LOVELY PROFESSIONAL UNIVERSITY

STRUCTURAL SOCIOLOGICAL THEORY

Edited By

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(SYLLABUS)

Sociological Thought

Objectives

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

Sr. No.	Content
1	Emile Durkheim: Division of labour in Society – mechanical solidarity and organic solidarity, Theory of suicide, Theories of Religion
2	Max Weber: Intellectual Background, Sociology as an interpretative science, Concepts of Verstehen and ideal types, Theory of social action – types of social actions
3	Max Weber: Analysis of modern capitalism. Protestant ethic and emergence of capitalism, Concepts of status, class and power, Authority and power – types of authority, Bureaucracy
4	Vilfredo Pareto: Intellectual Background, Contribution to the methodology – logico – experimental method,
5	Vilfredo Pareto: Classification of logical and non-logical actions, Theory of residues and derivatives, Theory of social change- Types of elites, their classification, circulation of Elites.

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Unit-1: Contribution in Sociological Method - Sociology as a Science - the Concept of Social Facts

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Objectives

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

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

Introduction

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

1.1 Methodology of Durkheim

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. The first importance of the methodology of Durkheim is he does creation of philosophy, classical knowledge, and different specific psychological methodology. Durkheim removes the shadow of philosophy on Sociology established it at the sight of experience-dependent science. Durkheim was the supporter of specific sociology. So his annotation is the positive, developed and ideal idea. He writes in this relation," when he should be take peace to say only sociology."

2. Durkheim does this important work at the sight of methodology. He forces on the principle of causation. This principle can be say the touchstone of science. At this sight Durkheim has given the deliberation to leave the bases of classical knowledge imagination. To find out the reference of different study he believes this principle useful for sociology.

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

Self assessment

Fill in the blanks—

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

1.2 Social Facts

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

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

What are social facts?

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

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

Task What is sociological fact? Describe.

Characteristic of Social Facts

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

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

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5. **Social facts are learned** : Social fact is the growth of society so teach the method of socialization, these all we can not get by parents like blackness, whiteness, nose, eyes, ears, structure of hairs, etc. Education is a powerful source of socialization, a person teaches of sociological fact by the medium of formal and informal education. The people of family teach this to the human that how he should greetings and how should be wear cloth then educational institute provide knowledge to ours of laws, believes etc. Sociological facts present in society in the form of collective consciousness and collective representation which person teach. To learn the behaviour which accepted by the members of any society or group, comes in the category of sociological facts.

6. **Social facts are super individual**: The presentation is possible by the action of human in sociological facts but its existence is free from personal manifestations. Moral rule, religious and political belief, prevalent believes in different institutions etc., are the fact of using by any person but any personal action can not generate this fully. The generation of sociological fact is by collective consciousness, so these are not only for one person but for whole society Durkheim did this social currents time to time these perception aspired of a special vogue of human. Social fact is a free power which manifest in personal behaviour. This power is the gift of society. Practices, customers etc., which is the sociological facts not the special gift of any human but the growth of whole society. Its construction, developed scrape, amendment and change not by any special person but done by society or group. In this form sociological fact is super-individual; the power of person and capability is beyond from society.

7. **Exteriority**: This is the specialty of sociological fact that sociologist out from authority field, personal consciousness, and personal ideas of scientist. These are not affected by the ideas and action of human because its existence is free from human. The growth of sociological facts is from collective consciousness, so these are different and separate from personal fact. Like this water make by hydrogen and oxygen but water is neither hydrogen nor oxygen, water exist separately and freely by these two. The production of sociological facts exist with the result of collection and mutual interaction of members, but them existence are free from personal facts. Like the generation of ideas in the heart of human is because of the mutual interaction of cells like this collective consciousness and collective ideas take birth because of the interaction of different people but his existence is out and separate from the consciousness of any special person. These are not the personal property of any human. The method of walking, thinking, experience, is involved already in society. Religious ideas and belief practices, rules, morality, and collective consciousness are the growth, so the power and authority of human is beyond from these. So these are count in the category of sociological facts. On sociological facts are not affected by the personal ideas of scientists so they are free from the control of human.

8. **Constraints**: It is the specialty of sociological fact that its compliance is forceful for human. Because its growth is not from any personal consciousness but these are the result of collective consciousness, so forceful for human. These forces are for specific type of behaviours on human because of being the external thing from human. There are power of society and group to behind the sociological fact. Human conduct such type because of the affect and force of this power like society want. The sociological force and power are great from the person and external thing of any human, so human head twisted in front of them; follow the rule and orders of society. To find out the power of society not possible in normal life and normal condition but it is possible when we revolts them, ignored them and break them. Then present the anger of society and they arrange the punishment is not the result of revolt of sociological facts.

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

The numbers of persons who sacrify on the basis of personal feelings is less then the person who sacrify with the inspiration from national feeling. The personal ideas, emotions and actions change

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immediately of human, but there are less change in sociological fact. This is the reason that in any country the rate of suicide, marriage and death are annually very less.

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

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

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

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

Rules for the observation of social facts

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

1. **Consider social facts as things:** This is the first rule of scientific observation of sociological fact that every social fact is seeing in the form of a separate thing .Durkheim makes difference between things and ideas. Ideas are indirect and spiritual wherever thing is a positive fact. Which is positive the researchers cannot do any change on his desire but facts are full of emotion. Scientific observation can be the base of sight of subjective. Whenever we will not, there positive observation to understand an outer thing of sociological fact then will not present their reality because precedent and preconceptions are obstruction in our scientific study. For removing these problems sociological fact should be, understand an external incident like physical fact. Normally it is clear, it present own structure in front of ours. Ours feeling and prediction cannot affect his real structure. So the scientific of sociological fact Durkheim force on belief in the form of things study. To defining the things, Durkheim writes

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"All these which is already clear all that which can be seen, keep the importance of a thing." Thing is an objective fact and sociological incident is a things. Social incident can be understood in the form of thing when we understand separate from psychological fact. This quality is found in sociological fact that these are not the achievement of personal consciousness so these are beyond from the control of a human. Like things in sociological fact we cannot any change and correction. In brief Durkheim believe this sociological fact is beyond from personal consciousness and because of keep control on human and being free can understand in the form of a thing.

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

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

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

Types of Social Facts

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

1. Normal Social Facts: Normally social fact is that which similar to the granted norm of society and increased the health of sociological life. It can understand the example of body. When body is in normal form these make the weather favourable and become healthy. In healthy state, the mordacity is low. In society which arrangement is already make that continuing then social fact is normal to continue keeping. In this condition, the vyadhikiya pathogenical facts are in low quantity. By this social facts are those, which keep the society as like, in this vyadhikiya element, are not such that arrange of society affected.

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

The rule of the observation of Sociological Facts

Durkheim described the rule of sociological facts in fifth chapter of their book. In sociological methods the stage come the description and verification after division. We do work of description and understand the collective facts by division. By description we try to understand any facts. Many scholars describe of their use and benefit on the description of facts. Durkheim favour that to describe

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the usefulness of any is not these specification. Usefulness is not the subject of description. Within description the thing should be clear in nature and origin. Sociologist should see this at the place of search any incident that the incidents how related with the normal necessity of organic like society.

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

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

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

The rule of Establishment of Sociological prove

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

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

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

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

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

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

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Did You Know? Catlin says the acharya of method to Durkheim, a method which result is successful.

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

1.3 Summary

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

1.4 Keywords

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

1.5 Review Question:

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

Answers : Self Assessment:

1. Methodology 2. Pathological. 3. Methodology.

1.6 Further Readings

Books

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

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Unit-2: Division of Labour in Society–Mechanical and Organic Solidarity

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Objectives

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

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

Introduction

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

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

2.1 Subject Matter

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

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

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

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

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

Function of division of labour

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

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

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

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

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

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

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

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

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

Law and solidarity

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

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

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

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

Self Assessment

Fill in the blanks—

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

Concept of social solidarity

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

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

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

Mechanical solidarity

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Did You Know? Determination of crime happens through repressive laws.

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

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

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

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

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

Organic solidarity

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

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

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

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

Characteristics of Organic Society

Durkheim has mentioned the following characteristics of an organic society:

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

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

Mechanical and Organic Solidarity

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

Difference between organic and mechanical solidarity

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

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

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

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

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

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

Causes of division of labour

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

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

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

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

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

2. Increasing decline of group consciousness: From secondary factors of division of labour, first factor is gradual loss of group conscious. Durkheim has written, "it may be seen that speed of division of labour will be as difficult and slow as will be the group conscious strong and definite. As opposed to this, it will be as sharp as individuals are capable of establishing a balance with their personal environment". In old societies where harmonies were more, there in place of individualism there was predominance of collectivism. People find guidance through collective well-being and emotions, but when personal well-beings and view suppress, individual conscious over-shadows group conscious, then division of labour and specialization thrives. On decrease and weakening of group conscious, there is an increase in personal conscious and division of labour.

3. **Decreasing impact of paternalism:** Durkheim's view is that as much will be the impact of paternalism, opportunities of change are as less. When on the basis of paternalism, splits of business and jobs are done in the society, then there are hindrances in development of division of labour. When, in the society, impact of paternalism goes on decreasing, division of labour gets encouragement. In primitive societies, where life is easy and normal, impact of paternalism is also more, whereas in modern societies, because of specialization, impact of paternalism weakens.

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

Consequences of division of labour

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

1. **Functional independence and specialization:** One consequence of division of labour is that along with division of labour, there is an increase in independence and dynamism of working together. Through it opportunities for change of works also increase. In division of labour, person applies his abilities in specific jobs, and because of using these abilities, they become enhanced day by day. One consequence of division of labour is this also that a person's job becomes independent of his physical condition. As a result, variability of jobs also increases. In this manner, independence of function from the organization, it being dynamic and specific is a sign of progress. Secret of success is in functional complexity only.

2. **Progress of culture:** Durkheim has considered culture to be a result of division of labour. As there is development of division of labour, there is also development of culture. With increase in size and density of population, there is an increase in division of labour which also develops the culture. As per Durkheim, objective and job of division of labour is not development of culture, but it is its important consequence.

3. **Social progress:** Progress happens through change only and division of labour gives birth to change. Change is an eternal rule of nature, which always goes on. On halt of change, progress also halts and meaning of halt of progress is stagnancy in society, and endangerment of its life and existence. Durkheim, in place of natural and psychological description of change, does its social description. His view is that society is the cause of change and progress. Society is dynamic, if society stop, progress also stops. Main cause of progress and change is also division of labour.

4. **Social change and personal change:** Durkheim holds responsible division of labour itself for personal and social change. For change in society, changes happening in size, distribution

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

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

Abnormal forms of division of labour

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

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

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

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

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

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

Critical analysis

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

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

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solidarity which has been mentioned by him can be seen not only in primitive societies but also in modern societies.

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

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

Self assessment

Fill in the blanks—

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

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2.2 Summary

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

2.3 Keywords

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

2.4 Review Questions

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

Answers: Self Assessment

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

2.5 Further Readings

Books

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

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Unit-3: Theory of Suicide

Contents

Objectives

Introduction

3.1 Subject Matter

3.2 Summary

3.3 Keywords

3.4 Review Questions

3.5 Further Readings

Objectives

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

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

Introduction

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

3.1 Subject Matter

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

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

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

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

Concept and Causes of Suicide

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

Non-Social cause of Suicide

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

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

Theory of suicide

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

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

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

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

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

Self Assessment

Fill in the blanks

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

Types of suicide

As per Durkheim following are the types of suicide:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Task How many types of suicides are there? Describe briefly.

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

3.2 Summary

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

  1. Altruistic suicide
  2. Anomic suicide

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3. Egoistic suicide
4. Fatalistic suicide

3.3 Keywords

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

3.4 Review Questions

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

Answers: Self Assessment

1. Analysing
2. Psychological complaints
3. Great book

3.5 Further Readings

Books

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

Notes

Unit-4: Theory of Religion

Contents

Objectives

Introduction

4.1 Subject Matter

4.2 Summary

4.3 Keywords

4.4 Review Questions

4.5 Further Readings

Objectives

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

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

Introduction

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

4.1 Subject Matter

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

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

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

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

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

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

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

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

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

a. With Totam, all the members of same clan treat many relations as esoteric, supernatural and sacred.

b. It is believed on the basis of this esoteric and supernatural relations is Totam, that Totam possesses that power which protects that group, warns to the members and predicts.

c. There is a sense of special fear, devotion, faith and respect. To kill, eat and to hurt is completely prohibited and sorrow is expressed on his death. Totem, its skin and all the things related with it are considered very sacred. Skin of Totam used to be hold on the special occasions, tattoos are made and kept and the drawings of these tattoos are oftenly done by everyone. And at another side some special moral duties are getting promoted.

d. The feeling of fear, devotion and respect towards Totam, is not depends on which is Totemic and how is it because Totam is all but a small harmlessly plant or cattle. As per the opinion of Durkhim, Totam is the symbol of collective representation and origin of Totam is collectively to pay tribute towards the society. This tribute gives birth to the feeling of purity and that binds all the members of Totam group in a moral relation. This is the reason all the members of Totam group consider themselves as brother and sisters and never marry to each other.

Self Assessment

Fill in the blanks—

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

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

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

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

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

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

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

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

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

Task What has characterized the society by the principles of religion by Durkhim?

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4.2 Summary

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

4.3 Keywords

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

4.4 Review Questions

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

Answers: Self Assessment:

1. Australia 2. existence 3.primary

4.5 Further Readings

Books

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

Unit-5: Max Weber: Intellectual Background

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Objectives
Introduction
5.1 Subject Matter
5.2 Influence on Weber's thinking
5.3 Summary
5.4 Keywords
5.5 Review Questions
5.6 Further Readings

Objectives

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

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

Introduction

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

5.1 Subject Matter

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Self Assessment

Fill in the blanks—

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

Important Works of Max Weber

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

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

5.2 Influence on Weber's Thinking

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

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

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

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

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

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

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

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

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

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

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

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5.3 Summary

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

5.4 Keywords

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

5.5 Review Questions

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

Answers: Self Assessment

1. Max Weber
2. University
3. Situations

5.6 Further Readings

Books

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

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Unit-6: Sociology as a Interpretative Science, Concept of Verstehen and Ideal Type

Contents

Objectives

Introduction

6.1 Subject Matter

6.2 Concept of Ideal Type

6.3 Summary

6.4 Keywords

6.5 Review Questions

6.6 Further Readings

Objectives

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

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

Introduction

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

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

6.1 Subject Matter

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

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

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

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

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

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

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

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

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

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

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

6.2 Concept of Ideal Type

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

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

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

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

Task What are the perceptions of Ideal Format? Briefly describe.

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

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

SelfAssessment

Fill in the blands—

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

Notes

6.3 Summary

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

6.4 Keywords

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

6.5 Review Questions

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

Answers : Self Assessment

1. historical. **2.** logic structure. **3.** more.

6.6 Further Readings

Books

1. Sociological Theory—*Abraham and Morgan.*
2. The Society—*MacIver and Page.*

Unit-7: Theory of Social Action and Types of Social Action

Notes

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Objectives

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

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

Introduction

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

7.1 Subject Matter

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

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

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

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

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

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

7.2 Theory of Social Action

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

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

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

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

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

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

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

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7.3 Characteristics of Social Action

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

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

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

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

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

Task What are the qualities of social action? Describe briefly.

7.4 Types of Social Action

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

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

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

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

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

4. Rationalistic type: The fourth and last type of social action of Max Weber is rationalistic. When any work are performing with planning from rational and logic and involved in this means and end than these action are known as rationalistic sociological action. Rationalistic actions are more important in comparison to other action. Those actions of human are calls rationalistic actions, which operated on the bases of means and end. When we performed any work then clearly describe the source for find the aim of that work. There is only one aim to editing the arrangement of sociological actions. By this human fulfilling their need. These types of sociological actions are full of logic and scientific. Human uses the suitable source before performing any work, and then he achieves their goal then these actions are called rationalistic. Example- addition of 2 and2 is 4. This is rational.

Self Assessment

Fill in the blanks—

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

7.5 Method of Understanding Social Action

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

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

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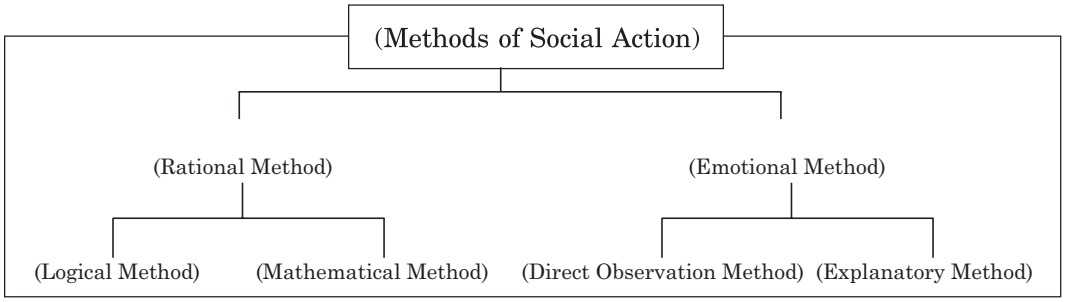
Max Weber tells some methods to give the behavioural form to hard social action and understand them. By these methods Weber tries to easily understand activities of different type humans. For understand the social action main method are show in chart.



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

1. **Rational Method:** The first method to understand the social action of Max Weber is rational. In this, method rational and discretion are most important. There are many such sociological actions, which cannot understand without, rational. The action understands by rational Max Weber divided it in to two part which deliberation is presenting:

   a. **Logical Method:** Logic based action are called logical action. Weber tells the first part of rational method is based on logic to understand the sociological action. He accepts that there are different action are happening in human life which can understand by the logic and discretion. Example, the student of zoology to take admission in medical college is based on logic and rational. That work is understood by logic and discretion. Opposite it any student takes the admission in engineering college then its activity is cannot understand by logic.

   b. **Mathematical Method:** The second type of rational method is based on math. Mathematical actions are those, which can understand by math. Like 2 +2=4, there is not any doubt. The action of performing four with two and two it cannot understand by any median.

2. **Emotional Method:** According to Max Weber the second method of understanding the social action is based on emotion which can decide by the emotions of human. Human is a sociological creature. In addition, other than he is emotion base. He is not operated only by logic and rational. He is editing much such work, which is dependent on emotion. Most social action is like that which is understood by emotion not rational. The action are performing by human are related to that emotional aspect, information can be get about it. We cannot understand practically of sociological action. These sociological actions cannot understand to detach self. In this situation, we try to know the purpose and their objective with the help of the emotion of human. Example, a boy steals a bread or biscuit. The action performing by boy is not understandable by logic and rational. For understood these action we enter the emotion of boy. We will know that why boy do theft is. In addition, we take the support of emotion than logic. The method of understanding social action of emotion Max Weber divided this method in to two parts:

   a. **Direct Observation Method:** Max Weber give the name of first method of understanding the social action on the bases of emotion is Direct Observation Method. As clear by name that these type of action, we can understand by only seeing. Many such actions are performing in society, which cannot understand by the logic and discretion. Nevertheless, to seeing that tell the aim of that action. If husband-wife has

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

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

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

7.6 Summary

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

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

7.7 Keywords

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

7.8 Review Questions:

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

Answers: Self Assessment

Notes

1. more
2. traditions and customers
3. work

7.9 Further readings

Books

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

Notes

Unit-8: Analysis of Modern Capitalism, Protestant Ethics and Origin of Capitalism

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Objectives

Introduction

8.1 Subject Matter

8.2 Protestant Ethics and Rise of Capitalism

8.3 Summary

8.4 Keywords

8.5 Review Questions

8.6 Further Readings

Objectives

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

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

Introduction

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

8.1 Subject Matter

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

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

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

Main Basis of Sociology of Religion

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

1. Religious and economic incident are related and dependent to each other. It will not appropriate to take place of others for any one. Actually they are continuously affected to each other.

2. Any one side view point, methods or explanation are wrong or unscientific. We should be abstaining of any other one side deliberation. Any deliberation is not true or accurate neither only the economic explanation of history nor being religious bases on all sociological incident. These both elements are dependent or related to each other. There are also more many element which is responsible for existence and continuity of human society.

3. But in the form on the bases study method any one element can be consider a variable element. Weber tries to know the effect on economic and many sociological incidents to assuming a variable element of the religious factor.

4. In his study, Weber has not clarified the entire elements of all religion but instead separated the 'Ideal format' and described their causation and importance. Similarly you have also selected 'Ideal Format 'for comparative stud in economic element.

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

8.2 Protestant Ethics and Rise of Capitalism

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

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

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

Self Assessment

Fill in the blanks-

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

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

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

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

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

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

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

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

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

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

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

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

8.3 Summary

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

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

8.4 Keywords

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

8.5 Review Question

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

Answers: Self Assessment

1. Weber 2. proved 3. efficiency

8.6 Further Readings

Books

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

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Unit-9: Concept of Status, Class and Power

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Objectives

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

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

Introduction

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

9.1 Subject Matter

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

What is Social Order?

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

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

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

Task What is social order? Discuss briefly.

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

Concept of Social Class and Its Characteristics

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

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

9.2 Life Chances and Class Situation

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

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

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

Classification of Classes

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

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

Self Assessment

Fill in the blanks-

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

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

Did You Know?

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

Notes

Class Interest

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

9.3 Summary

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

9.4 Keywords

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

9.5 Review Questions

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

Answers : Self Assessment

1. Services 2. clerk-class 3. Propertiless

9.6 Further Readings

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

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Unit-10: Authority and Types of Authority

Contents

Objectives

Introduction

10.1 Subject Matter

10.2 Summary

10.3 Keywords

10.4 Review Questions

10.5 Further Readings

Objectives

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

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

Introduction

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

10.1 Subject Matter

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

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

Types of Authority

Notes

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

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

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

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

Self Assessment

Fill in the blank:-

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

Notes

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

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

10.2 Summary

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

10.3 Keywords

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

10.4 Review Questions

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

Answers: Self Assessment

1. predicated 2. sedentary 3. sources.

10.5 Further Readings

Notes

Books

1. Sociological Theory — *Abraham and Morgan.*
2. Stucture of Sociological Thought — *J.H. Turner.*
3. Sociology — *T.B. Botomore.*

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Unit-11: Bureaucracy

Contents

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Introduction
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11.2 The Meaning of Bureaucracy
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11.6 Summary
11.7 Keywords
11.8 Review Questions
11.9 Further Readings

Objectives

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

- Understand the mean of Bureaucracy,
- The speciality of Bureaucracy,
- Knowledge the type of Bureaucracy.

Introduction

In 19th century many thinkers presented their view in subject of modern bureaucracy, Max Weber is one of them. And Max Weber is the first thinker which is not only analyse the genesis and works of bureaucracy like other scholars but also represented their sequential study. In reality 'Bureaucracy' is just like a collection of stratum. Which have aim to integrate the work of many people in rational form to continue the administrative works on large scale. Sociologist uses this word 'Bureaucracy' to make sense a special structure. In which collect the specific collection of integrated divergent .

11.1 Subject Matter

India entered in 21th century. And this century scientific and technique development reached on their extreme. Today we are living in such century, called Industrial Age. Because of industrial growth the number of machinery is continue increasing. That is reason the perception of many thinkers is force to think about it that human became mechanistic and slowly- slowly machinery take the place of human. It is not this type of idea is far from truth, nobody could denial from reality that no matter how much machines are progressed but the people is necessary for operating these. In this century computer sets is more used but the need of people is absolutely important.

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The people are necessary for the use of machinery like that there are also a system for operating society. This system is called Administrative Machinery. Which thing is apply in industrial machinery, same thing is apply on administrative machinery. The operation of administration is effective and their responsibility is based on obligation, vigilance, honesty and efficiency of the administrative workers. It is confirm that the rules is made by executive, the work of the explanation of rules and apply on public is perform with the help of officers and employees and with the help of subordinate work is in ordered way.

With the necessity of today the working of people became busy. In present the work of states is continuously increasing. The responsibility of operating these increasing works of states is these employees. When pursuance the policy of intervention in the work of states, those time the work of states was less.

Notes In this century the work of states is increasing this is the reason that today's state claim to say them as welfare. Resultantly the work area became larger.

11.2 The Meaning of Bureaucracy

Departmentalism is the synonyms of Bureaucracy. Bureaucracy word is generate from the Franchise word Bureau, the mean is 'Desk'. The mean of desk is the written desk. So Finer addressed the bureaucracy to say Desk Government. The other mean of Bureau is 'Post'. So naturally the mean of bureaucracy is 'Government Officials'.

There are many different meaning of bureaucracy like- departmentalism, servant system, officers, states etc., all these words bureaucracy is in trend.

Here in which mean the bureaucracy is deliberate that is the growth of modern trend. Bureaucracy is called those systems that the audience and operation of government works are perform by the people who appointed by administration for specially that work. These employees are appointed by special training. In this state the work is perform like inanimate machinery with the help of Hierarchal Method. These employees are more responsible for their high officers more than public.

Task What is the mean of Bureaucracy? Describe briefly.

Self Assessment

Fill in the blanks:-

1. Here in which mean…….is deliberate that is the growth of modern trend.
2. These employees are more…… for their high officers more than public.
3. These employees are ……. by special training.

11.3 Definition of Bureaucracy

Abraham Lincon gave like the definition of democracy, similarly gave the definition of bureaucracy, then it can be say that "Bureaucracy is the administration of servant, by servant, for servant." If we

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define according to it then naturally hate is generated for that. Many scholars gave their definition. Here we will observe the definition of bureaucracy by different scholars:

1. **Max Weber**-"This is just like an administrative collection, in which the symptoms are occur special eligibility, fairness and humanity."

If deliberate the definition of Max Weber then seems that different types of element are involved in that:

(i) This is just like a administrative arrangement-

a. Special eligibility,

b. Fairness, and,

c. Shortage of humanity.

Max Weber writes above that these element make the 'bureaucracy management arrangement' in private business and 'Bureaucracy Power' in public administration. He writes that there are different type of speciality are found:

a. Hierarchical principle is applying,

b. Records, on the bases of files and written coments,

c. Modern jobs are bases on the decision of administration,

d. Make the arrangement of behaviour and normal rules for office administration,

e. To get the officers' training in the rule and technique of office administration,

2. **Laski-** "This is an arrangement which controlled by officers and they is such a selfish that they does not feel hesitation and doubt at the blame time of public."

The definition of bureaucracy given by Laski have different speciality:

(i) This is just like an arrangement,

(ii) This arrangement is also known as a control,

(iii) Employees have fully control on this arrangement, and

(iv) The quantity of capricidusness is finding more in these employees.

3. **Gladden-**"Bureaucracy is the rule by officers."

4. **Barnard sha**- "the feudal of adorer of power of high officers other name is bureaucracy."

5. **Mojar, Kingsle and Stall**- "Bureaucracy is that gradual administrative composition, in which tough machinery every officers is like a part. In this collection anything is not leaved on coincidence. All relation is defined already and this powerful pyramid divides in horizontal form in the stages of responsibility. Therefore in one mean bureaucracy is supra organic."

6. **Dean Pal**-"It cannot be separated from the systematic individual works of many people who have gathered together under normal or complex conditions."

7. **Wilsan**- Wilsan gave the definition of bureaucracy in two form:-

a. "Bureaucracy is such a collection of officers in broad form in which administrative officers are divided and make the sub section, department, and bureau on the bases of hierarchy."

b. "In limited form the definition of bureaucracy is such form this is the group of employees which collection is doing on the bases of hierarchy and which is out from affective public control."

8. **Fifner-** "Bureaucracy is arranging collection of duties and people on sample bases, which can get easily the aim of collective efforts."

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Did You Know? Bureaucracy is that category of government collection in which employees is editing the functional and structural aspects like the part of machinery. These are thrive on the mercy of high officers than public. They always follow the seniors without bothering they are right of wrong.

11.4 Characteristics of Bureaucracy

There are some methods for the execution of every work. Bureaucracy is a method of administration. These methods are made by officers. The definition of bureaucracy is helpful to phantom their speciality. To keep in mind its definition can present their speciality-

1. **Scientific Method of Governance and Management:** We see at the ancient time from to take modern time that there are different method for the operation of government. Bureaucracy is also a special scientific method like all these methods.
2. **Full of Specific Duties:** Different employees and officers are under bureaucracy. These all people are making specific collection. The original speciality of these officers is that they completed a specific obligation. The obligation of every officer is already confirmed and defines. These officers do not go out from specific work area and continuously round with in that perimeter. In every stage officers are responsible to executive for their conduct. Every employee helped each other in duty. Even the officer is in greater.
3. **Method of Hierarchy:** Many officers make the bureaucracy system. These officers are appointed. This appointment is performing on the bases of hierarchical method. The post of all officers are confirms. Some officers are on high post and some are low post. Every low post officer is responsible for high post. With it the duties are broadcast for officers, it is from up to low. Every officer even they are in low post or high post, fastened by law. There are operations of work through proper channel. Low post officer cross many horizontal at reach on high post. Without this horizontally bureaucracy can be handicapped.
4. **Clear Order of Duty:** There are such arrangement under bureaucracy that the every member of this method are necessary comply their specific duties. In this method every member comply the specific duties otherwise member is dismissed. For comply the duties power is divided in different form.
5. **Difference in Nature and personality:** The main speciality of bureaucracy method made by administrative arrangement that this raises two types, human personality and human nature.
   (i) Coronal Personality and
   (ii) Public Personality.

When officers or employees are out from office then their personality is coronal. Then provide importance to personal ideas. But come in office the personality of those person is governmental. It is because those officers would not use coronal personality in their personal work.

6. **Importance of Paper Transaction:** In the century of Democracy where are the arrangement of written constitution, in these country the every work of bureaucracy is on paper. In relation these work are in perform or late perform. These paper transactions are also called 'Paper Horse Race'. It main mean is that work is in file accurately and file is revolve from one table to another. It first reason is that employees do not work with passion, leanness and responsibility. The quantity of work is more for that the time is short. They have even more important private work but they will give preference to ordinary government work.

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So it is says that 'Governmental personality' is dominant to 'Private Personality'. Officers do not give importance to oral things.

7. **Arranged Document and Records:** This is also a special quality of bureaucracy that in this employees and officers dependent on records and document. In this method gave more importance to document, papers and files and read written. In the absence of this document and records officers cannot do work.

Notes Records are keep in files very safely and scientific manner. Officers involved in these files and they are forget that their original duty id serve public. Any important work they cannot do without records and order.

8. **Difference in Relation and Principles:** There are also a speciality of bureaucracy that there are find difference in relation and principle. Employees have those ideal in principles, these are converted in to behaviour. The employees which is called public guard in principles, they became eater of public in behavioural form. So within bureaucracy methods find difference in employees 'words and deeds'.
9. **The Importance of Eligibility and Efficiency:** Only those people took place in bureaucracy, which is efficient and retentive. Such skills must have officers that they do their work properly and can control the work of subordinate. The efficiency and retentive people are those which are appointed for that. Even the appointment is I.A.S. officers or other officers.
10. **Confidentiality:** In bureaucracy system keep the confidentiality of governmental work. Any officers cannot finish the confidentiality of government works.
11. **Training:** The last speciality of bureaucracy is that in this different persons edit the different works. The editing of work is performing properly, for those employees provide training for that work.

11.5 Kinds of Bureaucracy

The trend of bureaucracy is in every country for the administration and government operation and will be in future. But their form is involving different in different time and in different country. Presently in India has trend the eligible bureaucracy. Bureaucracy is mainly divided in four parts:

1. **Caste Bureaucracy:** Caste bureaucracy as clear from it name, it bases is caste. This is that bureaucracy in which the people of specific cast are put on job. The selection of work of people is 'Caste'. Like this the base of bureaucracy is a caste- there are a special class. The idea of Marks is that it generate from the class relation of those people which are in the special place of control. In this system such people can officers who are born in high class. For example, in ancient India only Brahmin and Kshatriya can be officers. Marks write that for high class fix some such eligibility in which a special class get priority. In India take from Baber to Aurangzeb rule was within caste bureaucracy in Mughal rule.
2. **The Guardian Bureaucracy:** In this bureaucracy the occupation of such scholars which was "Initiated in to Classical Behaviour". This type of method is one side justful, pure, and efficient and promoter and other side is right. There can be an example of guardian bureaucracy till 1640 to 1740 the public service of Prussia.
3. **Patronage Bureaucracy:** This type of bureaucracy is also called booty method. The house of patronage bureaucracy is in United State America. Till the middle of 17th century their sway

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is in 'United King'. This type of bureaucracy is sway where government post gets in political reward form and any personal grace. Marks convicted this type of bureaucracy because of 'Lack of Technical skill', 'Losses Discipline', 'Way of Mistake' and 'Lack of Passion'.

4. **Merit Bureaucracy:** The last and forth type of bureaucracy method is eligible bureaucracy. In this bureaucracy the appointment and admission of employees is bases on their eligibility. The base of test of eligibility can be written, oral and degree. On these bases by competitive exam for services efficient, able and eligible employees are search. In other words its attempts that for public service best people admitted, the measurement of their quality can be do with the help of approved criteria. In all decent country this method is a trend. Now the appointment of government is bases on the ideas of class-distinction. Now there are not any gifts or recommendations and government officials are now people selected guardians. In modern century when the democracy is developing, there are two qualities of these type of officers-

   (iii) These are appointed because they are serve more public, and

   (iv) They supplies a certain aim, for that they appointed on the bases of eligibility. Todays in India employees are appointed on the bases of eligibility. There are eligibility-bureaucracy is in trend and popular.

Self Assessment

Fill in the blanks:

4. In bureaucracy …… of such scholars which was 'Initiated in to Classical Behaviour.'
5. This type of ……. is also called booty method.
6. The last and forth type of bureaucracy method is…….

11.6 Summary

- This is also the statement of Max Weber that bureaucracy became develop by the rule of democracy and by this view point democracy and bureaucracy is related closely.
- The format of political field is become democracy, then the structure is change in bureaucracy.
- Generic bureaucracy as clear by its name, it base is caste.

11.7 Keywords

1. **Bureaucracy:** Bureaucracy is a bedding arrangement of patterns of defined activities in which to continue the administrative work at large scale, the work of people are coordinated by relativity and formality.

11.8 Review Question

1. Explain the perception of Bureaucracy.
2. According to Weber how many type of bureaucracy exist?

Answers: Self Assessment

1. bureaucracy	2. responsible	3. appointed.
4. occupation	5. bureaucracy	6. eligible-bureaucracy

Notes

11.9 Further Readings

Books

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

Unit-12 : Wilfredo Pareto: Intellectual Background

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Objectives
Introduction
12.1 Subject Matter
12.2 Summary
12.3 Keywords
12.4 Review Questions
12.5 Further Readings

Objectives

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

- To know the important fact of related to the life of Pareto,
- To discuss the intellectual background of Pareto.

Introduction

The aim of Pareto was to establish such a system, which reached sociology to the level of Physics and Chemistry. He sees that Chemistry describes the element. In which one thing is dependent on other. Like these science they want to see different thing or variable of Sociology. They do not study of every variables in Sociology but see some variables in mannered way. He does study only non-logical variable in sociology description. The mean, Sociology is the study of non-logical activity.

12.1 Subject Matter

Wilfredo Federico Damaso Pareto was born in Italy. His mother and father exiled from Italy. There had political reason. The father of Pareto was the freedom fighter and praise of Mazini and Geribaldi of Italy. They campaigned for unification of Italy and in last get success. Pareto was the follower of these two. The father of Pareto was kindhearted in activity and he was the battling person for democratic similarity. This was not accepted to then government and their entire family member giving penal. Pareto was only 10 years that time. So that Pareto was gain his all education in Turin of Italy and Peris.

This thing was coincidently that when Pareto becomes adult then he did apposition of his father. When some thing written about Pareto then it's surely say that they was facist. He continuously appose the kind idea in his while life. They were reactionary with behaviour. Many moderate were killed in power of Italy then Pareto was also supported them. They was the hostile of moderate, Freedom, sociality his whole life. Its say they were completely fascist. When in Italy trying to developed capitalism after his death then the idea of Pareto was used by the government.

The life of Pareto was an engineer, mathematician, Economist and sociologist. When he was the professor of sociology then his student was Fascist like Musolini. When fascist are raising slogan for his any fight and distribute paper then never forget to give the quotation of Pareto.

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Notes The people who want to understand the fascist and dictatorship for them the works of Pareto are invaluable things.

Pareto was the high standard logician. He is completely using his logical ability in establishment of sociology. Any sociologist who read their Treatise accepts this Pareto is not a second level sociologist in logical ability. Other than logic, his second specialty is mathematics. He used mathematics in sociology as well as economics. This Pareto established mathematics in economics. They mostly printed in up coming newspaper of France and Italy at that time. They was bilingual- they was understand the language of France and Italy and written them mostly.

In the composition of Pareto has been sufficient survival of two custom of Europe. They lived in France in penal and got education there then he involved in the custom of France. Here the custom of Italy was also come in his life. These two customs are immerging in the development of his personality. In the Intellectual society of Italy was big respect of Machiavelli. Machiavelli was the specialist of politics. His attraction was at the side of Fascist. The interesting thing is that Pareto understood his ideal to Machiavelli. He was interested in fascist because of Machiavelli.

Pareto was also influenced from Darvin. He was also enquired the evolution of Harbart Spencer. Mead was popular in that century. Mead had seen the relation of person and society in his composition. He says that the society is higher for person. Person is only picture for society. Pareto also influenced this viewpoint. Pareto was more influenced from Mosca. Mosca writes more on his book "The Ruling Class." He was fascist in written. Other than fascist, Pareto was also a creator of neutral principle. He neglects with whole power the Harbart Spencer and Compt of evolution and development of principle. Musolini gave a statement for Pareto at one place: "Pareto was Bujurua Karl Marks." This means is that Marks intercession the proletarian class and Pareto also intercession the Bujurua class.

Self Assessment

Fill in the Blanks-

1. In the……. of Pareto has been sufficient survival of two custom of Europe.
2. Mead had seen …….. of person and society in his composition.
3. Other than fascist Pareto was also a …….. of neutral principle.

Major Works

Pareto writes many things, in economics and sociology. In starting there was some retail essay of him. Because of that he became professor of political Economics in 1892. He writes a description of Italy in his Treatise. He was participated in a seminar which organized in Italy. The famous economist was present this meeting. Here Pareto said that economics is a positive social science. When he said, all people of meeting started to pull his leg. As happening in meeting Pareto was understate. After this meeting Pareto was going to find out any Hotel for get food in evening. He meets with the participant of meeting. Pareto asked to the participant of meeting that can they told any such a Hotel where food was free of cost. Pareto asked because he was unknown in this city. Participant replied nowhere would such a Hotel who gave food free of cost. It is possible that somewhere the cost of food is cheap and somewhere high. Now the time of speak was Pareto: "It is the principle of sociology." The mean of say is that the support of Pareto was priceless in making positivist science to economics. He wrote a very important book on political economics in 1896-97. After that in 1906, he also prepared a manual

Notes

of economics. His book "The socialist System" is a scriptural epic in sociology. After that 'Treatise on General Sociology' published. The English version of this published in 1935 with the name of 'Mind and Society' from New York. This book is in four parts. Normally this book is known as Treatise.

Task Which variables Pareto has studied deeply in sociological analysis?

Pareto has been scathing on democracy arrangement in Treatise. There satire attracted Musolini at the side of Pareto. It is because of this book that when Musolini came in power then he nominated Pareto for the citizenship of Sinate of Italy. This is another thing that Pareto was not accepting that.

Remond Era and Parsons is such a Theorist. These were analyst the Pareto like a principle idea. On the basis of these two writers Levis Kojar described Pareto in Master of Sociological Thought. These two writers gave definition of sociology in phraseology of Pareto. Pareto believes that sociology is such a social science, which studies the non-logical action. We understand his girls the property of others. It is rudeness to go his girl without any present. These all activity is illogical in the phraseology of Pareto. This is not understandable that the girl which grower in our home and sent her another home and whenever it is possible giving some thing ever. Logic is mathematical. However, sociology studied our behaviour being non-logical. By this sociology studied the non-logical action of human.

When study is doing non-logical activity then some scientific method must be possible. If the method of study will not scientific then sociology will not proved like science. Pareto gives the solution of this problem. They say that sociology studies the non-logical activities from the logical method. In the above illustration he give logic that his girl is only his girl. When we reached in the evening of his life then this girl will helped us. Girl will came at the time of pain. This is logic. Because of this he says sociology saw the non-logical action at the sight of logic.

Pareto presents two psychological perceptions for the non-logical study. In the perception the first perception is Residues and other Derivation. These two perceptions are helpful to understand the behaviour of human. Pareto calls them study method. He said logic-experimental the package of this study method. In this package, he said that specific driver is our sentiments. These sentiments involved in every human. People works with the inspiration of these sentiments in the state of animate and unrealized. When we give present to our girl then there is no logic there are only sentiments. Other sides human have derivation. This logic is far from reality but we use this only for peace. When we say that our girl will help in difficulty then this is a derivation. By this logic we confused and girl also confused. Sentiments and derivative are helpful in practical logic arrangement.

Did You Know? It is possible that Remond Era and Kojar say continuously that the perception of Pareto is not clear. Being this criticism, it is useful for logical study to the non-logical action in society.

12.2 Summary

- Pareto established the aim of sociology this social science studies the non logical activity. After that he proposed logical practical method.

Notes

- When we take in use to logical practical method then we must give full attention on harmony of these two.
- Pareto analyzes the sociology and their method. His other works are the navigation of noble level. This principle is normally the principle of social improvement.
- Before Pareto economist Marshal kept those principles he protests them. Overall Pareto wants to make economics visible science like natural science.

12.3 Keywords

1. **Subjective and Objective**: When we see things the see with the sight of subjectivity and after we see with the sight of objectivity. Where both viewpoints objective and subjective are met then it's a scientific humanitarian approach.

12.4 Review Questions

2. Write down the intellectual background of Pareto.
3. On whom has Pareto passed scathing satire in Treatise?
4. Give the speciality of bureaucracy.

Answers: Self Assessment

1. composition. 2. the relation 3. creator

12.5 Further Readings

Books 1. Sociological Theory—*Abraham and Morgan.*
2. Great Sociological Thinkers—*Dr. D.S. Baghel.*

Unit-13: Contribution in Methodology-Logical Method

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Objectives
Introduction
13.1 Subject Matter.
13.2 Definition of Sociology
13.3 Summary.
13.4 Keywords.
13.5 Review Questions
13.6 Further Readings

Objectives

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

- The contribution of Pareto to sociology,
- Perception of sociological perception.

Introduction

It was believe of Pareto that any study was not perform according to the scientific method by predecessor scholars and they was not perform the study of sociology on reality bases. So his study was either philosophical or only theoretical. Pareto used the scientific methodology in sociology and the name is given that logical practical science.

13.1 Subject Matter

Pareto gives more contribution to social science. In mathematics he made the principle of time management. In economics he kept high to political economics. And prepare its manual. He writes whatever in mathematics and economics these aims are to keep on scientific level to these genres. They believed a certain and positivist social science to economics. Sociology is also the contribution of him. He was considering a high standard thinker. So by this status his contribution is in two fields-

1. Conception of Scientific Sociology.
   a. Logical Action
   b. Non-Logical Action
   c. Residues.
   d. Derivations
2. Circulation of Elites

The contribution of Pareto is exclusive.

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Conception of Scientific Sociology

The perception of sociology of Pareto is an system. He says that sociology is also system like other system. System has numberless part. It is political, religion, family, economy, class etc., every part have their own identity. We can say certainly that the production, exchange, distribution, consumption is an economic action. Like that the relation of soul and divine is the field of religion. Every field has their own identity. We can say that here economics started and their finished. Being this identification Pareto says that the one part of society is joined with other part and every part. Politics is a separate part but this is confirming the relation of master and servant. Education is a part but religion and means both are affect that. The logic of Pareto is that the part of society is interdependent. One part is change then its other part is change. Human is molecule in this whole system. There are three conditions of affected this arrangement of the society-

1. Extra Human Environment,
2. Other element exterior to the society,
3. Inner element of the system: like knowledge, attitude, residues and captious argument.

Above all three factors are important to make the systematic system of society. Pareto is giving the description of these all factors. But he mainly described the attitude and captious argument. He defined sociology on the bases of logical and non-logical perceptions.

Notes When we define sociology then we also explained the logical, non-logical, residues and all. These all factors meet and tell the definition of sociology and their subject-matter.

Self Assessment

Fill in the blanks-

1. …… gives more contribution to social science. In economics he kept high to political economics.
2. They believed certain and ……..social science to economics.
3. We can say certainly that the production, exchange, distribution, consumption is a…….

13.2 Definition of Sociology

Pareto defined sociology in 'Mind and Society'. He believes that as he says above society is arrangement. In this arrangement different are joined each other. The factor to take change in system is environment, external and internal human and arrangement. He defines sociology in this reference.

Did You Know? There is only such economics in the world of social science which is certain, mathematical, can be measurable.

Notes

On the bases of economics he also tries to bind the sociology. To doing this he uses the perception of mood and logic of human. He gave the definition of sociology is like that-

"Sociology study with non-logical action."

When we talk about non-logical action then automatically the discussion is come about non-logical action. Mean human perform both activities logical and non-logical.

Task What is the definition of sociology? Describe briefly.

13.3 Summary

- There are many specialty of scientific sociology of Pareto-
  1. Like pure science, sociology will describe 'What is'.
  2. This will not perform work any prediction bases.
  3. This will accept the practical relation and mutual dependence in sociological incident.
  4. The main of sociology is rendering the sociological rules.
- The perception of society of Pareto is a system. He says that it is also a system like any system.

13.4 Keywords

1. **Logical Experimental Method:** The study method is by real inspection and uses on the bases on actual facts.

13.5 Review Questions

1. Deliberate the perception of scientific sociology of Pareto.
2. Which are the three factors to make systematic the system of society?

Answers: Self Assessment:

1. Pareto. 2. positive. 3. economic actions.

13.6 Further Readings

Books

1. Sociology—*T.B. Botomore.*
2. Sociological Thought—*Doshi and Jain.*

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Unit-14: Classification of Logical and Non-Logical Action

Contents

Objectives

Introduction

14.1 Subject Matter

14.2 Non-Logical Action

14.3 Summery

14.4 Keywords

14.5 Review Questions

14.6 Further Readings

Objectives

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

- To understand Pareto's Logical working,
- Interpretation of Pareto's Non-logical working.

Introduction

He believed that there exists timeliness in social system. Its structure is made of human. A lot of powerful factors work on these human's activities. In these powerful factors, the attitude i.e., residual and confounded factors are the main. The one part of the human's entire attitude is non-logical. This non-logical behaviour is determined by residual and confounded factors. Sociology does the study of such non-logical working. The study-method of this sociology is logical. Pareto's logic is inductive. He does study which happens in the consequent of the adjustments of objectiveness and subjective action. He has established more sociological principles on such conceptual plan. The Cyclic Principle of Elites keeps a remarkable place among these all principles.

14.1 Subject matter

Logical Action

On defining the sociology Pareto has introduced two ideas Logical-action and Non-logical action. More ideas are also there with these ideas. Objective action and Subjective action. When human does logical action he takes his all decisions within these two ideas. One more set of ideas is there: Means and End. When human acts then he has few ends i.e., aims. To fulfil these aims he starts using few means. And at the end of this principle of non-logical action principle action of non-logical. Pareto uses his conception of Residues and Derivations. We'll analyse the all ideas here. In short, the definition of sociology given by Pareto and its methods are related with these ideas.

Notes

Self Assessment

Fill in the blanks—

1. On defining the sociology Pareto has introduced two …… Logical-Action and Non-logical Action.
2. And at the end of this principle of non-logical action Pareto uses his ideas of Residues and …….. .
3. The definition of sociology given by Pareto and its methods are related with these ……

Definition and Meaning

Lewis Kojer has given the definition of Logical Action in such a manner—

Logical actions are those which use the appropriate means for getting the end. The action adds the means and end in the logical manner.

Kojer has interpreted logical action according to which it is very clear that human confirm his objective before any action. This is its end. After confirming the end he checks in logical manner what would be the appropriate instrument to get it. But when he thinks about the instrument he gets confused. For example, the university student wants to pass with higher division. It is his end. Everything is alright till here. Now confusion comes. How this higher division is gotten? He feels that he copy from other; make relations with examiner and get the higher division. This option is a Means. Pareto says this as subjective action. But he looks towards the society. Society says that he should do maximum labour to get higher division. This saying of society is objective. Now what should student do? If he reject his own mind i.e., self-option and accept the objective option then it will be his logical Action. It means that adjustment is happened among objective action and subjective action in logical action. It will be formulated as following—

Subjective action + Objective action = Logical Action

Parsons has interpreted logical action more accurately. He says— Action becomes logical when it accepts the one side of the standards set by the society.

Parsons doesn't talk about means ends clearly here. But when he discusses to accept the appropriate type of standards then it is clear that he gives the importance to the standards accepted by the society. If it would be seen that the matter of means–ends is spoken up earnestly after Parsons and Morton's principle of action. Morton has supported Anomie's idea. He says that terms-inferiority enters in the society when a human doesn't believe the rules of society for getting his objectives. If Morton is moulded with the means–ends idea of Pareto then it will be said that Morton accepts the matter of freedom from Anomie when human accepts the social accepted objectives and means both. Gandhiji has also spoken up about means–ends in our country. He says that human should peg away in the getting of his objectives. But the means he uses should be holy. To be a millionaire, If someone does smuggling of the drugs and achieve his objective overnight then Gandhiji says that his objectives are not holy. So what if he became a millionaire, whatever ways he has used his means are dirty.

Notes Logical activity is that activity in which means–ends are attached on logical base i.e., means should be such that causes to ends. In other words, means should be such which are appropriate. Here Pareto means 'social accepted' by 'appropriate'.

Notes

Characteristics of Logical Actions

1. Logical action is related to causation. Any action becomes logical only when there is causation behind it. Logical action is not emotionality inevitably. It is in mathematical manner— two plus two is four. It is not that the two and two, four rupees given by his father would become five for his son and three for another person. This number is four every time. Pareto says it as Logic.
2. There is adjustment among subjective and objective standards. Human thinks something, society something else, logical activity can't be made by it. Adjustment among subjective and objective standards is very must for Logical Activity.

Task What are the Characteristics of Logical Actions? Explain briefly.

Objective and Subjective Norms

Not only Pareto but most of the Sociologists after Pareto has also spoken up about deep relation among subjectivity and objectivity in Logical Activity. Raymond Erin has kept the interpretation of Pareto in which he does a healthy discussion over the standards of both the types. These two ideas of Activity are mandatory to understand the Logical-Action and Non-logical Action. You should understand it few. When human does activity there are few things in his mind about activity. There are attitudes in human's mind. He does somewhat activities in his mind even in unconscious state also. Pareto says it as State of Mind. Pareto talks about Subjective standards that there was a very big duality in that era. Few thinkers did not want to differentiate sociology with psychology. When Waber made the ideal types of actions then he said that action is something which the person defines itself. He kept the role of psychology here. Pareto when talks about Subjective Activity it is clear that there is a thought of mental situation of human in his mind.

There is also an objective situation in front of human. He can't shut his eyes from subjectivity. If we talk about last illustration the dream of becoming a millionaire of anyone, is not wrong. Subjectivity also accepts it. Society want that people should become rich. But when subjectivity diverts it's face from the objectivity then social arrangement get destroyed. Stealing, robbery don't make social accepted millionaire to anyone. Pareto says that rational activity will be happened only when there will be an adjustment among subjectivity and objectivity.

We will give here the table given by Raymond Erin, which tells the adjustment among subjectivity and objectivity –

Objectivity	No	No	Yes	Yes
Subjectivity	No	Yes	No	Yes

Let us understand this table. The place where 'No' 'No' series is given means that activity is not logical. It means that neither mean are added with ends in reality nor the adjustment of ends in human's mind. 'No' 'No' series doesn't come into use in reality. A man is prudent he thinks and so 'No' 'No' situation doesn't come in practical life.

Now let us take the second series. In this objectivity says 'No' to human actions but says 'Yes' to the basis of subjectivity. In increasing society now a big part of population wants to get everything after ignoring objectivity. He wants to be a big officer, wants to be a high class professor and to get these he accepts the ways objectivity doesn't permit those ways. It is also not a rational activity.

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The situation gets changed in third series. Here, subjectivity permits to get the end but human doesn't use this facility. Aboriginals are provided more development facilities within The Development Plan. It is objectivity. But Aboriginal can't get it's benefit.

The fourth series of the table is that in which 'Yes' 'Yes' is at both the place in subjectivity and objectivity. It means here the adjustment among both is present. This activity is rational.

14.2 Non-Logical Action

Pareto means with non-logical activity to all those activities which are not logical. In other words, that action which is not logical is Non-logical. In this view, Non-logical activity is a Residual category. Let us take it's few definitions:

According to Lewis Kosar, "Non-logical action is only that activity which is not logical in Pareto's definition. Let us take out Logical activity from the entire activity; whatever is residual is the Non-Logical Action."

Parsons has given Non-Logical Action very deeply. He says we say (A) to all the human activities. These actions are very large and big. We work from morning till evening for getting bread and butter. Similarly people are attached in different activities. We kept these all in (A) category. Now we take out the Logical Activity which is named as (L) from this entire activity (A) then whatever is remaining, means whatever is residual, that is Non-Logical Activity. We do more actions in our occupation, family, religion, and category. Most of these activities are Logical. But we enjoy, write, and make an art, these all are our hobbies. Whatever is residual from both of these activities means literature, art etc., are Non-logical Activities. In other words, if the Logical Action is taken out from the entire activity then whatever will be the residual will be Non-Logical Activity.

According to Pareto's definition, sociology is a social science which study non-logical internal studies. study logical internal activities is done by economics. Non-logical activity study is the subject-base of sociology. Pareto says that non-logical activity is the logical method of study. Means there is a scientific method for studying the Non-Logical Activity, it has a principle.

Methods of the study of Non-Logical Actions

Pareto wanted to study of Non-Logical Activity from Scientific methods. When he defined the sociology he said that he will bring Logical-Practical Method into work. He has used the logic firstly in the study of Non-Logical Activity. This logic is inductive. He collects detailed and experienced matter. This matter is spread among the different societies of history. It is the practical face of his studies. Whatever data he is collected. Out of those which are similar data he arranges that. Some of the data out of these all data are constant and few variables. He makes rule on taking constant data and these rules are helpful during the study of Non-logical activity. We'll keep it in illustration. We look people in the society—they are Mohan, Sohan, and Rohan only for name. We look that they all get died at some time. These all are human being and is the constant data that human being is mortal. It is equally applied on the entire human except these three types. So that he establishes the principle of study of Non-Logical Activity by this inductive rule.

Parsons has interpreted Pareto's principle of Non-logical Activity. There are three points in his interpretation—

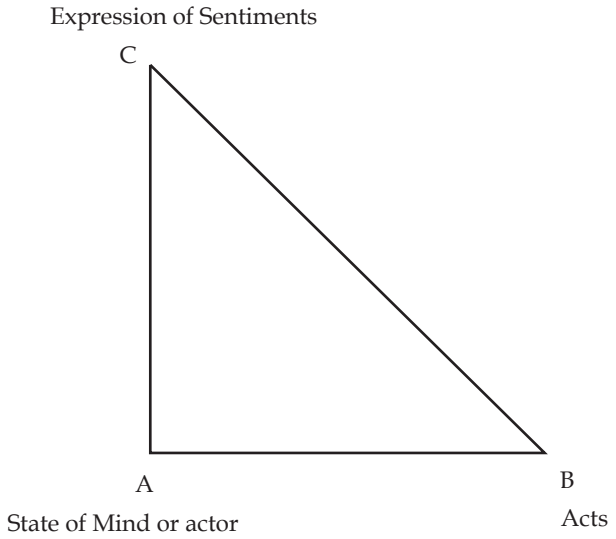
a. Actor ; State of Mind
b. Acts
c. Expressions of sentiments

We'll present it in the following figure after interpreting it.

Notes

There can be explaining the non-logical action of Pareto on the bases of following triangle. In this when we are talk about 'A' then our mean is from actors. There are a mental condition of actors he is in the state of mind and when see the things then he see on the bases of the condition of his mind to them. 'B' is that condition when he performs his activities- doing work, laugh, and anger. The condition of 'C' is that when he express mod in his activities. We will find in this figure that 'C' and 'B' can be seeing. Which we are said tradition, religious rite, ritual and music etc. These are such activities which can be seeing by naked eyes. Interesting days we see 'B' and 'C' mean understand the expression of work and mood of actors by senses. Parents takes care of children, gave education. They kept fast for the passing of examination, take appeasement. These all are the expression of mood and activities mean it is 'B' and 'C'. Pareto called this observable data in gross form. This is the first aspect of non-logical action. Second aspects is 'A'. What is in 'A'? Mean what is in the mind of human. It is not seen by naked eyes. It can say that 'B' and 'C' are joined. Mood and language are joining with action. But what is in mind it is measure by mental condition. The mental condition is that which is generating by 'C and 'B'. So 'A', 'B' and 'C' mean mental state, activities and the joined momentum and mood are non-logical actions. In formula form we will keep it

Non-logical Action=Mental state +activities+ expression of momentum and mood.



These three angles of triangle are dependent to each other. It is very tough to find out the causation among the expression of mood, activities and mental state. It is truth that these three are dependent to each other and make principle to non-logical actions.

Did You Know? Residues and Derivations— related with Psychological state, Expressions of Sentiments and activities.

14.3 Summary

- Pareto believes that human actions can be rational and irrational. Ration action is approved in reality. Because this type of action is perform under the field of inspection and experience.

Notes

- The non-logical meaning of Pareto is such all action which is not logical. In other words, the action which is not logical, it is non-logical.
- Pareto wants the study of non-logical action by scientific method. When he defined sociology then say that he will use non-logical method.

14.4 Keywords

1. **Logical Action:** Those activities which adds the mean with end from a Logical manner.
2. **Objective Action:** When human do Logical activity then he takes his decision within this perception.

14.5 Review Questions

1. Tell the meaning of Pareto's Logical Action.
2. Deliberate Pareto's Non-Logical Action and differentiate it.

Answers: Self Assessment

1. Conceptions 2. Residues and Derivations 3. Conceptions

14.6 Further Readings

Books 1. Sociology—*T.B. Botomore.*

2. Cyclopadia of Sociology—*Harikrishna Rawat.*

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Unit-15: Residues

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Objectives

Introduction

15.1 Subject Matter

15.2 Residues

15.3 Summary

15.4 Keywords

15.5 Review Questions

15.6 Further Reading

Objectives

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

- Understand the concepts and attributes of residues,
- Understand combination, persistence, manifestation, sociability and integrity of personality.

Introduction

Usually there are two aspects of human behaviour- stable and unstable or variable aspect. Pareto has called the stable variable as residue.

15.1 Subject matter

Pareto has attached sociology with psychology and it was an academic tradition of that era. Irrational acts are associated with mental acts also. Feelings are related to activities and all these factors make unreasonable acts. These facts will be put as such:

1. Residues
2. Derivation

(Derivation has been mentioned in lesson 29)

15.2 Residues

To understand residues will go back to rational acts. Rational act joins the ends and means in such a way that ends are achieved. This process is like economics or mathematics. But in all acts of humans, only rational acts are not there, that is why Pareto says that if from all acts of human beings, rational acts are taken out then what will be left is called residue. Broadly in humans' faith, traditions, customs, culture etc are residue. We greet our teacher. This act of ours is associated with the faith that if we achieve the blessing of our teacher we will find an easy path. This act is residue act.

Notes

M. N. Sriniwas when he speaks about culturisation in change of species, then these elements themselves of culturisation- standards, values, and faith- are residue.

Pareto has made six groups of residues. These groups give a theoretical form to irrational activities. We will describe these groups in short and before that we will put forward their importance:

Self assessment

Fill in the blanks–

1. To understand _____ will go back to rational acts.
2. Broadly in humans' faith, traditions, customs, culture etc are _____.
3. _____when he speaks about culturisation in change of species, and then these elements themselves of culturisation- standards, values, and faith- are residue.

Importance of Residues

1. Residues give manifestation to feeling and emotions of humans. Dusherra or Diwali are actually manifestation of our feelings. We think that after living in the forest for 14 years, Ram got back the kingdom of Ayodhya. It is a subject matter of happiness. We express this felling by lighting lamp on diwali. "Holika Dahan" on holi is also manifestation of our feelings.

Notes When we speak before our enemy with our fist pointing towards him, it is just a manifestation of our feelings. In this manner residue can be seen in our daily behaviour.

2. Residues maintain the equilibrium in the society. If human beings do not have feelings, emotions etc in him he will be mechanical just an iron robot. Sometimes we do our acts smiling and sometimes crying and sometimes we become quiet. This rise and fall of happiness and sadness maintains the equilibrium in the society.
3. Residues control the behaviour of the people of the society. They not only control the behaviour but also determine it.

Task What are residues? Describe briefly.

Classes of residues

Pareto has put residues, meaning feelings and emotions in six classes- (1)- Combination (2) Persistence (3) Manifestation (4) Sociability (5) integrity of personality (6) Sex.

1. **Combination:** In combination similar or opposed elements are combined together. But combining like this is not rational. We do this combination on the basis of mental state. For

Notes

e.g. if in the morning we hear a cuckoo singing, we say that it is rainy season and it will definitely rain. In this we have combined cuckoo and enjoyable rain. Or there in one more view point. A cat crosses our path. We think that today's day will be spoiled. No task will be accomplished. Among us, cat crossing your path and speculation of a bad day is combined. In magic also similar things give similar result. If a pin is pierced in a dough doll, similar piercing should be felt in the body of the enemy. Here also we are combining similar with the similar.

2. **Persistence:** These are those motivations which provide persistence to the mutual relations of the humans. Those people who we consider respectable, to remember them we celebrate their birthdays regularly. It is giving manifestation to the emotion of persistence. Offering flowers to Gandhi ji at Rajghat is giving manifestation to the respect that we have for Gandhi ji.
3. **Manifestation:** In this class of residue we express the inner felling through external activities. Marriage is an event that gives birth to the residue feeling of human beings. We think that a responsibility is reduced. This feeling is manifested through the medium of dance-singing and eating and drinking. Meaning is that we manifest residues while fulfilling our requirements.
4. **Sociability:** This class of residue provides us socialization. In this class a person adopts the customs of the society.
5. **Integrity of personality:** Under this class, those motivations come which organise various factors or elements of personality. Under it we oppose those attempts that are destructive of social or personality related balance. It is only through this class of residue that we get the knowledge of appropriate or inappropriate. That is why we often oppose ethical or unethical attacks that happen upon us or the society.
6. **Sex:** Those elements come in this class which are associated with lust. Behaviour related to sex is so complex that society brings a control on them.

Did You Know? Residues manifest themselves sometime in form of language, sometimes in form of signals and sometimes in form of teasing. Society brings control upon it.

15.3 Summary

- Residues are important not only in deciding human behaviour but also in controlling it.
- In combination, similar or opposing elements are combined. But combining in such a manner is not rational.

15.4 Keywords

1. **Residues:** Residues are manifestation of basic nature and feelings.
2. **Persistence:** These are those motivations which provide persistence to mutual relations of human beings.

15.5 Review Questions

1. What is meant by residues? Describe briefly.
2. In how many classes has Pareto divided residues into? Describe in brief.

Notes

Answers: self assessment

1. residue
2. residue
3. M. N. Srinivas

15.6 Further Readings

Books

1. Sociology — *T.B. Botomore.*
2. Sociology Thought — *Ravindranath Mukharji.*

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Unit-16: Theory of Derivatives

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Objectives
Introduction
16.1 Derivation
16.2 Summary
16.3 Keywords
16.4 Review Questions
16.5 Further Reading

Objectives

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

- Understand the meaning of derivatives and explain their types,
- Attain the knowledge of conformity, power, assertion and oral proof of sentiments.

Introduction

Usually there are two aspects of human behaviour- stable and unstable or variable aspect. Pareto has called the variable aspect as derivatives.

16.1 Derivations

Here, we will again repeat Pareto. Defining sociology he had said that it is that social science which studies irrational activities. For studying these activities he brings in use rational experimental method. Those activities which are rational, their study, Pareto says, is done by economics. Whatever behaviours are out of the field of rational activities, they are irrational and their study and only their study is done by sociology. Further to this, Pareto says that irrational activities are made of derivatives and residues. Going further when Pareto puts forward the theory of circulation of elites, he describes it through the medium of residues and derivatives.

Let us now come back to the description of derivatives. Bogaurds, describing derivatives has said that whatever emotional or passionate behaviour humans do, their reasonableness may be established through derivatives. When a person does his activities then society has some expectation from those activities. When there is a difference the expectations of the society and the person's activities, then the person tries to present the reasonableness of his activities. Presenting this reasonableness only is derivatives.

Task What is known as derivatives? Describe in brief.

Notes

There is a view point. A person does a tyrannous behaviour towards his wife; if given an opportunity, lays hands upon her. Society's expectation is that he should not do such behaviour towards his wife. In such a situation, he cites Tulsi Das. This great poet has said, "Drum, boor, scheduled caste and women are worth beating". This is giving derivation of one's activity. On the other hand, a husband praises his wife with his full might, gets her whatever she wants. In general language it is called "slave to the wife". Society's expectation is that he should not bow himself so much before his wife. At the most, he should treat her equally. But he says that god lives where women are worshipped. Such saying is derivation. In derivation, person believes that whatever he does, i.e., his feelings, emotions etc. are all backed by rationality.

Self Assessment

Fill in the blanks–

1. Defining sociology he had said that it is that social science which studies _____ activities.
2. For studying these activities he brings in use _____ method.
3. Pareto says that _____ activities are made of derivatives and residues.

As is the process of Pareto's theory building, like residue, he tells the classes of derivatives also. There are four classes of derivatives:

(i) Assertions,

(ii) Authority,

(iii) Accord with sentiments,

(iv) Verbal proof.

1. **Assertions:** For manifesting his sentiments humans take the help of assertions. He claims that whatever he has done is right. When he puts his assertion he also gives the threat of power. He puts his saying in a high pitched voice. Does up his fist and with all might, says his assertion to be right.
2. **Authority:** When people accept the assertion from the rational point of view then it becomes authority. One the society accepts that men have the right to beat his wife, this right becomes the authority. In this, it happens that in which field a person uses authority, his authority establishes in other fields too. For e.g., education minister is considered to be a man of authority in family planning too.
3. **Accord with sentiments:** These are those derivatives which a person presents to prove the reasonableness of any activity. Such kinds of derivatives are based on some feelings and activities of those feelings are only considered to be appropriate.
4. **Verbal proof:** Such kind of behaviour that has no relation then with the actuality is accepted on oral saying. It includes false reasoning sophistry and double meaning talks which are not in accordance with actual facts and they are used only for proving the reasonableness of behaviour.

Pareto has written a lot about residues and derivatives in Treatise. When he describes derivatives, he also accepts that such reasons are not correct. These reasons only misguide the society. Despite of this drawback, social interworking of derivatives may not be ignored. Worldwide and especially in our country women liberation movements are going on, a big battle of theirs is on the controversies these derivatives only. On the death of husband wife becomes widow while on the death of wife husband re-marries. This entire system is based on derivatives. Many such viewpoints may be found in Epics, upnishads and Brahmins which glorify widow life and that is why widows are suffering. This is the wonder of derivation.

Notes

Did You Know? Pareto has described Sociology in Treatise. Here only he has told its method also and here only he has also discussed building of sociological theories.

He has tied the complete psychology in some important perceptions. For understanding Pareto's theories, it is important to understand his explanation of sociology. There are some key concepts of this sociology: irrational activities, rational activities; objectivity, individuality; residues and derivatives. All these concepts are helpful in understanding Pareto's theories also.

Notes whatever is the Irrational behaviour of human being, it is based on residues and derivatives. And this behaviour only is the subject matter of sociology.

16.2 Summary

- Pareto's belief is that many derivatives are such that help in maintain unity in social system.
- Bogaurds, describing derivatives has said that whatever emotional or passionate behaviour humans do, establishes their reasonableness through derivatives.
- Pareto has written a lot about residues and derivatives in Treatise. When he describes derivatives, he also accepts that such reasons are not correct.

16.3 Keywords

1. **Authority:** When people accept assertion from rational view, it becomes authority.
2. **Assertions:** For expressing his sentiments, person takes the help of assertions.

16.4 Review Questions

1. What is meant by "assertion". Describe briefly
2. Briefly do a critical analysis of Pareto's concept of derivatives.

Answers: Self assessment

1. irrational 2. Rational experimental 3. irrational

16.5 Further readings

Books

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

Notes

Unit-17: Theory of Social Changes- Types of Elite Classification, Circulation of Elite

Contents

Objectives
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Objectives

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

- Know about Pareto's principle of circulation of social changes,
- Perception of rotation of the elite group.

Introduction

In every era and society, usually two main classes- the upper class and the lower class are seen. Might and power lies in the hands of the upper class and usually they are the rulers of the society.

17.1 Subject Matter

As per Pareto, in each social organisation there is a spread of inequality and it happens broadly between two classes- the upper class and the lower class. Of these, none is stable, instead, circular movement is found in them. By circular movement it is meant that, in society, between these two groups, continuously top to bottom of downhill and bottom to top or uphill flow keeps happening. In clearer manner, circular movement may be explained in this manner that the group which is in the upper part of the social organization, that, with time, because of becoming adulterous, loses its post and prestige. In other words, elite class, by losing its attributes or being unsuccessful, comes down. On the other side, in order to fill those vacant places, which intelligent, skilled, virtuous and eligible people are there in the lower class, they keep coming from the bottom to the top. Like this, the process of coming of the upper class in the lower class or of their destruction and of the lower class going into the upper class, keeps happening in a circular manner. Because of this circular movement, social structure changes or social changes happen. That is why it is called the "principle of circular movement" or "circular principle of social changes."

Notes Remember that this circular movement or speed of social changes sometimes increases and sometimes decreases as per the situation. At different times, speed of social changes is also different.

Notes

Pareto has explained his circulatory principle of social changes on the basis of two types of residues (a) residues of confluence and (b) residues of stability of group. Some such people or groups are there in which abundance of residues of permanence is found while in some there is exorbitance of residues of confluence. First group in which there is predominance of the distinguished operators of confluence emphasise on the spur of the moment interests while the other group in which residues of stability are more active believe in ideological targets. How social changes are possible with the action of these two types of residues, it will be clarified in the below mentioned description.

There are three main side of the cycle of social changes: political, financial and idealistic. In political field, circular change is most dynamic when ruling power comes in the hands of those people in which operators of stability of the group are more powerful. They are called "lions". Because of being more inspired by the residues of stability of the group, these "lion" people have a firm faith in some ideological targets and for achieving these ideals they do not hesitate in taking the support of might. The process of using the might may be terrible, that is why this method is inconvenient. This is why they take the support of diplomacy and they convert themselves from "lions" to "foxes" and like a fox work cleverly. But there are foxes in the lower class also and they are always looking for an opportunity to take power in their hands; at the end, there comes a time when actually power slips from the hands of foxes of the upper class and moves into the hands f the foxes of the lower class. Only then there is a change in political field or political organisation and arrangements. Pareto's saying is that each past and present society, in comparison to reason, makes more use of power; all countries and re-ruled by scanty democrats who use power. When ruling groups people, thinking about the terrible results of use of power, start using diplomacy in place of power or like foxes start working cleverly and cunningly, then few clever, cunning and skilled people of the lower class become eager to strongly reply to that cleverness and cunningness and they do so even, as a result of which reins of government goes into their hands. Changes happen in political side of social organisation like this only.

As far as the question is about the change is financial field or financial organisation and arrangement, Pareto attracts our attention towards two financial groups of society. Those two groups are- (1) speculators (2) fixed income group. Income of the members of the first group is absolutely indefinite, some times more and sometimes less; but whatever people of this group earn they earn it through their intelligence only. As opposed to this, income of the second group is certain or almost certain because like the speculators they are not dependent of the speculation. In speculators, primacy of residues of confluence and in fixed income group, predominance of residues of stability of group is found. That is why people of first group are inventors, industrial leaders, skilled businessmen etc. This group, for its own financial interest or in fascination for other powers; themselves become the victim of cleverness and corruption. Because of which their downfall happens and the other group takes its place. Prosperity or development of the society depends on this only that the group of distinguished operators of confluence take the nation towards innovation through new confluences and inventions and group of distinguished operators of the stability of the group is helpful in receiving the benefits that can be obtained from those new confluences. Secret of economic development or progress is hidden in this only. In the same manner in ideological field cycle of trust and distrust keep moving. In any time specific, there is predominance of trustables in the society but they, because of their sturdiness and stereotypeness, themselves collect the resources of their downfall and their place is taken by the other group.

In the above mentioned manner changes happen in political, economic and ideological field.

Self Assessment

Fill in the blanks–

1. In political field, circular change is most dynamic when _____ comes in the hands of those people.

Notes

2. This is why they take the support of _____ and they convert themselves from "lions" to "foxes" and like a fox work cleverly.
3. There comes a time when actually _____ slips from the hands of foxes of the upper class and moves into the hands of the foxes of the lower class.

Theory of Circulation of Elites

There is always inequality in the society. Someone is tall, while someone is short; someone is fair while someone is dark; someone is rich while someone is poor; someone is sharp minded while some one is slow on the draw. Meaning is that from physical, intellectual, material and ethical view there I inequality in each society. It is possible that in any society inequality is very sharp and in some it is negligible, but situation of inequality is always there.

Pareto has put forwards the theory of circulation of elites. Among his theories, there a few other important theories too. E.g., he has also put forward certain theories of Community Utility, Fascism etc. of these theories, theory of Circulation of Elite has been more popular. Raymond Aron, Bogards etc have made a very big description of this circulation theory. There is a very big reason of it. Pareto was fundamentally influenced by the thoughts of Mussolini and Machiavelli. Primarily he followed Fascism. If his theories are tied in a pack and there is a need to put a tag for its identification then it must be written in this tag: Fascism.

Notes Fundamental feeling that Pareto had behind the theory of circulation of elites was that the job of running the society is that of the elites.

As per Pareto, society is operated by elites only. In each era and in each country the elite have been the co-ordinator of the society. Movement of his fingers make the society dance. People only breathe in and breathe out at the sign of the elite. Pareto puts forward the circulation theory after this fundamental perception or understanding of the society.

Definition of Elite

Pareto has defined the elite. Those people who are best in any specific field of the society are known as the elites. Society's specific fields are- literature, art, business, religion etc. Many people are elites in these fields and elites are more special as compared to people. For e.g., in Hindi literature, Premchand, Jaishankar Prasad and Bhagvati Charan Verma are elites. In similar manner in film world Amitabh Bacchan and Madhuri Dixit are elites. In business world Ambani, Birla, Godrej etc are elites. If a list of elites is made from various fields of the society, it's size will be very big. Some elites are considered to be controversial also. Elite are there in every field but Pareto has only mentioned administrative elites. When he talks about the theory of circulation of elites then he means only the elites who rule or govern. His insistence is that only elite rules the society but elite's group is not a closed group. Those who are ruling today they will be pushed tomorrow and new elites will take their place. This circulation of elites will go on in the society.

Types of Elites

Those people come in the class of elites who in comparison to other people are more intelligent, skilled and have the ability to do any task. Everyone does the job but the job of elites is better as best

Notes

as compared to others. Pareto in his theory is inspired by Michaels. Michaels was originally German but had permanently settled in Italy. He has put forward his theory in **the Ruling Class**. His theory is that leaders of older age slowly are defamed, their prestige starts declining and they start leaving their place for younger blood. With such change, society remains systematic.

In lines of Michaels, Pareto has found two groups in complete elite- (1) Ruling Elites and (2) non- ruling elites. In both these groups, like a cycle, old people go and new elites come. Like this the foundation of the theory of circulation of elites is that ruling elites become weak or they are made weak and their place is taken by the new elites. This is the cycle. It is many a times also known as circulation of elites. In these two groups of elites there are two types of elites. Pareto calls one type of elite as Fox. Bu fox he means one who is clever, cunning, deceptive and deceitful. When Pareto uses the word Fox, he always means those people who are clever and cunning. In Sanskrit literature, stories of Hitopadesha are mainly associated with animals. Of these animals, fox is considered to be the most clever and cunning. In one story of Hitopadesha, when a Brahmin frees a lion locked inside a cage, he becomes eager to eat the same Brahmin. Here fox is made the judge. And look at the cleverness of the fox. He says that he again wants to see the lion inside the cage so that he may believe that such big lion was actually fit inside the small cage. On his advise when lion re-enters the cage, fox closes the door of the cage. Fox is clever, is cunning.

Such elites who jump and throw away like a fox, for power, they push the elite enjoying the power. Those elite who are in the council or have the power Pareto calls them Lion. There is one attribute of Lion. They sit firmly on whatever power they have. These elites sitting on the throne of power are actually "human –lions" and they use their entire strength to maintain their council. In Pareto's theory, both the fox and the lion are elites. Both look at the power with greed. Now Human –Lion is in power and after sometime, fox meaning clever and cunning elites will push them from the council. This is the Pareto's theory of circulation. This is the rotation of elites. There is only one fate of elite. Whether it is human-lion or fox, both have to leave the throne for each other. The fundamental of this theory of circulation is that only elite will rule the society. Whether the elite is today's human-Lion or tomorrow's fox.

Task How many types of elites are there? Describe briefly.

Criticism

Many sociologists have criticised the theory of circulation of elites. Comments done on this theory are present in the below points:

1. Generally there is equality maintained in the society. The one ruling it will be elite only. Today's elite will be dismissed from his post then new elite will come tomorrow.

Did You Know? Pareto's theory of circulation is Ex parte in a meaning that it does not accept the fact that few groups of the public which are extremely poor may also come to power with the help of majority of votes.

Notes

2. Pareto's this theory is based on residues. Elite massage peoples egos and emotions and come in power. Tell through derivations that they will bring heaven to the earth. This theory based on residues and derivations completely defies the culture. It must be noted that in Pareto's theory plan there is no place for culture and cultural values.

17.2 Summary

- Pareto, while describing social changes, has clarified that a specific upper class of the society is elite or elite group. But this group is not stable and sequence of its coming and going goes on.
- Pareto has defined Elite. those people who are best in any specific field of society are known as elites.
- Those people come in the class of elites who in comparison to general public, are more intelligent, skilled and have the ability to do a task.

17.3 Keywords

1. **Circulation of Elites:** Again and again transfer of power between the lions of upper class and Foxes of lower class.

17.4 Review Questions

1. Clarify the perception of rotation of the elite.
2. What is the theory of circulation of elites?
3. On lines of Michaels which two groups of elites have been found by Pareto?

Answers: Self assessment

1. ruling power
2. diplomacy
3. power

17.5 Further Readings

Books

1. Sociological Theory—*Abraham and Morgan.*
2. Structure of Sociological Thought—*J.H. Turner.*
3. Advanced Sociological Theory—*Doshi and Jain.*
4. Sociological Thought—*Ravindranath Mukharji.*