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# Classical Sociological Thought

MASCCC101

**CENTRE FOR DISTANCE AND ONLINE EDUCATION**



Accredited with NAAC **A** Grade

**12-B Status from UGC**

**CLASSICAL SOCIOLOGICAL  
THOUGHT  
(MASCCC101)**

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(SYLLABUS)  
**Classical Sociological Thought**

**Objectives**

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

| <b>Sr. No.</b> | <b>Content</b>  |
|----------------|---|
| <b>1</b>       | The Development of Sociology in the 19th Century  |
| <b>2</b>       | Auguste Comte: Intellectual Background, Theory of evolution and progress, The law of three stages, Hierarchy of the sciences, Social statics and social dynamics                                |
| <b>3</b>       | Karl Marx: Intellectual Background, Materialistic interpretation of history, Emergence of capitalism, theory of capitalist development- Commodities, surplus value, and processes of capitalism |
| <b>4</b>       | Karl Marx: Emergence of classes and class conflict, Alienation in the capitalist society, Marx's theory of social change  |
| <b>5</b>       | Emile Durkheim: Intellectual Background, Contribution to the methodology of Sociology – Sociology as a Science - concept of social facts  |
| <b>6</b>       | Emile Durkheim: Division of labour in Society – mechanical solidarity and organic solidarity, Theory of suicide, Theories of Religion   |

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

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1.4 Summary

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## Objectives

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

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

## Introduction

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

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

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

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

## **1.1 Subject Matter**

### **Origin of Sociology**

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

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

### **Background of origin of Sociology**

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

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

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

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



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

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

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

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

## Early form of New Social Science

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

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

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

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

## 1.2 Origin of Sociology

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



## Notes

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

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

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

## Self Assessment

Fill in the blanks -

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



*Did You Know?*

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

## 1.3 Development of Sociology

### I. First stage of development of Sociology

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

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

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

## II. Second stage of development of Sociology.

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

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

## III Third stage of development of Sociology

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

## IV. Fourth stage of development of Sociology

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

## Notes

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

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

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

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

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



Task

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

## 1.4 Summary

Notes

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

## 1.5 Keywords

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

## 1.6 Review Questions

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

## Answers : Self Assessment

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

## 1.7 Further Readings



Books

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

## Unit-2: Auguste Comte : Intellectual Background

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### Objectives

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

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

### Introduction

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

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

## 2.1 Subject Matter

## Notes

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

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

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

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

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



Notes



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

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



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

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

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



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

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

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

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

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

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

## Self Assessment

Fill in the blanks -

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

## 2.2 Summary

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

## 2.3 Keywords

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

## 2.4 Review questions

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

## Answers : Self Assessment

1. Spiritual Strength
2. Introspection
3. Positive Polity



Notes

## 2.5 Further Readings ;



*Books*

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

## Unit-3: Theory of Evolution and Progress

Notes

### **Contents**

Objectives

Introduction

3.1 Theory of Evolution

3.2 Summary

3.3 Keywords

3.4 Review Questions

3.5 Further Readings

### **Objectives**

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

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

### **Introduction**

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

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

### **3.1 Theory of Evolution**

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

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

**Notes**

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



*Notes*

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

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

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



*Did You Know?*

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



*Task*

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

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

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

## Self Assessment

Fill in the blanks:

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

## 3.2 Summary

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

## 3.3 Keywords

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

## 3.4 Review Questions

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

## Answers : Self Assessment

1. Metaphysical                      2. Divine                              3. Superstitions

## 3.5 Further Readings



Books

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

## Unit-4: Law of Three Stages

### **Contents**

Objectives

Introduction

4.1 Law of Three Stages

4.2 Summary

4.3 Keywords

4.4 Review Questions

4.5 Further Readings

### Objectives

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

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

### Introduction

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

### 4.1 Law of Three Stages

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

These stage given below are :

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

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

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

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

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

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

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

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



Notes

August Comte is called father of Sociology.

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

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

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

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

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

**Self Assessment**

Fill in the blanks -

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

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

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



*Did You Know?*

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

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

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



Task

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

## 4.2 Summary

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

## 4.3 Keywords

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

## 4.4 Review Questions

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

## Answers : Self Assessment

1. Intellectual development



**Notes**

2. Theoretical
3. related to thought

**4.5 Further Readings**



*Books*

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

## Unit-5: Hierarchy on Sciences

Notes

### **Contents**

Objectives

Introduction

5.1 Sociology – A New Science of Comte

5.2 Summary

5.3 Keywords

5.4 Review Questions

5.5 Further Readings

### **Objectives**

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

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

### **Introduction**

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

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

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

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

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

## Two Basis or Principles of Hierarchy

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

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

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

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

## Hierarchy or Classification of Sciences

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

1. Mathematics,
2. Astronomy,

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

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

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

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

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

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

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

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

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

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

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

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

## 5.1 Sociology – A New Science of Comte

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



Notes

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

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

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

## Self Assessment

Fill in the blanks –



Notes

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

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

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

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

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



*Did You Know?*

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

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

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



Task

What is this new science of Comte's Sociology?

## 5.2 Summary

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

## 5.3 Keywords

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

## 5.4 Review Questions

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

## Answers : Self Assesment

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

## 5.5 Further Readings



Books

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



## Unit-6: Social Statics and Social Dynamics

### **Contents**

Objectives

Introduction

6.1 Social statics and social dynamics

6.2 Summary

6.3 Keywords

6.4 Review questions

6.5 Further Readings

### Objectives

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

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

### Introduction

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

### 6.1 Social Statics and Social Dynamics

Comte had divided Sociology into two parts:

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

### **Social Statics**

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

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

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

## Self Assessment

Fill in the blanks –

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



Notes

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

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

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



Did You Know?

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

Notes

## Social Dynamics

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

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

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



Task

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

## 6.2 Summary

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

## 6.3 Keywords

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

## 6.4 Review Questions

Notes

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

## Answers : Self Assessment

1. Sociology
2. Consensus
3. Social System

## 6.5 Further Readings



Books

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

## Unit-7: Karl Marx : Intellectual Background

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### Contents

Objectives

Introduction

7.1 Intellectual Background

7.2 Summary

7.3 Keywords

7.4 Review Questions

7.5 Further Readings

### Objectives

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

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

### Introduction

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

### 7.1 Intellectual Background

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

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

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

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

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

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

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

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

## Self Assessment

### Fill in the blanks –

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

## Notes

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

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

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



Task

What is an intellectual background? Describe briefly.

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

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



Did You Know?

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

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

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



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



Notes

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

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

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

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

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

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

## 7.2 Summary

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

## 7.3 Keywords

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



**Notes**

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

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

**7.4 Review Questions**

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

**Answers: Self Assessment**

1. Student-Life
2. Marx
3. Disagreement

**7.5 Further Readings**

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*Books*

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

## Unit-8: Materialistic Interpretation of History

Notes

### Contents

Objectives

Introduction

8.1 Subject Matter

8.2 Historical Materialism

8.3 Summary

8.4 Keywords

8.5 Review Questions

8.6 Further Readings

### Objectives

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

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

### Introduction

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

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

### 8.1 Subject Matter

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

## Notes

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

## Dialectical Materialism

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

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

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

## Meaning of Dialectism

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

## Marx's Dialectical Materialism

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

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

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

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

## 8.2 Historical Materialism

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

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

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



Notes

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

## Notes

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

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

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

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

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

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

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



Did You Know?

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

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

3. **The activity of production is based on Mode of Produce** : In this production mode, we count the machinery, tools, labour and the power and ability to produce.

4. A production mode gives birth to a special mode of relationships, which is different from other production-modes. Production-mode and production-ability/power is the real deciding factor of social, political, religious and intellectual activities of human life; on it is dependent of the form of government, law, art, literature, and religion of humans.

5. When there is change in the mode of production and power/ability of production, then change also takes place in the social, religious, political, intellectual and other activities too. This is the reason that when there was use of hand-held tools, then there was the feudal system and when vapour-driven machines came, then capitalism was born.

6. The change in production-mode, and production-ability happens due to the reaction of dialectics, and the change will go on taking place until production will reach its highest state. This stage can happen only after the establishment of socialism, which is the last stage of the development in history. In this way, Marx's historical materialism according to Vapour is, "Is a theory of hope, in which lies the victory of humanity."

7. Marx too, like Hegel believed in the necessity of history. He believed that the making of history is always independent to the attempts of humanity. The flow of history cannot be stopped by man's attempt. In this flow will appear/take birth the different relationship according to the production powers related to the age. The only power man has over them is that either he can hasten their coming or delay them.

8. The division of time in history. Marx believed that each stage of history is an history of class - struggle. Every event, every change in history is a result of economic powers. Marx has divided history according to its production relationship and economic modes – (i) primeval communistic age (ii) Age of Slavery (iii) Feudal Age (iv) Age of Capitalism (v) Age of Socialism. Three of these ages have passed; the fourth stage is the present phase, and fifth stage is yet to come.

- (i) **Primeval communistic age** : This is the first era of history. In this age the main modes of production were tools and implements made of stone, and bow and arrow the main basics. Man used to live by hunting, fishing and gathering berries-fruits-and tuber-roots. There was common ownership of production methods; there was no such thing as property. Everyone was equal and there was no situation of exploitation. That is why Marx calls it the age of Equality.
- (ii) **Age of slavery** : Slowly there was change in the materialistic state. Now man was involved in the activity of agriculture and keeping in domestic animals; craftsmanship originate, the idea of private property was born, and division of labour took place. The persons who owned the rights to land and other means of production, made others their slaves and forced them to work for them. In this way, during the age of slavery, equality and liberty were ended, society was now divided into the classes of master and slave. The exploitation of slaves started and this was the beginning of class-struggle.
- (iii) **Feudal Age** : In this age the kings and feudal lords had the right over the means of production, especially land. Small farmers, who were known as serfs would lease the land from the lords for agriculture. Peasants were not slaves but they were burdened with many controls. They had to do free ploughing and agriculture of the landlords and during was had to fight in his army. For this the lord gave him some land or wages for his livelihood. There was extreme exploitation in this age, so that class-struggle went on a regular basis.
- (iv) **Capitalistic Age** : In this age, the Industrial Revolution came to existence which/unprecedented/changes into the means of production. Capitalist became the masters of the new modes of production like machines and factories, and employed workers/labourers to work and produce for them. Now production was taking place in mass-production and at a fast pace.



## Notes

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

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

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

## Self Assessment

Fill in the blanks—

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

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

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

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



Task

What is historical materialism? Describe briefly.



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

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

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

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

### 8.3 Summary

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

### 8.4 Keywords

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

### 8.5 Review Questions

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

### Answers : Self Assessment

1. materialistic

2. Marx

3. humans

### 8.6 Further Readings



Books

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

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

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### **Objectives**

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

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

### **Introduction**

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

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

### **9.1 Subject Matter**

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

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



Notes

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

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

## What is capitalism?

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

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

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

## Origin of Capitalism

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

## Notes

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



*Did You Know?*

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

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

## Characteristics of Capitalism

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

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

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

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

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

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

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

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

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

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

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

## Socialist Stage

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



Notes

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

## Notes

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

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

## 9.2 Theory of Surplus Value

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



Task

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

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

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



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

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

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

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

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



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

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

## Self Assessment

Fill in the blanks –

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

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



Did You Know?

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

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

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

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

### 9.3 Summary

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

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

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

### 9.4 Keywords

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

### 9.5 Review Questions

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

Notes

### Answers : Self Assessment

1. Contemporary
2. Time-span
3. Producer

### 9.6 Further Readings



Books

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

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

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### Contents

Objectives

Introduction

10.1 Class and Class-struggle

10.2 Summary

10.3 Keywords

10.4 Review Questions

10.5 Further Reading

### Objectives

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

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

### Introduction

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

### 10.1 Class and Class Struggle

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



Notes

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

### Basis of Class Formation

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

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

## Theory of Class - Struggle

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

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

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

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



*Did You Know?*

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

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



*Task*

What is class and class struggle? Describe briefly.

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

## Self Assessment

Fill in the blanks—

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

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## Internal Contradictions of Modern Capitalistic System and Class Conflict

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

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

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



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

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



Notes

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

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

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

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

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

Notes

## 10.2 Summary

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

## 10.3 Keywords

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

## 10.4 Review Questions

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

## **Answers: Self Assessment**

1. Society

2. Class Struggle

3. Phase

## 10.5 Further Readings



Books

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

## Unit-11: Alienation in Capitalistic Society

Notes

### **Contents**

Objectives

Introduction

11.1 Subject Matter

11.2 Summary

11.3 Keywords

11.4 Review Questions

11.5 Further Readings

### Objectives

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

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

### Introduction

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

### 11.1 Subject Matter

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

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

## Notes

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

Marx in first bookbinding of Capital describes Alienated Labor thoroughly.



*Did You Know?*

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

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

## Meaning of Alienation

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



*Notes*

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

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

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

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

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

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

### Controversy on Alienation Concept

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

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

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

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

### Self-Assessment

Fill in the blanks—

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

Notes

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

### Characteristics of Alienation

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

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

### Forms of Alienation

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

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

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

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

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



Task

What are the characteristics of Alienation? Discuss briefly.

## 11.2 Summary

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



Notes

### 11.3 Keywords

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

### 11.4 Review Questions

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

### **Answers: Self Assessment**

1. Sociology

2. Marxist

3. Non - Marxist

### 11.5 Further Readings



Books

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

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

Notes

### **Contents**

Objectives

Introduction

12.1 Theory of Marx

12.2 Summery

12.3 Keywords

12.4 Review Questions

12.5 Further Readings

### **Objectives**

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

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

### **Introduction**

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

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

### **12.1 Theory of Marx**

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

Notes



Notes

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

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

### Explanation of the Theory

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

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



Did You Know?

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

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

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



Task

What is Marx's Theory? Explain in brief.

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

Notes

**Self Assessment**

Fill in the blanks—

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

**Evaluation of Theory**

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

**12.2 Summary**

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

**12.3 Keywords**

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

**12.4 Review Questions**

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

**Answers: Self Assessment**

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

## 12.5 Further Readings

Notes



Books

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

## Unit-13: Emile Durkheim: Intellectual Background

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### Contents

Objectives

Introduction

13.1 Intellectual Background

13.2 Summery

13.3 Keywords

13.4 Review Questions

13.5 Further Readings

### Objectives

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

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

### Introduction

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



Notes

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

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



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

### 13.1 Intellectual Background

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



*Did You Know?*

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

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

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


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

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

**Notes**

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

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

|   |             |
|---|-------------|
|  | <i>Task</i> |
| What is Intellectual Background? Describe in brief.                               |             |

**Self Assessment**

Fill in the blanks-

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

**13.2 Summary**

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

**13.3 Keywords**

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

**13.4 Review Questions**

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

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

**Notes**

### Answers: self-Assessment

1. must                      2. Sociology                      3. suicide

### 13.5 Further Readings



Books

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



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