



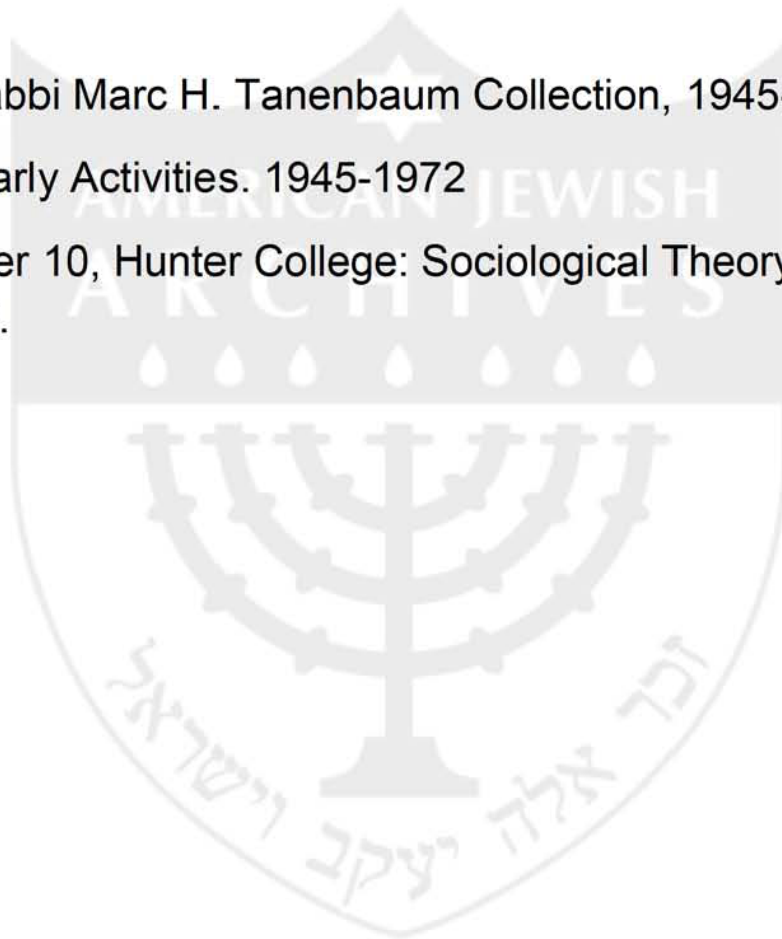
THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series B: Early Activities. 1945-1972

Box 8, Folder 10, Hunter College: Sociological Theory class notes, 1945.



5 - Crime & punishment

a) Every soc provides punishments - desirable in progress

6 - Economic Universals

- a) No soc completely communal ^{has been} ever found
- b) Private property in personal belongings - universal
- c) Kwakwaka'wakw Indians - potlatches - shame one's rivals by destroying own property

7 - Universals for group members

- 1 - Individual needs - response, security, recognition, new experience

In a soc, have defined prestige in terms of money

8 - Universals of govt

- 1 - No soc ever found sans govt - leaders

(State is the term for the society & its govt when they are organized as a sovereign power, prepared to wage war when occasion arises)
(war or state not est as universal need)

9 - Status & Role

- a) mediocre leaders mostly - endurable social systems based on the average person since not many talented ones
- b) Status can be either ascribed or achieved
- c) ascribed status - greater emotional security often than wall st or main st

Problem

Small community, or band, disintegration
Great demand for decentralization
mutually consistent ideas nec

Human Dignity Perhaps it applies when a person is sure of his status & role, when strivings, pushings, schemings to achieve another role are at rest, when one knows that he belongs & life is clear before him



Stuart Chase

Chapt 6 - The Culture Concept

1 - Every human being is shaped by his culture in ways far below the level of consciousness

2 - Universals are needs & functions which all tribes share, civilized as well as primitive

a) All men form themselves into bands, tribes, societies

b) They all evolve customs, folkways, systems of beliefs for holding group together & giving it structure

3 - A society refers to a group of people who've learned to work together

4 - A culture refers to the way of life which the group follows

5 - Individual is a product of his culture - can be appraised only in relation to his group of which he is a living part

6 - One must know norms of behavior to comprehend

7 - Baby, transferred to another culture, will acquire all the ways of that culture (if he's vast imp of formative yrs) ^{created patterns}

8 - Every human being is born into a world defined by already existing cultural patterns

9 - Group's main task - survival thru reproduction & nourishment Young protected, food obtained, only

When long established procedures

The formative yrs -

Very imp c. to 6 yrs old

From birth, every experience shapes child to culture in which he is.

Anthropologists are discovering how a given type of personality is produced by a given culture

P 67

People not basically bad - problem lies primarily in an adjustment of culture patterns or to culture patterns

Chapt 7 - The World of George Rutherford Adams

1. Product of a whole range of cultures + subgroups.

2. Hunger physical - recognition of how to satisfy it - cultural

3. Civilization - tools & a writing system to record hist

Ref P 71-73

A. Civilization

B. Western - Christianity, moral standards etc

C. Anglo-Saxon Culture - Speaking language - the most imp single element in his entire cultural inheritance

D. N Amer Culture or US

E. New England

He'll judge other (unfams) acc. to his standards

4. George can never be so sure what's right as Indian
His loyalties not in a single tribe

Chapter 8 - Common Patterns of Mankind

1. In 1840's Morgan, thru Indian study (became himself adopted into tribe) began anthro

2. Crosscultural Index - diff cultures described under many headings

3. Universal characteristics of human relations
1. Universal needs - to adjust to environment & survive
The Task - the performance varies

Classification of needs or functions - Universal

1. Language *
2. Status of individ in group
3. Family & social organization
4. Methods of dealing w materials for, shelter, clothing, etc
5. Govt
6. Religion
7. Systems for explaining natural phenomena: magic, mythol, science
8. Rules of property, barter, money
9. Art forms - stories, poems, song, archite, etc
10. War (some disagree about its universality)

4. The family -

- a) Form changes from tribe to tribe
- b) Principal function - protect the young
- c) Division of labor
- d) monogamy - only form of marriage permitted by all societies - may coexist w other forms of marriage
- (e) the marriage is a myth.

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HUNTER COLLEGE OF THE CITY OF NEW YORK - SOCIOLOGY 56.21

SOCIOLOGICAL THEORY

INTRODUCTION

- I. Sociology Defined
 - A. Theoretical - (pure)
 - B. Practical (Applied)
- II. Conceptions of Society
 - A. Mechanistic
 - B. Nominalistic or atomistic
 - C. Organic
 - D. Functional
- III. Relationship of sociology to other Social Sciences
- IV. Starting Point in Social Thought - Legends- folklore-customs
- V. Ancient and Medieval Social Philosophy
- VI. Social Thought in Early Modern Times

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- Barnes , Harry Elmer, An Introduction to the History of Sociology, University of Chicago Press, 1947
Ch 1. Ancient and Medieval Social Philosophy
Ch 2. Social Thought in Early Modern Times
- Beal, Owen F. Development of sociology in the United States, 1944
- Bogardus, E.S. The Development of Social Thought, 1940
Ch 1. The Nature of Social Thought
- Furfey, Paul Henly, A History of social Thought, 1942
Ch. 9. Rise of Bourgeois Naturalism
Ch.10 Rise of Scientific Naturalism
Ch 11 Age of Reason
- House, F.N. Development of Sociology, Mc Graw Hill, 1936
Ch.11 The Organic analogy
- Mac Iver, R.M. Community, a Sociological Study, 1931
Bk. 2 Ch. 1 False Perspectives of Community
- Park, Robert E and Burgess, Ernest W. Introduction to the Science of Sociology, 1936
Ch. 1 Sociology and the Social Sciences
- Sorokin, Pitrim, Contemporary Sociological Theories, Harper, 1928
Ch. 1 The Mechanistic School, Sect 1 Predecessors
Ch. 4 Bio-Organismic School
Ch.14 Sociologistic School - Sect 1 -General Characteristics
Sect 2 -Predecessors

Shp 1 IVB
80 IV
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- 2 -
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Sociological Theory - 56.21

Social Thought and Determinism

1. Theories underlying social thought
 - A. Idea of fate
 - B. World order- a moral order
 - C. Scientific determinism- Essentials of
- II. Scientific investigation
 - A. Dependence on natural sciences
 - B. Types of determinism
 - C. Pluralistic vs monistic conception

Shp

REFERENCES

Encyclopedia of the Social Sciences - Vol. 5 "Determinism"

Montesquieu, Charles Louis (Baron de) (1689-1755)

- I. Background- personal- social
- II. Concepts
 - A. Scientific law
 - B. Types of Government
 - Climates related to
 - (1) Sobriety
 - (2) Slavery
 - (3) Religion
 - D. The nature of the soil
 - (1) Government
 - (2) Commerce
 - (3) Population
- III. Comparison with Jean Bodin
- IV. Methodology
- V. Evaluation
 - A. Henry Giddings
 - B. Auguste Comte
 - C. Lester Ward

REFERENCES

Comte, Auguste, Positive Philosophy, N. Y. 1855 - sect. on Montesq.

✓ Montesquieu, Charles L. The Persian Letters

✓ Condorcet, Marquis de, Commentary and Review of Montesquieu's Spirit of the Laws, Philadelphia, 1811

Montesquieu, Charles L. The Spirit of the Laws, 1894

Dunning, Wm. A. Political Theories, Luther to Montesquieu /Ch.9-

Lichtenberger, J.P. Development of Social Theory-Ch.7-Jean Bodin

Giddings, F.H. Studies in the Theory of Human Society, 1922

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Sociological Theory - 56.21

1. Background - Ward, Lester F (1841-1913)
2. Concepts of Ward
 - a. Aggregation
 - (1) Law of
 - (a) Primary aggregation - Cosmogony
 - (b) Secondary aggregation - Psychogeny - Anthropogeny
 - (c) Tertiary aggregation - Sociogeny
 - (2) Principles of
 - (a) The filiation of the sciences
 - (b) Symodial development
 - (c) Synergy
 - b. Social forces
 - (a) Physical - Ontogenetic - Philogenetic
 - (b) Spiritual - Sociogenetic
 - c. Role of the intellect
 - d. Teleological (artificial) versus natural progress
 - e. Sociocracy
3. Specific contributions to social and political theory
4. Appraisal of Ward's social thought

REFERENCES

- Barnes, H.E. An Introduction to the History of Sociology, Univ. of Chicago Press, 1948
Ch. 7 - Lester Frank Ward The Reconstruction of Society by Social Science
- Barnes, H.E. and Becker H. Sociological Thought from Lore to Science, 1938. Sect. Lester F. Ward
- House, Floyd D. Development of Sociology, 1936
Ch. 19- Social Forces and Instincts
- Lichtenberger, J P. Development of Social Theory, 1936
Ch. 13 Lester Frank Ward
- Odum, Howard W. American Masters of Social Science, 1927, Sect. Ward
- Page, C. H. Class and American Sociology, 1940
Ch. 2 Lester Frank Ward
- Ward, L. F.
Dynamic Sociology, 2 vol, 1883
Applied Sociology, 1906
The Psychic Factors of Civilization, 1896
Pure Sociology, 1903
- Wood, Clement, The Sociology of Lester F. Ward, 1930

✓ Gumplowicz, Ludwik (1830-1909)

1. Background personal--social

2. Fundamental beliefs

a. Application of universal laws to society

- (1) Law of causation
- (2) Law of development
- (3) Regularity of development
- (4) Law of periodicity
- (5) Law of complexity
- (6) Reciprocal action of foreign (heterogeneous) elements.
- (7) Adaptation to an obvious end
- (8) Identity of forces
- (9) Similarity of events
- (10) Law of parallelism

b. Elements of the social process--evidence

- (1) Good authorities
- (2) Historic process
 - (a) Syngenetic hordes
 - (b) Tribe
 - (c) State

c. Conflict as a social process

d. The individual and the group

e. Progress--cyclical rather than unilateral theory

3. Methodology

4. Evaluation

References. Barnes, Harry S. An Introduction to the History of Sociology, 1948- Ch. 8-
American Journal of Sociology, Gumplowicz L. "An Austrian's
Appreciation of J. and F. Ward" Vol. 10--pp643-653

Encyclopaedia of the Social Sciences, "Gumplowicz Ludwik"

Gumplowicz Ludwik, Outlines of Sociology, 1899 (In addition to the outlines see also the introduction written by Fred W. Moore)

Lichtenberger James P., Development of Social Theory,
Chapter 15 "Gumplowicz"

House, Floyd J. Development of Sociology, 1936

Ch. 14 social Darwinism, sect. "Gumplowicz"

Sorokin, P. Contemporary Sociological Theories, Harper, 1928
Ch. Sociological school, sect 5 - L. Gumplowicz

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Sociological Theory #56.21

1. Background Ratzchenhofer, Gustav (1842-1904)
- ✓ 2. Concepts of Ratzchenhofer
 - a. "Urkraft"
 - b. Innate interests
 - (1) Procreative
 - (2) Physiological
 - (3) Individual
 - (4) Social
 - (5) Transcendental
 - c. Theory of interests and the social process
 - (1) Conformity to law
 - (2) Conjunction of interests
 - (3) Conflict of interests
 - (4) Adaptation
 - (5) Community of origin- blood bond
 - (6) Subjugation - beginning of social articulation and of the state
 - d. Social progress

3. Comparison with Gumpłowicz

4. Evaluation

REFERENCES

- Barnes, H. E. An Introduction to the History of Sociology, Univ. of Chic Press, 1948
Ch. 19- Gustav Ratzchenhofer, sociological positivism and the Theory of social Interests
- House, Floyd . The Development of Sociology, 1936
Ch. 14 Social Darwinism - sect. Gustav Ratzchenhofer
- Lichtenberger, J.P. Development of Social Theory, 1938
Ch. 15 sect "Ratzchenhofer"
- Small, A.W. General sociology, 1903
Ch. 13 "Ratzchenhofer's Epitome of his Theory
- Sorokin, Pitirim, Contemporary sociological Theories, Harper, 1928
Ch. 11 Psychological school - sect. C Interpretations in terms of Interests

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Sociology 56.21

Sociological Theory

✓ Tarde, Gabriel (1843-1904)

- 1 Background personal--social
- 2 Fundamental beliefs
 - A Three great scientific processes
 - (1) Repetitions--the method
 - (2) Oppositions--the means
 - (3) Adaptations--the end
 - B Repetitions
 - (1) Universality (all resemblances due to repetition)
 - (2) Law of imitation
 - a. Innovation--the innovating process
 - b. Imitation--the socializing process
 - I Logical laws
 - (a) Logical dual
 - (b) Logical union
 - II Extra-logical laws
 - (a) Imitation from within to without
 - (b) Imitation of the superior by the inferior
 - (c) Custom and fashion imitation
 - C The opposition of phenomena
 - (1) The opposition of conflict
 - a. War
 - b. Competition
 - c. Rivalries
 - (2) Opposition of rhythm
 - D Incoadaptation of phenomena
 - (1) Adaptation of the first degree
 - (2) Adaptation of the second degree
 - (3) Fundamental social adaptation
 - (4) Disharmonies and inadaptations
- 3 Evaluation

References

Earnes, J. An Introduction to the History of Sociology, '48-Ch 24

Davis, F. Psychological Interpretations of Society, 1909 - Sect. Tarde

Earnes, J. and Becker, J. Social Thought from Lore to Science, Section on Tarde

Political Science Quarterly, 1897- Soc. theories of Tarde
 Summer No. 1 Highways, 1907 (pp. 490-511)

Tarde, Gabriel The Laws of Imitation, 1903
Penal Philosophy, 1915
Social Laws 1899

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Sociology 56:21

✓✓ Durkheim, Emile (1858 - 1917)

1. Background - personal- social
2. Concepts
 - A. Representations of the individual mind
 - B. Collective representations
 - C. Division of Labor in Society
 - D. The Rules of Sociological Method
 - (1) Social Fact
 - (a) Criteria - exteriority - constraint
 - (b) Rules for the observation of
 - (c) Rules for the explanation of
 - (2) Rules for distinguishing between the normal and the pathological
 - (3) Rules for the classification of social types
 - (4) Rules relative to establishing sociological proofs
 - E. Agelie transcendentalism
 - F. The theory of religion
 - G. The theory of knowledge
 - H. Suicide

REFERENCES

- Barnes, Harry Elmer, An Introduction to the History of Sociology, 1948
Ch. 27 The Sociologism of Emile Durkheim and his School
- Alpert, Harry, Emile Durkheim and His Sociology, Columbia Univ. 1939
- Durkheim, Emile, De la division du travail social, Paris, 1902
- Simpson, Georg, Emile Durkheim on the Division of Labor in Society (translation plus estimate of D's work)
Macmillan, 1933
- Durkheim, E. Règles de la méthode sociologique, 1895
- Catlin, George E. G. (Editor) Durkheim the Rules of Sociological Method, Univ. of Chic. Press, 1938
- Durkheim, E. Le suicide, 1897
- Durkheim, E. Les formes elementaires de la vie religieuse, 1912
- Gehlke, Charles Elmer, Emile Durkheim's Contributions to Sociological Theory, Columbia University, 1915
- Sorokin, Pitirim, Contemporary Sociological Theories, 1928
Ch. 8 - part 4 Durkheim and his School

Simmel, George (1858-1918)

I. Background: Personal-Social

II. Concepts

A. Of society

B. Sociology as distinct from

1. Social sciences and social psychology
2. Social Philosophy--(Influence of Emmanuel Kant
(1724-1804))

3. The philosophy of history

C. Methods and techniques of formal sociology

D. Prerequisites of socialization

E. Forms of socialization distinction, form, and content

1. Superordination and subordination

a. Subordination to

- (1) an individual
- (2) a group
- (3) More than one superior

2. Opposition

- a. Conflict and struggle
- b. The contest game
- c. Legal contest
- d. Impersonal interests
- e. Conflict between factions
- f. Competition
- g. Termination of conflict

3. The numerical relations of social forms

- a. Isolation--monad (single individual)
- b. Association--dyadic (two individuals)
- c. Reciprocity and direct opposition--
triadic group (three individuals)

4. A lack of correlation; specific formations--
Large group--(More than three persons.)

4. Spatial relations

- a. Exclusive and non-exclusive groups
- b. Sociological boundaries
- c. Fixation and social contents

5. Persistence of social groups

- a. Social differentiation
 - (1) Large superordinated circles
 - (2) Specialized circles

III Evaluation

References Barnes, H. E. An Intro. to the Hist of Soc., 1948
Ch. 11-The sociology of Georg Simmel (R. Heberle)

Abel, Theodore--Systematic Sociology In Germany--1920

Spykman, Nicholas J.--The Social Theory of George Simmel--1926

Sorokin, F.--Contemporary Sociological Theories--1928

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Ch. 34 The Formal Sociology of Simmel and Von Wiese

Sociological Theory - 56.21

1. Background - Sumner, William Graham (1840-1910)

2. Concepts

- a. Folkways - mores
- b. Societal selection
- c. social codes
- d. Class
 - (1) Divisions related to social change
 - (2) Class and state
 - (3) structure and consciousness
 - (4) The Forgotten Man

e. Reform

3. Evaluation

REFERENCES.

- Barnes, H. E. An Introduction to the History of Sociology 1948
Ch. 6 W. G. Sumner, Spencerianism in American Dress
- Davie, Maurice R. Sumner Today, 1940
- House, Floyd V. Development of Sociology, 1936
Ch. 23 The Sociology of W.G. Sumner
- Keller, A. G. Reminiscences (mainly personal) of W.G. Sumner, 1933
- Page, Charles Hunt, Class and American Sociology, 1940, Ch. Sumner
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- ✓ Sumner, W.G. Folkways, 1907
Forgotten Man and other Essays, 1919
- and Keller, A.G. The Science of Society (4 vol. New Haven, 1927)

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Sociological Theory- 56.21

- 1897
thought
1. Background- Small, Albion Woodbury (1854-1926)
 2. Genesis of Small's social thinking
 3. Concepts
 - a. Conception of society
 - b. Personal interests
 - (1) Health-(Food - sex - work)
 - (2) Wealth
 - (3) Sociability
 - (4) Knowledge
 - (5) Beauty
 - (6) Righteousness
 - c. Conflict- cooperation - socialization
 - d. Social aggregates
 - e. Social organs (sustaining - transporting-regulating)
 - f. The psycho-physical communicating apparatus
 - g. Social physiology - the functions of
 - (1) The family
 - (2) Society (as performed by organs)
 - h. Pathology of
 - (1) The family and other social aggregates
 - (2) Social organs
 - k. Social control
 4. Methodology
 5. Evaluation

REFERENCES

- Barnes, Harry Elmer, An Introduction to the History of Sociology, '48
Ch. 39 Albion Woodbury Small Promoter of American
Sociology and Expositor of Social Interests
- Bogardus, E. S. The Development of Social Thought, 1940 - Sect. Small
Encyclopedia Americana, vol 25 (1920) pp. 209-10
- Odum, Howard M. American Masters of Social Science, 1927- Sect. Small
- Small, Albion Woodbury
Adam Smith and Modern Sociology, 1907
An Introduction to the Study of Society, 1894
General Sociology, 1905
Origins of Sociology, 1924
The Cameralists, 1909
The Meaning of Social Science, 1910

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Sociological Theory - 56.21

✓ 1. Background - Cooley Charles Horton (1864-1929)

2. Concepts Cooley

- a. Social and individual aspects of the mind
- b. Primary groups
- c. Communication
- d. The democratic mind
- e. The theory of public opinion
- f. Social classes - castes
- g. Institutions and the individual
- h. The function of public will

3. Methodology

4. Evaluation

REFERENCES.

American Journal of Sociology, "Cooley's Contribution to American Social Thought", vol. 35, No. 5 (March 1930) P. 702, "The Primary Group Essence and Accident" Ellsworth Faris, vol. 38 (July 1932), 41
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Ch. 43 - Charles Horton Cooley. Pioneer in Psychosociology

Barnes, H.E. and Becker H.B. Social Thought from Lore to Science, 1936
Sect. on Cooley

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Human Nature and the Social Order, 1902
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Social Process, 1918
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(see Introduction by R. C. Angell)

House, Floyd N. Development of Sociology N.Y. 1936 - Sect. on Cooley

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Ch. 6 Charles Horton Cooley

Sorokin, P. Contemporary Sociological Theories, N Y. 1928 - sect-Cooley

Jandy, Edward, Charles Horton Cooley His Life and Social Theory, N.Y
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Journal of Social Philosophy, S. M. Levin "Charles Horton Cooley and the Concept of Creativeness, April 1941, p, 216-29

Social Forces, 8 (December, 1930) p. 186, Walton H. Hamilton, "C.H Cooley"
Social Forces, 9 (December, 1931) p.160-63, Reed Bain, "Cooley a Great Teacher"

SOCIOLOGICAL THEORY

✓ Condorcet-Marquis de

- I Background Personal--Social
- II Previous theories of change
 - A. retrogression of man Greeks and Romans
 - B. Theory of Cycles Pythagoras--Plato--Aristotle
 - C. Golden Age--in next world--Middle Ages
- III. Contributions to modern idea of progress from
 - AA Intellectual development (Descartes-Leibnitz-Francis Bacon-Turgot)
 - B Commercial Revolution--Discovery of America
 - C. Scientific Revolution
- IV. Concepts--Condorcet
 - A Objectives
 - 1 To establish facts of progress
 - 2 To discover its laws--to determine the future development of mankind
 - B. Obstacles to progress
 - 1 Prejudices
 - C. Impersonal Natural Laws--Progress
 - D. Nine Epochs in the the story of mankind
 - E The future of mankind
 - 1 The equality of nations
 - 2. The equality of individuals
 - 3. the perfectibility of mankind
- V. Methodology--Inductive
- VI. Evaluation
 - A. Thomas Robert Malthus
 - B Saint-Simon
 - C. Auguste Comte

REFERENCES

- ✓ Schapiro, Salwyn J, Condorcet and the Rise of Liberalism,
Harcourt Brace and Company, 1954
- Ch. 4 Condorcet before the French Revolution
 - Ch. 5 Condorcet During the French Revolution
 - Ch. 13 The Idea of Progress

Esquisse d'un tableau historique des progres de l'esprit human
(Sketch of the Intellectual Progress of Mankind), 1795

SOCIOLOGICAL THEORY-56.21

Condorcet, Marquis de (cont)

- Encyclopedia Social Sciences, "Condorcet, Marquis de"
Lichtenberger, J.P. Development of Social Theory, 1936
Ch. 10 Section "Condorcet"
Ch. 11 Section Thomas R. Malthus
Kingsley, Martin- French Liberal Thought - 18th. Century
Introduction to Contemporary Civilization in the West,
Columbia University Press, Vol. 1, 1946 - Sect. "Condorcet"

✓ Saint Simon, Henri de (1760-1825)

1. Background - personal - social

11. Concepts

- A. Progress of the human race
1. Conjectural period
2. Positive period
- B. Hierarchy of sciences
1. Astronomy
2. Physics and chemistry
3. Physiology
- C. Hierarchy of Talent - Industrial Parliament
1. Invention
a. Engineers c. Scholars
b. Poets d. Artists
2. Examination
a. Mathematicians b. Physicians
3. Executive - Unpaid
a. Industrial leaders b. Capitalists c. Bankers
- D. Capacities of children- Equality of Sexes
- E. State Ownership
1. Land
2. Capital
3. Instruments of labor
- F. New Christianity

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SOCIOLOGY 56 21

SOCIOLOGICAL THEORY

Saint Simon, Henri de (Cont'd)

- III Comparison of hierarchy of Talent
 - 1 with concepts of Thomas Campanella's "City of the Sun"
- IV Saint Simon criticisms of Condorcet
 - 1 Parallel between man and mankind--Impossible perfectibility of mankind
- V Similarities Saint Simon and Auguste Comte
 - 1 Power of Scientific prediction
 - 2 Necessity of ferring positive philosophy--replace current theologies

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- Booth, Arthur Jehn, History of Socialism in France--Saint Simon and Saint Simonism, Longmans Green, Rodger and Dyon, 1871
- Hortzler, Joseph History of Utopian Thought, 1800-1850, 1926
- Saint Simon, Henri de, L'Industrie, 1818
- Saint Simon, Henri de, L'Organisateur, 1819
- Saint Simon, Henri de, Nouveau Christianisme, 1825
- Saint Simon, Henri de, Systeme Industriel, 1821
- Saint Simon, Henri de, Le Politique 1819
- Encyclopedia of the Social Sciences, Saint Simon
- Jenks, E. H. "Henri de Saint-Simon" in Essays in Intellectual History, N.Y -1929
- Butler, E. M., The Saint-Simonian Religion in Germany, Cambridge England, 1926

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Background of Sociological Theory

A. Concept of Change

In philo - predominant concept of change is the ch = retrogression
Plato & Aristotle feel ch = usually
bearer of ill fortune & ideal society is the static
Platonic - ideal of man was abnegation of life so
purified soul could escape. This thinking was
reflected in Platonic thought. This kind of philo was
carried to Middle Ages ^{by} Reality of truth & perfection
are not of this world, but in the city of G-d.
In this thinking, a concept of progress was impossible.

B. Concept of Knowledge & esp Progress

a) Progr - modern idea. Rel unknown among Greeks

"Ideas are weapons" - in Pt. of Essay

a) Philo began among Greeks - i.e. rigorous wherefore,
origin, rational analysis of society & State,
systematization of syllogistic thinking ^{3, propositions} began w/ Greeks

([↑] Plato Democr & Socrates - not attempt to classify Soc as democ., etc
[↑] wife - is it an ethical society or not)

1. Aristotle - State, Politics - classifies all diff
kinds of govts existing in his time

Starting w/ Thero origin of world - nature of world

The crowning of reason as the king began w/ Gc concept

In philo - highest purpose of life is life of reason
Reasonable is inevitably good

Hebr - highest is life of goodness

In - highest purpose is fulfilled by philosopher - an

Kabbalah - ^{the} magistry
of numbers

onlooker of the world - a student of it who abstracts himself
Epicurus - actually an aesthetic, said the things that ought to be
destroyed are bodily pleasures, fundamentally
pessimistic & aesthetic core of his philosophy was
(Hebr - man who's a doer is ideal, not man who's a thinker, philosopher)
Maimonides - to reconcile Gr & Hebr philo - 'theoretically, there would
be eternity of universe, although that contradicts reality
Greek - G-d + universe are eternal

Phaedo

The Laws, P 454m

Edward transl

OL TP 6.79 in other transl

Cratylus - P 73 + p 84

Marcus Aurelius - Meditations P 225-226
Trans 257-80

Republic is an ideal republic
Law / Book when was old
& tried to write
of a republic that
would work

Bertrand Russell

"History of Philosophy"

Barker, Ernest

Greek + Roman Pol Thought

← The Classics
Gr + Rom Philo

Ecclesiastes purported to have been writ by Solomon "That which was, that shall be -
what has been done, shall be done -
Vanity, vanity, all is vanity"

Progress - Why Greeks didn't develop progress

1. Slaves

2. Not industrial nation

3. To Gr. philo - purpose of knowledge is to know & to understand - was not a utilitarian thing - knowledge was

(Need optimistic notion towards progress, discontent, but certainty a faith in perfectibility of man)

Socrates Ideal of man "Know thyself" - Understanding of justice
Helen philo "Beg of all wisdom is fear of the Lord" - Right life
Righteous life of justice

Gr. - Good life = life of reason

Bacon began concept that knowledge in itself is power, that it's the means of mastery of man over nature. Knowledge is
(Helen in itself sovereignty of God in earth - self) means of transformation of world

Concept of progress is beg. of study of peculiar hist

Phaedrus

Quotes Socrates as saying Body & bodily needs are the downfall of 'mind' wh. would meditate on absolute truth & beauty
∴ Not until death - possibility of soul's reign achieved & soul released fr "prison of body"

Philosophy of pessimism - body is cause of lust, passion
As a " of abnegation - The more destroy your body, the more you purify yourself

(Nuclear Age was a generation of troubles - dream of Arcadia (Golden Age of man))

Plato justifies slavery so people will have time to meditate

^{world exists}
Plato Cycles - ⁱⁿ pessimistic philo - world is blind world - no use to change things since all problems will continue & its' order of nature so move around on a blind wheel.

"Inner perfection" stressed - ~~you~~ excludes trying to perfect world
Plato all ideas are recollection & reflection of world ^{the} you were born

Progress - a belief in perfectibility of man
Ancient ^{in philo} - Golden age was in the past

Fr philo - " is in the future ^{we're} moving forward

Her. Isaac - Millennium - "when nation shall not lift up sword against nation: neither shall there be war anymore"
Prophet's ideal - to be done, not only thought.

- 3 theories
- ① Cycles
 - ② Past Golden age
 - ③ change generally bringing troubles

Fr Knowledge for knowl's sake

Plato Knowledge for sake of ~~communion~~ ^{communion} w God

Bacon Knowledge for as means of mastery of nature & control ^{Power}
② Knowledge is inductive - he began this theory ^{purpose of knowl → people}
wrote Utopia The New Atlantis - the Utopian is a ^{make} scientist who goes out to control nature ^{happen}
(Was skeptical of imp. of ancients)

Descartes - first modern ^{scientist} philosopher (proved he didn't study ⁱⁿ)
Geometrician
Calculus invented by newton & Leibniz
Beg. of concept of

Supremacy of reason emphasized division of world betw
Res extensa & Res cogitans (world of morality)
(To be measured) (To be measured.)
"I think, I am"

Descartes 4 Feb, 1641

Cogito - sum

17th cent - rising of secularism
"Reason as Supreme"
"Science"

Charles Perrault - pub 1696 "Comparative Study of the Ancients & the Moderns"
(1628-1703) To him - Knowledge advances was experience
Perfection not nec associated w antiquity
The later one lives, the more knowl is open to him
"We are the ancients"
= Thought, we had reached the utmost in knowledge

Bernard de Fontenelle (1657-1757)
"Dialogue of the Dead" - expressed a dichotomy betw Socrates &
Montaigne (Ancients & Moderns)
"L'homme & toujours le même" (no diff betw
ancients & moderns)
= Said was not progression for industry & will be
greater things in future

= Realized sci knowledge is cumulative (sci is cumulative)
= First to formulate idea of progress of knowledge (culture)

Said sci poetry - civ culture

= import of his theory & didn't extend it to a general theory of progress
Was a philosopher of happiness

(1658-1763)

Humanitarian

Abbé de Saint-Pierre First time, theory widened to embrace

= Progress of social perfection (not only sci)

Wrote "Observations on the Continual Progress of Universal Peace" 1737

Agrium - Lag

Pierre - Great optimist

= First to conceive of an idea to increase human happiness, an idea of
League of Nations Lived in age of laws etc - Iner in sa progr & social level

His opinion Great minds all dedicated to ship sci. & not sci of human govt

Solution Wanted to est. a royal academy of human govt
was the first to proclaim a new creed of main thinking - belief in a doctrine of social progress. Believed progress was inevitable - was a great optimist - once we developed this Academy.

(Progress is the god of Fr. enlightenment as dialectical materialism
of Marx. (Today we're hopeful but skeptical.)
We don't accept concept of progr since we call it a value judgment)

He was certain the world was progressing

progress - change toward perfection

Condorcet made remarkably accurate, as well as some extravagant, predictions as to what science would be able to accomplish for the race. He was one of the first writers to combine the scientific & the utopian theories of society.

- Thought Fr Rev & modern sci were leading us to an era of universal happiness

Condorcet (1743-94) - elaborated the theory of progress

Feminine upbringing by ma. first 8 yrs of life. He was a Jesuit scholar. Hated it. Hated religion all through life.

Became int. in soc.

Progress of Human Spirit - Society formed because of necessity

① Nobility sprang up by luck, 'cause had more, better land than neighbors, who became serf class

② Others willingly worked for others - also became serf class

③ Tribes fought - winner = aristocracy

= Believed in man's perfectibility. Fr & U.S. a bit ahead

Some day no more trouble, all equality. Civ. was rapidly advancing

- He very much hated priests & religion

Contemporary of Voltaire

Age of deism, opposition to est. religion

= Condorcet & St. Simon - apostles of perfectibility of man

born in the shadow of death - persecuted - ever believed in

man's perfectibility. Profound faith in its inevitability.

emphasized this concept substituted for rel. belief of past. Conception of progress & the role of science therein.

Voltaire
Lafayette &
Zadig

Auguste Comte - in a sense, considered the "father of Sociology" - coined word

In terms of known limitations, tried making a sci study of hist. to prove progress. Most famous for his Law of the 3 Stages.

Idea that man passes thru 3 stages in his development. evolution of knowledge

Per. of war ① Rel or superstitious ③ Positive or scientific
" " Defense ② Philosophical Rev. of industry, science, positivism

Every science passes thru these stages & every science depends on ea other. There's a hierarchy of sciences
Math → astronomy → physics → chem → bio → Sociology
Great belief of sci. but a loss of a new rel. - a rel. of humanity - wants catholicism sans Christianity

Search for something to take place of (monarchy & ch) (were based on social cohesion)
what has gone before - runs thru
St. Simons, Condorcet, etc

How to develop a society based on man - 18th Cent
of Technocracy. wanted to know
what is essence of social cohesion
(Eng result not by masses or intellectuals)

In Fr. - result of "

(Saint-Simon was a profound influence on Comte)

Comte
diff

Made a scientific study of history
Before it was only a concept of intellectual progress, but
with Comte it was a social progress

Weakness of Comte's theory

1. We still have war - more in fact when we should have less acc. to him
2. Rel - not superstitious acc to rel. ^{believers} people
3. Psychological thinking has not been wiped out - e.g. Anpan theory, Russian proletariats etc
Criteria of progress judgment differ. Idea of progress is

Comte - tried making a sci. study
of hist. to prove progress

only a value judgment no universal criteria as to
what marks progress

- Comte believed in ^① imperfectibility of man
^② Ultimate utopia
^③ our ever-onward march to this goal

Marx's. Hist of all society is the hist of class struggle. Once
reached communism (utopia) no more class or struggle

Hegel - His utopia is Prussian idea

(Psychiatrist) Goal of person is a perfectly adjusted person - adjusted to self -
Religious goal is to change the person to certain existing standards
Comte makes scientific priests the educators

(moral prophet - great modern Fr
novelist - life of
women or culture)

St. Simon - (Fought in American Rev)

Decided to dedicate life to humanity
Concept of humanity: 2 divisions

Hierarchy of Intelligence

1. wise men - created
2. workers - realized creativity
3. Industrialists - mfgs & factory owners
4. Newton - was to be leader of all above -
everything based on creativity

(those who used brain
brawn
i.e. could help others)

Idea of Industrial govt Everything should be in terms of
industry
Benevolent wise men to rule govt

Industrialists - since they had no ^{pol} affiliations, ~~to them~~ was all power

= Relationship betw. sci priests & industrialists
educators ↓
(sociologists) Carry out priests' advice

Do Lumberg - can we save us?

Otto Koenberg
Soc Sci Research
Collection
last one

(new deal, technocracy
etc will society (rel of humanity))

All St Sim
ideas of
best but
Sci says
paved

(to increase relief - still diff goals among
people + diff means

New 'Christianity' a rel based on science + genius

Bibliography-

Saint Simon - great socialist - developed scheme of modern Soc. State
Engel - wrote on Saint Simon
St Simon - utopian wa socialism is a utopian one
Marx - ^{socialism} result of dialectic in hist

(Mammals +
opposes military plus
help to explain of it
by my architect)

Marxism



Comte

1798-1857 French

Pontificated in public life in attitude to other
society passing thru crises due to:

1) Disorg of old insts & beliefs

2) not towards a definite social state where all means
of human prosperity will receive complete development
direct application

He believed human beings are progressing socially, those that are,
will endeavor to raise those who haven't yet reached their
ethical greatness - We can develop these by educating people to
practice self-control, etc.

e) He said these crises will be resolved by

1 - A spiritual & theoretical aiming at coordinating social
relations to form a system of soc ideals to
guide society

2 - To settle the distribution of power & attain those
insts which are most conformable to the new system

b) The Law of the 3 States

Theological

Metaphysical

Positive
Scientific

c) Arrangement of sciences

math \rightarrow astronomy \rightarrow physics \rightarrow chem \rightarrow physiology \rightarrow Soc
(psychology is physics of the brain)

extended method of sciences so sociology can be founded

Sococracy = state of the future = ^{social community} A state sans insts

State will not be socialistic but ruled by most brilliant men

He broke w St Simons cause Simons' utopia was a socialistic one.

In Comte's utopia - wanted capitalism controlled by ^{of} generalization of
Comte - basically an economic reactionary / industry
(2)

Comte believed in a controlled capitalism done by restraint,
& a new rel. & ed.

Women - will be kept by representing the affections.

Carl Mannheim "Ideology Utopia"
essay by Merton - analyzes Marx, Freud, Durkheim
Phil's mag

apron

Job of woman - well ed but fundamentally to stay at home
& to build a home upon which stable society can be based

Comte - fundamentally conservative

[Fr. Salon in that day was center of life - Salon
fundamentally conducted by women - Fr. Tom was disorganizing)
He thought women should be the spiritual inspiration
rather than sexual

Believed in a priesthood which would be intelligent

Some people's labeling of Comte

"Catholicism minus Christianity"

"Catholicism plus science"

It is the org of hierarchy of Cath. rel. in which Comte
takes place of Pope. He wants to return hierarchy -
emphasis on obedience, etc. It's a Ch. w. new beliefs

Believed in reason

Marx - knowledge is reflection of your life sit.
Freud - your libido
Durkheim - your social org

German philo is the subjectivistic one

Schopenhauer - says world we live in is one
of reflection of our ideas

Descartes - "I think, I am"

Is reality ^{something} which reflects our thinking or
we ^{we} is absolute

Pascal - "I feel, I am"

Term Paper "Freud & Marx" - Barson / Klenberg - National Character

Something w/ theoretical framework

Narrow utopias - how reflect various fundamental theories

Charismatic personality

Social Darwinism

Criticism of Comte - He believed his age was positivistic (100 yrs ago)

Fundamental Diff. betw. St. Simon & Comte

Comte

Saint Simon

1 - Conservative

1 - Radical

2 - Believer in ed as solving problems - moral, sci

Hierarchy of Sci

Believed science politique

2 - would resolve problems of man (P 74)

3 - Architectonic

Sociology - includes Economics, pol. Sci

Great goal is social cohesion & ed

Almost disregard of psych emphasis (as Durkheim) on group rather than on individual

3 - Architectonic - soc. Sci is political science

Sociology emerged

Did not emerge in isolation of other sciences

Levy - Bruhl Study on Comte

All these soc thinkers & theories must be considered in light of Fr Rev - All asked "How shall reconstruction of the casts take place?" & "What shall be the casts?"

Saint Simon

"Humanity is not made to inhabit rooms" - man constantly tries to rebuild his rooms

One diff. betw. Comte & all who went before him - To Comte, the great problem was spiritual reorg. Said "Just depend upon morals & morals on deeds" - Society cannot survive until new plan is provided by ethical & moral reorg.

Sociology to Comte, is only the means to a social order

Comte has been criticized for looking at man's development as an

Durkheim "Suicide" & Division of Labor

Intellectual Development He said: Before we can reorg society, we must have an intellectual, spiritual basis. His spiritual basis was to be founded on Science. He wanted to have a rel of humanity, but his priests to be experts in scientific knowledge. New kind of eth.

Till Rev, spiritual & moral base of Fr. was Church
Comte's problems still prob today. How can we org human life to achieve utmost happiness?
The his idea is not the worst

St. Simon - Humans don't need rel. Develop Social Utopia

Comte - " do need religion. Wanted to write a new Bible in light of Science & of whole human development (not sec at all). He considered self founder of new rel.

Levy Brulle

These consequences may be legitimately drawn fr Comte's experiences. His philo made social reorg dependant upon the reorg of morals & the reorg of morals upon that of ideas. He was therefore in social states to seek for the foundation of society & the harmony of intellects & to define govt by its spiritual as by its temporal function. The greatest merit of Catholicism, acc. to Comte, has been that it considered it thus the first of social necessities. It dominates the entire life of man so as ceaselessly to direct and control all his actions.

Comte

Wanted that kind of social system w a basis of his ethics rooted in science instead of theology
apohous

Comte: 'savoir pour prévoir, prévoir pour pouvoir'
Knowledge for prediction, prediction for control

To reorg soc - organize spiritual basis, for this need a rational reorg. for this, need a study of hist of man
contribution
↓ Hierarchy of sciences.

Math →

Soc

- 1) No one stems fr other - basic nature of affiliation of sci.
- 2) Sociology is the queen of sciences. Last to be developed.

To be scientific, all embracing (econ, pol, etc)

Comte formulated an expansive philosophy of history

II Law of 3 stages - a period characterized by some phase of cultural advance

Called sociology the law of the Great Physics because it's one wh well be completely based on sci knowledge

P86 III 2 kinds of sociology

Social static-

Social dynamics - theory of progress

Static - is social organization (org of society (social structure)

insts, assoc's, etc. community, state

Dynamics - deals w law of progress.

His basic pt -

Necessity of est a social or moral order, taking place of the

Know

His Organismic Theory P85

His Theory of trends

His Doctrine of Positivism

His main theoretical positions (in his first great work "Cours de philosophie positive")

1 - The hierarchy of the sciences w sociology at the head

2 - The necessity for, & the nature of, sociology, w its 2 main divisions of social statics & social dynamics

3 - The law of the 3 stages of intellectual progress - the intellectual development of man

(his last & most imp work - Systeme de politique positive - Principles of a Positive Policy)

is a detailed expansion of his theoretical doctrines & their practical application

= to the construction of a "positive or scientifically designed commonwealth."

Hierarchy of the Sciences Math → astronomy → physics → chem → bio → sociology

Fundamental theoretical foundations of this classification

1) Each science depends on those below it in the series

2) As one advances thru the series, the obj becomes more specific,

complex & less amenable to scientific measurement

& prediction

Defined sociology as the source of social order & progress, & in a more general way, the science of social phenomena

Comte's fundamental

Darwin - Theory of Evolution

Differences betw Spencer & Darwin

↓ Origin
started first w evolution - specialization of function
& equilibration of energies

S - Words - Physics - Engineer - Physical Scientific

D - Biological terms & examples

S Evolution → Good - happy - greater amt. of liberty
D " not always progress

Comte Education - positive - moral + spiritual
Cosmic philosopher - essence of all knowledge

S - Master synthesis same as Comte

Anti-state - he believed it was wrong for the state to interfere

(P 73) Count Henri de Saint-Simon (1760-1825)

Advanced these doctrines (among others)

- 1) Science must be distinguished from it in all departments of knowledge
- 2) The sciences must be classified in the order of their increasing complexity & a new science - "la science politique" should be put at the head of the hierarchy
2) This science politique must be based on the solid induction of habit observation & must be animated by the conception of development & progress
- 3) The practical conditions of social life, & not supernatural sanctions, must be made the basis of the new morality, & the happiness of the race must be realized thru a transformation of the present social order rather than in heaven

Program of social reform: he proposed to organize society under

- a) the control of industrial experts, who were to direct production with a view to bringing plenty to all mankind
 - b) Industrial experts to be instructed by a select group of social scientists who would apply themselves to discovering new truths & to imitating both the new info & all that was worthy in the old
- He followed the line of the abbé de Saint Pierre in holding that a basic social science must be provided to guide human progress (to guide social & industrial reorganization).

Comte, Auguste (1789-1857) (31c)

P 75
End

Little original in the theoretical context of Comte's system of sociology, his main contribution was to integrate & to give a comprehensive & systematic form to some of the most imp of the social theories current in his time. In some ways he was behind the scientific achievements of his age & failed to absorb some of the most imp innovations & developments, which have since entered into the shaping of sociological thought.

Demands for assimilation & systematization

Main motivating factors of sociological pioneers Comb of ameliorative motive & int in social evolution

1. His fundamental methodological position is that if human knowledge is to be extended in the future, it must be accomplished thru the application of the positive or scientific method of observation, experimentation, & comparison

Organismic Theory. (The individual is an abstraction rather than the social organism)

1. Society is a collective organism, as contrasted to the individual organism or plant, & possesses the primary organic attribute of the conscious, universal.
2. There is to be seen both in the organism & in society a harmony of

structure & function, working towards a common end & reaction & reaction among its parts & upon the environment. This harmonious development reaches its highest stage in human society, which is the final step in organic evolution.

3. (Comte anticipated Herbert Spencer by holding that) social progress is characterized by an increasing specialization of functions & a corresponding tendency toward a more perfect adaptation of organs. Social disturbances are maladies of the social organism & are the proper subject of social pathology.

Similarity betw the individual & the social organism

- a) In family may be found the social cell,
- b) in the social forces are the social tissues
- c) in the state (city) - the social organs
- d) in the various nations are the social analogues of the systems of organs

Great diff betw the individual organism & social organism (similar in function, diff in structure & organs to its organs)

- 1) Individual is essentially immutable
- 2) Social organism - capable of immense improvement
- 2) Social organism allows a far wider distribution of functions, combined with a higher degree of coordination of organs & more perfect adaptation of organs

Said

Soc = sum of soc order & progress (or, more generally, the sum of soc phenomena) closely related to bio, the very matter of life, while " " of soc is order & progress

Problem doesn't believe in psych. aspects of success - in psychol. setting

Freud's essay on Postojovski

Meiner - discussion on organicism
& contrast soc of state in
Society

Comte Organismic Theory

- a)
- | | |
|-------------------------|---|
| Fam - cell | Off's Individ organism - difficult to improve |
| Social forces - tissues | Social organism Capable of improvement |

French Soc - Concern with group

Present importance of social organism.

If society is approached in terms of group - it's basic totalitarian
If individual is of primary imp - state is for to serve the individual

b) Freud Theory

- 1) Adapted Gall's phrenology
Brain divided into 3 parts Feeling, action, intellect

Feeling comparative to family based on affection

State ' action
Church (the positive state) based on intellect

2)

3 classes in society

Women - inspire

Men of industry - are men of action

Sociological priests - intellect

- 3) Militarism, Defense, Industry

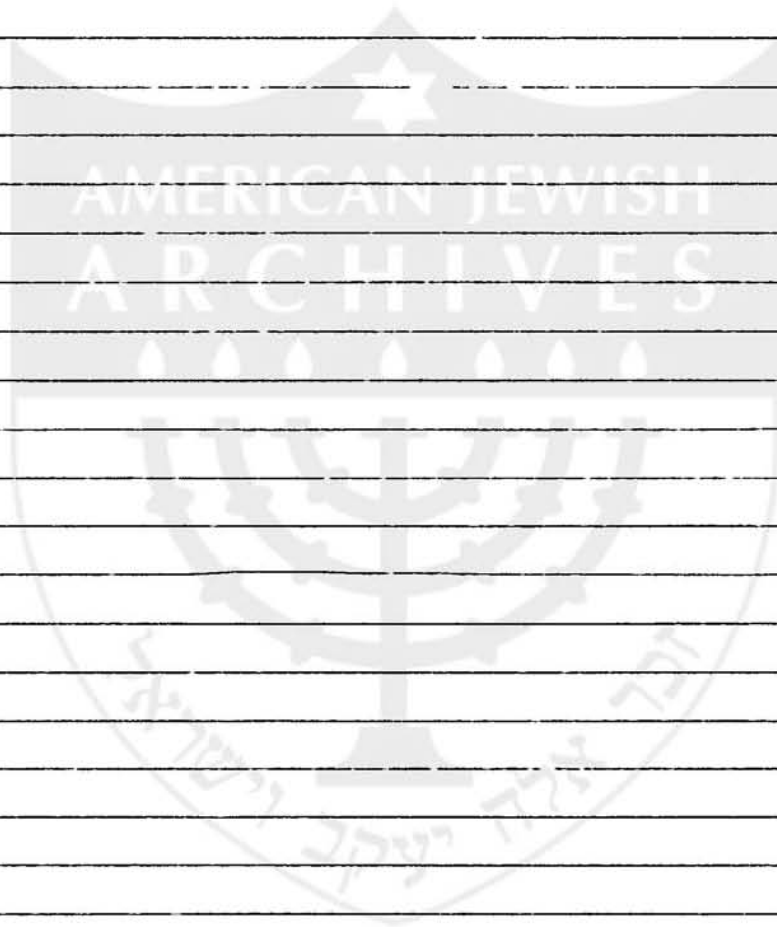
- 4) Basis of positivism is "order"
Principle of " is love
Goal of " is progress

Development of techniques of sci for positivistic state
Rel of phi based on sci rather than metaphysics & theology
(Age of industry - yet we still have war)

Men of industry to be men of action
They to be guided & restrained by sociological priests

Ernst Romm - Kafka -

Order meant stability - based on family - he had people do be unselfish
Capitalism came to France, after it came to England - he didn't
see its ravages?



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Sociological Theory 56.21

- ✓ 1. Background Comte August 1798 - 1857
11. Concepts of Comte
 - A. Social and biological organism
 - B. The progress of the human mind
 1. The theological (Fictitious)
 2. The metaphysical (Abstract)
 3. The Scientific (Positive)
 - C. The historical evolution of social and political institutions
 - D. The hierarchy of positive sciences
 - E. Social and political progress laws in the stages of
 - F. Aims of positive philosophy
 1. To establish social physics
 2. To review all the positive sciences
 - G. Prerequisites to the creation of social physics
 1. Reconciliation of the concepts of order and progress
 2. Perfection of sciences dealing with simpler phenomena
 3. Cerebral physiology
 - H. Characteristics of the positive method
 1. Concepts of
 - a. Absolute versus relative
 - b. Static and dynamic
 2. Methods of investigation - use of
 - a. Observation
 - b. Experiment
 - c. Comparison
 - I. The Positivist Scheme of Social Reconstruction
 1. Historical background for the doctrine
 2. Functions of government - centered in
 - a. The priests of the Positive religion
 - b. The leaders of industry
 - c. Domestic morality - public morality
 - d. Foreign relations
 - J. Public opinion and social control
 - K. Comte's general contribution to social theory

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SOCIOLOGY 56.21

SOCIOLOGIC-L THEORY

Corte, Auguste (Cont'd)

III Evaluation of Contribution of Corte

- A. John Stuart Mill
- B. Lester F. Ward

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Sociological Theory 56.21

✓ 1. Background - Spencer, Herbert * (1820-1903)

11. Concepts

A. Social Statics

1. Object of human effort - happiness
 - a. Liberty
 - b. Justice
2. Basic rational interpretation of society - assumption
 - a. Non-adaptation - evils of
 - b. Adaptation
3. Division of social philosophy
 - a. Statics
 - b. Dynamics

B. First Principles of Philosophy

1. The unknowable
2. The knowable
 - a. The indestructibility of matter
 - b. The continuity of motion
 - c. The ~~poss~~ persistence of forces

Persistence of (1) Relation among forces, *the uniformity of law*
(2) Transformation and equivalence of forces, *force is never lost - only transformed*
(3) Direction of motion - *everything moves along line of least resistance*
(4) Rythm of motion

existence & persistence of some ultimate cause which transcends knowledge

3 Evolution

- a. stages in order of increasing complexity
- b. Interpretation of evolution
 - (1) Instability of the homogeneous *(due to incidence of unlike forces)*
 - (2) Multiplication of effects
 - (3) Segregation
 - (4) Equilibration
 - (5) Dissolution

C Study of Sociology

1. The need and possibility of social science
2. Nature of social science - character of social units
3. Difficulties of social science

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SOCIOLOGY §6.21

SOCIOLOGICAL THEORY

Spencer, Herbert (Cont'd)

- D Principles of Sociology ?
1 The data a. Criminal, b. Secondary
2 Primitive Ideas
3 The Inductions
a. Analogy between society and an organism
b. Similarities between organic and superorganic bodies
E. Epitome and Explanation of Progress - social reform
F. Evaluation of Concepts

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Appendix B
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Ch. 4 Herbert Spencer and the Evolutionary Defense
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How to cite on final

Society - Mac Iver

Heavenly City of 18th cent philosophers - Carl Becker

Social Darwinism - Richard Hofstadter

Der Kampfkampf - Ludwig Gumplowicz



(1820-1903) English

Herbert Spencer: Non conformist family
No college - never went formally
Held jobs, Top engineer of a RR - shows
background as a sc. & math;
2) Sub-Editor of London Commerce
Outstanding genius
Always more popular in U.S. than England
Why England never developed soc. to great extent Eng
University was center for training gentlemen in
classics

Great contradiction in Spencer's theory

- 1 - Was a great liberal party leader - great individualist
leader - (Pausanias - false)
was contre state coming money
child leg, bus leg
Only job of state was to protect individual
- 2 Yet believed in organic theory of state
wh. in its development is indiv. - indiv.
If indiv. is like a little cell, it has no
freedom of mot.
- 3 - Diff. bet. ind. & soc
said In society there's no common consciousness - ea. ind. sees
& feels
2) Ind. org - units exist for good of whole in society, whole exists for
good of members
3) Social organ - living units are first dispersed
Ind. organ - units form a concrete whole
Is fundamentally an Optimist - evolution is identified
w. happiness. Happiness is the development of the individual
Ideal of progress - where ea. individual can
have complete happiness & individualism

Primarily, German philosophers
took over organic theory

Example of iron plate - Hit around nail to lower it.
Analogy - can't attack soc. problem separately - must attack
all aspects - e.g. Delinquency

any structure determines your ability to think - Sun rises & sets gives an objective approach - any people speak reflects their Philo - Arabica, then an hundred of terms for a fewells actions

(See andros^{polayer} - He talks next for Br, hand for Fr, hand for U.S etc
& constructs a man.)

To be made distinction betw individ & society people, in using organic theory, develop the terminology along a diff strand

Duke of Alburk
Freedom = freedom
of state - of ind

Darwin - 19th C
Spencer^{society} Spontaneous growth of an organic unit, independent of the individuals, exists before & after them

18th C Rousseau - soc is a contract

Explanation for his organic theory

- 1) 19th C Theory is ideas -
 - 2) need for new interpretation after Fr Rev, pol upheavals
- Society creates ideas, not ideas
Idea of society follows the structure, not the structure, the idea

In this light, too, can Fr be explained today

- | | |
|--------------------------------|------------------------------------|
| Idealistic | Materialistic |
| 1) Ideas create society | 1) Ideas result fr conditions |
| 2) Ideas are on the individual | 2) Ideas are determined by the law |

Spencer's ideas determined by cond in 19th C Eng
Nation - a pol unified gr, fr extreme views, indivisible
These pol units, fighting ea other, had to be explained

Society, Spencer said we were individuals
Politically, we are an organism

Since end of 18th C - Eng - laissez faire system, referring to social & eco, individualism - not pol, ind

So, too, Spencer recognized it - diff areas of applying these theories.

(Amer. democratic system is a pol dem. system, but not a social)

157 mill popl in US

Beatrice Webb - his private pupil - already saw contradiction in it

John Stuart Mills } Huxley, free schools
Bentham

Nazismes Rationalized organismic theory
Racial organismic being diff fr other org. beings

Spencer's evolution = change to a more complex form. Simplicity & complexity are
word process, he used values - (elaborate soc not simpler in light of our rel.)

0 → 23

Homogeneity & heterogeneity is a matter of value, too - break!

18th c would have used word progress →

20C U.S. - Toynbee - interprets whole human hist. in terms of ups & downs
of cycles. E.g. one culture to another culture. One
must come after the other. 0 → 0 → 0

Spengler - speaks of cycle theory
metaphor w/ it which

Spengler - end of 19th C - Cultural dynamics

(Skilled)

3 types of cultures which always develop after the other

Individualistic → Hereditarian → Ideational

materialistic decadence of soc, leading to hereditarianism = germ

Early soc int in social structure } modern soc - free part of
Present soc int in social process } soc

Parson Have the structure, then the process in the structure

Spencer However, emphasis on structure rather than process
Gemeinschaft & Rational offer - emphasis on process

a bit process
the evolution
theory

Small - origin of sociology

Spencer in his writings was a great individualist, a great liberal

1. Rousseau idea - soc. contract

Individual was created first, entered into contract, in terms of
wk - life, liberty, & property

Yet Rousseau's (Emile - child shouldn't be forced
into parents' personality, but
should be allowed to develop
acc. to own capabilities, etc.)
was a great exponent
of freedom, basis of
democracy

Savage = state of nature
D.H. Lawrence found most expression
of Rousseau's tradition. Traveled
around world, looked for
Arcadia, thought found it
in Mexico -

Epicurus - ascetic Hes
long, however, with
the belief of "eat, drink etc

Darwin Importance of mutual aid
used by Jack London, etc. Socialists
Nietzsche - Thus spoke Zarathustra
Military man
Schopenhauer - ^{got new text} prediction of weaker
people in the world - since
had no military fitness -
Might is right

Spencer - kind of system habituates the diff. kind of mentality - If mil - have andygr
mentality

Spencer

Basic diff w Comte - work up

P 114

Societies are organisms -

Society is superorganic

Spencer defines happiness in terms of liberty

Yet also says state is primary wh

means the end is secondary, exists
for man

Know his theory of evolution

oral report

The Data of Ethics - by Spencer

Conduct = purposeful active toward an end

Is of an evolutionary character as everything else is -
goes towards higher forms

"The highest type of conduct is that wh allows "Adjust-
ments, such that each creature may make them,
without preventing them from being made by
other creatures"

Believed in liberty - even liberty to starve, Poverty
inevitable. We ev will decr. + disappear.

His ideal world was one of complete liberty - it's the
evol. is characterized by growth of freedom, liberty,
individualism. It's inevitable in nature
of - one world. Process of change for inevitable

homogeneity to coherent heterogeneity man ^{not}
allowed ^{or not} to attempt to tamper w. this process, man
has no power to change nature's working.

Can't deal w a sp. problems - only nature can
effect a fundamental reorganization.

only job of state is for you to have
complete freedom sans impinging on others.

(19th century)
Pleasure Principle - pleasure must be derived
fr good conduct. (Virtue Plato)

most conduct will some day be natural conduct.

As we move fr rule to end State - end, lib, mer.
& state's function bec less (similar to anarchy)

General life-ended first?

Darwin - did not begin ^{struggle for survival} till he read Malthus

In struggle for survival - some species die, others remain alive

Two theories

Lamarck Acquired inherited characteristics

Darwin - Those changes nec for survival remain -
mutations

(struggle for survival)
Heredity
environment

Malthus influenced
Darwin
Spencer

P 114 - Barnes

Equilibrium betw Societies & Society - etc

C

Concept of conflict - habitual activity of society

Fear of the living (Rousseau - org of state because of fear of attack)

Fear of the dead - Root of relig control

Could class be
man must
change
sp - must
change
into
cont. diff
fund ch
in society
man must
let society
take its
course

Spencer's contribution

That evnt form of society well

hold character & personality

War ^{accidents} → development of industry

(Spencer said ind. & habitual peace)

Spencer - believed world began w struggle

↑
no

man's life was threatened

Evolution - Soc proceeded fr mil → ind → ethical state
Industrialism
Complete happiness

Friday Nov 10th

Spencer Evolution: specialization of function takes place in the change from the homogeneity to heterogeneity

Darwin came to his theory of evolution inductively - thru science - as a result of a problem & ended with his theory of evolution

Spencer - started w theory of evolution

Spencer - primarily a physical scientist & proves this when he mentions equilibration of energy - physical

Darwin - is fundamentally a biologist & doesn't mention such terms as Spencer.

Spencer - theory of ev. is identified as progress
& happiness (a greater amt. of liberty)

His theory is related to society

Comte - philosopher of all knowledge & believed can hurry ev.

Spencer - " " " " & believed you

Can't hurry along ev

Giddings' summary of Spencer's theory

Ultimate goal is that state should have least amt. of
control - laissez-faire in order to achieve happiness

Spencer was the apostle of rugged endow in U.S.

Hofstadter Social Darwinism

St. Simon - reorg soc thru instit

Comte - " " " " Educ.

Spencer - do nothing

Spencer - Data of Ethics (2nd part)

Hedonism is discussed - happiness is the end of ^{all} action.

1 - Individual ^{or egoistic} hedonism - care only about self

Universal - for happiness of gr

2 - Discusses components of pleasure

1) Self-esteem 2) Esteem of others

3 - Ends & means. Ends is happiness, means ^{kind of} ~~means~~

Believes neither in altruism (love for others) or egoism (love for self)

" they must be compromised

Compromise ^{between egoism & altruism} when pleasure in egoistic sense is achieved by giving " in altruistic sense

Pleasure principle or Hedonism

19th cent - to remove crime, remove the pleasure of crime

by inflicting punishment greater than the pleasure received (crime was believed to pay eco, financially, or pleasurable)

19th cent eco - also pleasure people do something because they gained for it

1) Desire for pleasure

2) " not to be hurt

(new functionalism is name given to desire for pleasure or evasion of pain presupposes no rational thought for the action)

Spencer was an agnostic - ^{said} certain areas beyond sci wh were in area of religion (unknowable)

his theory was utilized as argument for rel dogma as well as those against

Darwin - Origin of Species 1860

Spencer - Study of Sociology 1870

earlier works - 1850's "Social Statics"

July 1889 or so,

Harvard & Yale were
divinity schools

Comte - int. org.

Sp - int. in individ

Boch.

believed in theory of ev
used organismic lang

ethical concept as end goal of the society

American Sociology

pre civil war

Comte

Paradoxes:

Spencer 1) Ind - organismic

2) Auton evolution - pleasure pain
like (impersonal)

Hedonism - human

being operates in terms of

seeking pleasure & avoiding
pain

3) Pacifist (not internationalist) - others utilized

his conflict of survival

struggle to social world

4) Progress - poor ought to be allowed to die of
starvation

Chicago

Simons, Katsenboffer / up
Demplowity / Plaines

Columbia, Yale

Spencer was profound infl.

Why Spencer is now forgotten

Spencer - founder of new theory of evolution

more reconcilable w religion than Darwin & Comte.

Agnostic attitude (somewhat like Descartes - development modern)

Said unknowable / pos (said nature creates many natural ways)

↑
bod. act. & prop. used it. / Res extensa, res cogitans / world of S & D

Darwin - not a social philosopher

Spencer - yes

- if weak die, they ought to die

1) was used as sort of theological thea curric for liberal

2) " " philosopher of immoral, see how man

who claimed survival of fittest was ordained

law of

Res & see become basis for conservative phil of the age

also - ideal man + progress inevitable & a necessity

Concept of w identified w progress + happiness automatic
Comte task of Soc. ed Purpose of Soc - Teach man that nothing could be done to aid progress

Both Comte + Spencer had same ideals of ev, progress - yet purposes of ed differ
Sp - help individ - hurt the race
Sp - ~~help individual~~ ^{help individual} - weak, let die

Spencer was

Also used as rationaly for philo, of bus being basis for social order + moral code. Extreme individ, competition not only a religious working, but a law of the biological + physical law of man.

Summary of Spencer's Social & Political Theories

Spencer's salient social & political doctrines, then, may be summarized as follows (1) he revised the contract (agreement) doctrine to account philosophically for the justification of political authority, (2) he put forward a strong sociological statement of individualistic political philosophy, in wh. the state was completely subordinated to the individual & was regarded simply as an agent for securing a greater degree of freedom for the individual than was possible ~~but~~ without its "negative interference" with human conduct, (3) he denied the possibility of securing social progress by direct remedial legislation (at least of the type he was familiar with) & asserted that society must wait for the automatic working of the general laws of Evolution to bring about permanent progress, (4) he set forth one of the most elaborate expositions ever devised of the organic theory theory of society (5) he developed a philosophy of political evolution based upon the purpose for wh. organized society functions, finding these purposes to have been, first, military expansion, then industrial development, & finally, ethical improvement. (6) finally, Spencer made the important contribution of correlating the State with society, in the attempt to determine its position & functions in the wider social progress.

In short, Spencer approached public problems from the broad viewpoint of the sociologist, however inconsistent & inadequate at times, may have been the application of the principles of his social philosophy to the solution of those problems.

In the S, sociology began as a study of social problems

18th Cent Newtonian thought - physics & mechanics - thought of a system of order
19th Cent Darwinian epoch - biology - a system of growth

Concepts of evolution to be found in
Greek mythology
Ancient Hebrew writings (other worlds existing 'ere this one)
Goethe, Marx

Comte change takes place thru reason
Darwin & Spencer - change thru struggle

La Malthusian theory - 1802

Offered:

Believed that all adaptation of organism to env was purposeful & Darwin believed it was chance, accidental (Huxleyans fought D, not)

Darwin - developed theory of nat selection
Spencer - coined "survival of fittest"

Quotes

Spencer Principles of Sociology

not simply do we see that in the competition among individuals of the same kind survival of the fittest has for the beginning furthered the production of a higher type, but we also see that as the increasing warfare between the species is mainly due both to growth & organization

(Struggle has produced heterogeneity)
Without the universal conflict, ~~there would have been~~ the world would ^{antagonism} still be inhabited only by men of feeble types, sheltering in caves & living on wild food"

(Only due to struggle of survival, have we progressed)

Social Darwinism by Richard Hofstadter

Spencer

1852

Publ. articles, also thru stimulation of Malthus, said pressure of subsistence upon population must have a beneficent effect on human race; cause the pressure cause of progress, by placing a premium of skill, intelligence, self-control, & power to adapt by technological innovation - selected best of each generation for survival.

He accepted Lamarck's theory that the inheritance of acquired characteristics is a mode of the origin of species

1860 'Social Statics' was an attempt to strengthen laissez-faire w the strict imperatives of biology, was intended as an attack on Benthamism, esp its stress upon the positive role of legislation in social reform

Although he consented to Jeremy Bentham's ultimate standard of value, the greatest happiness of the greatest no, Spencer discarded other phases of utilitarian ethics. He called for a return to natural rights, setting up as an ethical standard the rt. of every man to do as he pleases, subject only to the cond that he does not infringe upon the equal rts of others. In such a scheme, the whole function of the state is negative - to insure that this freedom is not curbed.

"natural" unimpeded growth of society - opposed. Stated to poor unfit to live will be eliminated. Nature insures mental fitness as on phys fitness (voluntary private charity, & H. since elevated honor) character & hastened development of altruism

Meeting state → industrial society, accompanied by a new, better, undivided character - peaceful, independent, kindly, hardy. ^{Energy} New human nature has taken form. Egoism to altruism

"Study of Sociology" 1872 - desirability of a naturalistic social science, w/ rise of soc in U.S. - a sec of society to lead men to think of social causation scientifically, to awaken them to the enormous complexities of the social organism, & put an end to hasty legislative panaceas, (fortified by Darwinian conception of gradual modification over long stretches of time)

Great task of sociology is to chart "the normal course of social evolution to show how it will be affected by any given policy, & to oversee all types of behavior that interfere w. it. Social Science is a practical instrument in a negative sense. Its purpose is not to guide the conscious control of societal evolution, but to show that such control is an absolute impossibility, & that the best organized knowledge can do is to teach men to submit more readily to the dynamic factors in progress. Only mischief can be done by trying to disturb, repress, distort, alter any adequate theory of society; Spencer, concluded, will recognize the 'general truths of biology' & will refrain fr. violating the selection principle by "the artificial preservation of those least able to take care of themselves"

Darwinian Struggle for existence & survival of the fittest theory was used in post-bellum America w its rapid expansion, its exploitative methods, its desperate competition with its own expansion, even by those (as in the case of ^{Whitman}) whose ethical horizons were broader than those of his enterprise

In 4 Sun School cl

Rockefeller said that growth of large bus is survival of fittest, the working out of law of nature & law of G-d. (Some parts of Spencer's success, however, probably reside in the fact that he was killing the guardians of American society (who were threatened by Emigrants, Greenbackers, Single Taxers, Knights of Labor, Trade Unionists, Populists, Socialists, Utopians & Pharisean - all challenges to existing free enterprise) just as they wanted to hear

Conservation was given (rather, the select were given) a natural rationale thru Spencer

Labor strikes were attacked w Spencerian reasoning. Spencer, (English) kept in U.S till 3 decades after Civil War

Spencer's life process is essentially evolutionary, embodying a continuous change fr incoherent homogeneity (illustrated by the lowly protozoa) to coherent heterogeneity, (manifested in man & the higher animals)

The process in ev of earth, embryology development growth of human mind, as in the progress of human societies. Rel. The true sphere of religion, worship of the Unknownable, is by its very nature inviolable

~~Ward~~ | Ward - Reconstruction by Social Science
(1841-1913)

For Final

Read "Spirit of Capitalism & the Ethic of Protestantism - Max Weber
Tollway's idea

~~Man Weber starts w cultural determinist theory~~
 (1813-1919) ~~Tells why doesn't agree w Marx~~
 Says ~~cap. began w prot. countries w cap. minority~~
 in each country - France - Huguenots developed
 why didn't it develop earlier than 17th cent
 He answered ~~For cap to develop, needed~~
 ethic wh said - rational pursuit of
 money for money's sake ^{This Calvinist school}
 (or in America - Puritanism)
 : ~~Focus of organization and type~~

Diaries of Lester Ward

Superman: Lester Ward, The American Aristotle

Expert in many other areas of knowledge. Became sociologist
 c. 5 yrs 'ere died. Worked w plantation govt. Was self-ed linguist,
 physical scientist, biologist. Became 1st pres. of American Sociological
 Was in a sense, the last to build a system. As human, was in late 1800's

- 1) result of his time, reaction against sugg'd individualism
- 2) Sociocracy - sociologists be directors (of govt)
- 3) Social Telos - responsible for indiv see surveys into govt depts
 & Brain Trusts
- 4) Exponent of system of poor
- 5) Spokesman of upper lower strivers (as hummer of middle cl.)
 and some pt of time as hummer ^{but} Ward began his eclipse in Sumner's decline

Sociocracy - (soc directed govt) is the ideal democracy for wh
 Return to thinking of Comte ^{the current participation, ignorance, hypocrisy have been removed.}
 Direction of ev. dependent on human ingenuity

Social Evolution - adjustment of nature to man - Social Evolution

* Telos - conscious direction, control, & planning
 fertilization that a child will develop into an adult no conscious of
 Ideology of acorn is oak tree
 Ideology of human growth
 Rooted in process of

Veblen - Theory of leisure class
Theory of business enterprise

Theory of leisure class = theory of particular consumption
People maintain prestige by
invidious activities

Any kind of industrial work is demeaning
A person's social position in terms of his leisure
A: Symbols are shown that one is member of leisure cl.
1 - work 2 - Conspicuous consumption - 5K, 10K, 15K, 20K
Fines

Examples of conspicuous consumption -

Can't work, enjoy leisure, & the type of
things consumed.

2 - Style's purpose is also to show conspicuous consumption.
The more frequently they change - the more they can
help to show your conspicuous consumption

3 - Sports

Formerly tennis was aristocratic sport

Veblen The Theory of the Leisure Class

Thesis

People live above line of bare subsistence, do not
use surplus which society has given them primarily
for useful purposes. Want surplus to impress
others they have a surplus by conspicuous consumption
to inflate ego. Theory of leisure class is double barrier
superior people lord over their plebeians
inferiors by wasteful expenditures, whereupon
the inferiors move heaven & earth to improve
their status by spending to the limit themselves.

Dostoyevsky - 'The Grand Inquisitor'

Veblen - 'Theory of Business Enterprise' (last 2 chapters)

Thorstein - it's not int. in the way of things

Veblen - Technological Determinism

'The way of habit is the way of thought'

'As man acts, so he feels & thinks =

What you do, the way you live, will determine your thinking ^{kind of technique & work determines thoughts, relations to co. other, culture, etc.}

Came from Occupational Psychology -

Apprentice mass determinism one's use of matter: hierarchy

Medieval - skilled

Modern - unskilled

Hierarchy of govt

Democracy - all = share

Each - religion

Protestantism - all =

was spirit -
Arthur, Sid,

Goal in life - quantitative

Qualitative

Qualitative of emot.

Method - case studies & statistics

values, concept of father

Culture determined by the machine, is a reflection of the technology, way of habit is way of thought.

Critique: overemphasizing its determinism

① Found diff. betw machine generalizations - German, Japan, America

② Borrowing & assimilation of cultural contrivances

Theory of leisure class - produce-product for money so they can practice ^{Paradox} ~~consume~~ prod.

Engineering - engineer should replace bus man should be oriented to producing

Veblen - leisure - fare days a week - small bus is going out thru corp

Max Weber The Protestant Ethic & the Spirit of Capitalism

Foreword by Tawney, R.H.

Why did capitalism arise where & when it did? ^{in 17th cent}

- 1) not because of eco cond favorable, only, since France of Louis XIV was favorable, yet no cap & America primitive, yet yes capitalism.

Weber

Huguenots in Fr developed cap
Calvinism of England & Hall

Weber Last P "The modern man is in general, even in the best will, unable to give religious ideas a significance for culture & nat. characters. But it is, of course, not my aim to substitute for a one-sided materialistic an equally one-sided spiritualistic causal interpretation of culture & of history. Each is equally possible, but each if it does not serve as the preparation, but as the conclusion of an investigation, accomplishes equally little in the witness of historical truth."

Max

Max Weber: The Protestant Ethic & the Spirit of Capitalism (Cultural Determinism)

Introduction by R. H. Tawney

- Problem:
- a) Why did capitalism arise in 17th century?
 - b) Wanted to know whether there was a relationship betw. modern capitalism & modern Protestantism
 - c) Why did capitalism develop only in Prot. countries?

Tawney: "Quest wh. Weber attempts to answer is that of the psychological conditions wh. made possible the development of capitalist civilization."

Weber defined his terms: Capitalism, in the sense of great individual undertakings, involving the control of large financial resources & yielding riches to their masters as a result of speculation, money-lending, commercial enterprise, buccaneering & war, is as old as history. Capitalism, as an economic system, resting on the organization of legally free wage-earners, for the purpose of pecuniary profit, by the owner of capital or his agents, & setting its stamp on every aspect of society, is a modern phenomenon.

Capitalism did not arise because of eco. cond. high, since Louis XIV France commanded immense resources, yet were dissipated in luxury & war, & America of 18th cent. was eco. primitive, yet great capitalistic system was to develop from Franklin's type of thinking.

Answer or Soln.: Reason why the "deliberate & systematic adjustment of economic means to the attainment of pecuniary profit" triumphed (why cap. rather than the considered anti-social lust for gain triumphed), Weber says was as a result of movements wh. had their source in the religious revolution of the 16th century. The pioneers of the modern eco. order were "pawneers" who elbowed their way to success in the face of the established aristocracy of land & commerce by a new conception of religion wh. taught them to regard the pursuit of wealth as, not merely an advantage, but a duty. The earlier regarded vices, ^{of eco. sci. unit.} were now converted into eco. virtues. Capitalism was the social counterpart of Calvinist Theology.

Capitalistic eco. action is one wh. rests on the imputation of profit by the utilization of opportunities for exchange, i. e. on (formally) peaceful channels of profit.

Capitalism began in Prot. countries or in ^{cont.} countries w. Prot. minority. It did not develop earlier than 17th cent. because for capitalism to develop, it needed an ethic which approved of money for money's sake.

Calvinism. (said for Luther, as for most medieval theologians, it had normally meant the state of life in wh. the ind. had been set by Heaven, & against wh. it was impious to rebel. To the Calvinist, the "calling" is not a cond. in wh. the ind. is born, but a strenuous & exacting enterprise to be chosen by himself & to be pursued w. a sense of religious responsibility. Labor is not only an eco. means, it is a spiritual end.)

→ Calvinistic predestination was favorable to capitalist development since it said what you accomplished in life is a reflection of whether you'll ^{work hard} go to heaven or hell.

∴ Drive was present to make money & not spend it, since if you were successful in life, you spent a useful life.

This earning beyond immediate need was a new pattern (boastfulness, if a danger to the soul, is a less formidable menace than sloth.) Virtues incumbent on the elect: diligence, thrift, prudence, sobriety

Weber realizes that # developments in the world of commerce, finance & industry are impt., that when resources, trade & industrialism are present, is the friendliness of religion, no.

Weber explains why doesn't agree w. Marx. It starts w. a cultural determinist theory - the locus of change initiation is culture.

Capitalism under Calvinism developed in Holland, England (England - the great industry grew gradually over centuries since Eng. class system had long been based on diff. of wealth, not of juristic status)

Tawney's Criticism:

1. Causation does not have to work only in a direction. Equally plausible & equally one-sided, to argue that the religious changes were themselves merely the result of economic mvts.

a) There was no lack of the "capitalist spirit" in the Venice & Florence of the 14th century, or in the Antwerp of the 15th.

b) The political thought of the Renaissance was as powerful a solvent of conventional restraints as the teaching of a Calvin, is also possible

c) General intellectual mvts. since

d) Capit. varied widely fr. period to period & country to country w. diff. in eco. cond., social tradition & pol. env.

(in America - Baptism)

The Calvinism of England & America in 17th C. was much more individualistic than Calvinism in the Eng. & America of the 16th C. had been. The spirit of capitalism was already present in the 16th C. & was necessary to the growth of capitalism in the 17th C.

Hot flashes that
revolutions never succeed

Hofstadter - Social Darwinism

William Graham Sumner (Social Darwinist) (1840-1910)

"Folkways" - moral relativism

Sumner's Evolutionism

a) Like Darwin - matches form to few basic principles

The foundation of human society is the man-land ratio. Ultimately, men draw their living from the soil, & the kind of existence they achieve, their mode of getting it, & their mutual relations in the process, are all determined by the proportion of population to available soil.

- 1) Few men, much soil - struggle less, savage, democr. inst. ^{Result}
- 2) Many, few soil - militarism, imperialism, conflict - aristocracy

b) In the Spencerian intellectual atmosphere

of the seventies & eighties, the contest of a competitive society was explained (esp. by conservatives) as ^{reflection of} struggle in the animal world. It was easy to argue for natural selection of fitter organisms to social selection of fitter men, for organic forms to superior adaptability to citizens in a greater store of economic virtues. The competitive order was now supplied. A cosmic rationale. Competition was glorious just as successful. The result of struggle, success was of virtue. Capital money formed by self-denial. Competition was a law of nature. ^{money is the token of success}

c) Physical inheritance basis for justification of hereditary wealth, upon which social advance primarily depends.

"Let it be understood that we cannot go outside of this alternative: liberty, inequality, survival of the fittest; not-liberty, equality, survival of the unfittest. The former carries society forward & favors all its best members, the latter carries society downward & favors all its worst members."

If the man was so terribly relativistic, what means? Decline inequality, the law of survival of the fittest could not operate. If all can exert selves fully in struggle, result will not be alike - those of courage, enterprise, good training, intelligence, perseverance come out on top.

like some latter day Calvinist, became to read the predestination of the social order & the salvation of the economically elect thru the survival of the fittest

Rights are simply evolving folkways crystallized into laws

d) Social Determinism idea he borrowed fr Spencer - fight contre reformers Society, the product of centuries of gradual evolution can't be quickly refashioned by legislation

(1) Sumner attacked state action in many areas

- 1. State laws on convict labor
- 2. Interstate commerce act
- 3. poor & eleemosynary laws

(2) Strikes' justification was its success; failure was enough to condemn it. A strike, if carried on sans violence, might be a means of fixing the market conditions for labor

(3) Free Trade attracted him - not as a reformer, but as an intellectual axiom

(considered Upton Sinclair & his fellow socialists as puny needles, social quacks)

Two things w/ wh govt has to deal - property of men & honor of women

must defend them contre crime

e) Opposition to Sumner

Upton Sinclair - considered him a prime minister in the empire of plutocratic ed

However, Sumner had no sympathy for plutocracy. Hero of his popular essays was the middle-class citizen, who went quietly about his bus, provided for self & fam, & made no demands on state, but on whom fell all the crushing taxation (it was his misfortune that this class had moved on to the support of reform while he was still trying to fight it called as the intellectual weapon of Harriet Martineau & David Ricardo)

f) Criticism & Shortcomings

Sumner was an uncompromising absolutist on the side of laissez-faire, although, to be consistent w/ his evolutionism, prepared to carry out the amoral & narrowly utilitarian approach to social change laid down in "Folkways", the decline of laissez-faire, so disturbing to Sumner's mature yrs, might have been accepted in a mellow & complacent spirit as a new trend in the development of the mores

outside the sphere w/ moral backwardness or judgment opp.

(It was easier for an unacculturated alien like Thorstein Veblen to treat American society w/ the loftiness of a cultural anthropologist.)

Defender of status quo not showed that their humanitarianism, democracy & equality were not eternal virtues, but the passing mores of a stage of social cv

(1840-1910)

Sumner - Spenserianism in American Dress

A. - Legal Minister, economist, political scientist

B. - Studied in Europe - impt

C. - Yale - the most popular professor

opened way for social evolutionism in American Universities
(as opposed to divinity)

To him, the "forgotten man" was the middle man, who had to provide the

Believed in laissez-faire - one should be money.

Read his Essay

esp "what social classes owe to another"

responsible for self & capable

to take care of self - Community

should not support or relieve

"Folkways" - I think it was out in - what causes change,
how do people act, how do they live, patterns of
behavior habits of man

Mores & Folkways -

differentiated - community welfare

a) ^{community} Sanction of breaking folkways is ridicule
(derogatory appellations)
"character" strip

The reason for why a person is called a name in
one society, is exactly why the reason for acceptance in
b) Socially stratified, legal sanctions frequently another,
for breaking of mores

Folkways & mores in one community, are not in another
Sumner gives array of diff customs of community

Implication is that morality is relative

The mores make right & wrong, not the right &
wrong determining mores

Spencer, Sumner (Darwinism)

Spencer Social Statics (argues contra help for poor)
poor are unfit to survive & should be eliminated

✓ "The whole effect of nature is to get rid of such, to clear the world of them & to make room for better."

Spencer & Sumner. Task of sociology is to understand that evolution is inevitable.

Sumner

"The great stream of time & earthly things will sweep on just the same in spite of us, that is why it is the greatest folly of which a man can be capable to sit down w a slate & pencil in order to plan out a new social world"

✓ Spencer & Sumner differ

Spencer, fundamentally an optimist - someday, lazy, poor et al will all die & new species evolve -

Sumner - this world is a blind, moving thing - all values of good & bad are relative - we can do naught.

Before Darwin & Spencer, men of course believed in superiority of races & nations (Gr. 'philosophy' - Herodotus - ^{mythology} good & stupid / bad & cruel / middle, good)

But Darwin & Spencer made a moral principle of his concept of superiority, war, it's religiously ordained.

Others

Tom Malthe - war nec for spiritual world
Renan - 1871 (wrote Life of Jesus)
Hate of the Jews

Spencer's nephew
Galton

Eugenics - kill off weak, mentally unfit to be welded into society
Jugues - we must breed superior blood thru intermarriage
superior mentally

People eventually well remaining will be superior, he wanted to keep it along.

Ev concept used as justification of war
Galton used it for (intelled.) breeding of superior people, sterilization of mongrels
diff by Spencer, Darwin, Lippman (anthropology etc.)

(1) Sumner - Essays

Intro
Progress - simple chances

Man must grow in their judgment of life & rules of right living

Mark of a highly civ people is to realize remote future

(2) Good & foresight present, but, unless coupled w action - its' dying
The 'wonder progress' machines, the releasing new jr. labor, help, since speculation of labor results

(3) Shifting of Responsibility

Rights & duties are correlative

(4) Bill of 1873

(5) Forgotten man

Middle man - hardworking, thrifty

A + B decide what C shall do for D

Sumner - Fundamental anti-governmental action man (not in Sumner's)
But also - strongly anti-imperialistic

Sumner's fallacy

Claims man can not change social order.

Swif of time & inventions will effect change

↑
are made by man

(1) This world is a blind, measure things all values of good & bad are relative.

emphasized view of association & socialization as a developmental process (Ratzel's idea expanded this)

(1830 - 1909)

①

Barnes

Ludwig Gumplowicz The Struggle of Races & Social Groups

(1838-1909) Austrian publicist & sociologist

Viewed the social process as the interaction of conflicting groups ^{heterogeneous}

A- Background

He is classic example of the influence of a writer's social & political environment upon his theory.

Ethnic & cultural diversity & continual struggle of national groups & social classes in Austria-Hungary, as well as the control of political authority by a minority in both states of the Dual monarchy, colored if not determined his soc. system based on the premises of ethnic diversity, gov & class conflict, the political sovereignty of a ruling minority & the problems of national emancipation, cultural assimilation, & ethnic amalgamation.

B: 2 noteworthy propositions

- ① Denial of the importance of the individual
- ② Refusal to admit the existence of verifiable human progress for humanity as a whole.

Also, look at p 2*

① Minimization of ind., magnified extent of domination exerted by the group over the individual. "The individual simply plays the part of the quism which receives the rays, dissolves them acc to fixed laws, & lets them pass out again in a predetermined direction & in a predetermined color."

② Questioned permanent improvement of human society. Said historic process is the record of the rise & fall of countless successive civilizations, following a cyclical course of

^{growth & decline} _{of groups conflict} & an interpretation of the nature, development & functioning of the state, everywhere of political action & theory

C - His views of the struggle of social groups as the basis of social & political process. Society = the ensemble of conflicting interest groups within any organized body of mankind, or ag. centering about for more common interests.

State = a portion of mankind organized & controlled by a sovereign minority. (Organized control of the minority over the majority)

State not an ethical being. Not founded to further justice or general welfare. Sole motive in formation of all states has been the desire to establish sovereignty for the purpose of exploitation.

State is an inevitable product of "blind natural laws" operating upon heterogeneous social groups. Has no relation to ethical or moral considerations.

State - its origin & development is viewed as the product of the conflict of groups & their progressive amalgamation.

Cunplowicz's theory

Man must be assumed to have had a ^(having many distinct sources) polygenetic origin, resulting in the existence of many diff & heterogeneous social groups. These groups were led into conflict w one another thru the natural & inevitable tendency of all individuals & groups to seek to improve their eco. status & to increase the means of satisfying their desires. The earliest conquest of 1 gr. by another normally resulted in the extermination of the conquered; but sooner or later, slaughter was committed into physical & pol. subjection, & there arose the insts of political sovereignty & the state. The first crude & elementary political society was soon complicated by the origin of various social, eco & rel classes, ea called into existence to supply some definite need in society. The process of conflict, wh originally took the shape of intergroup conquest, accordingly became transformed into a conflict betw the diff classes within the state. This process led to a general amalgamation & assimilation of the diverse elements within the state & the gradual political emancipation of the masses. When carried to completion, a folk state or nation - the supreme product of social evolution - was fully created. (Conceded tho, that human race may have had a single origin & then been differentiated into numerous groups)

Syngeneism - that phenomenon wh consists in the fact that invariably in associated modes of life, definite groups of man, feeling themselves closely bound together by common interests, endeavor to function as a single element in the struggle for domination.

a) In earliest groups - consanguinity & the strongest social bond
b) As society developed, the eco moral, cultural forces became more psychic

∴ Originally - at outset of social & political development a large no of small social groups or bands, ea united by consanguinity & identity of eco interests & living in sexual promiscuity & equality of social position. The origin of the matriarchate, & later, the patriarchate provided a rude type of organization for these groups. This preliminary period of social evolution was broken down by the origin of war & intergr. conflict, & thus was initiated that eternal process of social struggle, wh can never have an end. In external relations states have continually attempted to effect further conquests, & within ea expanding political society, there

has been a ceaseless contest going on betw all ever increasing number of competing int-groups & classes. The fundamental motive of group conquest throughout hist has been the desire for an improvement of its well-being.

As an ardent supporter of the Marxian doctrine of the economic interpretation of history, Sumplowicz rejected the socialistic dogma of state activity as the chief factor of social reform.

His earliest statement of his "group conflict" theory appeared in his "Race & State" (1875) & this doctrine received its first systematic presentation in "Der Staat" (1883).

1. "The motive force in the establishment of primitive political relations was economic, as has been seen, higher material welfare was sought. But this force never fails; the innermost nature of man keeps it on ceaseless operation, promoting the development of the state and laid its foundations. Inevitably the cause of any political revolution & the results will prove that social progress is always produced by economic causes. Indeed, it cannot be otherwise, since man's material need is the prime motive of his conduct."

No state has ever arisen except thru the conquest of one group & ethnic stock by another. Sovereign minority exploited the conquered majority.
↑
Thru superiority & discipline chief source of strength of all social groups.

Then, process of social conflict transformed fr external strife betw groups or states into a struggle betw classes within the state. This intra-group conflict was motiw not only by fundam eco but also by other ideals - conflict betw soc groups, classes, estates & political parties.

Class-building phenomenon Ea want produces its own means of satisfaction - in so far as a class is able to satisfy a social want it is indispensable. Social process now becomes a complex struggle betw the various classes for control of policy of state in order to advance their respective interests.

The struggle of groups & classes within the state has provided the dynamic core of hist.

- Ancient times: Plebeians ↔ patricians
- Middle Ages: Kings ↔ Churchmen, nobles & burglers ↔ Kings, peasantry ↔ nobles, burglers, Kings
- Early modern: Kings & bourgeoisie ↔ feudalism, but poor, middle cl. & proletariat ↔ absolute monarchs
- Then: Workers ↔ middle cl. → set up democracy & socialism

Cumplo - one of the first sociologists to conceive of the pol party as an "interest-group" (wh. is outstanding sociolog contrib to theory of pol party)

"Natural rights"

"Rights are not founded on justice or contrary, justice is created only by the actual rights as they exist in the state... It's the simple abstraction of political rights & it stands & falls w them" Political rights are not metaphysical entities but merely the "regulations built up for the existence of unlike elements side by side" & reduced by practical & realist principles"

All above account is simplified, since state is rarely product of a single conquest

State activity & social progress - Denied soc progress

Doctrine of social determinism
The adopted most of Marx's premises, accepted, didn't accept socialistic deductions regarding possibility of transformation of society & state by collective action. Society & state are products of natural forces wh are independent of all human direction develop thru action of "blind natural laws"
Conception of cyclical nature of social development
Doubt as to perfectibility of man & society

The Influence & Historical Significance of 'Jungloogy' Interpretation of Social Evolution

* 1. Chief contributions to Sociology.

- Systematic elaboration of sociological origin of the state & political sovereignty (tho he underestimated the pacific & coop. factors)
- Analysis of political activity within the state as a process of ceaseless struggle & continuous adjustment & readjustment betw groups & classes wh have their constituent principle in a common int. or policy
- Revival & elucidation of concept of political party as an interest-group

2. Disastrous aspects of doctrines of G

- unqualified application of a misconstrued Darwinian biology to interpretation of social processes political fatalism or futility of human legislative action in face of operation of "blind natural laws" that set at naught deeds of man.
- Representation of war as main agency in pol development & the only reliable arbiter of the pretensions of Kultur - eagerly pounced on by militarists
- Assertions of state being above considerations & obligations of morality - was expanded by exponents of "Macht politik" & "Realpolitik"

Comparison of Marx & Gumplo

Gumploewitz & Marx

1. had similar backgrounds
2. individual reflects history
3. struggle principle (Malthus)
4. original state of man was primitive communism - people struggled because of Ico drive
(Gumplo - also sanguinity - "blood")
" No evolution toward progress - all in cycles.

Marx - made a dialectic of material forces. Thus, dialectical materialism

Gumplo & Marx State = exploitation of the masses

Comparison

Marx, Karl

Gumploewitz, Ludwig

- | | |
|---|---|
| 1- State = ^{means of} exploitation of masses | Ditto |
| 2- Struggle principle (Malthus) | Ditto |
| 3- org state of man was primitive communism | |
| 4- Ico drive | Ico & sanguinity drives |
| 5- Progress - ultimately to communism | Cycles, nature goes in ^{major} can do it |

1842-1904

Gustav Ratzenhofer - Sociological Positivism & the Theory of Social Interests

- 1) Humans, motivated by a complex of inherited & acquired interests (based on needs) from society
- 2) Like Darwin - genesis of state in struggle of races
- 3) Opposed polygenetic origin. Said - common origin of contemporary racial stocks
- 4) Sociological research should control future phenomena - not only examination of dead past or the atypical
- 5) Increasing perfection of social org. the conflict remains war & struggle consolidates social structure

struggle of
new
sociological
discipline in
Germany

Georg Simmel - The form of social interaction

Ratzelhoffen } similarities. Both believed in conflict theory, i.e.
Gimplowitz } ———— society arose fr struggle

Diffs:

A - Gimplowitz - believed society consists of groups
Ratzelhoffen - "basis of study is on" individuals,
not on group

B - Gimplowitz - believed the struggle of races, states,
social groups must continue sans
termination or mitigation.

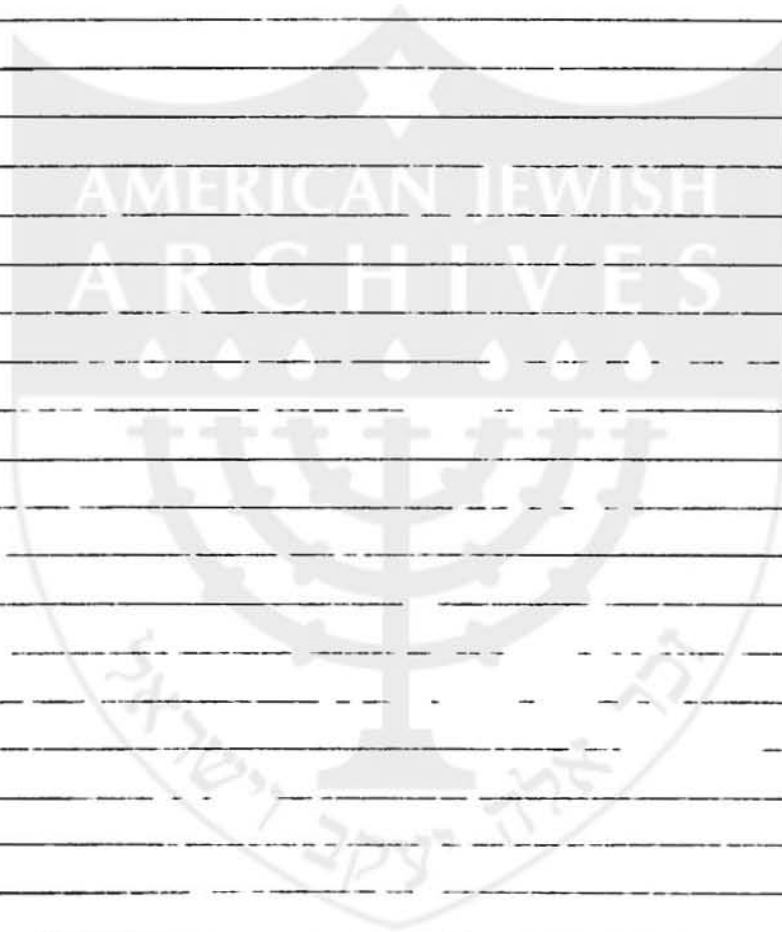
Ratzelhoffen - conflict is continually tempered by
socialization & transformed into cooperation
& the "conquest state" of early
^{development} ~~development~~ superseded by the "culture state"
of modern age.

Becker? Fundamental theme

19th cent - change, reason (the dolms were diff
of union ^{bourgeois}
Conte ^{order})

20th cent - origins of society, concept of evolution, growth
adjustment, culture lag

^{human is a}
Gumplovitz - blind soul of the person



Critique of Marx

1- Marx's opinions more philosophical than scientific. Process is non-historical
No real analysis of the facts of hist (gathering all data whether they support
just opinions. Dialectics is a god in "marxist theology" (ordint hyp))
& a few illustrations Dialectics inevitable nature (= S. of working the hist)

2- Concept of eco determinism not clearly proved
Economic relations of production (Industrial systems)
determines superstructure - rel, politics, ideology. It was

(3- Rev. took place in Russia where was a very small proletariat.
Acc to him, it should have been in Fr. Cap ruled in absence of Communism)

not recognized that nazism differs greatly fr capitalism.
Also said com. develops only in countries where capitalism is weak.
Yet in Eng - cap very weak - & hardly any Communism

eco relations of production = substratum (Industrial systems)

Rel, politics, lit, philo = superstructure, determined by substratum.

^{Marx} human beings are competitive. Bad result of living in
a competitive soc. These characteristics inherited
If humans live long enough in a coop society, they'll
develop into coop people

lit, philo etc in a guild system will differ fr a cap system.

4- : Why are there diff in rel, hist, etc in our cap system?
Since they do exist, it means the economic factors are
not ~~all~~ determiners

2- Other factors may - social change + inst.

3- Marx's predictions were completely wrong

However - Marx still imp't:

(rule)
(class)

Barzera, Jacques - on "Marx & Freud"

Stefan Zoelig - "Escape"
on Freud

Freud on "Dostoyevsky"
Crime & P

The Partisan Review - "Does Psychoanalysis
commentary
age
Cure?"

Marx's view on best

Fundamental problem in philo thought:

To improve world - must one change man or his world?

Comte - change man (his thinking) ^{spirit world}

1. - Marx - man's world - since man is a product of
Spencer
Gumplo - ^{the determined} _{the appeal because no} _{no for optimism} that world framework. Can't have
moral man in an immoral society.

2. Fundamentally - his, a prophetic faith. To millions it's a
myth, a dream of a better world

Karl Marx & Gumplovsky

Gumplovsky & Marx both believed Materialism, struggle Communism
arise of civilization original state of man - hordes of struggling
persons Gump - economic drive & consanguinity (blood relationships)
Marx - " " " "

Gump Hist is story of struggle - "Rassenkampf" "Klassenkampf"
to evolution neither progress or retrogression
Hist of man is one of cycles - Cyclical position

Marx - adopted dialectical scheme of Hegel, who was a logician.
Hegel - Hist is reflected by a hist of people German culture etc
highest expression
Marx - adopted H's dialectic of spirit & made it a dialectic of
economic forces
material

Dialectic

Thesis - pt. of new Antithesis = opp. pt of new
Synthesis - compromise both

Antithesis - exploited majority who overpowers Thesis

Stages of Development

- Thesis 1 - Primitive Communism
Antithesis 2 - Slavery, ^{feudalism} means class system emerges
conflict betw class wh has & that wh have slaves
new Antithesis 3 - Medieval society people are serfs - Guild system &
for synthesis development of middle class - merchant class
New synthesis 4 - New class - Capitalism
Antithesis 5 - Labor class
New class 6 - Communism

Karl Kautsky
on Roman Empire

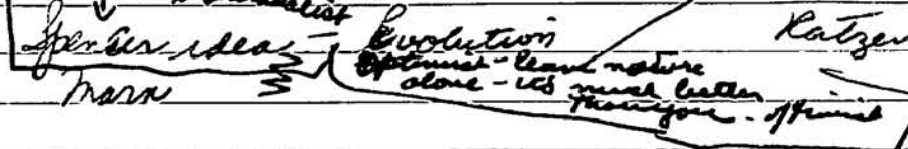
Proletariat exploited people
Lumpenproletariat - people who don't want
to work & wait for handouts

"material forces of production" change → eco relationships change →
whole superstructure changes The overthrow brings a new stage in society.

Marx & Gumplo- wey

Schleiermacher "man ist was er isst"
economic determinism
Gumplo-wey - "eco needs are what determines
war, etc. Every pol party
is an ent. gr."

most of his age were socialists
the individualist



Katzenboffer - 2 basic units are
sex meat & bread/bread

Marx: Need of mankind is the best of ^{class} struggle
Human thinking, beliefs, insts. are reflections
of the economic relations of production

Read Marx in
me down

Substructure = eco. means of production
Superstructure = whole culture -
Your culture is determined by a
sp. kind of eco. system differs for
slave, capital, communist systems
Differ their lit, morals, math, sci.

Marx & Gumplo.

The state is the means of exploitation, the instrument of control

(The ultimate of communism is no state - anarchism)

Marx' complete communism, built on industrialism. Licensism - one can breed
naturally moral people

Criticisms:

- 1) Acc to Marx - can't have communism. We have capitalism.
 - 2) But should have taken place in Eng, Germany, US, not Russia.
 - 3) Capitalism is waiting to become communistic.
- However man is molded by his env.

Kind of society depended on eco. systems -

Know Gumplo
polygenetic origin of
man, users, support of
minority groups
Egyptian, laws

Withering away of state, ultimately

Gumplo: Change fr study of social structure (insts - Spencer'd) to
study of social process (interrelationships, origin of society)

Drews - 2 fundamental ones 1) Economic dr 2) congruency of
needs.

Hereditary - ideas can be inherited

Measurement - fundamental of sociology can do naught about
life - Gumplo a cynic

Rights - legalized version betw - pressure & wants of minority groups
In crises - dominant majority need may's help - over to

* Know Durkheim Collective conscience (consciousness)
Summel - diff betw form & content

Suicide - fund probl is, of cohesion

Altruism Egoism betw Japs
Germans - goosestep army

Anomie - breakup of accustomed life pattern

"Div of Labor" by Durkheim

Problem. How can one relate ^{social} solidarity & ^{person} individuality

Hypothesis To be explained by Div of L

Bk Functions of Div. of Labor

Approach functional - what need div of L satisfies
what are its causes?

Findings Diff in div of labor betw ^{none} prim & modern society

modern life - interdependence ^{none} Complete
Dissimilarity of occupation
Div of labor

Primitive opp \nearrow

Powerful collective conscience Complete
similitude - powerful constraint

Empirical
Statistical
Verification of
Character of
bio, psych factors

Say - suicide a social fact, explicable in terms of social causes

1) "Egoism" - Rel
Not rel. beliefs but degree of integration of gr.
Insufficient partcip by ind in group life.
overcome w shame - no reason to cont.

2) "Anomie" = normless
bachelors \triangleright married men
Peace $>$ war

Social decay \rightarrow Incr in suicides depress & exceptional prosperity

Because customary standards of law surpassed
& no new norms of appropriate law standards set

Regulations not there in
M^o 2 July 17th 18th & 19th
 \rightarrow require that fixed limits
be placed by society on the
ind's expectations of
personal
future.

Durkheim suggests that individ's
desires are in themselves limitless & insatiable
& that substantial health & contentment

Conclusion - There exist "suicidal currents" produced by the varying states of social organization, which act mechanically upon individuals & force a certain no of them to commit suicide



Murkheim - Suicide

The first who wrote an objective, scientific monograph
Used the differential suicide rate as a sci index

A) Greater amt suicide in

Egoism suicide
↑ individuality
↓ homogeneity the more suicide

- 1) Urban than rural area - Rural area has greater sense of rooting & belonging. The more urbanized it becomes, the more individualization of a person or a culture.
- 2) Large cities
- 3) Unmarried - (married had greater sense of rooting & family relationships)
- 4) People sans children
- 5) Widowers
- 6) Protestants than Catholics
- 7) After 1860 & 70, Jews, who ^{before} had lowest, had highest rate
- 8) Peacetime than war Patriotism stronger in wartime - feeling of inner cohesion greater when group's threatened by outside.
- 9) Weekend than during week
- 10) Spring - highest suicide rate
- 11) Periods of ^{prosperity} & sudden depression
- 12) More suicide among army men than among civilians

B) His explanation

- 1) Suicide of egoism
- 2) " " altruism
- 3) " " anomie

Suicide is fundamentally related, not to the person's weak will or strong will, but to the amt of social cohesion existing.

- a) the greater ^{the} sense of belonging → less suicide
- b) " " isolation (as anomy) → more suicide

(Cavan & Lank) made a study ^{found} that highest amt suicide in center of city, the most urbanized (rooming houses, etc)

- b) due to diff in Catholicism wh emphasizes one's approaching G-d thru priest, emphasis on dependence
- Protestants emphasized independence of man - receives communion directly
- Protestantism is more individualizing

c) Jewish strongly cohesive 'ere 1860 - least amt of assimilation
d) Season of yr - isolation of individ (same)

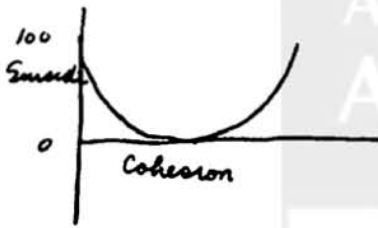
The greater the amt of soc interaction (42nd - not Salinas)
 the greater the voice of lonely person

During anti-Semitism → greater sense of cohesion

Rooming house no sense of anonymity, atominity

Lonely man, not like's alone in a rm of books, but in midst of laughing people,
 42nd street & no one to pay attention to him

Suicide of Altruism



At a certain pt, an increase of cohesion, brings an increase of suicide. As in the army, complete removal of complete individualism, life loses its individual meaning

(Two-step - complete precision obey implicitly) His life isn't of importance, but the glory of his regiment is

There is such complete social cohesion?

Complete loss of individuality, tho it's a quest of degre (highest pt reached in Jap army) Shintoism, a rel philo, relates itself to group, not to the individual life. The family counts, ancestor worship

Eternal flow of life is the family (Army - American, c as many officers were killed by own officers as by others)

(Trend says man has desire for eros (love & self preservation) & thanatos (desire for self destruction)

Berthelin's weakness - he
 1) excluded individual psychological reasons
 2) Schizophrenia depression suicides

Suicide of Anomie

Greater amt. of suicide in sudden prosperity & depression

Reason

Sense of disorganization due to sudden loss

One type of suicide due to anomie is a term wh. is used to characterize the breakup of the social relations of the person in our modern society. This detachment of the individual fr. satisfying associations in the fam & other primary groups has

Please described largely to modern cost of isolation in comparison with the interrelated nature of modern society for its primary groups. He may have had two letters to his wife -

Durkheim, Emile - Division of Labor

(1858-1917)

Problem How is it possible that as you advance in ^{1. autonomy} intelligence you also advance in solidarity?

Hypothesis Made possible through division of labor. ^{2. ego does more of society}

Approach Functional - division of labor occurs because it satisfies a need "It pays" - subconsciously (as pay - Dollard - case & d)

Durkheim fights utilitarian approach wh claims that one does things to attain happiness & to avoid pain. This is philosophy of the economic man, hedonism, Stuart Mill punishment to let the crime-wh means, "one won't commit crime since pleasure of lot isn't greater than punishment's pain"

Durkheim says one can't say people are happier than before div. of labor (can't define happiness)

Division of Labor Part I

Approach 1)

1) What need does d of l satisfy?

2) Function

3) Its principal abnormalities

2) What are d of l's causes?
3) Causes

A Compares primitive to modern society

1. Division of labor

a) Primitive society - everyone was alike, ^{so person} produced whole product for raw material to fin product
no div. of l

b) modern society - division of labor operates
Division of all life, almost, so that even knowledge has become more atomized ^{man of former days a dilettante to us Sunday, perhaps even the scholar & the tv will not be the same person anymore}

2. Similitude

a) Primitive society - Collective conscience powerful, all conscience = constraint of morality. Similitude of thinking & conscience, too

b) Modern soc - Greater dissimilarity in beliefs, ideals, practices

3. Type of solidarity

a) Primitive "Mechanical Solidarity"

b) Modern "Organic Solidarity." If you

remove the heart, you destroy the whole body (e.g. eyes - vision all dependent on ea other)
 This is a functional relationship, a stronger solidarity than the mechanical of prim Soc

3- Indices used:

Durkheim uses objective indices (Suicide studies - index is suicide rates)
 In Division of labor the index is law
 Primitive society - law is primarily punitive
 Modern society - " " " " equitative - dealing w property

Q - Reasons for change betw prim & modern & for coming of Div. of L
 Overpopulation - ^{only way} Division of labor

Incr in cost
 substitution is
 to be
 made

can a large gr of people survive thus, this is
 Div. of L's function

Possible ways of coping w overpop.

- 1- Colonization - Greeks & Romans used it when overcrowded
- 2- War - malthusian concept of how overpop is alleviated
- 3- Div of labor - w results of before mentioned characteristics - so the only way a large gr of people can survive

However Anomie of div of labor

- 1) Though stronger solidarity, there is conflict betw labor & capital
- 2) The greater individuality, man loses his individual personality as a cog in a machine
 neuroses, etc.

Disappears w Hedonism: Hedonistic Individualism could never produce social solidarity or serve as basis for social cohesion.

Had happiness been only motive, humans would long ago have stopped incr. their wealth since only limited capacity to enjoy eco goods.

Durkheim died 1918

Medieval philosophic problem

What is real - Concept or percept? genus or the individual?

- a) Realists - maintained only the concept is real
- b) Nominalists - The concept is only nominal

Plato & Aristotle

a) Plato - ideal concepts had reality. Perfection exists only in the realm of ideas. Even, all of life is only a recollection of ideas. The ideal is to abnegate the flesh and thus reach the universe.

(Allegory of man in cave. Tried to express that reality is never seen directly in this world. See only shadow of light in cave.)
 (Plato asceticism - death better than life. Abnegate flesh. (Phaedo - Socrates' death))

b) Aristotle - Nominalism

Form is intellect of matter (It is the intellect of rose is its odor)

Medieval Philo

Most medieval philosophers were realists, since if you were a nominalist could not very well maintain the universality of the Church - Concept of Universal Church for which individual churches took their reality. This was church ante rem (before thing)

Realism

Nominalism

Church post rem (after the thing)
 Abelard's heresy - on the quest to make a midway compromise between church's wrath wants a real realist but sic et non

Other fields

a) Inductive science is universal post rem. Only individuals things have reality. From these, ^{after have a genus can speak of them as divided} abstract and generalizes a law (Law is only the abstraction.)

b) Govt
 Democracy - Individuals have reality
 Totalitarianism - The state has reality over & above individuals

Modern philosophy:

Medieval nominalists are modern realists
Medieval realists are modern idealists

Modern idealists say: Only the individuals have reality

c) Political Philosophy:

Idealistic school: state does not exist

Toennies

Fr. - bridge gap of progress
German - of real. & know.

Tried to compromise these 2 ideas, To bridge the gap.

In society:

One group was a Gemeinschaft - organic relationship as one family - can speak of groups
Ideal types. This corresponds to realists, universal etc. rem.
Family has reality.
He uses ideal or extreme types

Japanese military machine is closest to Gemeinschaft

The other group a Gesellschaft - i.e. individual is a world unto himself, no bonds. Complete atomization of society. Focus is on group?
Urban society is more Gesellschaft
(Hobbes - everyone is an atom)

Gemeinschaft relationships -

Consanguinity
Sense of "we-ness"
Ideal Gemeinschaft relationship is primitive kids - blood relationship.
Instinctive, emotional

Medieval Europe } more of Gemeinschaft
Rural society

Gesellschaft - more mechanical; people are individuals
modern Europe } more Gesellschaft
Urban society

Tonnies' great contributions in pure soc. - made up of a logical system of concepts or ideal types + social entities

1

Gemeinschaft & Gesellschaft - 2 diff. types of society
Appeared as a synthesis of romanticism + idealism + materialism, reason + nominalism

To T. Gemeinschaft represented Youth - Gesellschaft - adulthood of Soc.
T. socio. interpr. of hist. movement of time -> Gesellschaft into Agrarian Society
Sphere of his pure Soc - Fund. Concepts of G&G

I Will - (read other papers)
Upper classes - more cond. by rat. will - thinking is predominant
Common people - " " " " natural - Irrational reaction + action
The means are considered only w. respect to attaining the ends. means may conflict w. feelings

Means & Ends

The occupation of peasant hunter is a way of life of itself, not merely a means to an end. Their tools, less differentiated than those of merchants, bus. entrepreneurs etc.
For ambitious etc. persons, tools become means to attain certain ends

- a) The more that relations are controlled by love, natural will, the less people + animals are thought of as mere means to an end.
- b) W. coming of socio. man - bus. man, scientist man - etc -> means + ends become sharply differentiated + rational will prevails

For T., the actions of people controlled by nat. w. resemble the organic functions of growing, living things + those gov. by rat. will are more apt to follow models or plans w. logical precision.

I G + G are concepts aiding in description of relevant ideas of consideration (ideal types - universal empirically in part form)
Conceptual tools
The concepts can be used to describe both change + the diff. betw. groups at any one time.
Fam. + middle ages - more charact. of Gemein.

II Sphere II - The Theory of Relationships or social entities
Social relationships - are willed by others not directly involved - Soc. Verhältnisse
imposes duties + rights
b) Collectives

Körperhaften c) social org. or corps.
III Third Sphere - Social norms (order, law, morality)

Introductory Article (1931 (5 yrs. after T's death) explains T's theory of G+D

1) "Know yourself if want to understand others" - (Chad - Pope "proper study of mankind is man")

I Knowledge & Non-Knowledge

Types of relations w. fellow man

1. Acquaintance & Strangeness
acquaintance implies tendency to mutual approval
strangeness " " " " negation

2. Sympathy & Antipathy
implies liking - " - disliking

3. Confidence & mistrust
confidence - to trust, servant of lower cl. to who receive ^{have no st.} our sympathy
" - now on a financial level - if firm is reliable - it's headman is too.
We have confidence in order, law, morality since we feel secure confident in that wh. is regular & safe (doctor, pilot)

4. Interdependence
Great variety of "ties" betw. people. These ties are social entities ("Wesensheiten"). Consciousness of the tie is either predominantly intellectual or emotional.
Complete dependence - child, slave

Opp. would be complete independence, freedom
5. Social Relationship or Bond implies interdependence - the will of 1 person infl another either furthering or impeding, or both... ^{active} Infl. for every collective will can represent itself in a single natural person or

II Barter & Exchange as Simplest Type of Social Relation or Bond

III

1. Social Entities (Wesensheiten)
Humans want to attain an end & seek the most appropriate way of attaining it

2. Human Will
a) Natural will - intellect, what's been learned & also by examples influences mind, heart, conscience
b) Rational will - the thinking directs
Betw the 2 - all real action takes place.

1

3. Gemeinschaft & Gesellschaft -
Are ideal types by wh. reality is described & recognized.

Gradations best in all of these & on better knowledge of person at quest may be changed.

conscious
subconscious motives

Gemeinschaft - all kinds of ass'n in wh nat will predominates
Gesellschaft - " " " formed & fundamentally conditioned by
nat will

III Relationships, Collectives, Social Organizations.

1- Social relationship - within few exists a Gemeinschaft type of relationship (tho, now degrees, depts, etc.)
simplest relationships of desire, inclination, love, & asset

Gemeinschaft

(Simplest form of nat will - I give so that you will give)
means ends
Brotherly relationships characterize intimate ones (Fellowship type men)

Gemeinschaft relations are characterized by a lack of not complete, equality in knowledge or relation, in power, authority as well as an essential inequality

(a) Authoritative type - Father child

(c) mixed relat - above 2 (a + b) assumed - e.g. ^{living sexual} the rel betw men + women

Gesellschaft

Also above decisions ^{equality} ^{authority} Gesell-like authority is concentrated in the modern state. Also contracts betw. employer & employees etc

2. Collective may be given like or given Later.

Consciousness of a social collective directed to definite goals e.g. a class (workers) in a struggle (Klassenkampf)

3. Collective in a struggle - proletariat ^{social} resembles Gemeinschaft, proletariat "society" ^{social}

social organization
social communities who retain their common root of belonging together typify a Gemeinschaft (most)

Thus a Volk wh. feels itself bound together by a common language, when held together within a nat'l association or even when only striving to become a nation, will desire to be represented in a unity or Volksgemeinschaft wh may become intensified by nat. consciousness & pride, but may also thereby lose its original genuineness

5- Capitalistic, middle cl. or Bourgeois Society (burgerliche Gesellschaft)

is the most distinct form of the many phenomena represented by the sociological concept of Gesell
A change in wh orig. living-together qualities of Gemeinschaft were based, takes place Change consummated in individualism

Gesellschaft is the state - An organized ass'n as a totality of individuals & families it's essentially a collective of ego character, composed of those who participate in that wealth wh, as land & capital, represents

the ne. means to the production of goods of all kinds.

State is constructed - a type of town community capable of willing & acting. State means to its people (cap. middle cl.) ends, and in wh. is protecting its person & property as well as the intellectual attitude wh. gives status & honors to its supporters.

People come to think more & more of the state as a tool to be used in bettering their condition.

Tönnis experienced in his own time, the disintegrating influence of commercialization & industrialization in his rural homeland.

When group life has characteristics of *Gemeinschaft* - the norms of order are based upon concord (contract); when life is essentially that of *Gesellschaft*, based on convention.

4th sphere - social values - real nature of wh. is determined by social & individ. will. All soc. values have their pts of reference in social relationships, collectives & social organizations.

Development of modern trade & capitalism tends to liquidate original fam-like communism based on liking, habit, memory.

① Problem -

② Concept - to measure instruments of ideal types G & G or purpose

Chapt. 3 - Primary groups

- 1 - Pr. gr - characterized by intimate face to face ass'n & coop
 - a) Are fundamental in forming the social nature & ideals of the individual
 - b) Fusion of individualities in a common whole - one's self is common life & purpose of the group
- 2 - Though differentiated & competitive unity, self-assertive etc, ^{passions} always socialized by sympathy - discipline of common spirit
- 3 - Most imp pr gr - ascendant in the open & plastic time of childhood
 - a) Family, playgroups of children, neighborhood or community group of elders -
 - b) Are chief basis of what is universal in human nature & ideals
 - c) Playgroups - young citizens learn to actAlmost universal kinds of primary ass'n
Are also others depending on the particular state of civilization
Essential is certain intimacy & fusion of personalities

In our soc - relations at schools, clubs, fraternal orders

Are Primary groups' cause give individ his earliest & completest experience of social unity - don't change in° of more elaborate units - form comparatively permanent source out of wh^{type} later ones spring partly moulded by tradition, also express universal nature

Prm tribes differ not in "human nature" or capacity, ^(values courage generosity ideals) but in organization & complexity of relations.

Human nature ^{is} ~~does~~ not ^{simply} exist separately in individ, but a group nature or primary phase of society.

Its nature expressed in those simple face to face groups that are somewhat alike in all societies. groups of the pen, playground, neighborhood

In the essential similarity of these is to be found the basis in experience for similar ideas & sentiments in the human mind man acquires his thru fellowship - doesn't have that birth

Human nature is a trait of primary groups - its typical

Characteristics - affection, ambition, vanity, resentment - are in conceivable part from society

Family & neighborhood essential to its genesis

Chapt 4 Primary Ideals

- 1- In primary groups gives rise to social ideals, which spring from similar experiences
Become motives & tests of soc progress
Get men strive under all systems to realize objects suggested by the familiar experience of primary ass'n - Ideals of love, freedom, justice from the
- 2- In pr gr - primary needs gratified fairly satisfactorily,
These forms standards - remain criterion to judge all kinds of other units
- 3- P Group vary with general state of an
- 4- Don't nec. realize ideal conditions but approach them closer than all other experience in pr gr
- 5- Familiar ass'n → identify ourselves & feelings with other members of group - make 'em part of selves
- 6- Fam. life - source of many high ideals - kindness, brotherhood etc members become merged by intimate ass'n into a whole wherein each age & sex participate in its own way
minds in contact - find in others dwelling place of his social self, affections, ambitions, resentments; standards & way
- 7- Team - consciousness of common purpose
Fullest self-realization embraces aims of fellowship
- 8- Self assertive passions (competition, survival of fittest) indispensable, but normal self is moulded by pr groups to be a social self whose considerations formed by gr's common thoughts
- 9- Desire of possession immoral only when no sympathy, unsocial in attitudes to others
Not good to close friends fam & g

Ward

Ward
purposeful
direct

Spencer
Teleology of evolution is human progress. End of human action. ^{implication is} implicit in man's primitive stage of ages ago. ^{of liberty & independence}

Ward - Teleology - ^{desires} social evolution. ^{conscious} improvement of society. Man dies for beast by intellect. Nature is adjusted to demands of man in social evolution. Teleology not nature is ordained. Man imposes his intellect on him.

- 1) Ed. for all → development of man's intell.
- 2) best kind of a society is a planned society, not of aristocracy, but of democracy. (Sumner - early 1800's - Wash, Jeff - contemporary)
- Now - Ward, Walt Whitman, Mark Twain, (C.A. Ross - Muckrakers)

3 Concept of applied sociology.

4 " of fighting trust.

5 " ed. for all. Also first appl. of govt. going into soc. study.

Diff. fr. Gump. — (later life Gumplicity & Ward had long war of independence - Gump changed his mind somewhat)

Ward - " - soc. began & will end in struggle - will end in coop.

Synergy = "the systematic & organic working together of the antithetical forces of nature" is one of basic conceptions underlying theory of spontaneous development of society.

1/
Ideal construct - logical construct or prototype
Karl Marx Weber - developed capitalist, charismatic
& bureaucratic personality - are all
logical constructs

G + G - to measure a society
to compare

Gemeinschaft - is ideal construct of relations
belly gr. exists & to comp.

Gesellschaft - the ind. is of comp. - returns Cauchy

Durkheim - preoccupied w social cohesion problem
Could, too, concerned w it - lived in
social 'stiff'

also
lived in pre-war France

Also wanted to provide a secular basis
for social cohesion, to give man a belonging
sense. (Modernism - uprooting of modern man)
Overstated - alienation

Durkheim - founded & followed thru a soc. method.
First sociologist - systematic soc
in contrast to previous soc philo. or
philo. writings

Outlines in his "Rules for sociological method"
Division of Labor, Suicide

Sociologism - studying the group can't study
the ind.

Durkheim felt, stud. ind. would not
be objective or scientific study

refers to 52 18

collective consent, constraint

Index in "Division of Labor" was the Legal System

"Suicide" - Index is statistics, or suicide rate

Suicide - correlated w. rel

Jews - low 1890

lowest in

Alsace-Lorraine

Cath - lowest

Protestant - high in Prussia

After 1890 - highest

in Germany

due to assimilation

highest - sudden changes in inflation & depression
rather than during depression

Relation betw. amt of soc cohesion & suicide rates

Suicide exposure - the more soc. coh - less suicide
& vice versa

Patterns of Culture - Dr. Ruth Benedict

To many people, Ruth Benedict's Patterns of Culture must convey unpleasant revelations. To all, it should emphasize the need to relinquish that widespread smugness of ours, and the necessity of an attempt to regard ourselves through our neighbors' glasses even if the spectacles do not fit perfectly. Dr. Benedict's book presents a challenge to the participants of any culture, but since ~~the~~ one designated as Western civilization has spread itself more widely than any other group known, it is towards us that her work is mainly directed. Her aim is clear, she hopes through an analysis of primitive cultures to demonstrate that no mode of living is to be regarded as the only "correct" one, but that many different culture patterns arose in answer to diverse needs of various people.

Although every culture clings to the belief that ~~that~~ its own feelings are the one normal expression of "human nature", a careful investigation soon testifies that values highly esteemed by one group of people may be just those that another group condemns, and that even within one culture, evaluations of specific actions vary from time to time. Dr. Benedict has sought to verify this in her presentation of three cultures, each of which is dominated by one central idea.

The first group includes the Pueblos of New Mexico, notably the Zuñi Indians, a very ceremonious and ritually inclined people, who exhibit a marked lack of self-assertiveness and whose institutions minimize the situations in which serious frustrations can arise.

We then obtain a glimpse into the lives of the Dobuans of Melanesia, a hostile and treacherous group, whose institutions exalt extreme forms of animosity, and malignancy to the highest degree.

The institutions of the Kwakiutl Indians of the Northwest coast of America on the other hand, rely mainly on the members' motive of rivalry, which is expressed, of course, in their particular terms.

These three examples of culture were used because they are so widely ~~di-~~

2

divergent from each other in their dominant attitudes, and, by virtue of their well defined traditions have been molded into patterns that are more readily understandable than more complex societies. For example, by means of discussing such topics as religious ceremonies, attitudes towards marriage, qualifications for leadership, Dr Benedict has shown that the diversities of human adjustments are culturally conditioned, and that even characteristics common to all mankind find their expression in differing attitudes and institutions. Thus, for instance, the basic social need for of every human being for recognition and sense of group belonging is satisfied in one culture through the ability to destroy a vast amount of possessions, and in another, by approval accorded to meekness and extreme sobriety. In a like manner are "abnormalities" defined according to the individual standards of the various cultures and it is within this field that Dr. Benedict wishes to evoke the greatest awareness on our part. She explains, therefore, that although a great number of individuals of a particular society are able to assume the behavior dictated by that society, due to the enormous plasticity of their original potentialities, individuals whose congenial responses fall outside the arc of behavior sanctioned by their culture do exist, and must find adequate solutions to their problems This is truly difficult, especially in our own culture, which makes no provisions for an efficient functioning of these persons

If, by attempting to eliminate the prejudice against and fear of the unknown through orientation, the impression has been created by Dr Benedict that admitting the validity of any mode of behavior means obscuring the aim of ultimately improving all modes of behavior, then I believe the book has failed in its purpose. Although the anthropologist's task is not to attribute merit or lack of it to his findings, a "realistic social faith" can only be attained with a view towards improvement. Dr, Benedict's conclusion of accepting all patterns of

¹ Ruth Benedict, Patterns of Culture (New York, The American Library, 1946), p 257

First ending -

disease is just as likely to be made the symbol of holiness in one society as trance and catalepsy are elsewhere. Not that the conditions causing frustration and maladjustment in our society are necessarily any less harmful than perhaps the self-torture, ^{method of} blood drawing of the Mexican Penitentes. Or, together with a growing understanding of cultural developments, shall we abandon our concern for the human life as well?

No, I do not believe that Patterns of Culture advocates understanding without any evaluation. Although the anthropologist's task is not to attribute merit or lack of it to his findings, a "more realistic social faith" can only be attained with a view towards improvement of theirs and ours. It seems, therefore, that education is again declared the panacea, but it must be education which understands all patterns of culture. And that is not so easy.

3
life as valid, has import to me only if it is intended eventually ^{to be used}
~~to~~ ⁱⁿ arrive at a more satisfactory pattern of living everywhere. For
what is to prevent contagious disease from becoming the symbol of
holiness in one society as are trance and catalepsy ~~elsewhere~~? Not
that the conditions causing frustration and maladjustment in our
society are necessarily any less harmful than perhaps the self-
torture ~~method~~ of blood drawing that the Mexican Penitentes practice.
Or, together with a growing understanding of cultural developments,
shall we abandon all concern for human life as well?

Although I do not want to read into this book any intentions
not specifically stated, I do not believe that Patterns of Culture
wishes to eliminate all evaluation. However, until we are ready
to judge we must refrain from ~~doing~~ ^{doing}. It seems, therefore, that education
is again declared the panacea, but it must be ^{become} education which under-
stands all patterns of culture. And that is not so easy.