

GOVT DEGREE COLLEGE GANDERBAL

DEPARTMENT OF SOCIOLOGY

SOCIOLOGICAL THOUGHT

DSC-SOC-1B

SEMESTER 2nd

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Academic Script

One of the founding fathers of sociology was Auguste Comte. He was a French Sociologist also famous and popular. He is referred usually as the Father of Sociology because it is he who coined the term 'Sociology'. His work became a base work for the sociologists because many areas of society were touched by him. From his work most of the other sociological thinkers took the course and developed the sociological thinking and the sociological thoughts which later became classical theories in sociology. Auguste Comte was one of the first persons to talk about the society in the positivist manner; most of the sociological thoughts were in logical fashion. So positivism was brought by him and he brought methodology to sociology. Hence one cannot forget Auguste Comte because not only he has coined the word sociology but also gave the base for sociological thinking. If we look into it, most of the sociological thinkers have a background which enhanced their thinking. So the biographies are equally important in sociological thinking. Before going into the theory let us briefly see the history of Auguste Comte.

Auguste Comte was born on January 19, 1798 in France in the city of Montpellier. During this time Europe was in a rebellious condition. He was a brilliant school student and his father was not only a religious person but also a Government servant who was attached towards family. But Comte felt his parents are not affectionate and he became on his own at the age of 9. He substituted his parents with the faith of liberty. He studied mathematics because Professor Daniel Encontre influenced him very much. He became a mathematician. Later he entered into Ecole Polytechnic, a famous school in Paris and that day onwards he became a Parisian. In between he would go to his home but he used to return to Paris to see the society and the outcome of various revolutions. He had witnessed the French revolution and had seen the after math of French revolution. When he was young he became rebellious and he wanted to make a social

order. Though he studied mathematics he was not impressed by that. He changed himself into a social scientist. We can see him as man of humanity. He wanted to know about the sufferings of human beings. As he felt that mathematics will not give any results for the suffering of the human beings, he changed himself as a social scientist and became a man of humanity. He read lots of materials on the sufferings of humanity and he found out that there should be a science of humanities. That is how he thought about the social sciences namely 'Sociology'. At that time he never thought of Sociology. He thought that there could be Social Physics and later felt that Social Physics is not a good term. So he coined the word 'Sociology'. Thus he became the Father of Sociology. His best contribution and most famous contribution is the coining of the word 'Sociology'.

Just like everyone he also had the ups and downs. Since he was a science person he was denied the positions at various universities of France. He refused to take up any posts in Sciences. To everyone who asked him, as a mathematician why he did not take a mathematics professorship, he replied that he will not take up mathematics professorship because he wanted to be a Sociologist. So he denied the opportunities. He was even sent out of the university campus because he was rebellious and further sought liberty of France and Europe. During that time Saint Simon became close to him.

He started to write around 1848. In 1848 Positive Philosophy was published. After down fall in many ways Auguste Comte had returned to life and started writing the Positive philosophy. Here we can see the sociological thinking, sociology, methodology and the progress etc. He lost all his friends; even the disciples detached from him and disassociated. Later he started a society on his own that is a positive sender. In 1848 he founded the positive philosophy and he got back his disciples and friends. Slowly the intellectual exercises started again. There were good friends of him who gave support to him and

again he came back to his life. He started his last part of positive philosophy that was his concluding and the richest contribution to Sociology. Mentally he was traveling from disorderly life to orderly life, from the republican ideology to liberty ideology, from the orderly philosophy to disorderly philosophy and vice versa. In 1857 he died because of cancer.

Auguste Comte had many influences in life which enabled him to write on sociology and other sociological articles. His first influence was the enlightenment in France and it was with the few people like Conte de Saint and Daniel. Their thinking gave the impetus of social thinking or mental power to young Comte. He was very much influenced by the liberal thinkers like Adam Smith. According to Conte de Saint philosophy one can enable the society to develop if he is given the positive thinking. This attracted Comte and later it has given the positive thinking to him; we can say that positivist attitude developed in him. The famous philosophy of Rousseau also influenced Comte. A person's name must be mentioned here. It is Henry Saint Simon with whom Comte worked for long though he was at the age of 60 and Comte was at 25. Saint Simon has given an idea that was philosophy for Auguste Comte. It is he who said that in the coming society the religion will be replaced by science and rational thinking. This idea was taken by Comte and he developed the society. Here is Auguste Comte's turn to say that, not only the religion would be replaced by science, even the social science will become positive in nature. So the work of Saint Simon and Auguste Comte had given many contributions not only in the field of sociology but also in the field of literature, field of philosophy and in the field of mathematics etc.

Some of the contributions of Auguste Comte are 'Science of Society', 'the content of Sociology', 'the Methodology' and 'the Law of three stages'. The Law of three stages is about how the society is developed. The science of sociology includes the social institutions, the beliefs, the systems and their supportive systems. The study of social institutions or the science of society should deal with the structure of the society. There are two parts, one is the structure and the other is the corresponding function. In other words the structure is the static part of the society and the function is the dynamic part of the society. So he divided it into two parts that is social statics and the social dynamics. All the social institutions are coming under the social statics part of it and the functioning of these structures are called as the dynamic part of it. In other words the social statics is the status of the society and the role of the society. The role is the static part of the dynamics or in other words the role is the dynamic part of the statics and the static is the static part of the role. The status and the roles become the static and dynamic. After demarking sociology and its content he wanted to say what is the content. He was firm that the statics and the dynamics should be the content. Say for example, the family; the family is the static part but when the family is functioning, the roles within the family will become the dynamics. So the sociological content is the study of the social institution in its static part and the dynamic part.

The dynamic is the development or progress of the society. When there is a motion, a movement or when there is development the structure will change. It will not be static at any moment but we can see the dynamic part of it and the corresponding static part of it. So one has to look into the statics and dynamics, in order to understand the society. This is the content of sociology according to Auguste Comte.

In order to study the statics and dynamics he has given the methodology which has become one of the theories of Auguste Comte. According to Comte, every social science should develop its own methodology and the methodology is structuralism because for him, the structure is more important than the functions. When the structure is studied, automatically one can understand the society.

He said that there should be four methods in order to study the methods of the society. By methods he meant the techniques. He had already talked about the perspectives of sociology that is the structuralism. Within structuralism he gave four techniques. The first one is observation, second experimentation, third comparative method or comparison and the last is Historical Analysis. All these 4 techniques have to be used simultaneously in order to understand the society that is the contents or the progress of the society. Whether it is an order or progress one has to use all the techniques. The first technique anybody can use for any science is observation. It is the study of any facts through the senses of an individual that is observation. Whether it is touching or smelling etc, you have to be very clear about the observation. While doing the observation there are guidelines to be followed so that the observation will be positive in manner or positive in direction. Otherwise it would become subjective which should be eliminated while one is observing.

Next the experimentation has to be done. Experimentation is not an artificial experimentation but natural experimentation or expofacto technique. Because in society artificial experimentation is not possible so one has to look or wait for natural experimentation. What is meant by natural experimentation? When you want to study something, that particular situation has to be there in the society. We can study, say for example, the industrial revolution or any other revolution. Mainly he meant the pathological situation because the pathological situation of the society is more meaningful to study. That is the second method. The experimentation has to be done by all social scientists. Though

one likes to avoid experimentation we have to try because he was keeping the social philosophers in mind. Prior to him there were no sociologists. The economists were there like Adam Smith but the social thinkers were not there. He said that the social thinkers never use the experimentation that is why he insisted on experimentation.

The third one he advocated is Comparison. He said in order to understand the society one has to compare with another society. Here he has given the two types of comparisons; one is comparison of time and the other is comparison of space. Comparison of time is the historical comparison i.e., comparison with past society. The comparison of space is the comparison with coexisting society. In the world or at the global level all the societies are not identical or even similar. One will be in the primitive, one will be in developed stage and one will be industrialised etc. So you can compare the coexisting societies, the institution of coexisting societies. Also one can compare the society of today with the society of the past. It is the comparative methodology.

The last one is the historical analysis. Here he meant that the new society will be having a history. The development of the society is to be analysed in a historical way so that one can understand the way how a particular society is developing. This is called as the historical analysis. These are the techniques he has given or advocated for the science of the society i.e., for the sociology. In the early 19th century, he thought about the observation, experimentation and comparative methods. During those days there are no methods in social sciences. So we have to give full credit to Comte for giving the methodology like this to sociology.

The most important contribution of Comte is the 'Development theory' which is also known as 'the law of three stages'. He said that all the phenomena in the society will pass through these three stages. Whether it is a mental societal development or human development, it will pass through all the three stages. The first one is theological, the

second one is the metaphysical and the third one is positivistic stage. He thought in detail about the societal development and the development of knowledge.

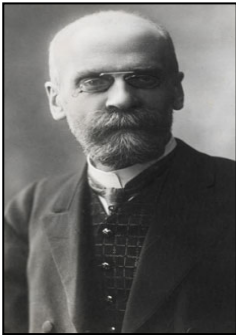
In the societal development, in the theological stage itself there are three stages, namely the Fetishism, Polytheism and Monotheism. This is the first stage of the society and it is universally applicable. So in all the society if you look into that as in depth analysis one can say that the theological stage is the first stage where there is no permanent social institution. The religion will be dominating every issue and the social organization will be like military organization. Or we can say that the autocratic leaders can be seen in these types of institutions. Even in the religion there is no fixed religion. That is the feistist stage. The second stage is the polytheism. There are several Gods on whom people have a belief. Then there is monotheism. This is the theological stage. The next is metaphysical stage which is a transitional stage. The metaphysical stage is a blind faith. The religion is not there in metaphysic stage. Whatever the people will say or think the others also follow. The last stage is the positivistic stage where the person will believe only after getting the reasons. The rationality or the cause effect relationship is seen in the positivistic stage.

All the societies will be passing through these stages in order to become a developed society. So the developed society is the society where the religion is replaced by Science as saint Simon has told Comte. Science, the reasons, the individual institutions will dominate than the collective institutions. The individuality will be dominating than the collective institution or the collective values. These are the stages of development as for as the society is concerned. Knowledge also is developed through these three stages. He said that the first knowledge is the branch of science which is general science or the simple science or the independent science. This is followed by the dependency and the abstract and the particular science. When you look at these three factors, the first to develop is

the mathematical sciences. So mathematics is the general simple and independent science followed by Astronomy, Physics, Chemistry, Biology and Sociology. He built up the pyramid like that and the last science to be developed is Sociology which is depending upon all the other sciences. If you want to understand sociology you should have the general or basic knowledge of all the other sciences. Sociology is the most dependent science. Comte had placed sociology at the apex of the pyramid and called Sociology as 'the Queen of all the Sciences'.

Academic Script

EMILE DURKHEIM – April 15, 1858 -November 17, 1917



Emile Durkheim is considered as one of the founding fathers of Sociology along with August Comte, Herbert Spencer, Max Weber and Karl Marx.

Durkheim was the first academic sociologist who changed the approach of sociology from functionalism to structuralism in a reductionistic manner. He is one of the persons who made sociology a scientific study or he considered it as Social Science. So sociology got an academic frame through the work of Durkheim. He said that there should be a boundary for Sociology and it is to be studied objectively.

Thus he started studying social facts, social behavior, social action etc among which he considered social fact as content of sociology. He took social facts because it is objective in nature, it is external to individual and it can be treated as a material object. Social fact is visible and it is the minute behavioural aspect of the individual. Thus he said that sociology should study the social fact and science of sociology is the analysis of the social facts. He considered social facts and through social facts he did his

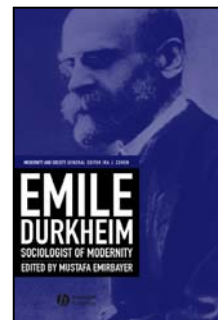
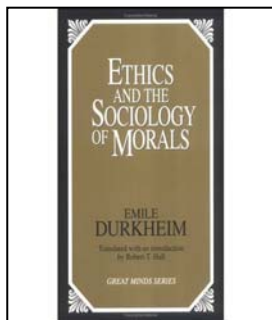
major works in sociology, especially most of his theories are based on social facts.

Durkheim is a follower of Comte. He was born in France on April 15, 1858. He was a religious person as his parents were very orthodox in the Christian fraternity. Durkheim was a brilliant student in the initial stages. He studied religion and philosophy at school level and later initially in the colleges also he studied philosophy. By 1887 he became a philosophy teacher and moved into university of Brodax where he was appointed as the Professor of Education and Philosophy. It is during this period he brought out his seminal works of division of labour, suicide and rules for social methods etc.

At this time he changed slowly from philosophical thought and he considered society as the main theme of his studies. He said that philosophy is a logical science whereas he found that is an experimental science. Therefore he started studying the society in an empirical manner. We have to remember here that he was one of the first sociologists who did the empirical way of investigation. He was a patriot and he wrote many pamphlets and many works depicting the history of France. He wrote many articles which gave awareness to the French people.

In the University of Bordeaux, he was raised as a professor of social sciences. This is the first social science professorship in

France and Comte's dream came true when Durkheim became the university Professor in the social sciences department. He worked on the religion and knowledge during this period. He gave rise to an important concept in sociology namely "Anomy". Later as a patriot he wrote for the army and the defense. His son also had gone to the defense field. Unfortunately his son died in 1915 at the field. This was a shock to Durkheim and he was not able to recover from this shock. In 1917 he also died. Durkheim died physically but his works will never die. Durkheim's works were the turning point in the history of sociological literature. Almost all the early works were philosophical or logical methods in sociology whereas Durkheim started the experimental sociology and this became one of the important step in the field of Sociology.



Now let us see some of the important contributions of Durkheim. Of course he has contributed voluminous works but let us see few social theories which are considered as important. They are theories of social facts, social change and suicide. First let us see the theory of social facts. Social fact is the content of sociology according to Durkheim. He considered social facts

because he viewed that society is filled with various types of social facts. In fact the social fact is the subject matter of sociology and the various combinations of the social facts will give rise to the institutions. So when you are studying the social facts you are studying the entire society. He was very particular about that, there should be a boundary for sociology. As all sciences have the boundary, sociology should also have the boundary and it should study the social facts. As the botany people study the plants and the zoology person study the animals, similarly in sociology one should not go wherever they want to go and they should restrict themselves with the social facts. That is why he considered social facts as the basic element in sociology.

He said that social facts are objective in nature or in other words it is objective reality because that can be considered as a thing. Every social fact is external to the individual. When it becomes internal to the individual, it becomes a psychological factor whereas a social fact is an external factor to individual. For e.g., the values or the norms or the customs or the beliefs or the rituals. So the social facts are external to the individual at the same time it is diffused through the society.

The social fact is never restricted to one religion or one individual; it is diffused through the society. He said that every social fact will have social control mechanism. In other words

social corrosion will be there for every social fact. So he said that social fact is to be considered and can be treated by any social scientist. A social scientist can take a particular social fact and study the entire society, for example, religion or the family or any other institution. These are all external to the individual. It is visible, observable and diffused throughout the society. So social fact can be treated as a thing and can be analysed in any form to study the characteristic features & the structure of the society, because he is concerned about the structure of the society. He says that the social facts in the hierarchical form the social facts are structured in the society. That is the main reason that he considered social fact as the content of sociology. In order to prove this he studied the social fact in many ways, like social change or the sociology of knowledge, sociology of religion etc., because he considered the knowledge, the religion and other social phenomenon like marriage and suicide as social facts. So he proved that social fact can be the content and subject matter of the sociology.

THEORY OF SOCIAL CHANGE

Another important contribution of Durkheim is the theory of social change. This theory is also referred as the theory of solidarity or the division of labour. For Durkheim society is a collective form or a group of individuals and the individual is fixed within this collectivity. These individuals are fixed in the society

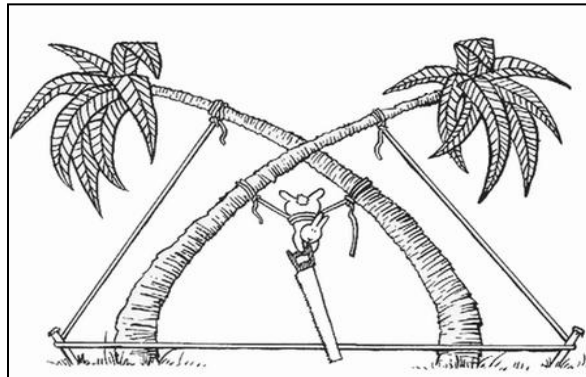
either by the social integration or by social regulation. So these are the two ways of making the individual fit within the society. For Durkheim the consciousness of the individual and the consciousness of the society are the two important aspects where the individual's relationship to the society is formed or it is regulated. Every society has the consciousness which is called as the collective consciousness. The individual also has the consciousness. The individual consciousness and the collective consciousness should go together or it should be inter dependent in nature. So in societies where the integration is total, that is the primitive societies we can see a kind of solidarity which he called as the mechanical solidarity. So this mechanical solidarity we can see in all the primitive societies, uncivilized societies or in the earlier societies where an autocratic type of ruling can be seen because the society expects that the collective consciousness should go with the individual consciousness of the leader. So it is the collective mechanical solidarity. So in all the earlier societies we can see this type of solidarity.

So everybody will be doing all the work or in other words we can say that all works will be done by all the individuals. There is no division of labour at all. So in this type of solidarity in society the main aim of the society is to obey the commands of the leader. Every individual is like a machine. They have to do what the leader says. This is the type of mechanical solidarity. The

repressive laws are here in societies where mechanical solidarity exists and the laws will be punitive in nature. That is if any body is doing anything wrong or if they are going against the collective consciousness, the person will be removed or severely punished. In course of time the society has changed and division labour came into existence. He wrote a thesis of division of labour and he said that, society cannot be under a control of a person or society cannot be fully under mechanical solidarity, but the society will be on the basis of regulation, here the division of labour. So when the division of labour is there, the individual and the institution will become interdependent in nature. Where the society is interdependent the solidarity is organic solidarity. Just like an organism, there are many parts in organism but a large part is not a totality in nature. It is dependent upon the other parts. So interdependence can be seen in the organic solidarity. The society is going like other societies but the solidarity is created through the interdependence that is organic solidarity. Durkheim says that almost all the modern societies do not have mechanical solidarity but have organic solidarity.

In organic solidarity the laws are restrictive in nature that is correcting the individual. It is not removing the individual because he has done something wrong. In societies where organic solidarity exists there is a restrictive law. That is the individual will be corrected again, they will be rehabilitated in the

society and the punishment will be non punitive in nature. So thus in organic solidarity the collective consciousness and the individual consciousness will be having an understanding but at the same time it may not be one and the same. The individual need not blindly believe the leader. They can become interdependent by dividing the labour. So here he has brought many of his important concepts like solidarity, collective consciousness, division of labour, mechanic and organic solidarities etc. All these concepts are built as theory of social change which is again one of the main contributions in the field of sociology.



Durkheim studied suicide to prove that one can study the society with the help of a social fact. Suicide is a social fact. As we have said earlier suicide is external to the individual and it is diffused through the society. At the same time, it is having a coercive character too. Suicide can be seen every where or in other words it is universal in nature. Therefore he has taken suicide in order to study the society. He said that the society and

the individual or the relationship between society and the individual are in two ways. One is through the attachment and the other one is through regulations. Suicide takes place either by the attachment of the individual towards the society or by the regulations of the society. Suicide is not one type but there are many types of suicides. When the individual is attached to the society and he feels that he is inevitable to the society or when he is not able to cope up with that attachment or when he feels that it is better to be away from the society, he commits suicide. This is one form of suicide which is called by Durkheim as the Egoistic suicide. Like wise the attachment also gives another form of suicide that is too much of attachment by the individual towards a particular society will give rise to suicide which he calls as the Altruistic suicide. So in altruistic suicide, the individual feels that when the other person is not there he finds no place in the society. This is altruistic suicide.

Egoistic suicide and Altruistic suicide are all most similar which comes under one category where the attachment is the basis. In altruistic suicide the individual will feel the absence of another person which is a shock for him. He himself will withdraw from the society. This is one form of altruistic suicide. This is called as the obligatory altruistic suicide. Our traditional custom of 'Sati' is an example of this. Because when the husband dies the wife thinks that there is a vacuum in the society and she has no role in the society. She will also withdraw from the society by

way of committing suicide or committing the Sati. So this is an obligatory suicide.

Then there is optional suicide and acute altruistic suicide. In the acute altruistic suicide the individual himself will feel that he is not doing the duties. For eg. Hara-kiri of Japan, where the individual feels that he is not working, he will kill himself. He thinks that he has got an obligation towards the society and he has to perform the duties. So when he feels that he has not performed the duty he kills himself. So that is one form of suicide. There is another type of altruistic suicide. It is a kind of attachment towards the nation, for example, the soldiers or the defense people know very well that they will be killed sometimes. That is also another type of suicide. So these are one category of suicide which is based on attachment.

There is another form of suicide which is based on the regulations in the society or some laws in the society or the norms in the society. When these are shaken or it is becoming confused, a kind of anomy exists. So here we have to remember that he considered anomy as the important concept and in the whole sociological literature, which followed later, Anomy, is considered as one of the basic concept. So when the individual feels that there is anomic condition within or around himself, he thinks that he cannot live in the society, because he thinks that the rules or the regulation are not are going with his rules and

regulations. So he thinks that it is better to commit suicide. This is called as Anomic suicide.

All these suicides he says that, are the social facts, external to the individual and diffused through the society. The definition of suicide given by Durkheim that is “all that causes of death resulting directly or indirectly from a positive or a negative fact of a victim himself which he knows that will produce the result”. So naturally it is external to the individual because after committing suicide he does not know what follows, only the external society knows. But he knows very well that the action will result into this. It is objective reality. Durkheim analysed suicide to make the sociologists and students of sociology to understand that every social phenomenon can be analysed like this. So Durkheim in sociology is an example of experimental sociology which was not there prior to the writings of Durkheim. Durkheim a different sociologist has become one of the academic sociologists because of his experimental treatment of the subject. Therefore we can say that Durkheimian sociology has given way for the scientific sociology or the experimental sociology.

Karl Marx: May 5, 1818 - March 14, 1883

Karl Marx who lived in the early 19th century is a legend in the world history. He is known for his contribution not in one field, but in many fields like Political Science, Sociology, Economics, Philosophy etc. In fact he is an expert in many fields and an inter-disciplinary person even in those days. His main contribution was not in science but his approach was scientific towards the society. He approached the society in such a way that he contributed many concepts, many theories and even philosophies. His approach to the society was unique in those days because, he felt that society is dynamic and it is like a moving balance. There is only a temporary equilibrium in the society and that was his focus or it all started from there. In fact Karl Marx's contribution is to understand the meaning of the society from various perspectives. He contributed economic theories, sociological theories, philosophy, political science as well as political philosophy, that was his interest, because he never stopped at one end. If you look at the life history of Karl Marx, we can see that his life itself was a struggle. Infact many staunch critics of Karl Marx said that the struggle for his life actually has inspired him to write many philosophies which we see today. Karl Marx's thoughts could not be by passed by any social scientist till today.

He was born in Germany in the year 1818 on May 5th. His parents **Hirschel** and **Henrietta Marx** were having conflicts and he was forced to face the struggle when his father changed his religion to Lutheranism. That was the first conflict he faced. Later at the age of 17 he joined the University of Bonn where he met different **Hegel** philosophers. He felt at home with the young Hegelians and he thought that the dynamics of the society was in tune with the Hegel's philosophy. However, later, he confronted with the Hegel's philosophy a little bit when he met other pioneers like **Feuerbach**, **David Strauss** and others. Infact it is Feuerbach and David Strauss who gave him the thought of **materialism**. Hegel's philosophy was the dynamic philosophy. Marx changed the philosophy and he took the materialism and combined the dynamics with materialism. In other words, Hegel's philosophy and Feuerbach philosophy were joined together and he gave a new philosophy namely the **Dialectical Materialism**. The Dialectical Materialism became his approach and his methodology and through Dialectical

Materialism he viewed the society. Dialectical Materialism says that, the society will never be static and the forces operating in the society will be always in antagonistic co-operation. This antagonistic co-operation has given rise to many of his theories. Later we will discuss about all these theories.

After his studies in philosophy in the University of Bonn, he did law. In 1840 he got his Doctorate and he was in Paris till 1845. The year 1844 was one of the historical moments for Marx because, it is in this year he met Engels, who shaped his life. Engels shaped his life from many directions. He not only inspired him but even gave moral support in his life. However in 1844 itself Marx was forced to leave Paris and rest of his life he spent in Brussels. So Brussels became the venue for his thought. After coming to Brussels he started writing and the German Ideology was the result of coming from Paris to Brussels. During this time there was a lot of revolutionary thinking in Europe, especially the Prussian war and the Industrial Revolution. All these things forced Marx to write many of his theories and the concepts like Alienation, wage, labour, capital, Boorshwa, proleterate. All these concepts came out of the surroundings were he lived.

After writing German Ideology for around fifteen years he was not visible at all. Although he was with his family, he never stopped writing. In fact it is during this time, he wrote the **Manifesto of the Communist party** and also volume one of **The Capital**. The entire world was looking for his writings during these days and later his writing became the Bible for many. Especially the Manifesto of the Communist party has become the Bible not only to philosophers but even for the workers and it formed the basis of the communist party all over the world.

Again from 1870 onwards, he came to the fore front of the life and he involved himself in the German Labour party. This is the last political role he played. After 1880 he faced many calamities in his life. Two of his children died and his wife also died in the year 1881. Subsequently in 1883 his daughter died and this was a shock for him and the same year, he also passed away.

The people who influenced Marx were Hegel, Feuerbach, Adam Smith and Engels. Hegel by his philosophy, Feuerbach has given the direction of the change and it is Adam Smith who influenced him on the political economy. Of course Engels influenced the entire life of Karl Marx.

Now let us see the theories of Karl Marx. Main thoughts are many, let us start with Dialectical Materialism. The Dialectical Materialism is considered as a theoretical methodology, because Dialectical Materialism is the theory which Karl Marx had contributed to the entire Social Science field and also it is a methodology to understand the society. Dialectical Materialism emphasis that, the society is not static and it is dynamic or having a moving balance. So this is the central point of Dialectical Materialism. Dialectical Materialism was actually taken from two philosophies, Dynamics and the Materialism. That is, the material will never be constant. It rolls around or it moves from one hand to another. It is the conflict or there will be competition to get the resources or get the materials. Who ever is having the power to get the resources will be winning. So that is the ultimate cream of Dialectic Materialism.

The dialectical materialism has four postulates. The first one is that, it is “**having a definite social structure**” because without social structure the dialectical materialism will never take place. As far as Marx is concerned, the social structure includes two aspects or in other words two dynamic forces. In his second volume of the **Capital**, he refers the two dynamic forces or two groups of people as the **Classes**. One is the powerful class and the other the powerless class. That is one is the **Exploited class** and the other **Exploitative class**. So the social structure includes two classes and these two classes will be present everywhere. The first postulate of dialectical materialism is that these two classes or these two forces will be always in conflict with each other and when these two classes are in conflict with each other a third one will emerge which will again be having one more in course of time or in other words, the thesis, the antithesis and the synthesis. So this is the first postulate.

The second postulate is that “**the society will always be changing**” because the needs are increasing. When the needs are increasing, the society will never keep quite. Society wants to achieve these goals or wants to achieve these needs hence the society will struggle. When the two forces struggle with each other the society develops and it meets the needs. So this is the second postulate of the Dialectic Materialism.

The third postulates is that “**when the society changes, there will be a direction**”. Only according to that direction the society can change. This direction is the History or Evolutionary theory or it is the Evolutionism. Marx says that there is Natural evolution.

This Natural evolution can be seen for a longtime in the history of the society. This natural evolution always will be giving rise to new societies.

But the fourth postulate of Marx is that even this “**direction can be changed by the human being**”. So that is what we can see from the third stage onwards, that the men are handling the society. The Natural evolutionism is changed by the human beings and the human beings are forcing or directing the change of the society.

These four postulates are in continuum. It is not compartmentalized, it is a continuum. The two classes struggle with each other because the society wants to achieve the needs. So every time we can see that when Dialectical Materialism is taking place in the society there will be an improvement in the society and at one stage it will always be going for the developed society. Again the New two forces will be coming and the result of these two new forces will be another society. Whenever there is change, there are directions. These directions take place in course of time because men are also progressing. Marx says that mankind always wants to know the world. So every step of the man is to know the world. As he rightly put it, even if the mankind wants to know the nature, the nature has its own wisdom. So this process continues and it never ends, i.e., dialectical materialism will never end. When the dialectical materialism has to come to an end it reaches the goal of an Egalitarian society. So that is the approach, or that is the methodology of Karl Marx.

He applied this dialectical materialism in many fields. For example in the Indian context, we struggled during the independence Movement. There were two groups or two classes, the Indians at one side and the Britishers at the other side. One is a powerful group and the other one is a powerless group. The Britishers of those days were elites and the Indians were the powerless group. The struggle is one of the longest struggles that the world has seen. It is said that there was no independent movement anywhere in the world which took place or which had this long period of struggle. What is the result? The free India! So from two struggling forces we got the new force. When we look at this, from the simplest to the highest level a concrete level is formed. The struggle was between the two forces and the new force emerged.

If we are coming to the micro level, even within the families one can see that there may be a conflict between the father and the mother. They will go on discussing may be sometimes through the conflict or through the oral discussion or through any other way. There will be a struggle between the two forces and there will be a synthesis. The synthesis is the compromise. The compromise is the synthesis. So this is applicable to any where almost everywhere. Even within ones mind we can see Dialectical materialism. Whether you have to do this or whether we have to do that, we can combine these two forces and we will be coming with a new formula. However the concept of dialectical materialism goes on and it is fully because of Karl Marx, that the entire world is now using the theory of dialectical materialism.

Conflict is one of the social processes. It is universal in nature and for conflict one can say that there should be one or two or more than two social phenomena. Class, one can say that, is the main social phenomena from where the conflict occurs or emerges. If the societies or to develop or to start the society or to change the societies, two forces or more than two forces are essential. Here Marx says that, the economic classes or the economy is the basis and in his own words **“Economy is the infrastructure of the society. All the other structures which we see in the society are referred as super structures”**. Class is the power or the class is the grouping of human beings with a conscious. So every class will be having a conscious or in other words a **WE** feeling. So, a class will be formed not only from the economic groups but from the political groups or even the other groups such as caste groups, for example in India, or the religious group or even those people who are having the luxuries. They all will be forming one group which Marx called as **the class**. So, the class is a group which is having a **WE** feeling, or they will feel that we are one and all, the others are others. So that is the essence of class. So the class is essential as far as the societies are concerned.

Society is nothing but the groups. So these group of sociologists or economists or the philosophers will call it in many ways but Karl Marx first referred class again in his **Capital** because he thought that is the industrial revolution and the aftermath of the industrial revolution. There was a very strict or very clear cut division of people as one who is having the capital and who do not have the capital. So only here Marx use the word **class** because those who are having only the labour that is they are having labour to

sell but nothing else. So that is one class, and all the others those who own the capital they form the other class. Of course at one point of time he referred a third class that is middle class which he thought that there is no use of using the middle class but only the two classes are seen in the entire world. So, that is why this dichotomy of the class structure has come. This dichotomy of class structure he says that is there, because the capital owners cannot see the difficulties and cannot see the feelings of the other class. That is how he came to a conclusion that or he narrowed down the division of the class into two. So the class is defined as those groups of people who are having a collective consciousness that they are one. So all the others they say that are looked as the enemy group not even as others, according to Marx. As an enemy group, these two classes always will be in antagonism with each other or there will be a conflict between them. Because one is a powerful class and the other one is the powerless class. These two classes, he says that, emerges from the society in the form of slaves and the masters or Boorshwa or the proletariat. In many ways we can see these two classes. So, when the upper class is exploiting the lower-class the upper class should compensate so this is not bad. This is going in the form of surplus that is how Marx has come to the surplus theory or surplus value. So all the surplus value we can say that, it is the benefit or it is the work, it is the labour of the lower class. So this should go in turn or this should go to them not to the masters. But Marx found out that all these are going to the Masters.

Infact it is during this time when he analyzed the concept of class, he came to another big concept in sociology and economics namely the **Alienation**. He says that when the struggle between or when the class antagonisms are going on, the alienation takes place. So when this group is working the alienation takes place because whole work is taken by the capitalist and the capitalist inturn gives a meager amount to the labourers. Even the work they have done, any product, work means a product. Marx says, that they are doing is not their own. In our society, in contemporary society, everything becomes the product or it is the wealth of the masters. So the class, he says that, it is one of the important things but in course of the time the lower class will be having the feeling that will be coming together to throw off the upper class. The class struggle will be taking place when the lower class gains enough power or enough consciousness. It will be taking a longer time. First they will be exploiting the maximum and then we can see that the lower class will come together and they will be knowing that they are becoming or

they are exploited by the upper class or the capitalist or the Boorshwas. Then the lower class will be directing their struggle towards the upper class and they want to change, they want to throw off the upper class, then the class struggle starts.

Now let us see the theory of social change. Marx's theory of social change is the theory of historical Materialism too. This is actually the application of the dialectical materialism in the society. He first gave the methodology and then he applied this methodology to the society and we got the theory of social change or the theory of historical materialism. The main objective of Karl Marx is to bring an Egalitarian society. Marx was never a scientist per se. Infact he wants to bring the society to an Egalitarian society because there was lot of differentiation or there was lot of structures or strata in the society which he hated. So he wants to bring all the men equal in terms of resources. So that is why he brought a methodology or a dynamics to the society, through which he thought that he can bring a society where every body is equal. There is no change, there are no elites or the lower class people and there is no class at all. Marx wanted to bring a Classless Society. Karl Marx who also was referred as the historical evolutionist wanted to bring an equilateral society where all men are equal. He says that man is making history. In fact if we are looking in his writing that is in the manifesto of the communist party, the first sentence itself says that man makes history. So he says that if man wants he can do anything He brought the dynamics of the society in such a ways that the economic production or economic resources form the basis of social change. As the dialectical materialism is taking place in the society the economic resources will be moving from one hand to another or it will be rolling from one group to another which makes the changes in the society. This in turn gives the history of the society. So the man is making history. He says that if man wants he can change the society and he can bring the Egalitarian society.

Karl Marx found out four successive modes of production the Ancient, the Asiatic, the Capitalist and the Socialistic society. He says that every society will be, and has to pass through these four stages. The socialistic society is his dream society where there are no strata or the classes where all are equal and the medium to achieve the socialism is **Communism**. So the commune way of living is the community living. In all these four successive stages he found two classes that is upper class and the lower class

which he gave various names\). The Capital society i.e., from the feudal society it is passing to the capitalist' society. The feudal society there is the slaves and the masters, the two classes which are in antagonism to each other. The landlords and the slaves will be fighting each other. From the womb of the feudal society the capital society is emerging. Slaves of the feudal society will become the capitalist and may be the feudal will become the proletrate. The capital society he says that, it will be a longest society because the struggle will be heavy and very strong in this society. So in the capital society the capitalist and the proletrate will be fighting each other and proletrate are the people who will be having a strong mind or the egoistic mind. So the Capitalist will be first alienating the proletrate or sidelining them but the proletrate will be developing the consciousness and here he talked about, the class. The class struggles as such will be seen only in the capital society. Of course in the feudal society or ancient society, Asiatic society, we can see the class struggle but not at this extent. Class struggle as such is strong in the capitalist society. The lower class will feel that there should be no more classes in the society. That is why communism as a feeling or communism as a struggle or the feeling of the communism is more.

By communism we can say that the consciousness is taking place and the consciousness says that there is nobody below or above or lower than me that is communism. That is everybody becomes equal. So it is the communism which is giving to the socialism. The communism he says that every body should be equal and even in the family, within the families and in fact that the first in the class conflict and the social change taking place within the family. Marx wrote a Book "Holy family". In The Holy family he says that the struggle is between or within the family and even within the family only when there is equal capitalism. All stages will be going or passing through even within the family.

So every social structure will be having the four successive modes of family and later it will become the socialist society. It is social societies where we can see that there are no separate, economic resources and nobody can possess the resources on individual basis. It should be collective. It is the community based and the community will be possessing everything so, that is Socialism. Of course we can see that Marx has predicted many social phenomena. Most of the phenomena which he predicted have come true,

at least, not through out the world, but in some parts of the world. His prediction that all the societies have to pass through these stages is almost fulfilled. May be the stages be prolonged. One such society is the Russian society. But all these societies can be seen either simultaneously or one after the other throughout the world. In fact most of Marx predictions had become true and his theory of social change even today is alive. Though Marx has gone but his theory of social change, his theories of dialectical materialism, class struggle are still alive and nobody will say it is a classical theory or it is a old theory. Even in the modern society, even in the modern literature, not only social science literature, in almost all the literature one can say that Marxian theories are applicable.

MAX WEBER

Max Weber one of the founding fathers of sociology took a turn from the traditional path and approached the society in a different way. Comte and Spencer took the structural functionalism in order to understand the society, whereas Marx went for a conflict approach. Max Weber never took interest in these concepts and took a different dimension to understand the society, which is known as the social psychological approach. His understanding about the society was under individual point of view. For him, the individual behavior or the social action or the individual action is the content of the society. Therefore the sociologists were urged to study social action in different ways and different combinations to know the exact meaning of the society. Weber has put in a different school known as the Social psychological school. According to him everything in the society is the product of human being which is actually a psychological orientation. It is neither an economical orientation as Marx put it nor a structural orientation as Comte put it. In other words it is the behavior or it is the inner feeling of the individual which makes the society. This social action in different combination and commutation forms the social institutions which forms the structure of a society. Weber understood or he approached society in such a way that the social action in different combination forms a society and in turn the society gives the shape or the structure for the individuals to live.

The minute aspect of social act in different combination will form the social action and the social action in different forms will form the patterns of social action. The patterns of social action will form the network of social action and the network of social action will form the Institutions. These institutions in cluster will form the society. So the social act or the social action which should be the content of sociology. When Weber approached sociology in this form, he saw that the human action forms a society and in order to form this social action he studied the society in different forms.

His major contribution is the conceptualization like Class Status and Power which are the product of social action. Bureaucracy or religion or the knowledge is the final products of social action. Weberian theory is the reply to the Marxian theory. For Weber the class, status and power became the base of sociology. But class is not the economic class. It is related with status and power.

When he approached or analysed the society he understood that Power is the basis and wherever there is power then the society is controlled by that force. Thus he came to the concept of the authority and that formed the 'theory of authority' of Weber. From the theory of authority, he changed himself or he viewed the modern society in a bureaucratic form and he analysed the bureaucracy.

Weber also gave the ideal type of the societies. For every social phenomenon there are ideal types. This ideal type has become another major contribution of Max Weber in sociology which is taken by a group of people as theory and other group of people as methodology.

Life History

Max Weber, a German, was born in the year 1864 in the month of April. His parents were from a rich family. His father is Max Weber Sr and his mother is Hellene. Both of them belonged to the orthodox families. However his mother was more powerful because she came from an academically and financially rich family. From the beginning Max Weber saw a conflict between mother and father which affected him a lot. However there was an academically rich background in the family as senior Max Weber was very much interested in the studies of the then philosophies. Max Weber grew in this atmosphere.

At the age of seventeen, he became an expert in the philosophies of Kant, Spinoza and Goethe. Later the attachment with his father gave him an opportunity to be away from the religious atmosphere of the family. He joined the University of Heidelberg in the law school. As he was very much interested in the historical facts and the economic situation of entire Europe he studied them. He also became friendly with the philosophies of many people like Fisher and Nietzsche.

It is Nietzsche and Fisher's lectures and philosophies influenced him a lot and also by this style he started reading Marxian theories. In 1884 he joined the University of Berlin and in 1889 he was awarded doctor of philosophy. He became a lecturer in Economics and Social science in the same university.

By this time his relationship with the family members became very worse and he became sick. In spite of his ailing physical health intellectually he was never sick. During this period he wrote many of his classics. 1905 is the turning point because it is during this time he wrote the '*Protestant Ethic and the Spirit of Capitalism*'. It deals with the class because he viewed the class in a different form. It was really this work which was a reply to the Marxian theory. After he wrote the Protestant Ethic and the Spirit of Capitalism he worked under a methodology and gave another contribution which is known as the '*Methodology of Social Sciences*'. It is here he deals with the ideal type. He became sick and in the year 1920 he passed away giving a lot of literature to the field of sociology.

Class, Status and Power

One of the main contributions of Max Weber is the theory of class. In the theory of class he links three concepts namely class, status and power. According to him the society is having three social process or social phenomena namely class, status and power which gave the entire society a shape. He says that these three concepts class, status and power are inclusive concepts as well as exclusive concepts. Among the three concepts the class is the base. But this class is entirely different from the Marxian class because for Weber the economic power is not the determinant factor of the class. Because he says that even without economic power a person can attain the power or the status which in the turn will give the class. So this class is different from the Marxian class.

Class is defined in terms of the market power of the individuals. It is not the economic resources as such but the life style which determines the class. One group of people having the same life style forms the class. For Weber there is no upper class and there is no lower class. Weber noted two classes, the property class and the non property class. In the property class he mentioned two different groups namely rentiers and entrepreneurs and in the non property class he clubbed the middle class, the skilled workers, semi skilled workers and un-skilled workers.

But this is not in terms of economy alone. Sometimes it may be politics, sometimes it may be the religion. He says that those who are falling in the same caste are in the same class. Here he brings the status. According to Max Weber all those who having the same life style and same consumption pattern will have the same status. Therefore they belong to the same class because they will have a 'WE' feeling. So consumption pattern is also a basis of the class. So those who are having same consumption pattern or in other words those who possess the same type of luxury items they belong to the same class. They will have the same thing or same ideas. They will share the same feelings and therefore they belong to the same class. So people who belong to the class will have the status also. The status can be either a positive status or it can be a negative status. Positive status in the sense those who are having

a lower status will see the higher status people as positive status and others will be seen as the negative group or the negative status.

The third concept is the power. Those who have the status will have the power. Usually the rentiers and the entrepreneurs will have the power though the others will have the status and they will not have the power. Again he brings the caste as an example and he says that the caste has the status. The lower caste and middle caste will have the same status and the same class but they will not have the power. They will have only low power. Therefore he says that only if you are analyzing the class, status and power in a continuum or in inclusive or exclusive manner we will be able to get the entire picture of the society. After looking the class, status and power he looked into other forms of the society.

Theory of bureaucracy

In modern societies the power is not vested with one person. Everything is controlled by the rules and regulations. Rules and regulations are also spelt or they are constituted by the group of people. These rules and regulations always will be kept in order and the behaviour through the rules and regulations are called the bureaucracy. It is the bureau which has the power, not the individual. Max Weber came across this concept when he analysed the modern society. In modern society the bureaucracy is the biggest or the strongest social phenomena. Everything is done according to the rules and regulations. So he says that the power is vested with the bureaucracy and bureaucracy itself will become a class and it is a status group. Whether it is bank or government or business there are people and officers. These officers are not the owners but they carry out the work. So for Max Weber they themselves are a class and for him it is bureaucracy or it is bureaucrats who rationalise the behavior.

Bureaucratization and rationalization goes together. In bureaucracy one cannot be authoritative. One cannot exercise the authoritative power. Only they can have the democratic power. So it is a bureaucracy which forms the social phenomena, the social process of the contemporary society according to the Max Weber. In bureaucracy we can see the rationalization or in other words in order to bring rationalization the bureaucracy is the best form of power. So the bureaucrats are also a property class in one way because they are having the property of the rules and knowledge of the rules and regulations. So much importance is given to the bureaucracy in the social structure of the modern society. At the same though it has lots of merits everybody are not treated equally by bureaucracy.

But the advantage of bureaucracy is that it is depersonalizing the individual. Or in other words, there is no humanization in bureaucracy. There is no sympathy, there is no empathy, there is only the rules and regulations. He also says that the human touch is missing in bureaucracy but at the same time bureaucracy is an inevitable social phenomena in the modern society.

THEORY OF AUTHORITY

Max Weber has identified three types of authority namely traditional rational and charismatic authority.

Traditional authority: The individuals who would exercise authority through the traditionally transmitted rules and regulations come under traditional authority. By virtue of the traditional status, some people enjoy authority and this enables them command respect and obedience from others. The political authorities like Kings can be quoted as examples for traditional authority. With the arrival of democracy in most of the nations in the modern period, the model for traditional authority obviously can be traced to the middle ages.

Rational authority: The rational authority differs from traditional authority. This authority is characterized by bureaucracy and rationalization of relationships. The society is governed by legal provisions. The system under rational authority is keen to observe rules prescribed by judiciary and administration. Greater emphasis is laid on rules than on persons or mores, because organization is considered as supreme. In societies where rational authority is found the influence of other factors like kinship, friendship and other factors including money gets reduced. Democratically elected persons and judges can be quoted as examples for rational authority.

Charismatic authority: In societies where charismatic authority exercises influence one finds a great personal attraction being found in this authority. Charismatic leadership, for examples, is found in the realm of religion or politics. Jesus, Buddha and Napoleon are examples to mention a few, who functioned as charismatic leaders. In their ways there was a radical departure from the goals set by tradition or rational administration. However, according to Weber Charismatic authority can not be stable and lasting. In a strict sense it can not be an authority but a factor that brings about change due to the impact of individuals. What one has to understand regarding charismatic authority is that charisma is a quality by virtue of which certain individuals are different from others.

Theory of Ideal type

Max Weber's theory of ideal type is unique in nature because when he analysed all the other concepts and theories he said that all these analysis are formed in a perfect manner. When he brought his own theory of ideal types he says that all these things can be scaled. It need not be a reality and can be measured. He brought the methodology for social sciences in the form of concepts and theories and he called this as the 'Theory of Ideal Type' in his book 'Methodology of Social Sciences'.

Ideal type is a typification of a phenomenon built up by extracting the essential characteristics of many empirical examples of it. The purpose of an ideal type is not to produce a perfect example but to provide a measure against which real examples may be compared.

So the ideal type is the measurement or it is the scale through which one can analyse the concrete realities. The concrete realities of the social phenomena are never equal to the ideal type. So just like twelve inches scale or six inches Weber's scales can be used. The phenomena which is to be measured may have only nine inches but it can be measured with the twelve inches scale. Likewise the ideal type is only a measuring scale. That is why Weber called this as a tool for social science. Everyone who is interested in the social science should form or should construct the ideal types. Weber had given the ways and means to construct the ideal types.

The ideal type has five features. The first feature is that any ideal type takes the points from many situations. i.e., ideal type of a person, ideal type of a school or a college or ideal type of a political system or a religion cannot be the characteristics of one religion or one person or a college. It should be studied from different perspectives and then one has to arrive at the ideal type.

The second point is that ideal type is never the moral values. One should not misunderstand that ideal type relates only to morally good things. It can be an ideal type of a prostitute, ideal type of a thief etc.

The third feature is that ideal type is never a statistical average. Statistical average may be wrong. Ideal type is the best thing from the many situations and then they are put together. Therefore it is never a statistical average.

The fourth point is that ideal type always is of collectivities and not of individual. Ideal type is of collectivities of a group or group of persons or a class etc., but not of an individual. With one individual one cannot do anything.

The fifth point is that ideal type always goes away from the concrete realities. Ideal type will not be just like the reality, it goes away from the concrete reality. For example, we may construct an ideal type of a student and we cannot expect that all students should come under this frame of reference.

All these ideal types can be grouped into three classes. First one is the ideal type rooted in historical particularities. That is protestant, capitalism or authorities, power etc. The second is that ideal type involves social realities. i.e., the bureaucracy, feudalism, knowledge etc. The third one is that the ideal type rationalizes and reconstructs social phenomena. That is the event from the French war, Indian independence movement etc. Ideal type can be constructed by anybody. All the social scientists construct ideal type. But Ideal type is only a temporary phenomenon. In the changing society ideal type of a woman which is created today cannot be used in some other situation. So ideal type should be destroyed once the job is completed.

Max Weber's contribution towards ideal type is one of the best contributions because everybody who is doing any social science research have to go for the ideal types. Even today the methodology experts are taking the clues from Max Weber to study the social phenomena used in the ideal type.