can be manipulated & ∴ help in achieving the goal is Means.

eg: This lecture hall (situation). Shape of rooms, height of ceiling (conditions)
Arrangement to chairs to fit everyone (means)

→ Every Situation has 3 kinds of Components

Physical Objects (1)

Social Objects (2)

Cultural Objects (3)

(Same as Radcliff's interpretation) AS interpreted by Parsons
Culture - values, norms, beliefs, etc. ideas & symbols.

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Other actors with whom actor is in a state of relationship
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standards of desirability leading to goals to be pursued.

values → Goals

Norms → Means

- It is thru culture that actor interprets the situations i.e. finds meanings.

It is Only thru culture that ^{expresses / own} actor conveys his meanings in of response to the situation.

∴ meanings are culturally shaped.

→ Culture offers a range of choice from which the actors makes a choice in order to achieve his goal.

→ This constitutes the social structure Action

No action exists in isolation (response to earlier action) & gives rise to further action

→ ∴ what exists is a chain of inter-connected actions i.e. Social Interactions

→ Must be understood from the point of view of the actor.

what meanings & motives give rise to action choice?

→ Applying 3rd principle: social Reality must be viewed as a system.

method
→ only a way of understanding reality.
Not real in itself. It is a methodological tool to understand reality.
Way to see / understand reality

→ This concept of system means certain attributes which we ascribe to reality when we try to see it as a system.

what are these?

① The system is structured.

∴ there exists a definite pattern of relationships between sub-systems.

② System is a unified whole made up of inter connected parts (sub-systems)

Even sub-systems can be viewed as a system
(e.g. youtube.com/c/Megalecture can be viewed as a system)
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// activities directly oriented to the attainment of Goal draw the boundary.

(3) System has goals and based upon the goal, there is a boundary, & beyond the boundary there is Environment.

The system exists in a symbiotic relationship with the environment.

(4) System has a self equilibrating tendency.

however, Equilibrium is not a fixed state but a dynamic Equilibrium process.

System gets disturbed and tries to continuously to restore the equilibrium.

(5) system has internal dynamics which means, the process of adjustments & modifications that take place in the system in order to restore equilibrium.

(6) system has needs.

two kinds

needs which are universal to all systems.

Impetives

later called Functional Pre requisites

needs which are unique to a particular system

Derived Needs

→ This is how he views social reality as a system,

Real Response ← Real children
youtube.com/c/MegaLecture

Reality is as good as what goes on in ur head. (i) A woman with pitcher of milk on her head going to market slay dreaming while walking thinks of her married life in future, says children r a nuisance. I shall say shut up. jerks head drops pitcher.

By 2nd edition

Started to drift from the idea that social action is basic unit

earlier → must be studied from pt. of view of actor.

later → abandoned these ideas

becomes interested in

2nd Book 'Social System'

Macroscopic Analysis

Key ideas:

- instead of concrete social actions & retaining idea of Actor's Choice & meanings given by him

- Status & role

- Structure of relationship

- participation of actor in a patterned relationship.

- He becomes interested into patterned expressions solely

by the time 2nd edition of first Book comes out.

- So far he was concerned with real social action which needed to be understood from Actor's perception.

↑ Microscopic Analysis

Macroscopic Analysis ↓

- Interested in action only so far as it is patterned (beoz culturally shaped beoz culture is patterned)

∴ He totally redefines the 'Structure of Social Action'

He said action is guided by need dispositions.

There are certain inade needs of the actors which take form of a disposition

eg Food. ^{eg Energy} is Need Dispositions

(more or less same as basic needs of Malinowski)

→ Psychic motivations develops based on Need Dispositions

→ He looks into structure of motivations.

3 components of motivational orientation :

- ① Cognitive - abt knowing the phenomena. Need of Food.
what is food & non-food?
- ② Cathetic - decide whether to attach emotions with it or not
- ③ Evaluative - How best to use our energies to satisfy the need.

→ He says there are certain cultural value standards which provide a response to these.

Eg For all 3 there are 3 corresponding cultural responses:

- ① Cognitive standard (good or non food) i.e. understanding environment
- ② Appreciative standard (whether to give extra attention) emotional attachment
- ③ Moral standard (right thing to do)

* That is how action is shaped & patterned by culture.

∴ everything is culturally shaped.

i.e. No volition remains

→ Further, he tries to build a typology of actions: purely Analytical.
(not empirical)

- (i) - Intellectual Action (Cognitive motivation & Cognitive cultural standard)
- (ii) - Expressive Action (Cathetic motivation & appreciative standards)
- (iii) - Moral Action (Evaluative motivation & moral standards)
- (iv) - Instrumental Action (Goals + Cathetic motivation, means + cognitive standard)

* No scope, thus, left for volition / individual choice / unique meaning.

This troubled him, started with idea of voluntarism.

So he tries to bring in this dimension as well.
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⊙ So to calm himself / make himself feel better, he said :

* Although actions are culturally shaped,

There is a duality of cultural pattern

This duality is manifested at five levels.

These Dimensions are his

Pattern Variables

(present themselves as
Dilemmas to
the Actor)

His culture meant -
(Super Ego → Freud
Conscience → Durkheim
collective)

← Here refers to

Tönnise [Gemeinschaft &
Gesellschaft.]

↑
different shown only
at one level

Parsons: He says → not just will
but duality @ 5 levels
ie Duality is Multi
Dimensional

Tönnise: Duality is One Dimensional.

→ First two PVs

Pattern Variables
of the modality
of Object

(as an actor, when I
have to orient myself
towards physical or
social object
what view to chose)

[1] Particularism vs Universalism

P: oriented towards those attributes of object
which are unique to it.

U: in terms of those attributes which it shares
in common with others.

eg: UPSC sends letter [Dear Candidate]: U
very close friend [Dear Tina]: P

// More universalistic → more inclusive caste vs Indian
Indian vs Human Being

[2] Quality vs Performance

Q/P: when evaluating in terms of what it is or what
it does.

Q: Meena Kumari respecting Husband bcoz He is Husband.

P: Chris divorcing husband bcoz he plays bad tennis.

whether actor should allow emotions to dominate his/her behaviour

eg AN: bus driver not eating food. will u feel bad?
A: Mummy not eating food. "

Pattern Variables
of the modality
of the actor

[3] Affectivity VS Affective Neutrality

A: based on emotions

AN: keeping emotions separate

eg

[4] Diffuseness VS Specificity

D: involved as a whole person

eg: At home, expected to behave & be involved in all aspects

- Mood
- Health
- Friends
- Work
- Study

S: Involved only in a specific capacity

eg With doctor, u will not discuss Parsons' lecture

[5] Collective Orientation VS Self Orientation

eg: one glass of water. Both thirsty

CO: Both love each other, both don't drink, both die of thirst

SO: Both fight for water, glass breaks ☹️, both die of thirst.

Gemeinschaft

VS

Gesellschaft

Particularism

Universalism

Quality

Performance

Affectivity

Affective Neutrality

Diffuseness

Specificity

collective Orientation

Self Orientation

[youtube.com/c/MegaLecture](https://www.youtube.com/c/MegaLecture)

∴ connects social action to Pattern Variables

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Tomorrow
Parsons
Phase II

Criticism of P.V.

Gemeinschaft/Gemeinschaft
 ↳ Dichotomy becomes blurred in the case of third world economies
 - no definite line btwn these two in third world countries
 where contradictory norms exist
 acc to parsons → culture defines when to follow what pattern
 eg: Man concerned abt each penny → subordinates
 gives blank check → son
 but this is not the case in third world countries.

Parsons Phase II

When social action

- Parsons concerned with action only so far as action is culturally shaped.
- but he understood somewhere that nobody exactly ever lives by rules if creativity/individuality are always there.

• But he never went into that aspect. He sees only the macro level. concerned with action only so far as it is culturally shaped
 ∴ No question for parsons with regard to probing the meanings/motives behind action now.

This action is not the real concrete action which actually happens in society.

→ He says such an action must be viewed as a system.

So his main question now becomes:

* How does equilibrium result? His Answer ↓

System has certain needs. When needs fulfilled Equilibrium results.

<u>Imperatives /</u>	<u>Parts (sub systems)</u>	<u>Contribution of parts</u>
<u>Functional prerequisites</u>	Satisfy these needs.	to fulfilment of

→ Since it is an action system Equilibrium needs is called Function

is dynamic in nature. It is a Dynamic process as action itself involves change.

→ There is Environment which is in flux. (always changing), thus forcing the system to change.

To be an actor → is to be in a situation
 when u r in samadhi, there is no situation
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Equilibrium is not a fixed state. It is a dynamic process.

~~Next~~ Question

How does Equilibrium Result?

① What are the needs?

he looks at only universal / general needs when developing this model.

Universal Needs

Specific Needs

Why universal?

- Bcoz these needs follow from the very definition of the system.
- Anything that we refer to as a system, must have these needs (these needs become inevitable)

What are these? 4 Universal Needs

- A system has environment & there is symbiotic interdependence.
- System ∴ has the need for adaptation, either by changing environment or itself or both.
- This is called Need for Adaptation ①
- system is a goal oriented activity

- ② ∴ Goal Attainment is one of the needs of the system.
- system is a unified whole made up of interdependent parts

∴ Need for Integration ③

cohesion & coordination by [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

→ System is structured.

ie definite patterns of relationships b/w indiv. parts

∴ Need for Pattern maintenance & tension Mgmt ④ / Need for latency

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All parts of system have internalised values which provide motivational energy to follow the pattern.

∴ Every system must ensure the prerequisite values & internalised by the ppl.

He calls this Latency.

These are hidden in the system.

∴ replaces Need for pattern maintenance by Latency

4 Universal Needs

① Adaptation

② Goal Attainment

③ Integration

④ Latency

He called this AGIL schema.

E	A	G	Externally oriented
I	L	I	Internally oriented

* Then he looks at the parts.

The parts that should fulfill these needs leading to Equilibrium.

In 'TGTA' Towards a General theory of Action

→ He looks at single social action as a system & shows how parts of the system satisfy the needs.

→ This he calls as the Functional Paradigm of System of Social Action.

These parts are:

	Organismic System. (Adaptation Need)	Personality System (Goal Attainment)	
norms values relief norms	Cultural System (Latency)	Social System (Integration)	patterns of relationships

* He says that here 'social system' is the subject matter of Sociology

& the other three subsystems constitute the Environment.

These sciences constitute the Ecology of Sociology.

Biology - organicismic systems

Psychology - Personality systems

Anthropology / linguistics / etc. - Cultural system.

: Social system is the main focus of Social Enquiry.

What is Social System?

- Social Action is the building block of social life.

↓ But it is linked to preceding as well as succeeding action.

i.e. social life consists of Social Interaction.

* Multiplicity of patterns of social systems constitute Social System interactions

→ There are many social systems e.g. family, political party, entire society.

* Now he raises the question

'How do these patterns of interaction develop?'

To answer this, permanent deviation from his first view that Actor has choice.

→ Actors in Society Are Actors in Role

↓ Normatively defined expectations

that in a certain situation / context

how should the Actor behave.

And culture also provides sanctions, if Actors fails to live up to the role,

what sanctions must be applied.

How do patterns Emerge?

- There is role reciprocity.

i.e. My role is dependent on ur role &
 ur role dependent on my role simultaneously.

If I fulfill my expectation then I'll fulfill ur expectation
 & vice-versa i.e. mutual dependence.

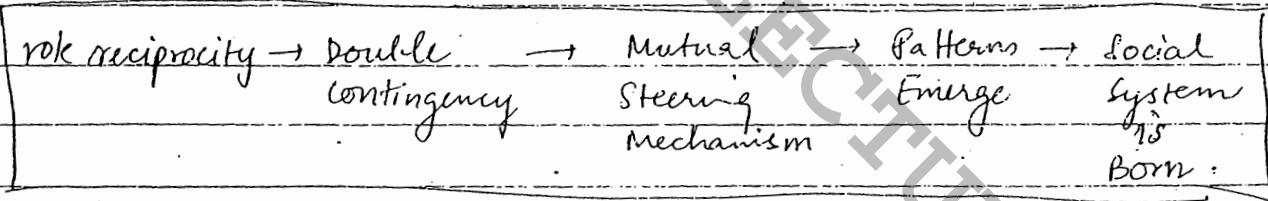
Parsons called this double contingency.

- Bcoz of Double contingency there develops a Mutual Steering Mechanism.

i.e. I am steering u & u r steering me @ the same time.

- As a result of that All of us do what is expected of us.

& that is how patterns emerge giving rise to social systems.



Having described how social system emerges, comes back to the pt:

→ 'Social System' is the subject matter of sociology.

↓
 also a system only 😊

So question still remains: How does equilibrium result?

- can be answered by Functional Paradigm of social system.

Universalism Affective Neutrality informance specificity	Economic System (Adaptation)	Political System (Goal attainment)	FPSS
significative values, develop values omit	Fiduciary System Education, Religion, Mass media, Family, etc (Latency)	Societal Communities eg: Nation	
	(Integration)		quality Diffuseness Particularism Affectivity

There are many social systems in society:

Parsons chooses the most inclusive \rightarrow i.e. Society.

These subsystems exist in interdependence.

i) Internal Dynamics

each system influences the other through I/P o/p

eg: laws o/p of Political System.

I/P of Societal Community (harmonize conflicting demands)

eg: Votes o/p of Societal Community

I/P of Political System.

\rightarrow There is a continuous exchange i) all subsystems are mutually interdependent & compatible.

He says,

FPSS has cognitive consonance with Pattern Variables

E.S. \rightarrow entirely Gemeinschaft

P.S. \rightarrow] both Gemeinschaft

F.S. \rightarrow]

S.C. \rightarrow ~~quasi~~ entirely Gemeinenschaft. / i) Integrative Functions

* Perfect Equilibrium is only an ideal state. It is never achieved, only strived to be achieved. Working order can be achieved
eg Perfect Health \rightarrow impossible. Health good enough \rightarrow go on.

How does order arise?

17th century English

Paying Tribute to Thomas Hobbes

→ How does order arise in society?
First time this question raised by him.

Hobbesian Problem

Few threats to order in a social system.

1) eg: threat at interactional level. - conflict may develop
He says, mutual steering mechanism will work only if there is a general agreement on the basic values/norms.

If value consensus not there,

one of prerequisites for building order is Value consensus.

2) Another problem,

when goals of individual & society are at conflict

Motivational Problem of order

eg: Raja's personal interest in conflict with Nation's interest

This can be resolved by harmonizing individual interests with societal interests.

3) Sub-system Incompatibility.

eg: One system changes w/o change in another. Thus leading to imbalance.

(Change in Education subsystem must account change in Economic subsystem)

Every subsystem should ensure their internal dynamics that there should be subsystem compatibility.

also one also applied this functional paradigm to subsystems where entire society was taken.

1) Family brings all order in society by performing 2 indivisible functions

Primary socialization & - Adult personality stabilization
(early nurturing)

In society valued for what u do.

→ In family for what u are - Therefore family keeps ppl on track.

two imp functions

Religion - Strengthens value consensus

- Answering the unanswerables.

Social Stratification - strengthens value consensus.

(system of inequality)

eg: awarded unequally

if perform better → awarded more.

* He went on to demonstrate how every subsystem helps in establishing Equilibrium & Order.

Criticism ↗

Criticized as status quo ideology → Parsons refuses to see conflict.
→ everything leading to stability
* No empirical basis also

Another Criticization

→ Jerri Bernard pointed out: Family stabilizes Adult Personality

Men.

She proved men become stable after marriage.

women become unstable.

→ Inequality → makes ppl challenge norms eg Madism in India thus creating conflict.

He does not answer various questions

When does Value consensus result? How? Why conflict emerges?

When do subsystem inequalities/incompatibilities emerge? How to tackle? How to solve?

[youtube.com/c/Megalecture/](https://www.youtube.com/c/Megalecture/)

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* The way he has conceived of system is at fault.

It is purely organic.

- Social systems are not always self-equilibrating.

→ Anthony Giddens has suggested that idea

in case of society, concept of system needs to be redefined minimally.

Cannot be considered as organism purely.

(1) made up of interconnected parts.

(2) system has common foci (conflict/equilibrium) multiple.

* Outwardly looks as a Theory → But criticized as an

Ideology

(status quo)

* Bitter Criticism of his Structural-Functionalism.

Partly because of criticism & from his realisation (no more creativity/scope left in this approach).

∴ He drifted away from Structural Functionalism

& then comes Parsons Phase III

(fan tadaaaa)
☺

Parsons Phase III

- By mid 50's parsons started being criticized by conflict theories. As he was unable to explain both change & conflict.
- called as Vield Status-quo ideology.
- At this time Parsons also started moving away from Structural Functionalism.
- He was to give reason for change.
- In Biology → hormones, genes, cybernetics, new inventions. Adapted these to sociology to account for change.

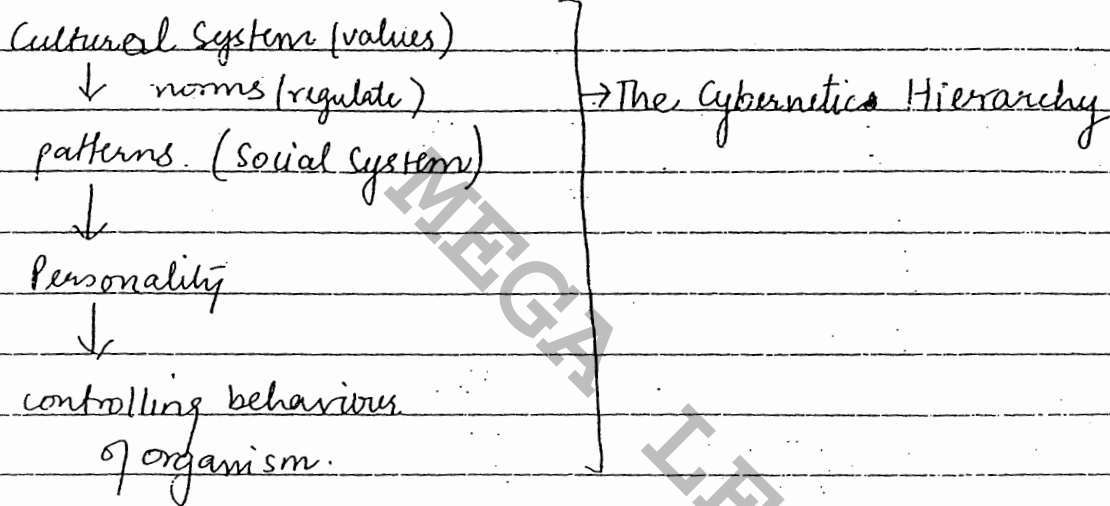
Concept of Cybernetic hierarchy

- social life primarily involved 2 dimensions: Exchange of Energy & Information.
- Further he said, the system that is high in information controls the system which is high in energy.
eg: in a washing m/c, rotating drum & electronic panel.
main source of consumption of energy coded info. less use of energy

ie system high in info controls system high in energy.

- ie mutual correspondance b/w energy flow in the system & information flow in the system.
- A change in one, triggers change in another, otherwise, disbalance in the system is created.
- Applying this idea to his paradigm of system of social action.

L	Cultural System	↓ High Info end
I	Social System	
G	Personality system	
A	Organismic System	



- If change in one, it to trigger change in the other.
(Energy & Information)

- He applied this logic to society.

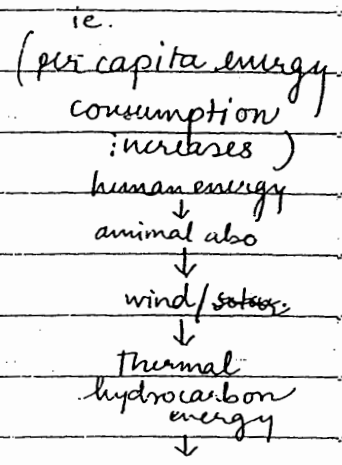
- In his first work, he had stated 'who now reads spencers' '30
By 60's, Uncle Parson was reading Spencers (ii).

- linked theory of evolutionary change to his cybernetic hierarchy.
Acc to Spencers

→ AS Differentiation increases need for integration also increases
This idea was picked up by Parson

* If there is Structural Differentiation

- This involves
- ① Increase in Energy
(manufacturing lead to machinofacturing. lead to industrialization.)
 - ② Adaptational Upgrading
(manipulating & controlling the environment increases)



* However, increasing differentiation demands higher level of integration else system will break down.
 i. Need for integration increases

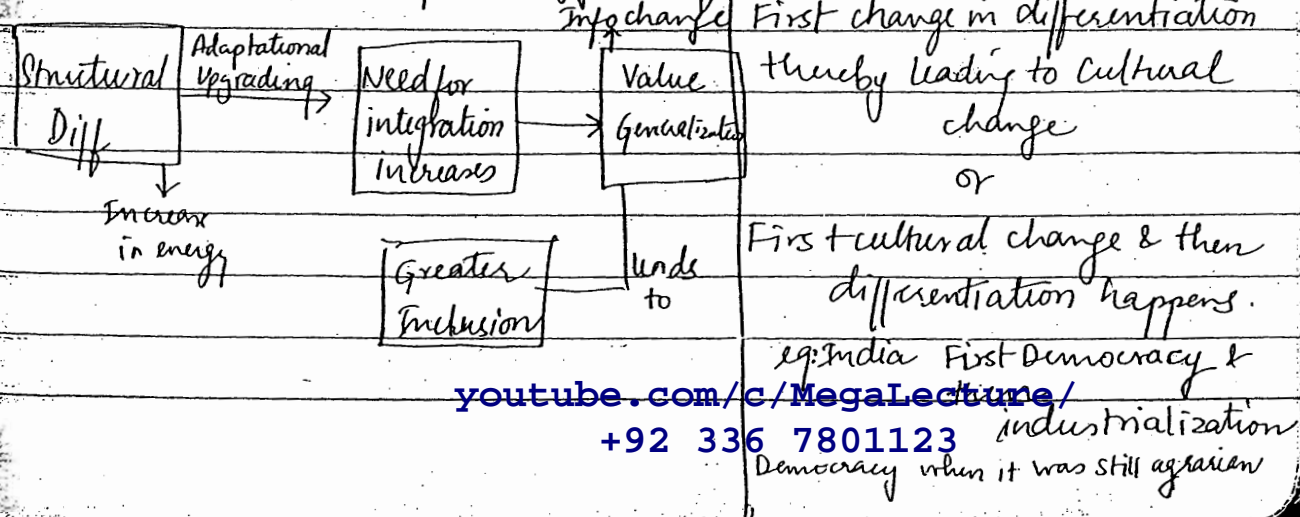
Information change.

* This leads to Value Generalization

* Which leads to Greater Inclusion

(increasingly universalistic values) Particularistic → Universalistic

He says, change may be triggered from either side.



* Differentiation involves technology change.

--- Value Generalization involves cultural change.

→ Any of them may happen first, leading to the other.

↑ Differentiation → ↑ Integration

or

↑ Integration → ↑ Differentiation

- Using this he tried to develop a model of Evolution.

- He identifies stages, representing higher levels of evolution. Each stage represents a higher level of evolution than the preceding one.

He also developed another concept while building his evolutionary model

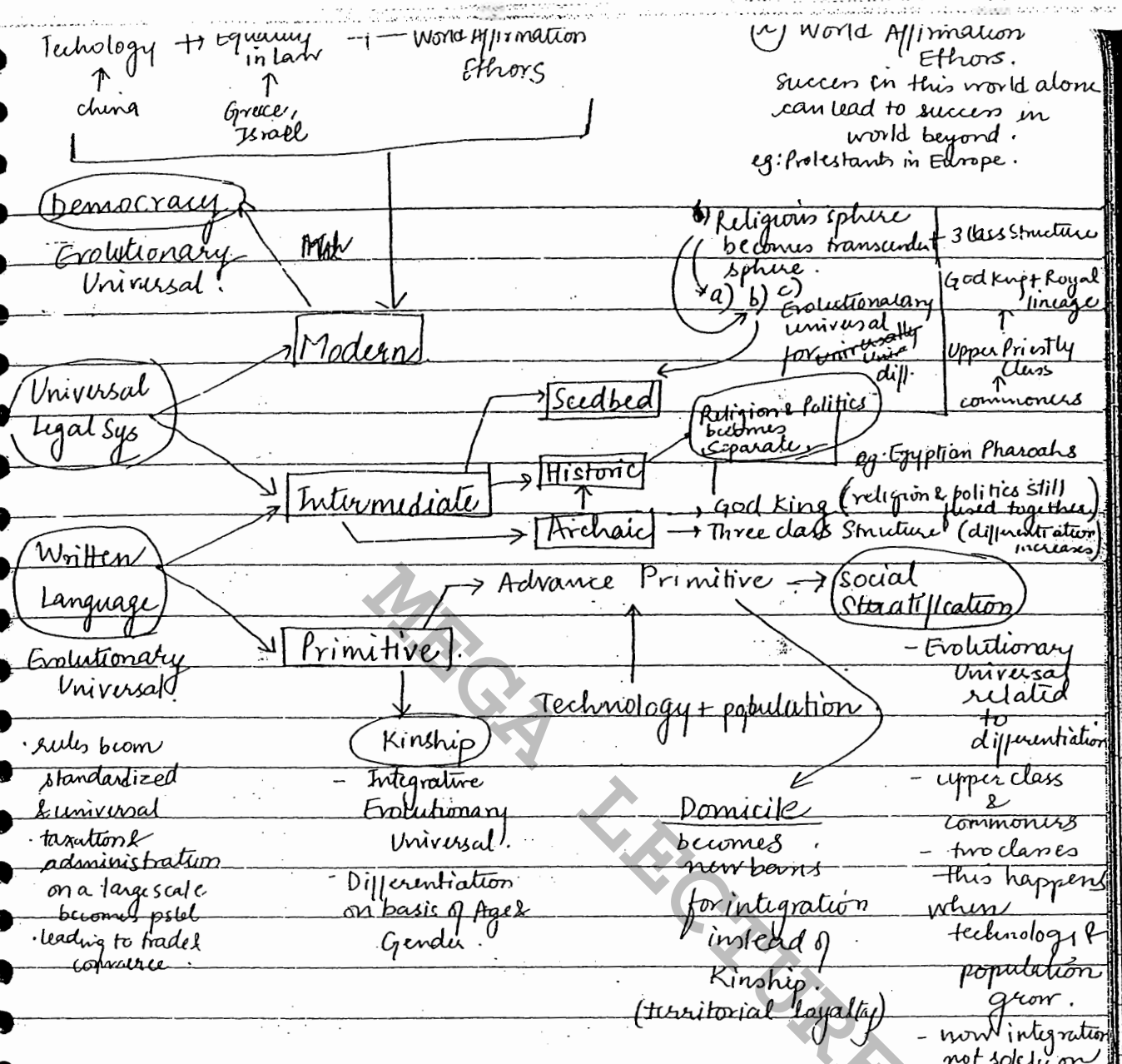
ie concept of Uniaxial

Evolutionary Universal

definition: EU refers to any organizational development sufficiently important to further evolution that rather than emerging only once, is likely to be hit upon by various systems operating under different conditions.

① ^{this} happening of change is essential to move from one stage to another.

② not by chance in only a particular society. But, Everywhere.



(a) world rejection Ethos developed only transcendent world of gods is real. Real world is beyond this. eg: This is all maya.

Societies Stagnated. bcoz of this.

eg: India, China

(b) All are equal in the eyes of the Lord.

This lead to next major breakthrough.

leading to idea of citizen → laws

→ every should be equal in law as well.

eg: Rice

Seedbed societies.

originated in Greece, Israel, Rome.

They claim proximity to ancestors

Some ppl use religious ideas to have authority above others.

Become Upper priestly power.

They appropriate the surplus of others (eg tax)

∴ become leisure class & thus devote to learning

Hence script language developed.

- Nationalism
is a World Affirmation Ethos.

- Different societies move through different stages.
- This is not a path for a particular society.
- Each may have their own path.
- It is a Multilinear Structural model.
- No single society has exactly followed this path.
- eg: India & China stagnated at Historic Stage.
- Technology breakthroughs happened in China, but it could not progress becoz of World Rejection Ethos.
- Then came the idea that in law everyone must be equal.

eg: Greece, Israel

But they got stuck at Seedbed stage
ie sprouting stage.

[Rice when sown in a seedbed. Once sprouted moved to another field to grow.]

Merits

★ He gave a new look to Evolutionalism

- Proven by historic & archaeological evidence - First work
- Multilinear model
- Idea of diffusion as well [Not all countries produce everything themselves, they borrow ideas.]

Criticism

It is only a Structural Model.

Is this movement gradual / conflict driven / Revolutionary / etc.

It is just a description of stages.

Under what condition change will be harmonious / or filled with conflict.

- (4) They should use concepts which are operationalizable.
- (5) They are ideologically neutral.
eg: Parsons theory / Karl Marx have ideological tint / bias.
- (6) They do not make any claim to answer all practical problems of social life.
- They should be rather modest i.e. given present state of knowledge, this is all we can say.
- (7) They point out areas of ignorance.
new hypothesis is the area of ignorance. more data / research needed to prove if hypothesis is true / not.
- (8) They act as a bridge between Microsociological research & Macro theory building.
Macro theory is goal but we must go through earlier steps of research.

* He says there are two classic examples of Middle Range theories.
Durkheim's - Suicide.

Max Weber's - Thesis of protestant ethics & spirit of capitalism.
He says we should give such theories.

Criticism of Merton by Parsons' lovers

- Robert Bierstaed - says this whole idea of MRT, represents at best, an Anagnomic type of intellectual Ambition.

This will lead to loss of vision & creativity in Sociology.
(not able to absorb enough oxygen)

No overall vision of things, getting stuck in minutiae.

He also says, sociology will get bogged down to only Micro sociological inquiry and that it will lead to fragmentation of knowledge.

Einstein

- unified field theory (Macro theory)
- now accomplished but goal.

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- Sterile becoz acc. to Merton, theory building helps from existing theory we build hypothesis & repeatedly test hypothesis to reach new theories.

- theory building is a productive exercise but this is not fulfilled by Parsons theory as it is not specific enough to be testable.

- The basis for testability is when theory is specific enough to be potentially falsified. In falsifiability lies testability.

eg: In England. In winter, fear that sun will go away. They performed Animal sacrifices. In spring they said, sun is back becoz of sacrifices. The test is when one year dont make sacrifices, If sun goes away. Then it is test of theory.

opposite eg: Today weather will be either sunny / cloudy.

- Parsons theory is not falsifiable, it is framed in a way that always one of the things is found true. It is written very generally.

It is too Grand to be any help / use. It is useless as does not help in advancement.

- He said we should aim at making, middle range theories. At this stage in sociology, it only needs Middle Range theories.

- ① They r limited Generalizations (ie not all encompassing) &
- ② They r specific enough so that a testable hypothesis can be deduced from them.
- ③ They r grounded theories, ie a theory which is derived from empirical research eg: Suicide

- just tells direction of change & prerequisites that are required.

Topic.

Criticism of Parsons leading to Morton

MEGA LECTURE

R.K. Merton

Merton's view of Middle-range theories.

- directly a response to Parson's ~~Herstad~~

He was a student & lifelong critic of Parsons.

- Questioned his theory building strategy, in the way Parsons has attempted to develop his theory.

- He says, such an all embracing theory as developed by Parsons is not a theory in the true sense. It is hardly anything more than a general orientation towards data, suggesting the type of variables, we must somehow take into account in the course of research.

- Further, he says that Parsons' attempt at building such a general theory is premature, sterile & futile.
broz ← the prerequisite empirical research that is essential to develop such a general theory has simply not been done.
(He's trying to be the Einstein of sociology, while sociology is yet to produce a Kepler.)

He says Parsons influenced by mature sciences eg: Physics. Sociology has nothing comparable to show in this respect.

In science → we stand on the shoulders of Giants.

Galileo, Kepler, etc. came first. Then can Einstein building upon previous research by other Giants.

- Parsons' work appears to be motivated by a desire to address all practical problems of social life.

- Facts/research missing. Nothing backs Parsons' theory.

∴ Criticised as *Stu* Conservativists / *Stu* - quo.

- Merton defends himself; I am not against Macro sociological ~~enquiry~~ enquiry but against premature macro theorising i.e. w/o any empirical basis, based on speculation alone, unscientific.

He says MRT do not fragment ^{knowledge} society but integrate them.
Gave example:

4 Empirical Generalizations given by Durkheim.

- Rate of suicide.
 - Protestants > Catholics
 - Unmarried > married
 - Men > Women
 - Peace time condns. > wartime

Durkheim combined them all into a theory, combining the common element (solidarity)

arriving @ Rate of suicide $\propto \frac{1}{\text{solidarity}}$

i.e. Combining 4 Generalizations is not fragmenting but integrating

- He says, macro theories will arrive, but later after enough empirical research has been done.

* Merton - has sometimes being called a
A sociologist of the sociologists.

- bcoz of emphasis on methodological Rigour.
- Besides MRT, he discussed the Relationship b/w Theory & Research (another methodological issue)

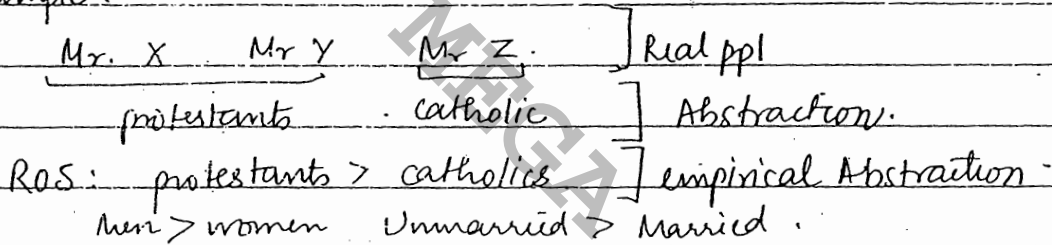
Essays ① The bearing of theory on Research

written ② The bearing of research on theory

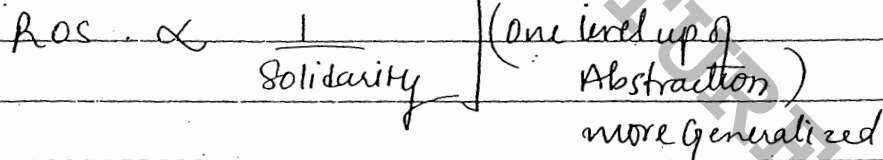
The bearing of Theory on Research.

- He says, theory is a Generalization which is inductively arrived at from empirical research. Not merely empirical but represents an abstraction of the higher order.
- Although, even an empirical generalization is an abstraction but further abstraction leads to generalizations.

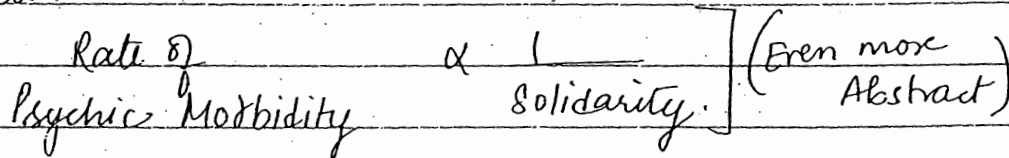
Example:



Durkheim looked at the common element b/w these Generalizations using idea of solidarity (which is one level up of Abstraction) or Generalization!



- He says we could keep going to Abstractions of higher levels.



Journey from Particular to General.

- Theory building in this way becomes productive & leads to proliferation of both research & theories.

After WWII, rebuilding world ravaged society → for this sociology's a) role came to be redefined.
19th century - primarily concerned with critique of industrialisation.
After that more practical concern emerged. - to ensure problems of society minimized.

How?

From Rate of Psychic Morbidity $\propto \frac{1}{\text{Solidarity}}$
Rate of Schizophrenia $\propto \frac{1}{\text{Solidarity}}$

tentative stmt arrived at from above Generalization.
Using deductive logic.

This is new Hypothesis

- * One theory on suicide lead to new theory on Schizophrenia. which leads to usefulness of theory building.
- * Theory building provides rationale to phenomenon & hence facilitate prediction.

The Bearing of Research on Theory (BART)

Answers to someone's question a) b) c) d)

d) today → American sociology bears a mark of Merton.
Predominant approach in America.

nature of sociology b)
changed from prophetic sociology to priestly sociology.
prophetic - concerned with broader questions
priest - technician expert in rituals. not concerned with who is paying him money. that sees through how things should be done.

c) Merton was the key to bring about this change. It became a mass discipline. Now seen as dealing with day to day practical problems.
Sociology became morally neutral.

MEGA
LECTURE

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LECTURE

The Bearing of Research on Theory

- Merton says traditionally, empirical research has been assigned only a passive role (i.e. testing & validating a theory)
- He says in addition to this, there are at least 4 more ways in which research has a rather active level.
Can be seen at 4 levels.

- ① Research can initiate a new theory.
- ② Research can lead to reformulation of an existing theory.
- ③ Research can refocus an existing theory.
- ④ Research leads to clarification of the meaning of the theory.

① How does research initiate a new theory?

In the course of research, we may find unanticipated, anomalous but strategic data that exert pressure for initiating a new theory (Serendipity).
Chance Finding

eg: Discovery of x-rays, Radioactivity.

② How does research lead to reformulation of existing theories?

eg: Malinowski's research - in Trobriand island - Magical practices adopted by Trobrianders.

Prior to Malinowski Sir James Frazer conducted study on magic, and tried to understand underlying principle of Homeopathic magic.
like effects like
tagion - once in contact always in contact. eg: Black magic on hair
law of contagion.
Frazer said no truth in this, thus concluded magic irrational & shows inability to be scientific / Prelogical stage.

- Malinowski tested this thru empirical research.
- ppl practiced magic only in some cases.
- only used whr technology was inadequate (anxiety)
- ∴ very rational way for anxiety relieving.
- Hence Magic is Rational & it is an anxiety relieving mechanism

This was a very remarkable finding. Nowhere Religion / Magic declined.

(3) How Research refocuses an existing theory?

- Search for causes whr data is available not elsewhere.
- Focus on those areas whr data is easily accessible.
- with repeated research new techniques develop.
- ∴ new data becomes available.
- & focus changes to that area.

eg: How social structure influenced personality?

- Earlier most ppl conducted research & work on how social structure influenced personality

later

data abt indivic personality
↓
thematic apperception test.
new techniques came
∴ ppl started looking at diminution of influence of personality on social structure

(4) Classification of theories

- theory made up of concepts. In course of research, we operationalize concepts.

while operationalizing concepts various hidden dimensions revealed leading to classification.

- Alienation, u will not find alienation if u go to observe it.

Redefine it in terms of empirical reference & each time conduct research, end up redefining the concept
∴ leading to clarification

eg: concept of Anomie

A sociologist in America, Leo Srole, was using interview as a technique for data collection, wanted to identify the subjective conditions which underlie the state of Anomie.

Q① If ppl believe that all these leaders r self seeking & indifferent to ppl

Q② Life goals r receding & chances of realising the goals are declining.

Q③ One cannot expect help from friends & relatives any more

Q④ No meaning in life.

Another, Bernard Landsky, conducted research in his methodology relying on official records.


Identified very diff dimensions of Anomie.

- Delinquency rate high
- Non white population high
- Most ppl in community tenants
- Resident turnover is high.

- Hidden dimensions of Anomie were revealed by constant research.

Homework :

Anomie & Deviants

Merton's view on  Harlanis

& Critique

Merton argued that deviance results not from 'pathological personalities' but from the culture & structure of society itself.

"The social & cultural structure generates pressure for socially deviant behaviours upon ppl variously located in the structure"

In America, [success] gr8 importance, [accepted ways of achieving success] little importance

∴ rules abandoned → anomic results

Responses to cultural goals

- ① conformity
- ② innovation [lower social strata, crime]
- ③ Ritualism [abandoned the commonly held success goals]
- ④ Retreatism [psychotics, artists, pariahs, outcasts, vagabonds, tramps, drug addicts, drunkards; rejected both cultural goals & means]
- ⑤ Rebellion [rejection of both & replaced by different goals & means - wish to create a new society]

Critique - Laurie Taylor - not carrying his analysis far enough.

↳ neglecting the power relationships in a society as a whole, within which deviance & conformity occur.

↳ assumption: that there is a value consensus in American society

↳ over predicts & under exaggerates working class crime

under predicts & under estimates middle class crime

Merton's Functional Paradigm.

- It is an attempt at modification & codification of the functional approach.
- Merton wanted to set in order, so that outsiders did not criticize it. Modified it such that it could account for conflict & change.
- Earlier applied to ~~primitarian~~ agrarian / small societies where change was very slow. By 50's such societies were fast disappearing bcoz of nationalism. ∴ Classical Functional approach proved inadequate to study society in its present contemporary state.
- Merton attempted to modify & codify Functional approach so that it survives.
 - ↑
Formally documented the procedural steps that are needed to apply functional approach.
- Classical-Functional Approach did not account for conflict & change.
- criticized as conservative ideology.

- While classical functional approach was being condemned, Functionalists ^(defending themselves) claimed to be radical instead of conservatives. eg: suicide - radical study - demystified religion - religion is society divinized.

- Merton says both critique & defense are unwarranted. He said both are characteristics of an ideology & not a methodology. Functionalism is a methodology, not an ideology. It can be neither conservative / radical.
- There does appear a conservative slant in the classical functional analysis.

bcoz classical functionalists have made certain assumptions

- In science, whatever assumptions made must be repeatedly tested empirically.

- Assumptions treated as self evidently true / postulates.

- eg. 3 Assumptions particularly questionable:

were to be treated as Hypothesis but mistakenly taken as Postulates

① Postulate of Functional Unity

② Postulate of Universal Functionalism

③ Postulate of Functional indispensability

① explicitly stated by Radcliffe Brown, present in others' works as well.

[necessary condns of existence, which to be empirically identified but he did not do that. If social structure has to survive, must have certain functional unity. He treated it as a prerequisite, by implication not empirically.] gave it as functional unity is all there is. If tested, he would have found both functional unity & disunity exist]

He treated Functional unity as existing solely.

All parts of society & contributing to Functional Unity checked on small societies where conflict was hardly there. ∴ did not create much of a problem.

- Merton says, he should have kept both situations in mind unity as well as disunity.

(2) Postulate of Universal Functionalism

Explicitly stated by Malinowski

- All cultural objects satisfy some or the other vital need.
- Bcoz of this he ended up claiming that everything satisfies a vital need.
- Merton said, we must have all possibilities in mind
 1. Satisfying a vital need \therefore Eufunctional
 2. Jeopardising the survival of social system \therefore Disfunctional
 3. It may be neither good nor bad \therefore Non functional
or.
 4. Simultaneously Functional & Disfunctional
for some for other

eg: Controversial Issue - Consumption of Alcohol.

It is simultaneously good & bad.

- | | |
|----------------------------------|-----------------------------------------------|
| - domestic violence | - <60ml good for heart |
| - wastage of money for education | - grows friendships |
| - liver spoiled. | - excise for govt: |
| | - employment breweries,
restaurants, bars. |

- Consequences must be seen in 3 regards:

subsystem, Individual & society

- We should try to find the net balance of functions

③ Postulate of Functional Indispensibility

logical corollary from the first two.

If there is cohesion & unity & every item contributes to that.

Then every item is indispensable (iv).

He says, Nothing is indispensable actually, there are always functional equivalent/alternatives.

- We should keep the structural constraint in mind whenever looking for alternatives.

eg: Maruti 800 on highway. tire puncture, need spare wheel, find mechanic.

He doesn't He is only a truck mechanic. Offers a truck wheel which can never fit.

Not just anything can be an alternative,

- Must always keep structural constraint in mind.
- compatibility with other parts.

* He also said it should be called as Functional Approach or Analysis & not Functional-ism.

It is a methodology not ideology.

Procedural steps

① Any item which is to be subjected to functional analysis must be closely observed & described in detail.

Desc. thus will provide clue with regard to functions of the item

He said, Make a distinction b/w subjective dispositions & objective consequences.

can be viewed at two levels

eg: Durkheim - Religion - Always a difference b/w what ppl think and what actually happens.

real \rightarrow observable & verifiable

Hopi Indians - rain making ceremony - hoping that their ceremony rain follows.

Merton studied It is an ^{dispositional/}intended consequence that they will get rain. _{subjective}

what actually they get is solidarity/well being.

Not rain which is the real consequence

Two levels: i) Intended & Unintended consequences & differences.

① Manifest \uparrow & ② Latent functions & different

Also differentiate b/w functional, Disfunctional & Nonfunctional.

Usefulness of Dichotomy of Manifest & Latent functions.

① It helps to understand & explain as to why do apparently irrational activities continue to be part of society/social life.

[continue bcoz of unintended consequences]

② It draws attention to fruitful areas of enquiry.

eg: Osama \rightarrow 9/11 attacks.

intended consequence \rightarrow draw attention to injustice done to Arabs by America.

unintended consequence \rightarrow airlines went bankrupt

We should not restrict ourselves to only intended consequences

This increases

③ It precludes naive moral judgements

eg: (Indian)

Arun Shauky → Minister in NDA.

Dhirubhai Ambani → First Economic Reformer in India.

↳ Gate crashed all the rules / restrictions / custom duties.
got entire plant.

(ii) David Ibrahim is the first legal reformer in India.

PPI have problem, parties go to Bhai, he solves cases at the tip of the gunpoint.

Merton → Political M/c in America → loose knit organisation /
gave eg: Member of political m/c called as political boss at
do all kinds of jobs. State level.

Running Casino → Police troubling u → go to them he will tell
his man in police to get matter resolved.

- They get ur work done - not asking whether it is morally right or
wrong.

Noone has been able to eliminate it.

- Merton says they r performing a latent functions

[replacing the defunct party system in America].

They are providing a substitute, hence fulfilling a need.

(4) The needs fulfilled by the items must be viewed at 3 levels
individual, subsystem, social system

must be empirically identified &

→ arrive at net balance of functions.

If disfunctional → look for substitute.

* Hence accounting for conflict & change.

He says

→ This kind of functional analysis must be consistently & repeatedly applied to come at generalizations.
(Middle Range Theories)

He said, Functional Approach superior to Marxist Approach as it can account for both stability & conflict/change.

Critical Evaluation of Merton's Functional Paradigm

- on the one side

Merton gave a new lease of life to Functionalism.

It could now account for conflict & change, thus could be applied to

Criticism

- conservative bias persists even now & when Merton says, we should not have naive moral judgements, he should have substituted it with a better moral judgement.

He has become morally neutral instead, thereby indirectly supporting status-quo ideology.

- He ends up committing the same mistake,

If anything that exists, it must do something good.

eg Political m/c → finds something good that it does.

Instead he should have given functional alternative

- Net balance of functions, which side heavier.

how does one quantify? or compare? No criteria given or implemented in his own study.

No yardstick given.

- talks abt disfunctional,
He says nothing in his model, that says why something becomes disfunctional?
only in retrospect, → when conflict → something disfunctional must be there.

∴ conflict cannot be anticipated / foreseen.

- Minor criticism.

should have called it

- what he calls functional alternatives, he means Structural Alternatives. (Bcoz they r parts, not functions
consequence of parts → functions)

- He never applied his theory

only once he applied that too half way.

He later lost interest in Functionalism.

- subsequently drifted away, in his later works did not retain his commitment to functional paradigm, nor his critique towards American capitalist society.

- One area, whr partly applied theory →

Theory of Reference Group behaviour

Reference Group? American social psychologist

Hubert Heiman gave it.

Definition ↓

later T-Shibutani provided a definition.

Any collectivity real / imagined, envied / despised. whose perspective is assumed by the actor.

[This concept tries to look at human behavior in terms of subjectively significant factors.]

eg. PPI suddenly → very funny hairstyle.
wonder why? look at it dispassionately → not even aesthetically appealing.

From actors subjective perspective → important in peer group.
From their reference

- We always have some pt of view.

Reference → may be collectivity / individual.

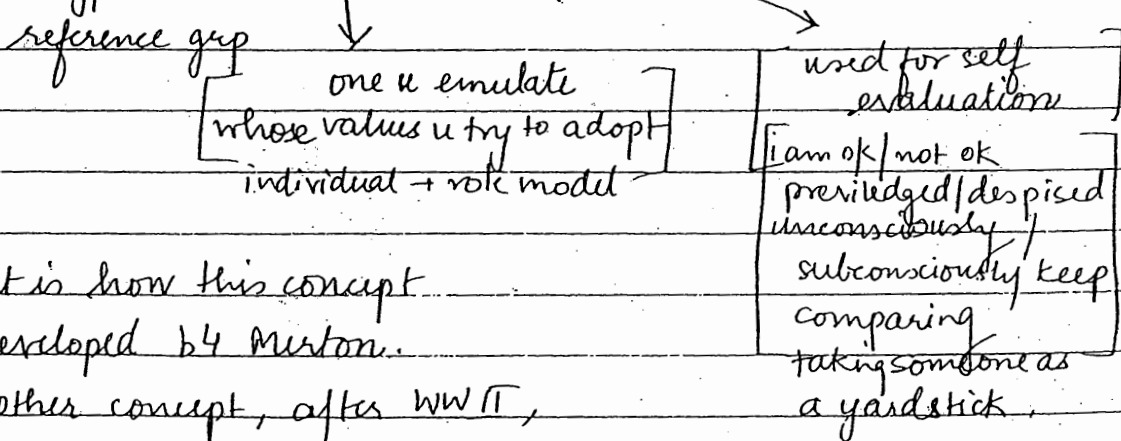
- either admire the collectivity / individual, start changing direction accordingly.

or hate, the one u hate equally shape ur behaviour. (Waaah)

- We always take someone as Reference.

Theodor Newcomb → formal label. Reference group may be either positive / negative
admire / despise

Harold Kally, a sociologist, clarified reference group into two types ① Normative ② Comparative



- That is how this concept developed by Merton.

- Another concept, after WW II, that American Defen

Samuel Stoppel - to study morale of American soldiers during the war.

- Interesting finding

↳ If our objective conditions improve, it does not mean u will be more satisfied; rather more deprived.
Satisfaction is relative

eg: Ambedkar (perfect life) → still protesting for Dalits.
He should have been happy

eg: Most privileged women generally Feminists.

- ie Objective condns better still not satisfied.

→ Negative emotions are relative

→ They found, those soldiers placed in most comfortable situations were most complaining, sicked.
Soldiers on warfront were of high morale

→ Concept of Relative Deprivation

* Here Merton enters, he combined the two concepts'

→ Deprivation is relative and relative to Reference group.

eg: New reference group, though objective condns improved, deprivation was greater.

that is why most protests by educated.

- This reference, could be ur membership group / non membership group.

Merton He tries to look at determinants & consequences of reference group

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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whr or frequency of interaction is the highest, with which an individual identifies.

choice - membership group

non membership group → other groups

What are the factors that determine this choice?

① - Degree of Engagement

How deeply one is involved in the group activities
Deeper → Membership

Peripheral likely to take non membership group as Reference

② - Degree of Distinctiveness

More distinctive / unique the membership group
greater are the chances of choosing the membership group as the Reference group.

③ - Degree of Closure

What are the criteria for membership.

Group (closed / open)

By Birth eg. Caste

greater chances ppl

will go for membership grp as reference group.

④ - Degree of Duration of Membership.

greater the duration, greater possibility of choosing membership group as reference group

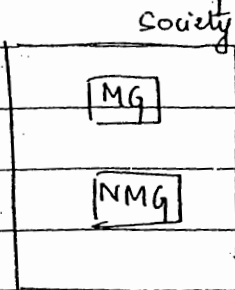
⑤ - Degree of Social Mobility

If society allows mobility from one grp to another, then non-membership grp likely to be chosen.

⑥ - If mem / non-membership grp confers an advantage

pecuniary / prestigious, then chances of choosing non-membership grp is higher.

What are the consequences of Reference group behaviour?



MG: membership group

- If S - closed
society prohibits to change group.

① If reference group is MG
Consequences for society, MG: functional - greater social integration
It is non functional to NMG - no harm
functional to individual - individual's integration increases.

② If reference group is NMG

Consequences for Society &

MG: disfunctional for society - not following norms

NMG: functional & prestige will be enhanced ∴ NMG strengthened

Individual: MG does not allow entry, marginal man phenomena.

Disfunctional neither does he belong to his own group or NMG.

eg: too American for India & too Indian for America

- If S-open

Society is open to change, encourages its members to be mobile.

① If reference group is MG.

for MG: functional

for society: dysfunctional

for NMG: Non functional

for individual: both functional & dysfunctional

Solidarity with group ↑ but
chances of mobility lost, chance
& integration with society ↓ of group

eg: Casteism.

India - open today
Casteism not liked by society
but caste survives → MG.
is the

② reference group is NMG

for MG: dysfunctional

Society: functional

NMG: functional.

Individual: functional (mobility) & dysfunctional (disintegration)

highly mobile ppl & poorly integrated with their group

wadhya

'what do u describe as conflict?

Is it drawn from ur experiences

Judging life in villages, other institutions, etc.

youtube.com/megalecture/

To what is 92 x 336 is 7801123

say that all of it is dysfunctional.

Merton's theory of Deviants

Conformity and Deviants

When members of the society consciously oriented their behaviour acc. to the norms. thru education, state, mass media, religion
↳ every society tries to inculcate the values thru these.

- No society can ensure conformist behavior & members of society may deviate from the norms, thus called Deviants.
- Generally this label is attributed to that behavior which goes beyond the tolerance limit of the society.

Deviants may be rewarded / punished.

↓
innovators,
reformers

- Generally the term deviant is used for criminals (deviating from the law) or Criminal deviance.
- Various attempts have been made to account for deviance.

Deviance is universal, no society w/o deviance.

Initially biologists tried to explain deviance & tried to account for it as occurring

- Italian Dr. Lombroso, tried to identify physical features which give rise to deviance.
- Sheldon & Elinor Glueck → deviance related to a certain build of body.
Mesomorph → one who is stunted in height but stocky built otherwise.

- Others found genetic factors responsible
of hardened criminals in Britain studied, found

extra white chromosome to be male as to be deviant.

- other theories - psychological theory.
inherited

Isaac - extraversion
(inherited) grave for excitement / bored of routine.

John Bowlb - acquired.

research among delinquents - most of them had abnormality as far as parenting experience is concerned. lack maternal intimacy, such children tend to become insensitive to pain of others & inflict violence on others.

Recent example.

Taliban - most were orphans, ∴ more prone to violence → inflicting on others

★ Both treat Deviance as an abnormality of the individual
(Biology / psychology)

Society → Normal deviant → Abnormal

- This stance is challenged by sociologists.

- Basic argument says: that deviance is relative to the norms. Norms are socially created. It is the norms of the society that make the behaviour deviant.

- Deviant in one society, may not be deviant in another.
∴ No abnormality.

eg: Homosexuality → today no more deviant
untouchability → today deviant earlier was not

- It is a normal individual in an abnormal society.

↑ Deviant (acc. to sociologists)

in contrast to biology & psychology.

- Among the sociologists, Durkheim first to speak about deviance. It is universal & as long as it is normal deviance it is functional.

Anomie is one of the causes for deviance.

He defined Anomie as a state of normative deregulation.

- Later Merton developed upon his concept of Anomie.

First major work, 1936, he had just started his career.

The Paradigm of Anomie.

apart from Normative Deregulation.

He added another situation ←

→ lack of coordination b/w culturally defined goals & structurally available means.

→ culture defines certain goals as desirable goals of life.

eg: Modern society → financial success is seen as a desirable goal. (culturally approved goals)

→ ppl are differently located in the social structure & depending on their location their access to the means is divided

→ these means considered as legitimate means & not accessible by all, depending on their location in the social structure thus giving rise to Anomie.

→ ppl may respond to such Anomie differently. They & normal ppl responding to Anomie. response lead to deviant behavior.

Merton:

Various ways in which individual can respond to Anomie & 4 of them
 ↳ 2,3,4,5
 ↳ deviant behaviour.

①	<u>Goals</u>	+	<u>Means</u>	+
<u>Conformist</u>				
	Upper/middle strata			
	Access to goals		Access to means	

<u>Crime</u>	+		-	
		↓		
		lower strata / bottom of hierarchy		

<u>Innovator</u> ②	commitment to goals		don't find means available	
--------------------	---------------------	--	----------------------------	--

<u>Ritualist</u> ③	-		+	
	lower middle class			
	wishes on the goals but faithful to means			
			socialised generally in terms of norms of society but means are not accessible	
			stick stick to them.	
			(nvr brk the rules)	

<u>Retreatist</u> ④	-		-	
	May belong to any class			
	not all lower class			
	have such a strong commitment to goals			
			Adopt alternative means to escape from goals	
			eg: drug addicts, drunkards	

<u>Rebel</u> ⑤	-		-	
	try to create society with alternate goals			
			Alternate means	

∴ Anomie generates deviant response.
↑
condn of the social structure.

* This generated a debate

→ Merton was highlighting a contradiction of the Capitalist Society
Most imp goal → collect wealth
But does not offer opportunity to all.
Built in contradiction of capitalism.

→ Notice, it is not an empirical study. These are logical possibilities that he explored.

- Eventually lead to Sociology of Crime & Deviance.

Criticism a new branch ↑

Albert Cohen

- Merton's theory explains only pecuniary deviance.
only related to money.

- All criminals not interested in making money (ii)

- In his study of lower classes, he found another type of deviant behavior.

Slum boys (very very poor) → mainstream goals were too distant for them.
Deviance

so they for them, it became a safety valve for to let out their frustration.

eg: scratching a new car, standing outside, Beat up ppl to get even
(very common in slums)

Response by two American sociologists:

Cloward and Ohlin (building upon & modifying Merton's theory)

- They pointed out: Merton takes only legitimate opportunity structure into account while explaining deviance.

Which means? → legitimate.

They say society has both legitimate & illegitimate opportunity structure.

↓
develops a criminal sub-culture.

↓
[good schools, professional courses,
good job, make money]

Crime becomes a way of life.
It is a profession.

eg: Mumbai - well organised system of recruiting ppl into crime.
taking crime as a way of life.

training to become sharp shooter
outlets to Karachi etc.
safe houses

- Supari Killing

- Only where such structures (IOS), leads to Innovator's type of deviance. / Not everywhere.

- Where illegitimate opportunity structure not there & no legitimate as well, that is where ppl are likely to go for non pecuniary goals as said by Albert Cohen. This he says is Conflict sub-culture.

- Those who fail in both legitimate as well as illegitimate opportunity structure, likely to make become Retreatist.

Questioned these theories

Walter Miller : Subculture theory of deviance

- challenged Cohen. - frustration leads to crime as a safety valve

He says Criminal may not always be a frustrated.

He says Criminal may belong to deviant subculture. It is not seen as deviance in such culture.

eg: chronic poverty, develop alternate culture

eg: Ace pick pocket seen as a hero/leader by others.
Ace at playing cards, etc.

A parallel subculture is developed. deviant only follows his culture & ends up being called a deviant.

eg: In India, tribes in which crime is a way of life.

brutal murder of entire family in Saket.

House thoroughly robbed.

Pardhis criminal tribe from Maharashtra.

↳ It is a way to earn livelihood (use Daulatiya - multipurpose instrument)
children are trained to use it.

• In East Delhi, Another tribe.

Boot legging, habitual thieves, Punjab police tattooed on their forehead
'Main chor hun'.

Tried to rob a house of a transporter ^{kept again}. He killed two ppl. entire tribe met & contributed to the families of two ppl killed in action. (30000 each)

They are normal ppl of that culture, but called deviants in mainstream.

David Matza: American sociologist, questioned all these theories
Acc. to him, these theories are tried + trying to create
a big difference b/w normal & deviant ppl.

- He conducted his research in reformatories.

Firstly, criminals r indeed aware of mainstream culture & ^{know} that they
they somehow try to underplay their criminal act
r wrong

they try to deny the responsibility for the crime.

eg: blaming parents, entire community, law enforcement agencies
or that they did not intend to hurt.

or somehow appealing to higher values (eg: terrorists in India -
We r Soldiers of God,
want to punish
immoral society)

Various ways are used to
Neutralize the act
(Technique of Neutralization)

- Matza says, in every society there are formal values &
also subterranean values.

even upper class has these.

eg: aggression channelized by sports.

- Lower class do not find ways to channelize these subterranean
values ∴ resort to crime.

[Thrill
excitement
- fun
give vent to violent
emotions]

- On basis of his study of criminals - he said all criminals
had a sense of grievance
pushed by society, taken for granted.

- mood of fatalism, restlessness. To come out of it resort to
crime to come to mood of humanism (asserting their existence)

(that we r there, [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)
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Till now these are all
Structural/Sub Cultural theories.

eg: Bin Laden has made America see that Arabs also matter

eg: Child breaks toy to draw attention of mother.

- There is indeed a subculture of Deviance.

It is not totally deterministic. It is tolerant of crime.

Not stigmatized, accepted. But it is not DEMANDED.

Ppl are accepted as criminal.

Interaction theories of deviance

- How social interaction leads to deviance

- Structural theories partly explain why deviance occurred but cannot explain career deviance.

- Some ppl take deviance as a way of life.

Why does that happen?

Howard Becker pointed out that it is the interactionist process which is responsible for career deviance.

He calls it the labelling theory.

Give the dog a bad name & he invariably will live up to that name 😊

- Give a bad label and ppl live up to that name.

Self Fulfilling prophecy

In schools: Label as bad children → tend to become bad children.

eg: Deviant act by mistake → labelled criminal → put into jail → no one from mainstream wants to be friend anymore →

No way left, joins a group of other deviants

thus leading to deviant career

YouTube.com/MegaLecture
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If from lower class → police has to give another chance
upper class → police says give another chance
society selectively applies labels

Thus leading to a deviant career.

stealing → deviant act

thief → deviant LABEL.

top executives in companies, cheating a bit. → Not criminal

pickpocket → Criminal.

* Once u label someone a criminal, it works to prove itself.

eg: In America

Young couple returning home after attending classes for looking after children.

Husband gave a story → A negro killed wife firing a bullet.

Two Negroes were caught → put into jail → appreciation for police.

He murdered his wife. Fascination since birth to live in a 5 Star.

Husband
committed
suicide

got wife insured.

killed her. got money.

Marxist theories → will be covered in Marx.

on deviance

→ More recently,

Ian Taylor has tried to explain deviance in concept of
Globalisation / Liberalisation

The Political Economy of Deviance / Crime.

→ How deviance has increased after the
Neo-liberal shift in the economy.

- large scale outsourcing of employment
- increasing inequalities

Began in 1980's. Ronald Reagan Margaret Thatcher.
Neo-liberal Trend started.

- rich → richer

poor → poorer

disparities on rise. ∴ crime ↑ Deviance ↑.

→ He explains how various factors are responsible.

① the general trend is, declining employment opportunity if skill is low (bcz of outsourcing)
China, Indonesia, wages low

Massive job loss in America.

Unemployment more painful. States spending is declining.

Neo-liberal thinking → why should state pick up the bill.

Even in education → state subsidy has reduced.

② disparities increasing while consumerism is on rise.

Consumption - status symbol.

poor → unable, stability of employment ↓ / massive uncertainty

Crime left as only option.

Merton (Previous Ques Papers)

critically analyze concept of anomie

How does Merton relate & state of anomie to diff. types of anomie.

of what.

Intro: Karl Marx.

Karl Marx

Syllabus

1. Historical Materialism

2. Modes of Production

will be taken after → 3. Alienation use of other sociologists also asked including Weber.

Weber. 4. Class struggle

- we saw himself in the role of a sociologist.

- in retrospect ppl have discovered a sociologist in him.

Revolutionary scholar → aimed at

want transforming the capitalist society of his time in Europe

Analysed its character & consequences

∴ his writings have ideas of sociological relevance

ie. sociology → attempt to understand society

when a perspective & a methodology can be found

then it becomes sociologically relevant.

Historical Materialism / Alien Modes

Class struggle - instance of application of methodology

born in Trier

- Marx was born in 1818, Trier in Germany.

- Jewish Parentage. Jews highly discriminated.

∴ Father (lawyer) was not able to earn a proper living.

- Family would have starved if mother didn't bring dowry
princers. → very rich Dutch family (royalty)

- Father decided to become protestant → then did well in career →
no discrimination.

- Marx did not excel in school. After completing school, sent to university.
- At university, first year, drank too much, arrested for carrying gun, did not write home regularly, was a spend-thrift.
- Father → unhappy, called Marx a slovenly barbarian - called him back home. Marx stayed home for one year, got secretly engaged to his girlfriend (childhood gf) she was 4 years older & a princess.
Marx → penniless Jew (converted).
↓
held himself in very high opinion. Real test for Jenny's father to allow her to be engaged to Marx.
- Marx was then sent to University of Berlin to study jurisprudence, quit it and instead studied philosophy.
- At uni, joined Dr's club, young scholars who were influenced by ideals of Hegel but these scholars (most respected German philosopher died in 1830) were not unquestioning followers. Started taking a critical look at his work (young Hegelians).
- Hegel was the officially revered philosopher of that time, any criticism was not quite appreciated. (as a teacher)
- After Marx completed his PhD, found himself blacklisted bcoz of his association with young Hegelians.
- No job at uni, ∴ He took to journalism.
Rheinische Zeitung
Rheinische Zeitung (Newspaper) → anti-establishment paper.
Critical editorial policy → govt decided to close down the paper.
- Marx expelled from Germany.
Went to France.

- Started developing his own ideas. started working for Paris Manuscript.

Meanwhile continued to write (often against govt). for which German govt intervened & asked France govt to expel him.

- He went to Belgium

- A communist league was formed, Marx became active in formation of league. Drafted the first Manifesto (1847) Marx was at Belgium.

- Meanwhile father died. He received his share of father's estate (that shows Marxist attitude)

gave that money to Belgium revolutionaries to buy guns. was penniless again (v)

- 1848 (year of revolutions), Revolution headed by Kaiser Boker in Germany.

- Made friends with Friedrich Engels (son of very wealthy industrialist, many industries in England. Was not interested in business but observed condn of poor workers in his father's factory, wanted to change this: This was bond btm Marx & Engels)

Engels became a committed friend of Marx (was more dominant)
↳ thought Marx was greatest intellectual.

Both went to Germany. Newspaper Zeitung
In Cologne, Marx started (New Rheinisch Zeitung), openly communist in nature, taking huge loan.

Revived Govt tried to put down revolutionaries.
He opposed, openly.

was arrested, paper closed down, making him bankrupt.

- released on condn that he would immediately leave Germany. In 1849, went to England, live there till died. Most developed in Britain → Capitalist society → hated by Marx.

- Britain was most stable, did not mind Marx's retaliation. Marx extremely poor. living in worker's district. All poor, near starvation. Women & children also worked.

- Credit of Jenny, ~~Everyone~~ No one came to know she was a princess, she has no airs, very humble. But Marx lived in miserable poverty.

3 children died (no medication). Fierce

Extreme poverty, went hungry to bed.

→ Engels found this. took control of his father's factories in England (sold them, got money) sent money to Marx.

→ For a moment Jenny disappeared after losing 3 young children, left him, went to father's house (3 daughters) to support.

Marx thought this happened for good.

Marx still workaholic. rarely took a nap or light food if available.

- Marx became father of illegitimate child.

maid servant (mother) cooked for him. He received news,

Jenny was coming back (terrified Marx).

Requested Engels to take paternity of child.

already Accepted.

many illegitimate children. (ii)

- by this communist gathering was almost disappearing,

New International Working [youtube.com/c/MegaLecture](https://www.youtube.com/c/MegaLecture)

Max very active. Truly international +92 336 7801123

- Marx got international recognition.
consulted by Trade unions from all over the world.
- In 1867, "Das Capital" was published.
First major work.
- In England, no demand for book. Russia & Germany
huge sales
- 1872, translated to many foreign languages.
- 2nd & 3rd volume could not be completed
- By 1883, lost favourite daughter, Jenny died.
- He ~~Moored~~ ~~himself~~
- * Died, sitting on chair writing.
- Engels completed his work & published volume 2 & 3
of 'Das Capital'.
- At this time Industrialization was sweeping entire
Europe. workers worked 18-19 hours, never paid enough,
near starvation,
said, there is
- Marx found this very inhuman, only freedom to
starve for majority. He saw this as unjust & wanted
to bring about a change.
- In 1820's & 30's even in England → condn of worker bad.
1840's Chartist movement (workers) forced govt to
make laws for working class. Condns of workers improved
by early 1860's.
- no such need of Radicalism in England
- But through Europe this was not the case.
1870's → Paris commune uprising → workers butchered
(90000)

Marx saw this entire revolution from the Eagle's view.

→ Uprising though necessary was not gng to succeed
↑ Marx's prediction.

No well organised demands/leadership/structure.

But gr8 deal of bloodshed.

→ Looked at things with detachment.

Developed his ideas to transform the society.

→ Intellectual influences → Marx's & Engle's readings were encyclopedic (read & wrote in 40 languages)
No one knew about the world's conditions like Marx then did.

→ Very wide intellectual exposure. Admitted in a letter to dad,

The secret birthplace of his ideas was

→ Hegel's phenomenology, phenomenology of the Mind.

He did not accept Hegel uncritically.

Historical Materialism

- Marx never used this word. Engles & Plekhanov were responsible for bringing this phrase.
(Russian Revolutionary)
Gus of Lenin

- Marx in his writing used [Materialistic interpretation
the term → of History]

↓
no consistency in his writings

not so particular as an academician should be.

- Engles was a btr linguist & more systemised.

↑
He systemised the phrase & gave definition.

→ In this work,

We find both Marxian perspective & Marxian Methodology.

Definition (given by Engels)

Historical Materialism : [book: Socialism - Utopian & Scientific] (1892)

It designates that view

of the course of History which seeks the ultimate cause and the great moving power of all important historic events in the economic development of society, in the changes of the modes of exchange & production, in the consequent division of society into distinct classes, and in the struggle of these classes against one another.

Explanation

view of course of history → a way of looking at how society has changed.

↓
which seeks the ultimate cause / great moving power of all important historic events in economic development of society

↳ where to look for cause → (ie. in changes in economy)

changes → in the modes of production & exchange → [change in economic organisation]
↳ consequent division of society into classes → [class: grp of ppl which r related to each other as sharing a particular place in the organisation]
↳ struggle of these classes against one another.

[clash of interests]

∴ conflict / struggle.

Group that benefits tries to maintain
Group that is not benefited tries to oppose the current organisation

→ (which is why there is a struggle) resolved by CHANGE IN SOCIETY

∴ CHANGE IN ECONOMY LEADS TO

[This is the way of explaining change in society]

∴ methodology for explaining change & conflict in society.

Marx → discovered this connection → explanation of change and conflict in society.

*To explain better we will first study an Application of Marxist Methodology. (Paper II)

A.R. Desai - 'Social background of Indian Nationalism' applied marxian methodology.

conflict b/w British & Indians & how resolution of conflict lead to change & emergence of free India.

- 'Nation' - Political community
- different from state

Nation is those members believe that they are a common entity.
religion, history, language

- India was a state, not nation.

- Now also some ppl say → it is a multinational state
many nations

- India was never a nation → only a geographical expression.
different kingdoms

considered as base.

⇒ Nationalist sentiment: developed much later.

eg: Battle of Plassey - Only 250 men with clive defeated King.
Lakhs of people clapped when clive lead a victory march.
No national sentiment.

- Only after British rule Nationalism came First phase of Nationalism was regional only, eg. Bengali Nationalism, why dividing Bangla nationals.

- Only after 1920's, Indian Nationalism developed.
All India. → Finally leading to Independence.

- How did this Nationalism develop?

A.R. Desai has used Marxist Methodology of Historical Materialism to explain

He says, Indian Nationalism emerged under condn of political subjugation of Indian ppⁿ.

The advanced British nation for its own purpose radically transformed economic structure of Indian society, established a centralised state, introduced modern education & means of communication (press) & transport. lead to emergence of new classes

↓
new social forces
By their very nature gave in to conflict with British Imperialism. This struggle / conflict provided motivating factor / power for rise of Indian Nationalism.

[British → advanced → capitalist → introduced changes in India → changes at Economic level & spread of education, press, transport & a centralised state (Pan Indian) → changes created new classes → new social force → came into conflict with British → those whose interest did not clash did not join the struggle → became basis for rise of Indian Nationalism]

eg: No Thakur / Rajput came as a leader.

↓
landowners, zamindars ∴ no conflict of interest with British
The compradore class, did not join freedom movement

Only Brahmins, Kayasths

- As a result of British Rule → Unified Pan Indian Economy was developed.

- Pre British - localised subsistence economy.

- Even in Europe, revolution came after economy was unified.
(Nationalism)

till medieval time [Karkhana - luxury needs
- military needs] entire society was not earlier involved in mass production / trade / surplus.

Trade Merchant as a class did not grow in size / ppl traded only locally. supplying needs of royalty.
no security of properties also.

Nor agriculture, nor rural worker contributed to trade.

- East India Company, ^{institution of private property was introduced} ^{lead to} land became a commodity to be bought or sold, Cash Nexus, Monetization, Revenue Settlements introduced. Revenue to be paid to govt. (in cash only).

Indigo, groundnut, sugar] cash crops

* [provided a linkage b/w rural & urban economy] leading to Economic Integration.

- Farmers became either ^{land} owners or tenants

Almost 75% of land was cultivated by tenants.

landlord supported by british, Tenants as a class exploited by both landlord & british. (class based polarisation - clash of Economic interests - All over India)

- New industries introduced by 1910's, a class of capitalists came into existence, Merchants emerged → became independent entrepreneurs → their economic interests clashed with British

- Class of Capitalists found their interest opposed to their interests of Britishers.
- Workers were an exploited class → ruled by British ^{laws} rules.
1926 for 14 hours a day, no holiday, extremely low wages.
Modern working class came into existence
organised against British (Lala Lajpat Rai - first president of Union of Trade)

- Middle class ← wanted jobs (emergence of education)
(Spread of Education was slow but spread of jobs even slower (only govt jobs were there, no industries, no employment))
→ took leadership and articulated others' grievances as well. [Class of economic interests]

→ Economic conflict with British.

- All had common grievance → British should go
Classes became pan Indian.

peasants
Middle class
Capitalists
workers.

Congress in leadership of Gandhi
heard everyone & articulated their
grievances.

[Railways, press, education, → helped mobility]

(Landlords & Zamindars did not become parts of the struggle as no Economic Conflict.

→ Indian Nation Emerged.

Great Historic Change bcoz of conflict b/w
Indians & Britishers

→ Gandhi launched a movement only when everyone was most miserable. [price rise, famines]
later civil disobedience → not even withdrawn → died out
Quit India → ppl's movement

→ Non cooperation
→ withdrawn at chauri chaura.

as soon as ppl came a little out of their misery.

★ This is Marxist Interpretation of Freedom Struggle in India.

Historical Materialism → perspective as well as method

- How does Marx develop his argument? Basic Assumptions.
- On what basis & the possibilities of class conflict leading to change are decided?

- Influenced by Hegel - Group of young Hegelians
critical stance towards Hegel.

- Hegel → ultimate reality is the spirit / Geist / consciousness
- Consciousness manifests itself in the form of ideas.
- ∴ it resides in the mind.

The Spirit is the primary force that shapes the development of the world.

- When projected outside → shapes matter / world.
eg: First Idea of House → then house.
Ideas shape the world.
- It is continuously evolving. It is its nature.
That is how ideas progress.

This evolution takes place in a dialectical manner.

This idea of dialectics was borrowed from Greek
'The dialectical method' - Plato, Socrates

A thesis, antithesis and a synthesis

resolution of conflict in
which valid aspects of
both & combined

∴ Idea emerges, over time opposite idea develops

conflict

resolved by dialectical method

Synthesis

→ This again becomes a Thesis.

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- Ideas r the primary force in transforming the society.
- In 18th century → opposed to this → materialistic philosophy.
- Karl Marx synthesized both these views.

He questions Hegel's idealism

- Source of spirit?
- Spirit is metaphysical, beyond matter ∴ rendering social world unobservable (i)

- Marx made his remark: "Hegel stood on his head, I made him stand on his feet"

So he turns Hegelian logic upside down.

'The German ideology' - he ridiculed this idealistic stance.

This belief would imply → ppl drown bcoz

He said matter is the ultimate reality. It existed even b4 humans were there.

He rejected dualism of spirit & matter by saying that consciousness is a characteristic of matter only.

more evolved the matter ↑ more consciousness ↑

Matter is continuously evolving from lower to higher stage.

→ Man doesn't simply exist, he is engaged in an active & creative relation with matter.

→ Constantly transforming to fulfill their goal.

→ This differentiates man from animals

↓
act upon environment & transforms it.

→ Labor is the creative interchange btm man & nature.

→ This transformation is called production.

→ Man alone engages in production, through which he changes environment & in this process he himself is also transformed.

∴ Man's relationship with nature & other members of society is constantly changing.

New needs → act to fulfill → new needs → endless.

→ This process by which man, environment are transforming, this he calls Praxis.

→ change is fundamental characteristic of social life.

He says, this change takes place in a dialectical manner.
'From Hegel'

→ But how does Dialectics unfold? For this,

He describes nature of society through his concept of modes of production → the productive organization of society

What are modes of production? Karl Marx's view

He says, in the social production which men carry on, they enter into definite relations, that are indispensable & independent of their will, these relations of production correspond to a definite stage of development of their material powers of production. The sum total of these relations of production constitute the economic structure of society, the real foundation on which rise the real legal & political superstructure & to which corresponds definite forms of social consciousness.

- He says production is a social enterprise.
- ∴ Need to cooperate for production

These modes of production in material life determine the general character of social, ^{political} general & spiritual processes of life. At a certain stage of their development, the material forces of production in society come into conflict with the existing relations of production or what is but a legal explanation of the same thing is with the property relations within which they had been at work b4. From forms of development of the forces of production, these relations turn into their fetters. Then comes the period of social revolution.

This para is from Marx's work
 'A contribution to the critique of political economy'

- ① - How is society constituted? Nature of Society
- ② - How does change/unfold in society?
 dialectics

Material process of production is same as forces of production.

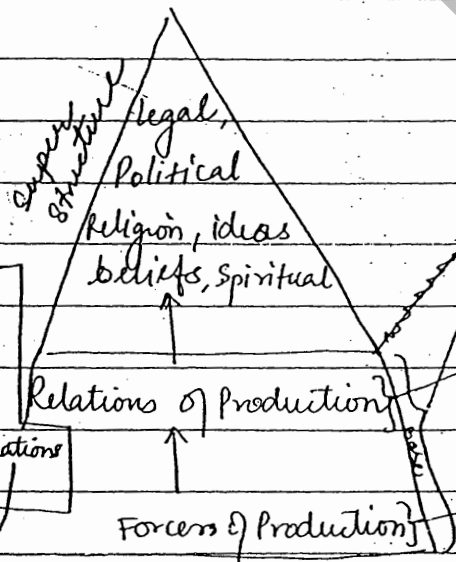
(this is what he calls the base)

Also called as Modes of Production

↑
 the economic structure of society

developed on basis of nature of FOP.

Technology
 skills
 raw material
 capital.



ROP referred in 2 ways:

- ① technical division of labor necessary to carry out production
- ② Relations of control/authority property manifested in production relations, relations control depended on ownership → decision power.
 Non owners → no power

• Man

can't produce these in isolation & relations independent of their will.

Need to cooperate

Base } determines : Modes of Production
Super Structure : Legal, Political, Spiritual

Debate - As to what ~~falls~~ Marx mean

'The general char of the superstructure is determined by base'

(1) Orthodox Marxist (interpreted literally) ∴ deterministic interpretation. SS entirely structure by Base.

(2) Later, ~~v~~iber criticised this view as 'Monocausal Economic Determinism'

Being determines consciousness.

The way we live/produce determines our ideas.

Influenced by writings of younger Marx → extreme stance.

Base totally determines SS.

→ Matured Marx thought differently, later writing shows

→ Engels → "Both Marx & me √ responsible for wrong interpretation over emphasis on role of economic structure was just to bring attention to this new dimension/idea".

His work,

'The Grundrisse' An outline of German economy 1867.

Marx had matured by this time.

→ He only postulated a correspondence to each other.

the nature of SS is generally / in broad context is ultimately shaped by base. (not in details).

eg: My body structure. A certain size of shirt fits. eg 36,

but there can be dozen types of shirts of size 36. (iv)

different colors, fashion, color collar.

Only in broad context [youtube.com/c/Megalecture](https://www.youtube.com/c/Megalecture) size of shirt.

- Certain constraints are made by base. SS has to be so as to fulfill those constraints.
 'It is restrictive not prescriptive'

- Marx was not in favor of 'Unidirectional Monocausal influence'

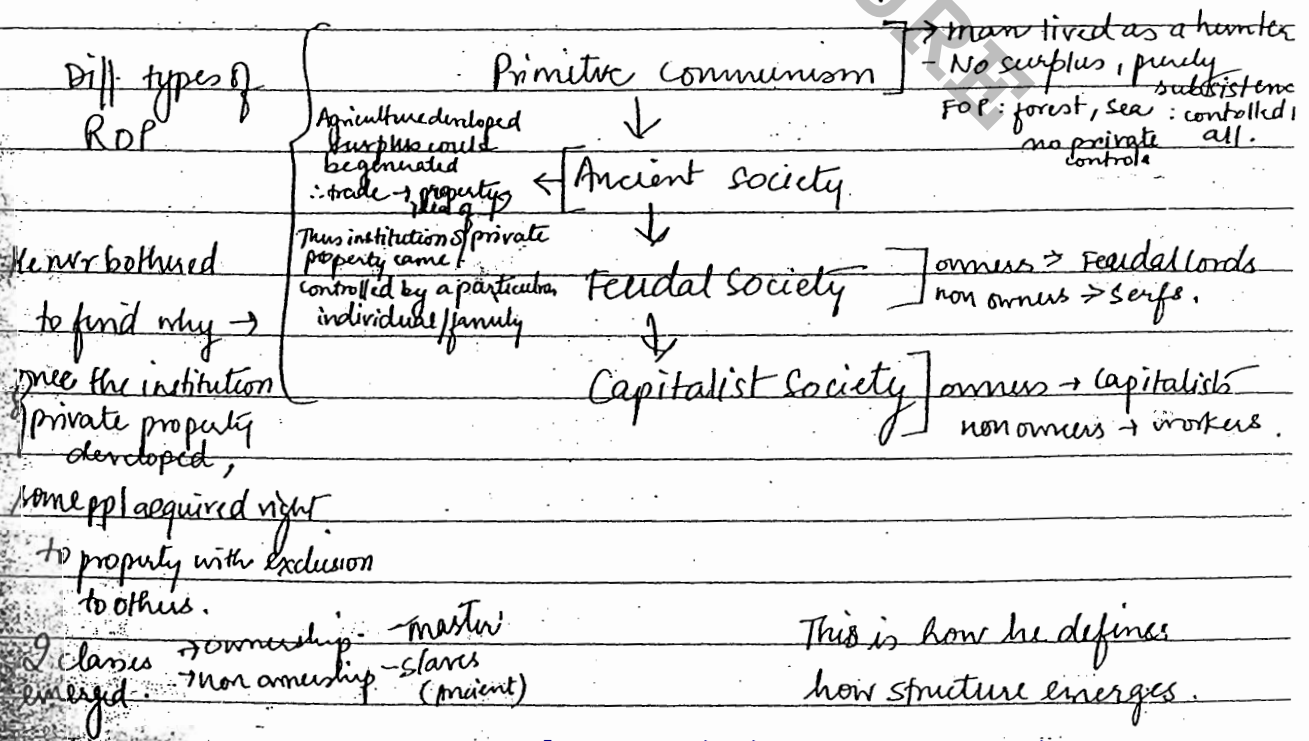
As it is reciprocal / not unidirectional.

- His intention was to highlight the role of the Base in influencing the SS.

- Here he says, forces of production, are dynamic, ie keep changing/advancing
 ↓

(ROP) relations of production depends on FOP ∴ they also change

→ European history has passed thru various stages:



Next question,

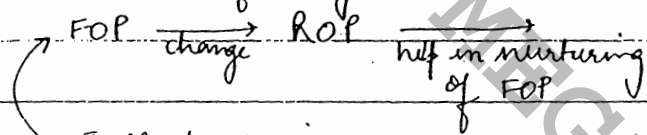
How does dialectics unfold?

- As a result of changes in economy → classes emerge → class struggle → change

→ He shows 2 ways in which class conflict would manifest itself

① ~~At a certain st~~ From the previous paragraph

The source of change is located in the base



In the beginning

Over time,

these ROP $\xrightarrow{\text{come into conflict with FOP}}$

(manifested in property relations)

Restricting further growth of FOP

→ Revolution.

How does this happen?

eg: This room was facilitated for living purposes height → comfortable for sir (FOP) → his height → not too high/low.

If he is afflicted with gigantism → After few years → head will bang into ceiling → earlier comfort → now discomfort → ∴ conflict. (ROP)

① either sir starts growing

② the ceiling will have to be adjusted.

made of RCC, cannot simply be lifted.

New ceiling needs to be built.

if height was very large → this situation will come late.

But some time it's gng to come.

ROP cannot be modified / changed easily.

↳ seen not merely in an instrumental form ∴ resisting change ∴ leading to conflict.

Technology → viewed in instrumental terms.

FOP → dynamic → keep changing

ROP → resist change

↓ violent Revolution

Change of structure

in an evolutionary cum revolutionary manner.

FOP

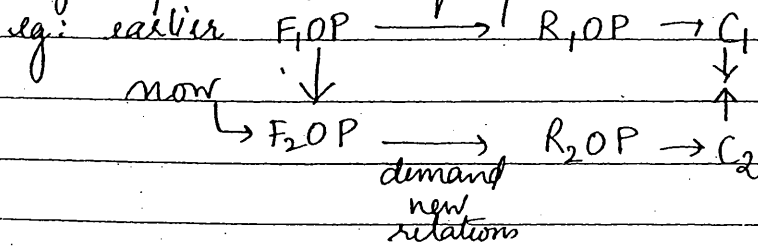
ROP &

↑ SS

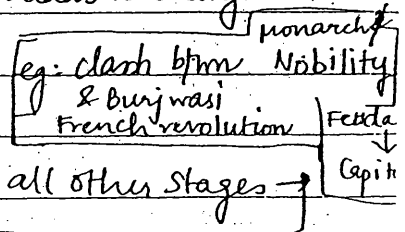
law protests existing ROP
value system justifies ROP
∴ resistance to change.
Hence revolution is need.

How does it happen in reality? (i)

Fighting is the privilege of Human beings (ii)



resolution of this conflict leads to change.



Marx noted that after primitive communism all other stages characterized by class division ←

- (C₁) class Primary beneficiary of R₁OP. most interested in R₁OP

↓ basis is ownership

- (C₂) → wants R₂OP to be established.

C₁ & C₂] Economic interests are mutually opposed for these two classes.

Now it will be b/w minority & majority

Marx → was not particularly

→ giving evidence in favor of everything he said was not important of him

This aim was only to stop capitalism

→ focused only on contemporary changes

Feudalism

Capitalism

②

Next question,

How does capitalism change? Dialectics unfolded.

For now no clash.

though fundamental conflict is there.

owner → deny legitimate interests of non owner

clash/ conflict will take place → only when growth of subjective awareness of the objective reality for their interest

* Only when they realise that wrong is being done / caused ^{real} misery is ^{owner} then conflict will arise

eg. In northern India
Maalik seen as father figure

subjective awareness

~~Non ownership class does not emerge~~

// if they don't see it as their Karma only then they'll fight (⊖)

He said this is inevitable in Capitalism

as it will grow → conflict will arise

there won't be wait for new FOR or new class.

but conflict b/w owner & non owner

↓
Destroying capitalism

leading to change towards socialism / communism

this was his methodology of Historical Materialism
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= How conflict (economic) leads to change.

Criticism

* Monocausal Economic Determinism

↑ oversimplification

particularly criticism was against the prophetic element in what he said. (prophecy)

Merit

↓ did not come true

* But opened a new window at seeing how conflict & change emerges

* Marx the prophet failed but

Marx the scientist succeeded

seen
as an application of Karl Marx's
Class & Class Conflict Methodology of Historical Materialism.

- Class is a conceptual tool that Karl Marx used to account for the intergroup dynamics explaining conflict & change in society. / way of analysing
- Although Karl Marx was not very consistent in the use of the word 'Class' used very loosely at times
eg. intellectual class

- Acc. to him

Class is a group of ppl who r similarly related to the FOP or means of production.

∴ Two main classes,

- ① Owners of FOP
- ② Non owners / workers

Marx used this concept of class in 2 ways, 2 usage :

① used in descriptive sense

ie simply describing the system of hierarchy of groups in the society.

- he in his contemporary society talked abt many ^{classes} societies being present like in a pamphlet he

'revolution & counter revolution in Germany'

- talked abt 7 distinct classes in Germany.

In 1870's, while talking abt class & class conflict in France talked abt 6 different classes.

- As such he was aware that there were number of classes in society. but he also used word 'class' in a

sociological sense. Whr he was mostly concerned in explaining conflict.

② Using 'class' in sociological sense, he arrived at classes which would be engaged in struggle for change.

one class - interested in preserving

another class - interested in changing

- thus leading to conflict

- when using concept of 'class' in this sense, he uses

2 classes: owner & Non-owner.

↓
preserving

↓
- exploited - denied legitimate interests

- interested in changing existing order.

- It is this usage which is central to Marx's thinking.

Using class as a Conceptual Tool ∴ 2 Classes.

- otherwise he also understood that in reality it was far more complex, not just two.

He was well aware that social hierarchy is very complex.

- Marx was still not interested in describing the system of stratification as such. His primary interest was to explain conflict & change in society ∴ Focus on 2 classes.

- Acc. to Marx, earliest stage (Primitive) had no class division, All TOP were jointly owned. But when the institution of private property developed, that led to emergence of class divisions. Some ppl acquired right to property (FOP) with the exclusion of others.

* Although he was correct, but nvr cared to explain why this was so?

'Major Oversight.' [youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

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- Why was it so? How is it that some ppl acquired right to control over property with regard to FOP & exclusion of others.

- Private prptly came into existence once surplus came into existence, thus 2 fold : 2 classes

For Him, Class exists at 2 levels

① Class as a mere category i.e. a class in itself.

i.e. purely based on objective criteria of ownership & non-ownership.

A category is a result of categorization by observer. It consists of an aggregate of items whose members or not conscious of their kind lacking awareness.

eg: Bald-category. But not each Bald knows of other Balds.

But when these Balds form an association, hold meetings and are conscious of their category, then it does not remain a mere category, then they are a grouping.

→ Same way, Class can exist as a mere category, i.e. property less ppl, poor. But not all ppl who are poor are aware of their common misery/interests, they don't join hands to fight for a common cause. (Simply classified by an observer)

→ But when they develop a subjective awareness of the objective reality & become a self-conscious group engaged in purposive action to realize their common interest, then they become something more

i.e. a class for itself.

He says, A class becomes fully a class only when it becomes a class for itself.

Only then it can play its historic role of bringing about change in the society.

= The serfs, though propertyless, remained a mere category. no sense of solidarity of common predicament, infact aligned to their lord. ∴ no conflict in feudal society.

It changed only when over time FOP developed & 2 classes emerged who were opposed to each other.

∴ Finally conflict btwn new class of Bourgeoisie & Aristocracy.

- However in capitalist society, by its mere virtue, subjective awareness will dawn among the workers, bcoz once feudal order is overthrown, capitalist (new owner class) → use their power at the cost of the workers. He said in capitalism, this subjective awareness will grow.

The nature of capitalism as capitalism would develop.

→ Marxian thesis was: As capitalism matures it will become increasingly unstable & would self-destruct itself.

* How would this happen?

① Capitalism operates on the principle of free market economy.

There is a competition among all capitalists to capture the market. In this those who are efficient outsmart those who are inefficient. Those who are bigger capitalists outsmart the smaller one. 'Big fish eat small fish'.

ie capitalism itself destroys itself bcoz of monopoly ie no competition thus destroying free market economy (⊖) // This is an inevitable trend.

② That it is a system geared to continuous production of profit. Continuous struggle to increase profits.

continuous upgradation & processes of production made more & more efficient.

- Those who fail to do so are pushed out.

- expand markets / sell more and more
eg need for new markets lead to colonization

But there is a limit, demand has a limit

∴ After a stage demand ends, so another way is to
shoot up prices / by forming monopolies & increasing
prices. But this also has a limit.

- Finally they will have to concentrate on reducing the
cost of production in order to sustain their rate of profit.

→ He says, suppose a capitalist invests 100\$ per year per
worker in improving machinery & paying for establishment
cost / this he called constant capital i.e. \$100.

Then in addition, he will have to pay wages → variable
capital.

eg He pays \$250 per worker per year as wages, then 'S' is
surplus \$150 is profit that per year per worker. This total
comes to \$500. He makes the worker work so much so as
to generate goods worth \$500. Only then he'll be able to
take out these costs.

So a worker produces goods of \$500 & gets \$250 as wages
Over a period of time, this situation will change (↑ competition)
Capitalist will have to continuously improve his machinery
so as to stay in business. So 'C' would increase. Rate of
profit = $\frac{S}{C+V}$ surplus per year per worker
constant capital
variable capital

↑ 'C' to retain same ROP by ↓ V. i.e. cutting into share of worker.

Though salary ↑ from \$250 to \$500 but produce needs to be \$2000. ∴ worker becomes poorer with respect to capitalist (Maintaining same rate of profit ∴ cutting down on worker's interests/profit).

② Another tendency, Overproduction → It is a greed driven system. Not responding to real demand. No one has an idea of effective demand / actual demand.

eg. Automobiles in India → no real demand vis à vis what is being produced. • Half the vehicles running on road & on loan 😊

ie Capitalism keeps moving between booms & slumps.

Bubble bursts → slump, demand projected → boom.

In time of slump → worker thrown out → worsening their misery.

So, he says with advancement of capitalism, workers will keep growing poorer & miserable. He calls this

'^{Pauperization} pauperization & immiserization theory, thesis'

Capitalism progressed → growing misery → frequent unemployment

→ poor / progressive impoverishment of the workers

Capitalism progresses

③ Another trend, Homogenization

earlier workers divided on craft & skill, each different. & In capitalism, these differences would vanish. As all would come under the same roof, subject to same terms of employment sharing same class situation (homogeneous class situation)

* This would ultimately lead to polarization of society → 2 hostile groups or 2 classes

He said, this will happen eventually

Minority vs Majority

He saw himself in this role.

As a result of this & assisted by the role of intelligentsia
workers → finally will gain subjective consciousness of their own class interest

& now be turned into a 'class for itself'

- Once subjective awareness is gained, their conflict will become open & manifest

Marx believed that this conflict cannot be resolved within the framework of capitalist society.

Can only be resolved by destroying capitalism →

∴ workers would try to capture power, resort to political action, thus destroying capitalist relations of production
ROP based on institution of private property which will be destroyed. Thus making all workers, common ownership of FOP. ∴ Classless society.

Production for sake of satisfaction of human needs not more & more profit.

↳ Man would thus lead a wholesome life.

alienating system of division of labour would be destroyed

* this he called as 'Communist society'

exploitation will come to an end → just & humane society.

The state exists becoz of conflict. owner, non owner] 2 classes, leading to conflict, thus state.

when no classes, no conflict, no need of state

∴ State would gradually wither away.

→ Initially state will be needed to create socialist society bcoz
'Dictatorship of workers' ^{of remnants of capitalist society}
_{proletariats} 'one party rule.'
eg: education system

• Gradually, state will wither / die out
ultimately society will be classless, stateless society.
& state in capitalism is national state. ∴ as state will
with nationalist will also wither.

• One society of the world, one entire family will result.

* This is Marxist theory of class & class conflict in capitalist
society leading to socialist society.

Karl Marx → no distinction b/w communism & socialism.
he called this scientific socialism.

Critical Evaluation of Marxist theory of class & class conflict

acc. to Marx

→ group sharing similar relations to FOP

- Karl Marx's definition of class itself was questioned.

By Max Weber

• In the capitalistic society alone, class divisions existed,
• hierarchy was of the 'statuses' rather than of class in pre-
capitalist society. And told that the class is a group of ^{definition}
people who share similar market situations { ability to
draw rewards from Market Economy }.

• Implication: → ^{divisions} class, only in Market Economy, which is in capitalist
society. _{exist}

② In the contemporary capitalist society, the trend is towards
youtube.com/c/MegaLecture/
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Proliferation of classes rather than Polarisation.

classes are increasing than only two classes remaining at the end.
 In the society in his time, he spoke of 4 classes:
 * 4 classes were identified by him.

- ① Propertied Upper class
- ② White collar Middle Class eg: Doctor, lawyers
- ③ Petty Bourgoise
- ④ Manual Workers

Basis is
Market-
Situation
of classes

acc. to weber class consists of ppl sharing similar market

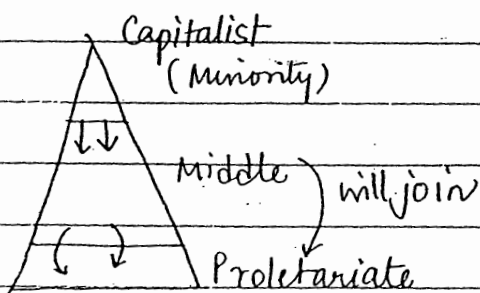
in this situation: the ability to draw reward from market i.e. Income:

- Dr., lawyers → sell skills → get them high incomes → far different from manual workers

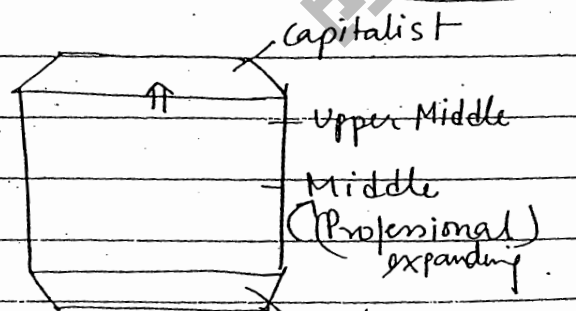
- Though both are non owners but their market situations r vastly different.

- Weber accepts Marx's idea → property ownership leads to favorable market situation → property owners → upper class

but the white collar workers also constitute a separate class.



Marx's Model



Weber didn't define this but was interpreted by later sociologists in ideas of weber.

- He accepts Marxian argument, but tries to ~~also~~ balance the one sided view of Karl Marx. called by some ppl as -

'Bourgeois Marx'

- Petty bourgeoisie cannot compete with Big Bourgeoisie & ∴ will be driven out of market but Marx believed that they will all join the ranks of proletariat.

→ Weber said, they can also join the ranks of Middle Class of businessmen → doesn't see much profit → decides to get trained in a skilled hence becoming part of middle class.

^{he says} 'White Collar Middle Class is going to expand as Capitalism matures'

* Refer to diagram on left page.

- ~~As~~ Marx believed that all other classes will be driven to join the proletariat, But Weber said, WCMC is going to expand as capitalism matures.

- Weber said, As technology advances even working class would become increasingly heterogeneous & WCMC will expand coz of the advances in the skills. More & more skilled workers will be needed as technology advances. Manual workers will shrink & manual operations will be taken away by machine & what we would need would be skilled workers

making working class highly differentiated. 'unskilled', 'skilled' & 'semi skilled' &

* coz of bureaucratization middle class will expand.

* ~~based~~ Based on Marx Weber's works, later day sociologists have said that the social structure of the industrial society has become like an Octagonal Diamond rather than a Pyramid.

- Manual working class is shrinking. Marx thought it would expand but in reality it has shrunken.

- Structure is thus becoming highly diversified, other layers are emerging. eg: skilled workers.

→ No Homogenization will happen according to Weber, coz skilled workers will enjoy a higher income than unskilled workers.

^{ref to} ^{weber} Status - prestige associated with a particular lifestyle.

So skilled workers see themselves as superior to unskilled workers & will thus maintain a distance from them, rather than merging with them.

- It will become more heterogeneous than homogenous.

eg: Ram Jaith Malani - takes of rupees per minute } skilled worker - lawyer.

vastly different status from the manual workers.

- Marxists themselves have realised that Marx's def. of class ^{Middle} runs into trouble.

→ E. O. Wright (A Marxist) has referred to 'The contradictory class location of the Middle Class'.

That middle class has a contradictory character, in terms of ownership criterion they are Non Owners, so workers, but the task they perform is of the capitalist, eg: Manager. Entire Tata empire is run by higher professionals. They work like tata would work, though, salaried → non owners.

- Furthermore, Marxian thesis has not been proved historically.

No communist uprising in Britain, France, America, etc.

Only in Russia such an uprising happened but even that was against what Marx said [Lenin is said to make Marx stand on his head] 😊

Acc. to Marx → proletariat will lead the revolution, but in Russia no proletariat to lead revolution, so Lenin in his book 'State & Revolution' said 'where there is no proletariat, let there be a party in the vanguard of revolution'. It was a very small group of ppl who were ironically

called Bolsheviks in Russia, but Lenin was always man of minority in Russia & he organised a small band of committed revolutionaries, motivated by an ideology, ^{part of super structure} most of these ppl were not from working class.

They were from middle class guided by an ideology & Revolution. Accused because of total political inaptitude of the Czar. ^{foolishly participated} Russia was ^{which none} wanted.

joined first WW. As a result (1) govt became bankrupt (2) govt became extremely unpopular among ppl. & Lenin declared that if Bolsheviks come to power, we'll withdraw from the war. Germany was fighting

was on both from East & West. On east with Russia & other side France & England. They smuggled Lenin into Russia by making him hide in a

specially designed railway compartment. Czar was overthrown by liberals not Lenin. Liberal party had made Kerensky as their leader to

be made president, but Kerensky did not know how to handle the crisis, he continued the war, so he also became unpopular, Lenin

arrived & gained popular support. Kerensky ran away & Lenin assumed power. Lenin was shot → Stalin took over control & established democratic

centralism for socialist reconstruction, he said we will build socialism in one country not ~~internationally~~ internationally, so this was Communism

& created a totalitarian state. [youtube.com/c/MegaLectures](https://www.youtube.com/c/MegaLectures)
what actually happened was nothing like what Marx said, +92 336 7801123

- Similarly, it is said that Mao made Lenin also stand on his head.
Chinese revolution is Marxism, Leninism, Maoism.
Russian revolution was Marxism, Leninism.

- Both Lenin & Marx believed that peasants cannot play the role of a revolutionary class ^{Marx said,} but they've stepped in the ideology of rural life.

→ But in Mao, China, Mao mobilised an army of peasants. It was a peasant revolution. & it happened in countries where capitalism had not developed (Russia & China). Outcome was Nation Building not Socialism.

eg: In India also, Nehru & his Socialism were a means for Nation Building. Socialism was only helping the Capitalists.

* So Marx the prophet has failed, But long live Marx the Scientist.
This methodology of historical materialism has offered a new window to understanding social reality.

- More recently, in 70's one German sociologist Ralph Dahrendorf, wrote a book 'Class & Class Conflict in Industrial Society', in that he tried to adapt Marxist theory of class & class struggle to contemporary industrial societies. He said, what Marx wrote was actually true for the 19th century capitalism but that has changed but not as envisaged by Marx, not in the direction of Socialism, it has changed towards 'Post Capitalism'. Why?

he says, certain characteristics make them stand apart from 19th century capitalism.
① Decomposition of capital ② Decomposition of labor ③ emergence of middle class ④ Rise of welfare state ⑤ High degree of social mobility

These factors have brought about a qualitative change & today's society is Post Capitalism.

Ownership & control overlapped earlier. Share holding in public control → technical experts.
fight is btwn both non owners (managers & manual workers) → so much diversity in working class. → not revolutionary → vested interest → increasing stability & solidity.
poverty still there, but tolerable now bcoz of presence of welfare state, no starvation at least.

now authority centered conflict, instead of revolutionary, it is now insulinary & institutionalised. institutional means methods to resolve conflict have been formed restricted to one company.

- Marx's
1. view on deviance
 2. on division of labor
 3. Alienation.
- After Weber.

Max Weber

Biographical sketch

- Weber was born in Prussia, city of Erfurt, 1864. Second half of 19th century. Belonged to a protestant family, eldest of 7 children - family of great significance. Father first lawyer then judge then member of parliament (very active in politics). Scholars / politicians visited house, provided rich exposure to Weber.

Made him politically sophisticated at young age. very precocious child, no physical activities, made him a problem with teachers found teachers & peer terribly ignorant ∴ disciplinary problem. Father was given to hedonistic lifestyle (pragmatic kind of politician), fun loving lifestyle. His mother was very sensitive & shy woman, → very young + unpleasant experience → sexually assaulted by family friend but deeply religious, deeply hated husband's life. Deeply incompatible. Deep impact on Weber pulled in opposite directions.

After his schooling, went to university where started with his father's way of life (dueling, beer) when returned home, mother shocked Weber too fat (⊖). Rule in Prussia, all young to serve in army for one year, while there, he lived at a place close to aunt's house, also deeply religious but not shy, strong & assertive. Finally converted to his mother's way of life. When back to uni to pursue law → became a workaholic (frugal & ascetic living), totally devoted to intellectual pursuit ∴ developed an encyclopaedic manner, large no. of scholarly works got good reputation. [youtube.com/c/megalecture](https://www.youtube.com/c/megalecture) +92 336 7801123 professor of political economy at 30 yrs old.

- While lived in Hildesberg with wife, mother used to visit staying with each child for some time. Father insisted on accompanying. When in 1897 reached Weber's house, she complained that Max Weber senior spoiled trips.

Weber called father Rascal → asked him to leave. Father left. Reached home → heart attack → died

Weber very guilty → nervous breakdown.

became unfit for teaching / intellectual work. Wife very caring. Weber → wealthy, so wife took him for a world tour → started recovering. In 1902 when started recovering. Recovering. Entered Academies as a Private Scholar.

Wrote his Methodological essays & most famous of his works, 'thesis on Protestant ethics & spirit of capitalism' in 1904 & 1905
↑ Weber's way of intellectually resolving his personal conflict.

- So switch over to sociology. Earlier identified with law & economics.

- Although did not fully recover but periods of recovery were long enough. 'Study of religion in India' 'in China' 'Economy and Society', etc. other essays 'general economic history' → put these or put theme of rise of capitalism.

- I World War → in charge of hospital administration. entered parliament - ^{became part of} official community.

- By 1918, fit enough to start teaching again. Uni of Vienna & Munich later.

- In 1920, died at age of 56 after developing pneumonia.

- After breakdown, addressed the Methodological question
once shifted to Sociology.

- what methods should social sciences follow? Debate (spoken abt earlier)

Carl Menger
↳ Use of the science
methods

vs

Anti positivists /
Neo Kantians

(Dilthey) - close friend of weber's father

(Rickert & Windelband)
↳ friends & colleagues of weber.

- taking cue from Emanuel Kant, they argued. Reality is of
2 kinds

- Natural
- Social - presence of Geist / consciousness
Human beings by this virtue respond to
external stimuli meaningfully

∴ Human behaviour can only be understood in light of
these meanings i.e from actor's point of view

- Weber was exposed to this debate, to which he responded
critically. Partly accepting & rejecting both.

- Agreeing with NeoKantians - He believed that Human
beings respond to their environment in a meaningful way
∴ to build strategies of social research on the methods of
natural sciences alone would be a serious mistake.

∴ The methodology of social science should concentrate on
understanding the behaviour (something that is nvr done in
natural sciences)

∴ the cognitive aim of social science is to understand the
behavior, a sociological explanation shud ∴ be meaningfully
as well as causally adequate.

- At the same time, criticized neo Kantians bcoz of having outrightly rejected the idea that generalizations must be arrived at.

To that he said, All sciences (natural & social) begin with study of certain phenomena & try to move toward generalizations.

ii even social sciences must try to discover Generalizations may not have as much success as Natural sciences bcoz ability depends on the extent to which there are patterns in reality. (In social → only limited generalizations are possible & not the same exactitude, just showing a trend or tendency) but nevertheless the 'less', must try to find generalizations & call them 'thesis' rather than 'theory' bcoz limited in nature.

- Another contemporary influence on Weber: Marxism. Weber may be did not read Marx in his original writings, he was responding to Marxists (partly rejecting & accepting their stance). Though he agreed with, Marxian logic of conflict & change in terms of economic power criticized that as Monocausal economic determinism.

- Advocated a methodology that was to be based on 'Causal Pluralism'.

He was supplementing Marx, Economic factor → one of the factors, not the only one.

Marx often called Bourgeois Marx ☺ (Not related to this lecture)

∴ Social phenomena is far too complex, cannot be explained by one cause

(Weber's Perspective is being discussed so far)

→ According to Stephen Karlberg, Weber's entire sociology rests upon how he looked at man in society.

→ He says, "persons are cultural beings endowed with the capacity & the will to take a deliberate stand towards the world and to lend it meanings"

Fundamental Assumption of Weber ←
abt his view of Man in Society.

Similarity to Parsons → cultural beings, Parson's man could not take deliberate stand.

Dissimilarity → not wholly, he is also creative

∴ Weber is more balanced, he is looking at a real human being, do not like a robot play to cultural norms, only limited patterns therefore.

- Acc. to Karlberg, Individuals are genuine actors in social life capable of interpreting their social reality and capable of initiating creative action.
unlike Parsons, who actor is over socialized wholly governed by culture (i) (like a zombie).

Acc. to Weber, no objective meanings exist in history neither Hegel's Geist nor Marx's dialectical logic. Meaning is found only in the consciousness of human beings and action in the sense of a subjectively understandable orientation of behavior exists as the behavior of one or more individual human beings.

- rejects deterministic stance of both Hegel & Marx.

he says it is not bound to happen (i)

look at human behavior in light of these meanings

* Social Action is the Subject Matter of Sociology.

Sociology is a science concerning itself with the interpretive ~~act~~ understanding of social action.

- We shall speak of action in so far as the acting individual attaches a subjective meaning to his behavior.
- Action is social in so far as its subjective meaning takes account of behavior of others & is thereby oriented in its course.

- Basic unit of social life is social action.

comes from his basic assumption "Persons ----" → previous page.

- I am calling action social → ^{bcuz} oriented towards others.
- whether others are physically present or not.
- takes cognizance of presence of others.

* Social Action ∴ Meaningful Action / behavior oriented
↑
(towards others.)

Sociology only concerned with Social Action.

↓
not concerned with actions which are not oriented

- ① presence of meanings
- ② orientation towards others.

Meanings are fundamental characteristics of social action.

if nature of meaning changes, type of social action also undergoes change.

* Classificatory typology of social action based on this given by Weber.

only for purpose of analysis

though rooted in reality, does not mirror reality

- Meanings that are pure type of meanings
- such pure types or never found in reality.
- social reality is infinitely complex, infinite meanings
- however all these meanings can be analytically reduced to 4 pure types of meanings / (Ideal Types)

eg: colors. 3 primary. Infinite shades → can be reduced to 3 pure types. Combining these 3 pure in diff. proportions give infinite shades.
I see a shade of red. The red is not found.

→ Similarly, for meanings 4 pure → not really found, but based on but shades are there.

Based on these 4 pure types of meanings, there are

* 4 types of Social Action

(1) Goal Rational Action (Zweck Rational - German)

Action in which we are seeking practical goals.
one ^{that} can be quantified, measured

- in this action, the means are chosen on the basis of efficiency for achieving the goal.
- Utilization of progressively efficient means for attaining practical goals. (Practical Rationality)
- eg: shopping - best potato, pay least money (bargaining), nearest market place.
- All technology is like that.

Goal - practical

Means - chosen on basis of efficiency

- In reality, not pure Goal Rational Action, but predominantly it is Goal Rational Action.

Goal (2) Value Rational Action (Wirt Rational - German)

eg: LTTE cadres committed suicide whenever caught.

using potassium cyanide → sure shot

Means → efficient

Goals → not Rational / practical.

By dying will I be benefitted or not, insurance? etc.

These r not practical goals. / dying for Islam.

(3) Traditional Action

An action in which the ^{sole} purpose is to maintain / preserve continuity of tradition.

eg: If man asked to wear saree, they will not, bcoz nvr done b4

eg: celebration of religious festival

For Lord Shiva, traditional Action Bel leaves, not swiss chocolate.

Bcoz it has always been that way.

(4) Effective Action

The meaning is to express one's emotional state

eg: embracing a friend, hurling abuses at enemy, etc.

* These r 4 pure types of Actions.

Real meanings → very complex

→ infinite variety

→ combination of 2 or more of these pure actions

Weber's Methodology

Acc. to Weber, the cognitive aim of sociology is to understand human behavior & ∴ a sociological explanation must be adequate both at level of causality & level of meanings.

∴ he adopts the first 'Verstehen Methodology' from 'Dilthey'. This method is neo Kantian.

Acc. to Weber, sociology is a science concerning itself with the interpretive understanding of social action & thereby with a causal explanation of its course & consequences.

Expto

Acc. to Weber, these are two steps in 'Verstehen' process.

- ① Direct observational understanding → we look at phenomena from outside & attribute natural meanings to what we observe.
- ② Motivational understanding.

In this we try to interpret the underlying meanings & motives.

We establish an empathetic liaison with the actor.

We imaginatively place ourselves in actor's position on basis of data collected in first stage.

[same as positivist approach]

We interpret the motives behind the act.

eg: why is he threatening / trying to shoot?

- Then build a sequence of motives. How one motive is connected to the next. - & link the sequence with consequences of social action tracing the course & consequences of action.

- Hence it becomes a causal explanation of its course & consequences.
- Hence becoming adequate at both causal level & meanings' level.

That is how we should explain the course & consequences of social action. This is 'Verstehen' ~~thought~~.

- He is concerned abt the unique meanings of the actors.
in light of these meanings, the course of action is explained.

His main perspective / Assumption:

'Persons & cultural beings with capacity & will to take a deliberate stand'

- Theodore Abel elaborated on this point, acc. to him,
what Weber meant was that every individual actor though
influenced by cultural norms interprets the norms in the
light of one's own experiences.

arrives at certain behavioral Maxims (rule of thumb)
i.e. rules of behavior.

& these Maxims form the basis & define meanings of one's
behavior.

- Everyone has their own unique meanings, which must
be studied.

- when we see Weber's own work.

'Protestant Ethics & Spirit of Capitalism'

used 'Verstehen' ~~thought~~. He is not looking into unique
meanings of any individual but seeing the shared
meanings of the protestant ideology.

→ 'We can understand caesar w/o being caesar' using Verstehen,
Weber remarked.

This created confusion:

'Should we look at culturally influenced/shaped meanings?'

Parson → student of Weber, he did this only.

'or in unique form?'

- Weber didn't give anything on this.

Recently, this controversy was resolved by giving benefit of doubt to Weber.

Anthony Giddens & Stephen Karlberg, etc.

saying that actually Weber meant both. (i)

'Look at both shared & unique meanings'

He just didn't have the time to show it. [This makes his work most comprehensive & superior].

How? (can't do that simultaneously)

① when applying Verstehen ~~and~~ at the Macro sociological level then look for shared meanings

② & when applying at Microsociological level use unique meanings.

Both Durkheim & Parsons lacked in this regard, incomplete bcoz could only be applied at Macro sociological enquiry.

Inherent limitation of subject matter: different ppl interpret differently probable explanations / likely causes not cent percent surety.

Next part of his Methodology

Ideal Type.

definition, 1903, prior to his study of protestant ethics
↓

"An Ideal type is formed by one sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discreet, more or less present & occasionally absent concrete individual phenomena, which are arranged according to the one-sidedly emphasized view point into a unified analytical construct. In its conceptual purity, this mental construct cannot be found empirically anywhere in reality."

Acc. to Weber, social reality is infinitely complex & given the infinite complexity it cannot be comprehended in its totality/entirety at the same time by human mind & ∴ selectivity is unavoidable.

Constructing an ideal type is a way of exercising selectivity. Since entire reality cannot be comprehended, we look at it from a certain point of view, we select only those aspects of reality which are relevant from that point of view, hence constructing a mental model of the reality.

Called Ideal bcoz mentally constructed & in its full form can not be replicated in reality. 'One sided accentuation' 'only from a certain pt of view', looking at only those factors which are relevant from that pt of view.

eg: cartoonist. → sketch not perfectly matches the person.
(not the whole reality from one point of view) highlight something more, rejects some things but real person is still recognizable from the cartoon.

eg: Deewar - Amitabh Bachchan portrayed as Angry young man.

So in the movie only those episodes r shown which r connected to making him the angry young man.

Only these events r highlighted.

- Other parts of his life - brushing teeth → eating breakfast etc.

- not shown/emphasised.

∴ This is an ideal type.

Weber said,

~~These factors r relevant.~~

→ Marxist theory, things he has talked abt nvr really happen, pauperisation, homogenization, etc.

∴ r evolution strictly acc. to marxist view nvr happened.

But still a good model of mobilisation among the deprived, conflict will result (eg. Maoist) bcz of growing inequalities.

→ From this point of view, 2 class model of Marx is an Ideal type. Does not mirror reality, but can explain reality.

Ideal type

↳ It is not a descriptive model or average type

(lengthy details)

(most commonly found attributes)

→ not also ideal in the ethical sense (eg Gandhi is my ideal)

→ It is a rational construction.

What is the utility of the Ideal type?

- Helps in exercising selectivity.

- ^{can} serves as a classificatory device

eg ① Weber's 4 ideal types of social actions. Ideal type & Pure type mean the same thing.

② Authority Systems - Weber's

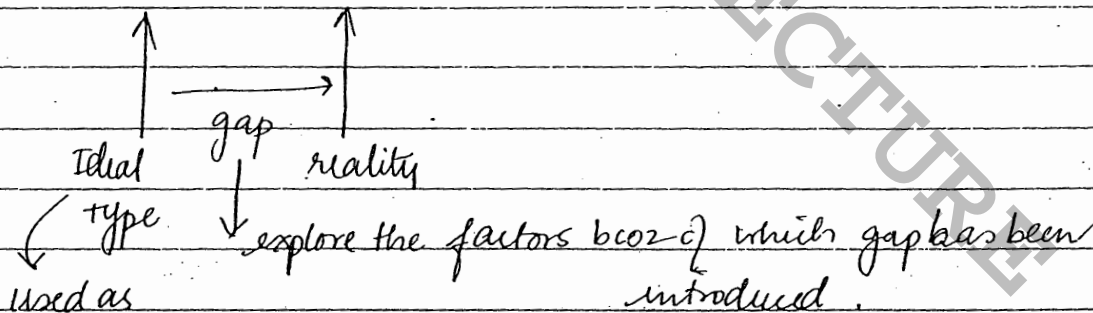
* Ideal type is the social science equivalent of experimentation in Natural sciences.

experiment - only selected variables are introduced,
↓
closed system. controlled environment created to observe
selectively certain phenomena.

some aspects of
reality r explored.

Ideal type - mental experiment
certain variables are only used which are
relevant to the particular study.

* Ideal type also helps in further research.



a measuring rod

to compare with reality ∴ stimulating further research.

* Ideal type helps in building causal interconnections
btwn different social constellations.
a cluster of things.

social reality
↳ clustered form

eg: Capitalism → in reality → manifests itself in a no. of connected
traits.

market exchange
trade & commerce

youtube.com/c/MegaLecture/
stock exchange

492 336 7801123

when we have to connect one with another causally,
which end of one ~~const~~ constellation can be connected to
which end of other constellation.

which aspect of this - with which aspect of other.

- Ideal type helps to build this causal connection.

* Also can help in making predictions to a limited degree.
Sometimes reality comes close to ideal type
then prediction can be made

eg: Karl Marx 2 class Model

When eco. disparity increases in society
+ Mobilisation of deprived
↳ fight / conflict

In India, with economic reforms → inequality is increasing
+ new party that wants to mobilise
CPI(M)

∴ Conflict erupting btw state & poor.

Prediction based on Marxian Model (Ideal type) → conflict is
going to grow in India

* It is to this Ideal type that we apply Verstehen.
These are the two major methodological aspects of Weber's work.

- Assumptions:
2. over a period of time inequalities will ↑
 3. deprived will become subjectively aware somehow.

→ Weber has no objection to Marxian model if seen as an ideal type.
but he says it can't be seen as reality.

If Parsons - if Equilibrium then system operates in such & such view.
said then perfectly OK.

But he presumed Equilibrium always exists.

* Another aspect of Weber's Methodology was:

Value Neutrality: Weber believed that social research should not be contaminated by the personal/cultural prejudices of the observer.

- So social values r an important source of contamination

- But Weber realised that total value neutrality is not possible. At a certain level, value preference is indispensable.
[He calls this the sphere of value relevance]

eg: choice of topic of research - father's, mother's way of life → conflict in personal life.
'Protestant ethics & spirit of Capitalism'

At level of technical competence, value preferences r unavoidable. This is what he calls area of value relevance. He says, but beyond

this value neutrality must be practised.

we should avoid making ideological assumptions, & in case made them we should be value frank (make it very clear & open to reader)

→ Evaluative judgement on the facts must be avoided.
'No value judgement on data must be done'

Naah!

• We always at all times exercise selectivity. Reality is infinitely complex.
To explain it or put it in words or as an object of the senses it is seen selectively always.

We see,

eg: Youngsters take to drugs.

Research should not become a moral discourse on ill effects of drugs.

→ We should be indifferent to moral implications on the society.
eg: Effect can be bad. → do not publish this data (eg: Govt does this).

→ Researcher should not advocate any particular values.

* last part of Weber's Methodology is:
Causal Pluralism.

→ social reality is infinitely complex.

cannot ever be adequately explained in terms of one cause.

→ We should treat the cause as one plausible explanation not as the only Explanation

→ Be open to new viewpoints of the reality.

→ Each explanation is based on an Ideal Type. But there can be a number of Ideal Types.

→ ~~social science must~~

→ Explanation in social science must be based on the principle of 'causal Pluralism'

① Verstehen

② Ideal Type

③ Value Neutrality

④ causal Pluralism

Weber's Methodology.

Criticism of Weber's Methodology

- resolved today - what did Weber mean by Verstehen.

Now → Weber meant both.

Common & unique meanings.

1) Gr8 scope of subjectivity in applying Verstehen.

How can we accurately apply meanings & motives of actors?
interpret the

How do we know that they're indeed the real motives?

- No scope for verification

- Weber knew this → Inherent in subject matter.

Exactitude broke down bcoz of inherent nature of subject matter (motives & meanings)

We try to be cautious & reduce bias to as less as possible.

2) Criticism of Ideal type.

Parsons & Hampel, they criticised the method of making ideal type, as building type Atomism.

that each ideal type is an isolated type not linked to the other types (no logical connections with each other)

Parsons said,

we should deduce ideal type from existing model & not be purely intuitive as in the case of Weber.

Protestant Ethics & Spirit of Capitalism

- Weber is most famous for this
- Only in this study, he applied his methodology → all 4 aspects
- Well by Weber, it was known that Protestantism & Capitalism r correlated / interconnected.

↓
in 16th century
protest against Roman Catholic church.
against role of priestly class
corruption against within priestly

Martin Luther → Germany
started this protest → called as Reformation.

- Many sects developed, imp differences among them, but common → rejected role of priests, hard work & balanced life & belief.

- Puritans - England.
Presbyterians
Lutherans - Germany
Catholics - Switzerland
Quakers
Baptists
Methodists.

THE
Protestants

- it was generally accepted that
- Friedrich Engels had argued that rise of Protestantism was a response to rise of nascent capitalism.
- Protestantism served a role of legitimising economic activity.
- Inhuman exploitation in Europe of workers was justified in the name of religion → Protestant ideology.
- Somewhat true.

- Historical developments
Protestantism late 16th century → Capitalism 14th century
- From Marxist pt of view capitalism → change in eco. structure lead to change in super structure as well (so as to suit / preserve the changes in economic structure) religion → protestants

* In India, Ancient History

when trade & commerce emerged
protest against Brahminism & Buddhism

Weber said:

- Many businessmen became protestants only to promote this business
- Marx → ~~the~~ sees rise of protestants as allying to capitalism.
- protestants mainly in urban areas. Wealthy businessmen & skilled workers were overwhelmingly protestants while rural poor were catholics.

Debate:

What is causal significance?

Marx → ^{nascent} capitalism caused protestantism

Weber → accepted a correlation but once protestantism developed & got established then it became an independent cause for rise of modern capitalism

Weber said → economic conds. existed elsewhere too.

[since ancient time, econ. factor could have lead to modern capitalism in china but wvr happened.

[same for India, these economic conds. existed in Mughal period but neither did india see a rise of modern capitalism.

- It developed only in western Europe.

* - Accumulation of wealth is an age old phenomena,
eg. Ancient Babylon, China, India.

* So what is special abt modern Capitalism?

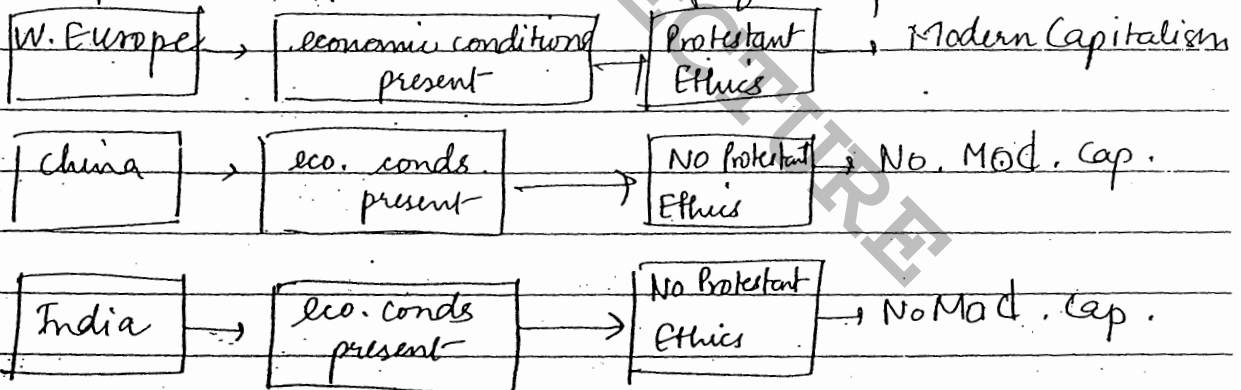
- characterized by 'the Gain spirit'

refers to rational ethics guiding economic activity,
& thereby religion & economic activity get connected with each other.

- pursuit of eco. goals considered desirable & just not seen as a consequence of greed. ^{stigmatic.}
- But economic growth is seen as a very desirable thing.
- Ethically driven instead of greed driven based on moral principles. (not just few ppl)
- Entire economy, entire society is guided by these rational ethics which drive the economic goals.

So this kind of activity emerged for the first time in Western Europe only.

* Weber used the comparative method (kind of a mental experiment that he is performing)



Eco. conditions:

- advances in technology. China far more superior!
- trade & commerce
- availability of precious metal
- stability of political power (effective law & order).

* On this basis, he claims that protestant ethics acted as an independent cause.

* This is purely positive method. He used data.

* How did protestants contribute to rise of modern capitalism?

Went thru writings of protestants ministers & Reformers

- Westminster confessions

- Richard Baxter's Book: 'The Christian Directory'

- Benjamin Franklin

Surveyed the teachings of various sects

eg Calvinists

- to lesser extent among methodists & baptists.

Found evidence.

He developed an ideal type of protestantism, primarily based on →
'The Calvinist doctrine of predestination'

↳ His choice was guided purely by the convenience in demonstrating a link btwn protestantism & capitalism.

to show that two are connected & how?

point of view from which he is looking

not found in every protestant sect.

he chose to highlight this bcoz link can be conveniently shown.

Capitalism - social connotation

↳ Builds an ideal type as well only highlighting one dimension.

→ which can be helpful in showing the link.

'The spirit of Capitalism'

a mindset found esp. amongst early capitalist → entrepreneurial traits, ind. beginning → risk taking ← imp. trait.

→ hard working → careful mgmt of living → frugal living

→ organising in an efficient way to gain profit → reinvesting this profit.

→ This is only one aspect of capitalism

He is not linking everything, only this entrepreneurial trait.

→ Protestantism ← Calvin says salvation is predestined

rejected roles of priests

god has already decided!

in roman catholicism ← priest v very imp.

↓
so no need of priest

so Calvinism in this way rejected role of priests.

& God's ways cannot be changed.

↳ anxiety among ppl. → if they are destined or not?
are we Elect?

Calvin says I know I am the Elect.

He says start with an assumption that u r the elect.
start on a true note.

Treat ur work as a calling / God given duty.

∴ Perform that act with total devotion in order to succeed.

Do not waste this life in pleasures of flesh.

preserve success → reinvesting

If u succeed u have fulfilled & demonstrated ur glory,
ur success is proof that u r elect.

so work hard & succeed.

∴ Protestants in this way developed the Entrepreneurial trait.

This is how early capitalism developed.

leading to unlimited pursuit of economic gain in a
rational & efficient way.

& This is how protestantism caused growth of capitalism

& this is how the

- In Catholicism, Sunday → charity / good work
- Protestantism → whole life a good work.
↳ continuously devoted to 'Calling'.

Merton found in England in 17th century → Not a single scientist was catholic.

- Workers → became engineers.
- Western Ethos → 'work is worship'.

★ Then Weber made a comparative study of Religions / world Religions.
On the basis of that she divided religion into 2 types.

- ① Innerworldly : World Affirmation Ethos
seeking success in the goals of this world.
- ② Outer or Otherworldly : World rejected Ethos

- Parsons developed this idea from Weber only.

→ Protestant : Innerworldly.
∴ directing energy to these worldly goals

Another distinction / Typology of Religion

Religion can emphasize on

- ① Asceticism - thru exercise of will control world.
Man seen as devoted to God's purpose
Control his conduct to pursue God's purpose only → Work hard
- ② Mysticism.
Man seen as an instrument of God's will.

Mysticism. → term taken from feudalism.

- Vassal (small time version of the lord)
- man tries to gain characteristics akin to God.
becoming God like himself.
- In Mysticism u try to be a vassal of God.
 - being pious, doing good work/charity

∴ 4 types of Religion

- ① Innerworldly Asceticism → ^{Modern} only leading to Capitalism.
 - creates rational outlook of mind
 - Capitalism nothing but rationalism of social life
- ② Innerworldly Mysticism
- ③ Otherworldly Asceticism
- ④ Otherworldly Mysticism.

→ That is how Weber established the causal chain linking Protestantism to Capitalism and also arriving at a generalisation:

Weber: 'Capitalism will result wherever Innerworldly Asceticism existed any ideology not just religious (eg: secularism) with which is innerworldly Ascetic ideology → it will have same effect.'

↑ supported by

Niel J. Smelser → pointed out → what protestantism was to Europe.

Nationalism has been to the 3rd world.

→ He also tried to show how other societies lacked this innerworldly Ascetic character.

China

[youtube.com/c/MegaLecture/](https://www.youtube.com/c/MegaLecture/)

① - Abundance of S492-336-7807123

② - Trade & Commerce

③ - Nation wide competitive Examination System → Mandarin

- ④ - very stable history / peace in society (Monarchy)
- ⑤ - Technology was highly advanced.

Despite of all these Capitalism did not emerge.

Reasons:

- ① - trade & commerce seen as lowly activities.
- ② - too much of centralisation robbed cities of autonomy.
- ③ - Chinese bureaucrats → not technical / efficient
→ mannerism were basis of selection.
- ④ - though Confucianism was concerned with this world,
but a good Confucian was only preoccupied with his own
propriety → pious relations with other.
Having proper politeness & mannerism & grace.
∴ took the world as given.
→ living prudently was seen as success of life.

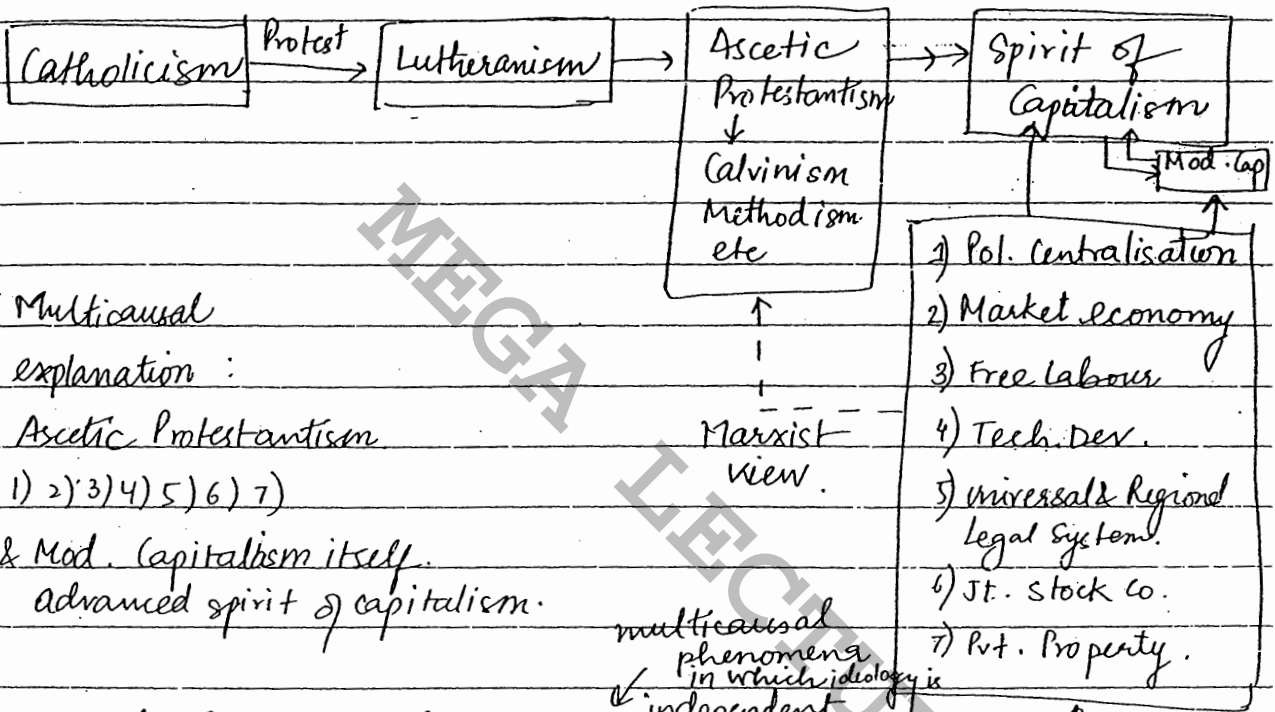
* Criticised by a British scholar → R. H. Tonnay

- Capitalism developed first in England but in England no Calvinism.
they were Puritans.
- however those who support Weber have questioned this as
misunderstanding of Weber's methodology.

It was only an ideal type.

- In this Weber also adapted his methodology of causal
Plurism & in future works → he developed a model to
explain rise of Capitalism as a whole which were unknown
to Tonnay, 'General Economic Theory of History' → later work of Weber.

- Jonathan Turner has tried to depict Weber's explanation of Modern Capitalism thru a flow chart Model:



Multicausal explanation:

a) Ascetic Protestantism

b) 1) 2) 3) 4) 5) 6) 7)

c) & Mod. Capitalism itself.
advanced spirit of capitalism.

- He also highlighted how ideology also brings about a change not everyone followed cent percent.
 (not all protestants did not)

Werner Sombart - 'The Modern Capitalism' book, Late 20's 30's

he pointed out that 3 phases

early capitalism 14th century to 17th century

high capitalism mid 18th century

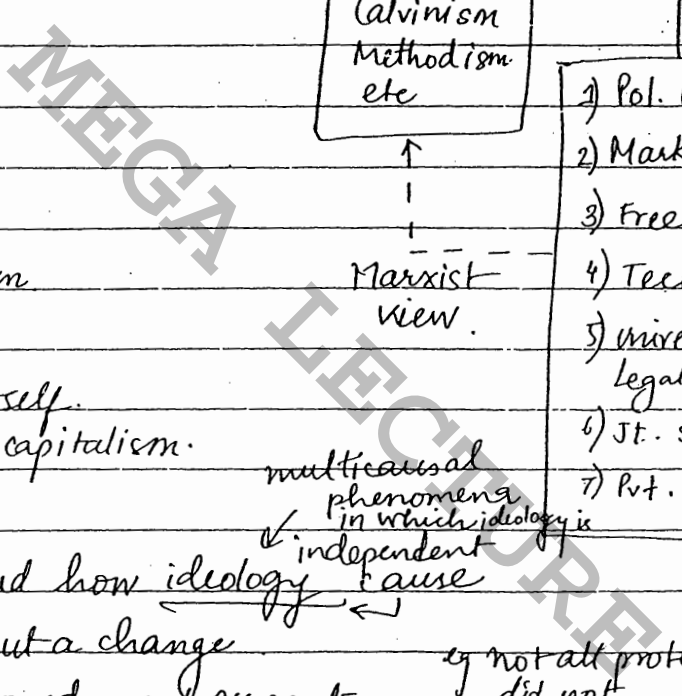
late capitalism 20th century - accepted both Weber & Marx's view.

His study:

entrepreneurs were drawn from all classes, more factors: → inflow of precious metal in Europe (colonisation) facilitated trade with the east → spices, silk etc.

Hitler did not see this at all almost lost his life

role of firms (very imp but he said) marginalised gap, discrimination, compensated that by amassing wealth (early bankers, industrialists)



Another factor - later scholars.

- role of colonies in developing Capitalism in Europe or West.
cheap raw material
captive market.

* Another major Criticism : If we look at

Weberian model → only explains the supply side of the

Both: story, not the demand side.

- 1) Supply
- 2) Demand]

are important for development of Capitalism.

only when ppl are hedonists, living for pleasure there is demand.

eg. If everyone was like Gandhi only wearing a loincloth,
who will be buyers in textile industry

- Ppl are made mindless fools → consuming without any
discrimination

→ So hedonism is as much a part of development of Capitalism
→ Weber only explains half the side!

* Another dimension

Based on his study : other scholars started studying
religions in various parts

- Pines → study of Sikhism.
- Nevekas → studied Jain
- Cannedy → monasticism

have elements of
inner asceticism
world.

very closer to quaker ideology
(Protestant)

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- Clifford Geertz found that even Islamic revivalism in Indonesia lead to emergence of capitalism.
Hinduisation of their culture } Islamisation
later converted to Islam ← reformist movement
→ made it mandatory to go for Hajj Pilgrimage
↓ needed money
↓ started working hard saving money.

- These are the contemporary developments on Weber's work of 'Protestant Ethic & spirit of capitalism'.

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Weber's Political Sociology

- His ~~pro~~ view of power & authority systems
- sometimes in sociological theory, 'domination' used as substitute of authority.

can be translated both as
'Herrschaft' → Authority & Domination

ie types of domination

- Weber presented first a definition of Power: Acc. to Weber, power refers to the chances of an individual/group to realise its will through communal action even in face of resistance by others.

implicit assumption: society characterised by sectional interest.

one section stand opposed to another. (conflict of interests)

& in this scenario power is the resource to overcome opposition of others in order to exercise his will.

(communal: thru a coordinated action)

- this view is sometimes referred to as the 'Zero Sum concept'

if one section attains power by overcoming opposition of others.

one section ↑ power, other ↓ loses power.

$$+x - x = 0$$

- Also referred to as 'conflict view of power'

predicament → clash of interests is there.

- Weber says, Power to be exercised on a sustained basis or a sustained exercise of power demands, on those whom power is

^{exercised} should consider the exercise of power as just & rightful so that they voluntarily accept the exercise of power

otherwise cannot be sustained.

stops ppl → ppl stop

eg: traffic policeman. - ppl think he has right to make them stop 😊

If I try to stop them, ppl will run me over

- This is called legitimate power.

eg: In Kashmir 250 terrorists. Maybe increased to 1500.

5 lakh forces (Army, CRPF, special forces) scared.

Because these terrorists do not see the power as legitimised.

- Power if devoid of legitimacy cannot be effective.

Power + legitimacy = Authority

eg: Diff btwn Policeman & Gangster

↓
Authority → power when considered just & rightful.

→ Weber was interested in study of Authority systems:

Built a classificatory Typology.

→ Built ideal types of Authority

→ Basic for constructing ideal type / classification:

'the manner in which the legitimacy is gained.'

→ Relating authority systems to types of actions he gives

3 ideal types of Authority

① simple society with traditional action, ppl are guided by customary rules in ^{predominates} acting out their behavior.

Traditional Authority

② In industrial societies increasingly behavior dominated by Goal Rational Action

Legal Rational Authority +92 336 7801123

③ Charismatic Authority

dominated by effective Action.

- one anomaly, though 4 types of social action] Weber was aware
no authority for Value rational Action of this.
↳ corresponding to ↗

① Features of Traditional Authority

- Two types: Patriarchalism - simplest type of traditional authority. v simple societies or at household level.
Patrimonialism.

- Master/leader requires right to ~~se~~ exert authority by inheritance

∴ eldest male generally.

- with consent of all other

members → not subjects, they are co-consentors.

- Here there is no administrative staff to assist authority

∴ no formal apparatus

for enforcement of rules
eg: No police/courts.

- rules → only by mutual enforcement & consentment of all.

- due of entire grip that rules are followed.

- The authorities exercise as joint right (a right shared by all)

- Rules are all customary practices, no formal enactment

Civil servants → loyalty to constitution
not Man Mohan Singh or Prasad Mukherjee

Obedience and loyalty is personal to the master/leader

Weber said:

"The eternal yesterday governs today"

In relatively more advanced to a tribe / band societies, there is

• Patrimonialism

- In this, the authority is generally exercised thru inheritance only. Rule of inheritance certified by Custom.
- There does develop an administrative staff, which also consists of a hierarchy of inherited offices.
- The members of administrative staff are selected purely on basis of personal loyalty to ruler (favourites of the ruler selected).
- There is no rational system of rewards for individuals to be part of this administrative staff.

- no salary / promotion

- maybe forced gifts collected from public eg: Nazrana.
or gifts from ruler

- lines of authority are rather vague & task specialization is rather low.

- commands are obeyed bcoz they are considered to be inherent in the office. (right to issue command → interest in office)

eg: Manmohan Singh can't issue whatever he likes, against constitution

- ∴ authority exercised very arbitrarily & discretionarily. 'whatever king's says is right-1)

- No clearly defined limit on authority. 'no constitution like document'

- Custom → vague, lack of clear delimitation on authority.

- No separation in case of administrative staff b/w 'personal or official competence.'

Mahabub Raj Narayan case against India's govt. misuse of public property 'atforce plus' 92 336 7801123
though her work was personal. separation not there.

2) Legal Rational Authority

- develops when goal Rational Action dominates
- 'LRA is the GRA in its institutionalized form' acc. to Weber.
- He developed an Ideal Type Model called Bureaucracy
- 'A large scale organization rationally designed to coordinate the activities of many individuals in the pursuit of large scale organizational goals'
- He identified four features of Bureaucracy Authority
- Work organized in form of offices & activities performed are official duties.
- These offices are arranged in a hierarchy which acts as a chain of command in which decisions taken at top & information needed for making decision at bottom of hierarchy
Command: Top to Bottom Information: Bottom to Top.
- Decisions made on basis of abstract & general rational rules. Every decision is act of interpreting general rule in a particular situation.
- Bureaucrats supposed to act with an attitude of 'Formalistic Impersonality'
being faithful to form of rule & keeping their personal idiosyncrasies apart.
- Basis of recruitment in Bureaucracy is Technical Competence & Merit. / not personal
- Work in bureaucracy constitutes a full time career.
- There is a rational system of rewards e.g. Pay commissions
- Clear separation b/w sphere of 'Private & Professional Competence'

- In times of crisis

official authority breaks down

i.e. (unable to meet ppl's demands)



Another type of authority develops :

(3) Charismatic Authority

∴ product of crisis

- charisma means 'gift of grace', so the charismatic individual is ∴ specially gifted individual.

- seen as endowed with exceptional / super human qualities or believed

- eg: Man with heroic reputation / the Prophet / etc.

- Basis of charismatic authority is belief or faith of ppl in the leader.

∴ Ppl who believe in charisma of leader, develop emotional attachment → recognition on their part of a duty to obey the leader.

- Methods used by leader to demonstrate his charismatic qualities eg: Miracles, great bravery, etc.

- eg: Sai Baba.

- In the charismatic authority there are no rules to buying the leader neither traditional rules nor legal rules.

- Leader can renounce the past & renounce tradition i.e go against it. This provides a Revolutionary potential to the charismatic leader.

- Charismatic leaders often preside over revolutions, eg: ^{Mao} Gandhi

- By virtue of charisma, devotion to leader is unquestioned

- it can bring about far reaching changes &

hence resolves

- The administrative staff ^{selected} not on basis of technical competence but on basis of shared Charisma. eg: Chacha Nehru.

- There are no formal appointments, no career, no system of rewards & promotions, hierarchy also not well defined.

- ppl spontaneously obey on call of leader. No formal rules of functioning, only tasks entrusted by leader.

- No limits on Authority, neither customary rules nor rational rules

However, Charismatic Authority is by its very nature unstable & short lived. ^{Inherent Instability} Rises in times of crisis & stays as long as crisis lasts.

- Not suitable for day to day routine: must ultimately change. ^{Charismatic Authority} either legal or traditional authority needed thereafter.

'Routinization of Charisma' (this is an ideal) ^{Type only} war time leader

- In either case, whether leader wins (solved crisis eg: Churchill) or leader fails (eg: Hitler, Bhindrawale, Osama) - after war lost election

faith in his Charismatic qualities is lost.

Another

- Threat to Charismatic Authority → Successor? - Resolved by Nomination

Charismatic leaders very hard to find. (eg: Gandhi nomination Nehru)

- That's why u find that such leaders r often from 3rd world countries. (beoz they r riddled with crisis)

Critical Evaluation of Weber's view on Bureaucracy.

- There has been a debate with Weber

2 issues - ① Famous remark,
"Puritan wanted work as a calling,
but we are forced to do so. In
Richard Baxter's work, view care for external world
should lie on the shoulders of the saint
like a light cloak which can be thrown
aside at will but fate decreed that the
cloak it should become an iron cage."

→ Weber ~~criticised~~ criticised Bureaucracy & Rationalization.

In this remark he said it has become an iron cage.

it creates 'metaphysical pathos' - sense of purposelessness,
becz whatever work is done ~~is~~ is under compulsion,
we don't really like it hence becomes meaningless

→ A ~~bureaucrat~~ bureaucrat is working under rules which he
cannot identify with.

Bureaucracy → inbuilt tendency to become status quo.

bureaucrat goes by rules only / no innovation

⇒ yet he believed that there is no escape from bureaucracy.

Industrial society → increasing rationalization → an unavoidable
bureaucracy

chosen on basis of technical competence } Reasons ← bec'z most
attitude of formalistic Impersonality. } efficient way.

Bureaucracy unavoidable part of modern society.

He just suggested a way to bring bureaucracy under control:
by placing bureaucrat under political head in democracy

Two Issues.

- ① Is bureaucracy most efficient?
- ② Can it be really controlled?

①

- No. of empirical studies to test both these issues.

- Merton; first to criticize Weber on issue of efficiency

(Debate on Formal vs Informal Structure)

↳ says this would be efficient only in handling routine matters

Weber says: Formal system most efficient

↓
activities only governed by rule.

in such cases bureaucracy turns out to be most inefficient.

But when emergent situations, new situation → no rule.

eg: In India;

ICS - steel frame of empire. (During British time).

new incarnation IAS → blamed for inefficiency.

Competition is very high but still inefficient: why this anomaly?

→ can be answered by Merton's view

ICS → appointed ^{for} management of families, ^{collecting revenue} not preventing it.

IAS → bring abt eco. dev., eliminate illiteracy, ~~so~~ so many responsibilities.

but system still the same. (i) but problems r new,

bcz of Development, cannot be handled by rule bound system.

- Administration

Socio economic development → they have to engineer change.

Merton No rules for this

↳ Attitude of formalistic impersonality can also become a ^{drastic} problem & becomes ^{disfunctional} in time of crisis → ppl need someone to care about.

Another study

→ Alvin Goldfinger - conducted a study in American gypsum plant
mining unit & processing unit

→ new managers appointed → tried to impose rules very strictly.
proved dysfunctional i.e. inefficient in mining unit - bcoz of
great deal of uncertainty involved in mining, dangerous
situations.

more the risk factor more the need for informal structure

→ Burn & Stalker

study of electronic firm → two structures:

mechanistic & organic

strict adherence
to rule

informal structure
flexible hierarchy

In electronics organic firms were much more efficient,
better profits.

• change very rapid in electronics

• market very competitive

organic firms adapted better.

∴ showing that sometimes informal structures r more efficient.

→ Japanese Mgmt. structure

synthesis of two → formal & informal

∴ more efficient

→ made worker loyal to company like a joint family.

combination of two was more efficient.

Alienation

- means to be detached / estranged or to feel helpless in a situation
- originated in writings of Hegel. wherein he used it in a metaphysical form. Hegel argued that when the outward projection of the spirit gets alienated from its source then the external world has an independent existence of its own, an objective reality.
- Hegel One of the young Hegelians, Feuerbach, who was a contemporary of Marx & member of Dr's club. He adopted this concept from Hegel but drastically changed its meaning. Acc. to Bach, God is self-Alienation, qualities attributed to God & actually human qualities, but when alienated from real self we no more see these qualities as part of us and therefore attribute these qualities to God. (Waaah!)
- This is how he explained Alienation. This definition influenced Karl Marx a lot, using it as a socio-psychological condition.
(a psychological state of mind caused by social circumstances)
- Marx begins with the argument 'In the beginning Man was Alienated from nature, helpless, extracted from nature to fulfill his needs, to control nature invented forces of production & as FOP developed man's alienation from nature declined ∴ transferring alienation to other parts of life (i.e. social alienation developed)'. He said 'private property is both consequence & cause of alienation, when man used labor to produce goods for satisfying need. But once surplus came & trade emerged. these [youtube.com/megalecture](http://www.youtube.com/megalecture) commodities as articles of trade'

- As man got alienated from his product private property developed & as private property developed it became source of Alienation. FOP were owned by some, others were excluded \therefore dividing society on class lines. & \therefore those who controlled FOP/property, they used this control to further promote their own interest at cost of legitimate interest of non-owners (\therefore Social - Alienation came into existence)

- As the institution of private property reached its highest form in the capitalist system, so also alienation reached its highest level in the capitalist society.

(Human relations purely based on self interest, competitive relations) & nexus is purely contractual

- & There is specialized DOL in production which robs work of its creativity.

- So man is alienated from his fellow being.

- Bcoz capitalist exercises control over FOP all decisions regarding production r made by the capitalist

What to produce? How to produce? Purely based on profit motive, so real producer/worker has no say in these matters.

Acc. to Marx, actually the ability to perform labor is the unique characteristic of human species & \therefore it is a way of expressing human creativity & of expressing man's humanity. So work is an end by itself for man

It is a purely human ability & thru work he affirms himself, expressing his creative urge & thus giving meaning to his life. Also showing care/humanity. But in capitalism this gets transformed

Each worker should decide 'what work he would like to do' but in capitalism it is a despotic control exercise. Capitalist solely guided by urge for more profit. He does not ask his worker 'what they would want to produce'. \therefore work instead of being an end in itself simply becomes a means to an end \therefore leading to animal existence (eat, sleep & procreate).

\rightarrow Further, Marx says that the production process involves objectification of labor. (labor power gets transformed to an object, the object is embodiment of the labor power put into making it.) The capitalist takes away the object and pays a meagre sum in return to fulfill animal existence needs. So the more I produce, the more I lose my humanity, no control over the product I've made, so the commodity is now an alien object for worker & to produce the commodity he destroys himself bcoz ^{it is} not giving any purpose. It is no more a means of self-affirmation.

The cumulative result of this (social & work alienation) is Self-Alienation - Man is thus reduced to less than an animal, engraving himself to another from his own species. \therefore He gets detached from his real character as a human being bringing meaninglessness & purposelessness thus seeking solace in religion.

\rightarrow Marx says 'Sigh of an anguished creature', 'opiate of the masses', 'soul of a heartless world' is religion.

- So man attributes all the human qualities of + to God and then surrenders to him.

- His prayer is actually out of anguish, a sigh.

∴ It becomes the 'opiate of the masses'.

Role of religion is like opium, a painkiller.

but it does not solve the problem, cause of suffering is not eliminated. In modern science this is called 'Symptomatic relief' until the effect of painkiller vanishes and pain hits back.

→ Suffering comes back → go to religion again → cycle keeps repeating.

∴ becoming a false-consciousness. It is diverting our attention away from the real cause of misery.

eg: it is my karma: Hindu.

It is a manifestation of self-Alienation.

He says, this will be eliminated only in the communist society → each one will work acc to his capacity capability

& receive acc. to his need. 'leading a wholesome, meaningful life'.

He says even the capitalist is alienated, also affected by false consciousness, guided by unlimited desires, mindlessly accumulating wealth which they won't even use.

'Poor are dying of starvation & rich are dying of overeating'.

Both are dying, both need to live.

This is how Karl Marx developed his work on Alienation.

Modified in various ways by other scholars

eg. - Max Weber

Capitalist society characterised by self Alienation of man. 'Iron cage - last lecture'

As far as source is concerned Weber disagrees with Marx:

Weber → two types of rationality

(1) Formal rationality

(2) Substantive rationality

→ an advance with respect to 4 dimensions.

these & certain values which
& inherently good.

(i) Greater efficiency

(ii) Greater calculability

(iii) Greater predictability

(iv) Greater control.

→ pursuit of these values should be such that they become more & more compatible with each other.

Acc. to Weber capitalism is nothing but advance towards Formal rationality.

eg: Sylvester Stalone - needed money but also needed love

(⊕) son committed suicide so many marriages failed.

[worth of life - how much money? ∴ more calculable]

another eg: Michael Jackson.

Health - range of RBC count

We try to make everything calculable.

Man needs all the values simultaneously.

Calculability & efficiency leads to better control.

Both Formalistic & Substantive.

But this has only been achieved at the cost of substantive rationality.

One should not be gained at the cost of another.

- It is in this loss that lies Alienation.

of substantive rationality

private property is not the cause

Formal rationality has led to private property. But

Alienation arise bcoz of loss of substantive rationality

* Another Neo Marxist, from the Frankfurt school
Herbert Marcuse dept of sociology at Frankfurt university.

- Further revived this concept of alienation in concept of modern industrial society.

[workers life miserable bcoz no leisure & wages very meagre almost starvation leading to extreme poverty & misery]

- dependent of capitalist society → now situation has improved.

work drastically reduced.

leisure time increased

incomes have risen significantly.

Result is that worker is no longer protesting.

He is highly peaceful & has come to terms with the world.

- This argument is questioned by Herberst, Today work has

become meaningless drudgery, it has become

stupidifying. Repetitive & simple & it no longer gives satisfaction.

- leisure time ↑ but leisure has become a means of

pursuing false needs. Work → only for money

no self fulfillment

both don't give fulfillment. Leisure → mindless pursuit of false needs.

- So Alienation still persists, both in work & leisure

- Another American sociologist, C. Wright Mills.

book 'The White Collar'

in that he talked abt new form of alienation which is growing in advance industrial societies. As economy advances,

more & more workers shifted to Tertiary sector (service), bank, trade, insurance)
white collar workers.

- Although service sector gives higher returns but so is increased alienation → has become a personality market.

- Put on a fake reality, show concern even if not concerned.
- Fake personality, a mask which is not real self.
- purely for the sake of money. He calls this,
'Prostitution of Personality'. U forget ur real self,
leading to self-Alienation

- Another sociologist. ~~Seaman~~ C. Marns

- broadened the scope of concept of Alienation. included

Anomie also as type of social-Alienation.

He said Alienation involves 5 dimensions

① meaninglessness

② Powerlessness

③ Loneliness

④ Self Estrangement

⑤ Anomie (normlessness)

Woody Allen
comic

'I know, I am
not my kind
of Guy 😊'

- Another American sociologist

Robert Blauner, tried to study the interrelationship between
technology & alienation. whr alienation was defined in

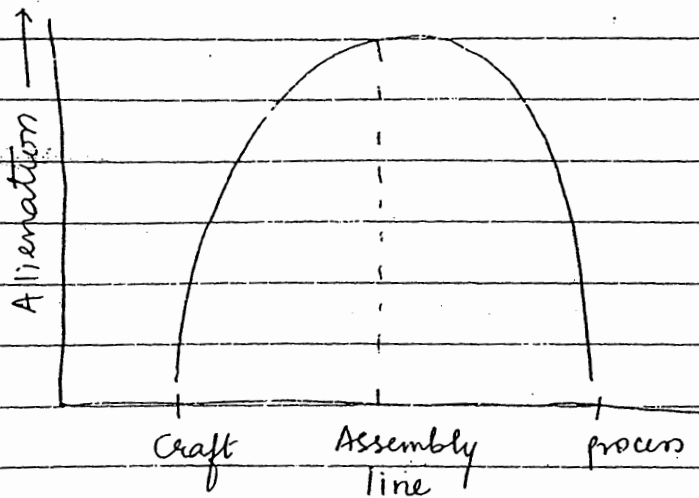
4 dimension of C. Marns excluding Anomie.

→ He conducted an empirical study, chose diff types of technology

① Craft ② Assembly line ③ Process technology

• Printing • Automobile • Refineries (chemical industry)

He found



Inverted U curve

Q Why Assembly line most Alienated?

"More the standardisation of work (routinisation) more alienating it is."

George Herbert Mead. (Friday) - Last thinker.

- Goal of Capitalism - totally irrational
Means of Capitalism - only rational

Sir:

How can a world with limited resources survive if endless desires are not checked?

Isn't it not only a matter of pure common sense

Waaah!

Division of labor & Marxist Views on
Deviance

- Unlike Durkheim, Marx did not make a specialised study of DOL but in his book 'Das Capital' talked abt DOL.

- Marx says that his main focus was capitalist society, so in CS DOL exists at 2 levels

① social DOL

② DOL in production

① Social DOL

DOL in entire society/community bcoz of differences of geography/resources/skills difference/diversification of production results (eg. mining)

thus leading to trade/exchange. This exchange is essentially monetised in CS.

He tried to look at the nature of exchange that results due to DOL. In CS social DOL results in an anarchic setting & capitalist ideology tries to (lack of rules & regulations) disguise it in terms of benefits for mankind/human freedom. (eg. Free market Economy)

any change is opposed harshly.

② DOL in production

There is only limited exchange, between the capitalist & worker. Otherwise capitalist assigns work to workers.

This leads to extreme specialisation of work, thus fragmenting it and robbing of any meaning - leading to Alienation.

- while social DOL is anarchic setting, DOL in production takes place in setting of despotic control / Total planning and control of activity of worker by capitalist.

This DOL in production is highly Alienating.

In Communist society, there would be no DOL in production.

He says, ~~In communist society,~~

This confinement of worker to a narrow niche / narrow slot must go. One must do whatever one wanted.

Marxist view of Deviance

- Marxian view of society is characterised by division into two

① Economic structure & ② social structure

↓ influencing the ↗

- Law is part of SS. In capitalist society, law tries to protect the bourgeoisie. Even if capitalist not directly controlling the state (eg: Ambani not president). Acc. to

Nick Paulolas,

this apparent separation btwn capitalist & ppl controlling the state is very illusory. is still much more suitable for purpose of the capitalist.

[Mankhansingh → bringing eco. reforms → Ambani's wealth grew multifold
farmers started committing suicide.
who did the reforms benefit?]

- Laws are apparently seen as made for general welfare but it is actually only for the welfare of capitalists. Laws look more legitimate when not coming from capitalists themselves.

- The legitimate interests of poor are hence denied.

A study by Snider in America, street crime in America on an average involved loss of \$4 billion. But corporate fraud on an average loss of \$500 billion.

Rarely a rich person jailed, on streets so many ppl arrested.

more than 70% of prison population is black, normally only 8% of population.

[In Brit - Seattle, William Chamblis, found.

Very well organised crime syndicate working judges, corporates, businessmen organised.

youtube.com/c/MegaLecture

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If anyone tried to spill the beans, drowned → showing it as suicide

- Crime is as much of the rich as of the poor.

Capitalist society - those who don't have resources will go to only crime.

- Crime is not only breaking of law.

because law is only pro rich, against the poor.

eg: \$1 billion to build Ambani house } is he not spilling
whereas ppl dying in slums. } national wealth.

But because he has paid taxes, there is nothing you can say.

~~Point~~

- So by selectively & individually punishing the poor, the whole poor as a class are neutralised.

They're blamed for their own poverty.

[deviance: Hattlambois]

George Herbert Mead

- He is a social psychologist
- unique thing - though extremely popular teacher, never liked writing. After his death, one of his students compiled all the class lecture notes & published it as a book -

'Mind, self & Society'

- One of commentators pointed out that better title would be:

'Society, self & Mind'

- taught at Uni of Chicago, was influenced essentially by American philosophical ideas.

- He defined himself as a 'social behaviourist'

① he is emphasizing primacy of society over individual.

once mind developed, may not need society, but to develop mind, society very important

② Behaviourism is an approach to the study of the experience of the individual from the point of view of his conduct

- 'Behaviour source of clue that we need to understand mind'

'he was opposed to pure introspective speculation' & wanted to focus to understand actual behaviour to understand their experience

- 'society has primacy', even mind is a social process product of social action

He differs from the dominant American behaviourist tradition, approach developed in psychology by John Watson, this behaviourist approach originally developed in the study of animal psychology.

Assumption - Animals do not have a mind.

We can not fathom what is the inner experience of the animal by introspection

eg: what a dog thinks? Even if dogs have an inner experience, how is the feeling cannot be figured by introspection -

- let us understand the ^{activities/experience} behaviours of the animal purely in terms of the behavior-stimulus response mechanism.

They instinctively respond to a particular stimuli.

- Watson extended the same approach to humans as well, this is why mead criticized Watson.

In his famous comment he says 'Watson's approach was like that of Queen in Alice in Wonderland 'off with the head'

→ This is why he disagrees humans possess a mind, unlike animals & thus very different. The inner experience has to be taken into account.

→ In case of humans, the stimulus is an occasion or an opportunity to act not a compulsion or a mandate. (woah!)

In the case of human's i:

⇒ may delay response, do not respond or behave in many different ways. ∴ Human response from the stimulus cannot be divorced from the mind/inner experience. But 'Mind' has to be understood behaviouristically.

that through observation we can approach the Mind of the actor.

→ Further he says, any attempt to understand human behavior should be based on the premise that the social whole precedes the individual mind both temporally & logically.

- A thinking self conscious individual is impossible without a prior social group.

~~Unless there is a group~~

- proved in chance discoveries of social isolates.

eg: In Germany, boy kept hidden in basement by mother bcoz of being illegitimate, his mental age was 6 months even being 17 years biologically.

- w/o society there is no individual mind. Mind is a social process, it does not reside at a particular place in the body.

- Social group comes first, then comes self conscious mental state.

- Most primitive unit → 'Act' made up in trying to understand human behavior.

- ~~It is~~ Made up of 4 parts/stages. May not happen chronologically.

(1) Impulse - the sensation that we experience when we receive a stimulus.

Actor's immediate response to the stimulus.

& it makes us feel something needs to be done.

eg: Hunger (from ^{Stimulus} environment or within)

You feel the sensation of the stimulus & immediate response is to do smthg abt it.

(2) Perception - Involves the mental imagery that develops as a result of the sensation.

eg: 'what all I can eat?' - Images come in the mind.

- Automatically follows impulse.

- Mead says, individuals apply selectivity. Some stimuli taken into account, others ignored.

- The individual zeroes down on whatever is feasible, available or desirable.

③ Manipulation

- resorts to some kind of activity to seek gratification & in this it may take its past experience also into account.

eg: near but not hygienic or healthy.

- finally having processed it

④ Consumption

- eat it

→ need not always happen in a sequence.

Perception & Manipulation may go side by side, etc.

→ 'Act' involves only one individual. When 2 or more individuals, it becomes a 'social Act'

It involves communication essentially, achieved thru gestures. ^{Acc. to Mead,} Gestures are the movements of first organism which act as a stimuli, calling forth appropriate response of the second organism.

→ Animals also have gestures, eg: A pup walks into a new territory, the dogs start barking, this is a gesture.

→ One special type of Gestures in the social Act are what Mead calls, 'Significant Symbols'

→ only humans are capable of creating & using 'Significant Symbols'
∴ social Act & interactions of individuals involves Significant Symbols.

what r they? Two terms Sign, Symbol, both stand for something else.

eg: puddles of water on street - Sign of rain

smell - Sign of food in vicinity.

So sign stands for something else.

- Even symbols stand 4 something else.

eg: red light on the crossing is not a sign, it is a symbol for trucking coming to a halt.

- linkage in case of signs is automatic & natural.

signification of sign is natural. Connection is automatic.

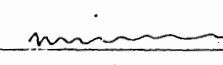
- Red light ~~light~~ → traffic coming to a halt.

is a socially decided symbol. They could change.

- The connection is deliberately, artificially or, socially created.

- Animals don't have a language → only humans do, becoz only they can create symbols.

become 'significant' when their meanings are socially shared.

eg:  → any sound → no as such meaning

'go' → when sir says this → we all understand the same things

Significant Symbol

- It is a special kind of gesture, one that only humans can make. Gestures become significant symbols when they arouse in the individual who is making them the same kind of response as they are supposed to elicit from those to whom the gestures are addressed.

- Becoz social behavior among humans is impossible w/o the presence of significant symbols, this is why his view of social interaction has been called as Symbolic

Interaction & his approach,

called by his student later as 'Symbolic Interactionism'

- Acc. to Mead, the process of thinking also involves symbolic interaction just as behaving with others.

∴ Thinking is constrained by knowledge of symbols.

- linguistic skills are ∴ very imp for nurturing thinking skills

- talking to others : social interaction

talking to oneself : Thinking
wondering

→ Mind is not a thing, it is a process in which we talk to ourselves & it develops & grows out of social processes.

→ A distinctive characteristic of the Mind, is the ability of the individual to call out in himself not ~~just~~ simply a single response of the other, but the response of the community as a whole.

→ ∴ Mind develops over a period of time, & one fundamental prerequisite is the growth of self-hood.

→ only then you can call out the response of the community as a whole.

Self hood :

A special ability of human beings to be both subject & Object. ↑ Doer

→ This capacity is unique to humans, & develops only with age.

→ 'Acted & then evaluated the Act'

→ This leads to formal definition of myself in a particular way, only possible if I look at myself as an object.

This is how self identity develops.

- This does not happen in children bcoz it involves thinking in abstract terms instead of discrete terms.

- Children do not have reflexivity.
- Self develops gradually & with that develops the ability to see self as an object.
- Acc to Mead, there are two stages in this process of learning which ultimately lead to development of self hood.

① Play stage

② Game stage

early in childhood, children learn by imitation, imitatively acting out the role of others & others chosen particularistically.

gradually as central nervous system develops they gain ability to think in abstraction

- Children are incapable of generalization

eg: what class? II(B) not II.

They learn by imitation.

My mother, My teacher, My father, not the mother, the teacher

only carries specific ideas.

which in turn facilitates

imaginative learning.

Imaginatively place themselves in somebody's shoes to

see themselves. eg: What do my parents think of me?

Game ~~play~~ Stage.

later they generalize, what do parents expect from children as whole.

- One takes the role of generalized others

- eg: looking in mirror, checking if u are looking okay from point of view of generalized others.

This acc. to Mead, leads to development of one part of human personality called 'ME'.

- shaped acc. to expectation of general others identified by ^{process of reflexive} role taking, reflexive process of looking at oneself from the eyes of others.

∴ building patterns of behaviour which are 'ME'. This is the conformist self. - which tries to conform with the expectation of others.

eg: Following etiquettes, mannerisms, etc.

- Mead says, 'ME' is not all that we have.

We have 'I' also. Part of us which makes us surprise ourselves, the savage part of our personality, spontaneous behaviour which accounts for our uniqueness.

I	accounts for uniqueness - innovativeness, creativity.
ME	similarity with others - socially determined

Conformist $ME > I$

Deviance $I > ME$

∴ Man can't be completely socialized. Bcoz some part of I is always there.

Role Making

- It is bcoz of 'I' that we are creative & modify our behavior from that which is socially accepted.

- It is this how the 'Self' is created & mind is created only bcoz of self.

Societal evolution : ME dominant to I dominant.

In simple societies ME dominates
In modern societies I starts to dominate.

- Selfhood is also basis of our identity. We identify
how we identify ourselves or how we are identified.

Selfhood :

I	ME
---	----

 or

I	ME
---	----

^{deviance} or

ME	I
----	---

^{conformist}

∴ leading to a particular identification.

* Based on these ideas of Mead.

Herbert Blumer, developed ideas of Mead in a more systematic approach & called his approach

Symbolic Interactionism (SI)

which has 3 basic assumptions.

① human beings act on the basis of meanings that they give to objects & events rather than simply reacting to either external stimuli or to internal stimuli (biological)

∴ SI rejects both social & biological determinism

② Meanings arise from the process of interaction rather than being simply present at the outset to some extent meanings are created, modified & changed within interaction situation rather than being fixed & preformed.

③ Meanings are the result of interpretive procedures employed by the actors within interaction context by taking the roles of other actors interpret the meanings & intentions of others by the means of thinking individuals modify or change their definitions of the situation, rehearse alternative courses of action.

considers their consequences.

- human behavior has to be understood in the light of meanings.

How do we get to know the meanings?

- focus on the symbols that individuals use in the course of their interactions.

- & the sociologist acc. to Blumer must immerse themselves in the area of life they seek to investigate, they must attempt to grasp the actor's view of social reality.

- This demands feeling one's way inside the experience of the actor.

[He rejected pure introspection] mentioned earlier.

eg: Experiment in America

- studying behavior of stigmatized individuals.

one way - by overstating it & deliberately acknowledging it

eg: Making fun of my hair by anyone else does.

This is how Symbolic Interactionism developed. It is a

→ Micro-sociological approach.

Biggest drawback of this approach, does not take into account Macro-sociological structures.

MEGA LECTURE

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