

# SOCB42H3 – Classical Sociological Theory I

## MASTERING THEORY

Leads to:

1. Intellectual Power
2. Sophistication: complexity of thought – understand consequences of small changes in life
3. Conceptual tools

## WHAT IS CLASSICAL SOCIOLOGICAL THEORY

- Classic = first rank, best, great accomplishments that others want to copy and that we want to preserve for others, they last for a long time, generative meaning that every time you come back to them you learn something new, books that you can read every year of our life, world defining meaning that they define a certain way of feeling, being loyal, disloyal, etc./teaching us what these mean
- The sciences do not have classics but instead have exemplars but their books can't be read and implemented today
  - o Shakespeare vs. Newton
- Some believe that classical sociological theory does not exist
- Theory = means to look at something, to step back from day to day course of events and think about what is happening from a distance, theories are abstract instead of empirical, obtain rational understanding, general rather than particular, contemplative rather than practical
- Sociology = socio + logical
  - o Logical comes from Greek word logos
  - o Socio comes from the Latin root of company/togetherness
  - o Essentially understanding the logic of togetherness, group life
  - o Concerned with why groups stay together, what are different types of groups and ways of interacting, what are problems that arise in groups
- Classic Sociological Theory
  - o The longest lasting understanding of why groups stay together

## PERSPECTIVES ON MODERN SOCIETY

- The writers we will study fed many of the background ideas of sociological theory
  - o discovered sociology as it could be studied
- These writers looked at society and believed that there was order to social life
- They looked at the old ways (religion) and believed that they were incompatible with modern world
- Commerce, Industry, Democracy and science
  - o Exploded and advanced during the period that these authors lived
- Social interactions changed dramatically
  - o Originally you have small village/town where you knew everyone and where your products were made and who made it
- More and more people's lives were defined by impersonal connections

- Question arose: How does that relate to people and how does that effect how we fight and educate ourselves
- Major transformations = explosion of industrial growth
- These changes animated Karl Marx
- Signified a major change in how humans relate to nature
  - o Factory is symbol of how we can bend nature
  - o If nature isn't doing what you want, just change it, harness it to your will
- All these changes resulted in changes in how we relate to each other and to ourselves
- Tocqueville looked at changes in political landscape and asked how we could have a leader that was equal to everyone else
- There was explosion in the number of people that became scientists or worked in the sciences and this related to a decline in people involved in organized religion
- Through the human mind we can unlock the secrets of human nature
- If we understand how society we can understand how it works better
- Comte thought the sociologists would run society because they understood it the best
- How does change from religion to science influence society

## Lecture 2

### ADAM SMITH

- Scottish
- Middle class family
- Was part of the Scottish Enlightenment
- Went to England at Oxford University
- At 28 he became a professor of philosophy
- Intellectual lectures were usually given in Latin but Smith chose to give his lectures in English
- Wealth of Nations became one of the touchstones to understanding economics

### AGENDA OF WEALTH OF NATIONS

- Actual title = An Inquiry into the Nature and Causes of the Wealth of Nations
- His first question is: What is the nature of wealth?
- What does it mean to be rich?
  - o Having a lot of money/stored treasure
  - o Natural resources (Pg. 2)
  - o Gross National Product (GNP) per capita
- The richest country is the country that best gratifies its citizens: with less work more people can have the best things in life
- Wealth, being rich primarily depends on how a country organizes the productive process of work
  - o Doesn't depends on wealth or natural resources but rather a social product
- How do we organize society so that people are as productive as possible (explains why this book is thought to be a classic sociological book)
- If you do not have natural resources but believe it is the basis of wealth you will take it via conquest

- If you want to become richer believing money is the basis of wealth you invest in the theory of mercantilism believing that exporting is good and importing is bad
- Believers in GNP spend their resources on making those in their country more productive
- Second ques: What are the causes of wealth?
- How do you become rich?
  - o There are universal conditions if applied will increase national productivity
    - Making people's work more productive: change social conditions so same people can produce more in less time with less energy mainly through **division of labour**
    - Increase the work force: shift unproductive people into work
  - o Historical: Not every country does it the same way or implements these universal questions
    - Agriculture vs manufacturing
      - Essential according to Smith to develop agriculture before manufacturing and commerce
    - Theories: the theories that guide decision makers influence whether countries are able to get rich
- Book is concerned with how nation as a whole becomes rich
- Patrimonialism: purpose of politics is to enrich leaders
- Smith envisioned a different form of political thought where the purpose of politics was to enrich nations

## DIVISION OF LABOUR

- Increases human productivity
- What is the DOL? (Pg. 10-11)
  - o Specializing work
  - o I.e. Pin making and t-shirts
- What are its forms?
  - o Smith addresses two major forms: the separation of employment and the separation of tasks
  - o Separation of employment is dividing into different types of employment i.e. teachers, doctors, lawyers
  - o Separation of tasks is dividing a job into various tasks
- Why does it increase productivity?
  - o Does appear to increase productivity but why?
  - o There are 3 major reasons:
    - Improves people's dexterity (Pg. 14-15): improved skill, if you specialize in one specific thing you can get really good at what you are doing
    - Time saving (Pg. 15): save time by staying on one task rather than switching between various tasks
    - Technological innovation: workers themselves develop more useful tools to try to do that task better, machine makers think about and study ways to improve their machines, because of DOL there are people who think all the time so scientists examine ways to combine various theories that often leads to scientific and technological breakthroughs

- What are its consequences?
  - o There are 3 main consequences:
    - Surplus value: you can produce much more than you need for yourself so you have extra which you can use to trade for things that you need
    - Increased commerce: without this surplus value is useless
    - Increased connectivity: everything we have is becoming more interconnected with everyone else, through commerce we are connected to everyone else (pg. 19-20)
  - o How does this process leave even the average worker with everything they need
  - o Collaboration between a large number of workers
  - o Sociological question: How can all the societal connectedness produce something as simple as a t-shirt with no formal planning
- What are its causes? Why does it occur in the first place? (pg. 22)
  - o The natural propensity to truck, barter and trade
    - Propensity: humans have natural tendency towards trade
    - How do you get from propensity to trade to division of labour?
  - o Connected to humans capacity to reason/talk to each other
  - o Many ways to get others to do what you want, but trade is uniquely human; getting into perspective of another (pg. 23)
  - o It generates impersonal markets: ways of getting things that don't depend on personal favour but base trade on each other's self-interest
  - o Markets + self-interest = specialization
  - o Leads to a society that coordinates talents and activities which further causes DOL
  - o Coordination is directed at each to each other and is connected and useful
- What are its limits?
  - o The extent of the market, how big the market is, how many people there are to buy the products
  - o Size of market limits how much DOL develops

## CAPITAL ACCUMULATION

- Increasing the percentage of people engaged in productive work
- Capital = subset of stock, stuff you do not have to consume but can use to get needed materials
- Stock = all the stuff that you have
- General correlation between DOL and more capital
- Cannot begin specializing until you have stockpile of capital
- More capital leads to more productive labour: a greater share of the population is doing productive labour
- Productive labour is anything that adds value to anything that it is working on and adds tangible value while unproductive labour does not (pg. 423)
- Unproductive labour = menial services such as cooks, philosophers, church people, military, the king
- Capital generates useful employment – takes 8 out of 10 ears of corn and plant it to create more capital
- Leads to more replacing of capital which is more productive
- What causes people to continue to accumulate capital instead of finishing their capital?
  - o SAVING

- People start saving, rather than having a banquet they reinvest
- Human propensity to better one's condition is why people save their capital (pg. 436)
- Everyone wants to improve themselves by getting rich

## Lecture 3

Propensity to trade – markets – DOL – Skilled labour

= national wealth – commercial society

Propensity to better condition – save – capital accumulation - % productive workers

- Smith takes natural propensities to demonstrate new ideas via full realization of the human potential
- Human beings have the propensity to trade, thus develop markets, then specialize (DOL) as a result developing skilled labor leading to national wealth and thus a commercial society
- Humans have the propensity to better their conditions thus they save to accumulate capital thus increasing the percentage of productive workers leading to national wealth and thus a commercial society
- Smith is not only describing the changes but rather trying to persuade people
- Smith was trying to change how people thought of work – not as something to try to get out of but rather an essential aspect of life (433)
- Smith relates lavish living to stealing from churchQQes
  - Trying to make sociological theory as well as culture

### COMMERCIAL SOCIETY

#### Money

- Nature of living in a commercial society is that everyone becomes merchants
- If you cannot exchange you cannot live or survive in a commercial society
- You cannot exchange without something that is counted as money
- Why does money exist?
  - Money = some commodity that everyone will accept in exchange for goods, services and products
- Limits of barter = try to trade what you have for what you need
- Double contingency of wants = if barter is going to work, two people must want things reciprocally
- Once we have something that everyone will accept the number people with which you can trade explodes
- In principle anything can be money i.e. cows, salt
- Qualities of good forms of money:
  - Durable/lasts
  - Divisible
- Introduction of money into society had profound consequences on use value and exchange value
- Barter was about actual use of items and their usefulness
- Exchange value = usefulness in trade
- Use value = usefulness for yourself
- Water has low exchange value but high usefulness
- Paper money has high exchange value but low usefulness

- This distinction leads to the idea that the things that we have and the relationships take on a split life
  - o Have a lot of things you don't really want or like
  - o Is friendship because of use value or exchange value
  - o At school learning to get job (exchange or use value)
- Raises question of why we are doing things (how can we put society together so that we are productive but don't question its value)

## Markets

- Source of regulation in a commercial society
- Natural price = cost of bringing something to the market to sell
  - o Rent
  - o Wages
  - o Profits for owner
- Market price = price at which you sell it at
- Market and natural price do not need to be the same. If not it creates a force that influences people to change their behavior and influences people to change their behavior
- Smith attempted to find order in the chaos of markets and social life particularly through the Law of Supply, Law of Demand
  - o About relationship between what people do and prices, people behave in different ways when prices differ
  - o Law of Supply = there's a direct relationship between the price of a good and the amount of it that will be offered for sale – the higher the price, the more willing people are to sell things
  - o Law of Demand = there is an inverse relationship between a price of a good and the amount of it that buyers are willing to purchase – the higher the price the less of it people will be willing to buy
- The price change effects what people are willing to do
  - o i.e. Turkey sale in Toronto vs. Buffalo
  - o activity is being regulated because of the price
- These effects however only work this when certain principles are in place
  - o Liberty of motion = you must be able to move freely
  - o Freedom to change jobs = if there's a law reducing number of farmers, prices will stay high
  - o Need to have good information = where you can sell you products to make a profit needs to be accurate
- Forces that prevent market price from deviating from natural price
  - o When you conceal high profits: if I know you can sell turkeys cheaply and I don't tell others, price will stay high
  - o Trade secrets: if you don't tell anyone then prices will stay high
  - o Scarcity: if there's only one turkey farm we will never meet demand
  - o Monopolies: if there's only one company that sells at a high price no other company will be able to create competition
  - o Certifications
- Market is supposed to allocate our resources and skills towards things we actually want

- If market gets too high in one area, all talented people go towards that specific area i.e. 50% Harvard grads going into finance before Financial Collapse
- The market model in a few simple principles can explain a lot of human activity
  - Why do have some people have more than others?
  - What creates conflict?

## DISTRIBUTION OF WEALTH

### Original State

- Wages, rent and profit is three major ways in which wealth is distributed
- Original state = Imaginary thought process of before there is rent, wages or profit
  - Before anyone starts working for anyone for a wage
  - Everything you produce is yours
  - Original human condition is without private property (192-93)
- Smith emphasizes that people are naturally the same but division of labor separates people
- Division of labour = if they are able to easier divide labour they will become richer and more productive

### Inequality

- Natural tendency of things is towards inequality
- One of the basic division in commercial societies is landlords
- Capitalists = people who get revenue from owning capital

Share of produce	Rent	Profit	Origin of wages
Original source	Private property	Capital accumulation	Selling labour
Class	Landlords	Owners	Workers

- What are interests of workers and owners in regards of wages
  - Workers want higher wages
  - Owners want lower wages
- It is not, however, difficult to foresee which of the two parties must, upon all ordinary occasions, have the advantage in the dispute, and force the other into a compliance with their terms. The masters, being fewer in number, can combine much more easily; and the law, besides, authorizes, or at least does not prohibit their combinations, while it prohibits those of the workmen. We have no acts of parliament against combining to lower the price of work; but many against combining to raise it. In all such disputes the masters can hold out much longer. A landlord, a farmer, a master manufacturer, a merchant, though they did not employ a single workman, could generally live a year or two upon the stocks which they have already acquired. Many workmen could not subsist a week, few could subsist a month, and scarce any a year without employment. In the long run the workman may be as necessary to his master as his master is to him; but the necessity is not so immediate.
- Owners have systematic advantage over workers and thus will usually fulfill their interests
  - Owners can outlast workers and thus more likely to win in a conflict
  - Owners easily combine, not so many owners, deal with each other regularly (95)

- Workers combine with great difficulty because they have to work all the time, much harder for them to get together to better their situation, people associate worker's meetings with bad situations because they generally meet when there is a bad situation
- This advantage results in owners having the lowest minimum wage which is how much people need to survive on a day to day basis unless regulated
- When society is prosperous wages rise because a growing economy means more money, services, etc. i.e. Alberta's Oil Sands
- Wages of labour is determined less by absolute level rather than growth of economy
  - Workers do better when economy is growing
  - Owners do better when economy is stagnant
- We need to side with labour over capital if we want a growing economy
- Smith thinks it's better if workers have higher earnings
  - Equity (10) – no society cannot be a flourishing society if most of the population is poor
  - Growth – increases prosperity and wages
  - Increase average person's industriousness – when more people can earn a higher wage they work harder to ensuring it
- Inequality among workers due to differences in wages
- According to market logic everyone should go into areas that pay more but this is not always the case due to natural and policy inequalities

### Natural inequality

- Agreeableness – how hard is it to get people to do the job
- Education – creates unequal pay, education makes you into a more productive worker
- Constancy – work that is irregular people get paid higher i.e. movie industry
- Trust – if job requires a lot of trust from somebody you want to attract people who are trustworthy
- Probability of success – in some industries with low probability of success wages are very unequal i.e. singers in NYC or LA
- Inequalities are rooted in the nature of the work being done
- What makes wages more equal?
- Long established trades – differentially high wages will come down
  - Tech industry: high paying when first came out, wages now lower
- Normal condition – people just move into whatever pays better, take whatever steps to move into best paying jobs
  - Moving from CDs to IPOD manufacturing
- Not having hobbies
  - Hobbies create inequality in wages
  - People who dance for fun brings down wages for professional dancers

### Policy/Artificial Inequality

- Restricting competition: restrictive licencing makes higher wages
- Free education: priesthood, you get a free easy education but the wages are artificially low
- Mobility restrictions also create inequalities because if there are rules saying you cannot switch from CDs to IPods it will create inequality in wages

### Social Conflict

Share of produce	Rent	Profit	Origin of wages
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Original source	Private property	Capital accumulation	Selling labour
Class	Landlords	Owners	Workers
Interest	Increasing wealth and productivity across society	Higher profits	Higher wages
Align with good	Yes	No	Yes
Recognize interest	No	Yes	No

- Landlords tend to believe their interests are with owners even though it isn't because they have thought of it

## Lecture 4

### HISTORICAL CAUSES OF WEALTH

1. Fall of Rome
2. Warlord Land grab
3. Hurts agriculture
4. Town rises
5. Foreign trade rises
6. Manufacturing develops
7. Barons Weaken
8. Agriculture develops
9. Modern Commercial Society

### NATURAL PROGRESS OF OPULENCE

- Political economy = role of government in stimulating government
- Natural progress of opulence is from agriculture to manufacturing to commerce or in other words from farmers to manufacturers then merchant
  - o Can also say from country to cities to internationally
- Subsistence first
- Moral claims (483)
- Life in countryside where you are own master that is human nature and attractive to everybody where you are in charge of your own life
- Smith claims that everybody would rather be a farmer
- That implies for development that everybody would want to be a farmer and no one would want to manufacturer unless all farming land is filled
- There is a country to city dynamic: development of city is dependent on countryside
- Countryside is where all the food gets grown
- When there is an agricultural surplus then they have something to sell to people working in the towns
- They are then able to produce supplies to help farmers but it is dependent on how productive the farmers are
- Development of town is dependent on productivity of farmers

- When there is a surplus of materials and tools the town is able to trade with other cities around them but is dependent on other areas
- It took 1000 years before Europe began to develop but it went backwards to what Adam Smith believed
  - o Things began at an international trade and then moved to manufacturing and finally throughout the countryside

## Feudalism

- 575 AD defeated by German barbarians
- Many could read, write and were literate and were accomplished architects
- Developed roads that connected cities and encouraged trade
- When they fell this all fell apart, no one knew how to do anything, literacy plummeted, etc.
- Warlords acquired vast amounts of land which they began to rule
- In highly dangerous situation, land was not something there for economic development it was there for defense and power as well as protection from other warlords
- Point was to keep land in family so it was not broken up because it would become weaker although it was not economically productive
- These warlords became barons and are origin of European aristocracy
- Dukes, barons, earls were petty princes within their respective fiefdoms
  - o Basically kings/gods in area
  - o Could decide who could get married, if you were a peasant they could decide disputes, inheritance
- People were highly dependent on lord in personal way thus creating a highly hierarchical society (patronage/clientelist society)
- Lord gives peasants protection
- You can live on property and farm and lord will not kill you or let others kill you
- If lord goes to war, it is peasants duty to join lord in a relationship based on trust, loyalty and allegiance
- Along with peasants there is knights, power of baron is built on military power
- Above the barons are lords whom the barons have to pay a monthly tax
- Above the lords is the king who protects everybody
- This structure developed from the warlord land grab and is a powerful social structure that is enforced in a personal face to face manner that united all of Europe
- Through these personal relationships there is coordination across thousands of miles
- Number one consequence of the King system is that it hurts agriculture
  - o The barons and lords were encouraged to be warriors and to have such a personality
    - Care about glory, honor and their reputation
    - If they are not fighting, the last thing they want to do is book keeping and they feast
    - Where the people who rule believe that growth is pointless will not stimulate economic growth
  - o Peasants hardly produced much and were very unproductive
    - Worked to produce payments for lord and their survival so they did not work any harder than they had to
    - Obligations included fighting, fixing roads and bridges
- No one chose to change society when it was based on kings and lords

- There was an unintentional revolution/instability within the society
- The peasants have a built in conflict to of the entire system because they reap the least rewards
- Smith was interested in the competition between the king and the aristocracy
  - o When Kings want to go to war, they have to convince lords and barons to convince peasants
  - o Kings are always trying to encroach on lords and barons authority by trying to get direct power over the peasants
- Structure of society changed with cities
- After the fall of Rome, manufacturing, trade and commerce all stopped
- Power was concentrated in castles and countryside
- Kings thought they could enlist peasants to fight the barons and lords
- Kings said in exchange for loyalty and force, they would give land ownership and independence to entire towns
  - o Everyone was equal within these towns
- Weak kings were more likely to make deals with cities i.e. English kings
- On the other hand French cities had stronger kings
- Irony is areas with weak kings developed democratic societies first
- Towns rise and look around the countryside to trade and only sees barons and lords who want to kill them
- As a result they decide to trade with foreign cities, long range foreign trade consisted of spices, silks and were highly valuable at trading posts
- Now there was fine luxury goods appearing in the towns
- Towns began to start to learn how to produce some of these foreign luxury goods
- As foreign trade developed they has an extended market and were thus capable to sell to more people
- They had incentive to become more productive and soon merchants became landowners
- Merchants became rich and began to buy land but were not warrior so their personality as different
  - o They kept books and focused on productivity
- When towns were unproductive, barons had nothing to spend their money on and spent their money on feasts to buy allegiance
- The warlord wants a reputation for a lavish spender, because the towns had jewellery and silks and the barons purchased them and focused their wealth on material wealth
- The knights left and the support system collapsed leaving the barons weakened
- Before knights got everything from one baron but with development of cities this destroyed this dependency
- Barons for power gave land to peasants who then began to cultivate land much more productively
- Eventually sees the disappearance of barons and results in towns trading with each other (529)
- Dialectical argument = in trying to do one thing, it resulted in the opposite occurring
- Commercial society = network of relationships organized by the market where no one is entirely dependent on a single person

## Mercantilism

- Basic principles of mercantilism:
  - o Wealth = money: more cash you have the more richer you are
  - o Leads you to fetishize money: sole goal is to have more money (leads you to want to increase gold reserves even if it does not increase productivity)

- Exports are good while imports are considered to be bad
- Smith believes mercantilism is doomed to fail because there has to be strict regulation of all goods coming in and out of a country
- Mercantilism uses country's resources in a sub optimal way: favors producers over consumers
  - i.e. American car companies: limited importation of foreign cars, American cars were bad and expensive (573)
- When Japanese cars were allowed in the States, people spent less on cars and had more to spend on other products and businesses
- His answer to these restrictions was free trade by bringing down trade barriers

**GOVERNMENTS**

- System of natural liberty:
  - Everybody should be free to pursue their own interests in life as long as they do not harm anyone else in a just and civil way
- Three duties of government
  - Defense: Army, navy
  - Administrate justice: court system
  - Public works and institutions: public schools and churches

**Defense**

	Hunting	Herding (sheep)	Farming	Commercial
<i>Who fights</i>	Everybody	Everybody	Men only	Professional soldiers
<i>Government \$\$</i>	\$0	\$0	Small amount – greater than \$0	HIGHEST
<i>Militia/Army</i>	N/A	N/A	Militia	Army

- Herders can support a much larger society than hunter gatherers
- During war we need to continue working on farm thus farmers leave women, children stay back to work on farms
- Main expense of training will be undertaken by farmer who has many of the tools
- In commercial societies, production takes place throughout the year constantly
- In order for there to be people to fight, they need to be paid
- Division of labor is very important in commercial societies and thus we have specialized soldiers
- Government must pay considerably for army personnel
- As division of labour develops, military technology improves (canons, machine guns, etc.)
- On one hand commercial society is very decentralized system, dispersed authority but produces greatest and most centralized army and defense

**Administration of Justice**

	Hunting	Herding (sheep)	Commercial
<i>Source of Authority</i>	Age/Excellence	Wealth/Property	Administering law impartially

<i>Inequality</i>	Low	High & Personal	High & Impersonal
<i>Government \$\$</i>	Low	Negative	Tax funded

- Source of authority = who decides disputes
- In hunter gatherer society there is low equality there is not much property and not much source of authority because there is not much to fight over
- The elder decides disputes or someone known for their intelligence
- There is high inequality in herding societies because what chief says is ultimate and source of authority is now wealth and property
- Court system was source of revenue because you had to pay to receive justice
- Commercial society depends on trust and knowing where goods are coming from

## Lecture 5

### SMITH'S VIEW OF EDUCATION

- The best way to organize education is a free market of education
  - o Hire teacher based on what you want to learn
  - o Teachers should be there to serve students
- In feudal society, school was administered by the Church
- No need for priests to teach students things that were relevant to them but rather about the Church
- People were learning about heaven and the world to come
- The morality that they learned, was not about living a best life on earth but about how to get to heaven
- Smith believed that was horrible in terms of teaching young men how to care of their families
- Priests were paid by endowments from universities and thus did not care if they actually taught their students anything
- For Smith the best system was the ancient systems in Ancient Greece/Rome
  - o Find experts in fields you want to learn and paid them to teach you if they were good teacher
  - o Ethics – learn to be good citizen
  - o Rhetoric – how to give good speeches
  - o Gymnastics – how to be strong
  - o Was all about living in the world, practical knowledge
- Smith believes that rich should pay for their own education but does not believe that poorer people should

	Ancient	Medieval	Commercial
<i>Topics</i>	Physics Ethics Music	Ontology (nature of being) Pneumatology	Reading Writing Geometry

	Gymnastics	(characteristics of Spirit)	Engineering Athletics
<i>Payment</i>	Fee	Endowment	Publically funded education for common people
<i>Purpose</i>	Citizenship, courage, humane	To train priests	Correct problems created by the division of labour

- DOL creates the following problems
  - o Makes you stupid (987) : forget to use mind, a simplified job/path simplifies your mind
  - o Encourages a decline in public spirit because a lazy mind cannot reach beyond itself – the farmer used to having to connect ideas and concepts and in connection with those around you
  - o Makes you into a coward: regularity of predictability, that’s how you can do the same thing over and over again while courage means you can respond to unpredictable events
  - o Makes you weak in your body: you only learn to exert your body in that one specific activity
- If these problems were left unattended they would continue unregulated, thus the government must intervene
- Commercial societies are free societies, people are required to figure out for themselves what they want to do with their lives
- For that to work, it requires people to be courageous, freedom requires courage (993)
  - o A cowardly society can easily be conquered or self-destruct
- Freedom requires intelligence
  - o Educated people tend to have more self-respect as they are less dependent on ideas of others
  - o Since educated people can exercise their own judgement they are more likely to see through half-truths and lies projected by fanatics

### SMITH’S VIEW OF RELIGION

- Began thinking of religion with his friend David Hume
- Key question: Should there be an official government religion?
- Smith is in favor of non-established religion
- Hume was in favor of government established religion because otherwise religious people could recruit
  - o If there was a state religion then priests would get lazy and not convert those around them creating political stability
- Smith argues that the origins of established religion effects its influence
- Usually there is a violent conflict and through this process one of the factions recruits a religious faction to create a God’s war
- Whichever faction wins will owes the religious group and they must make that religion the official religion and everyone must follow the religion
- Social dangers become high due to multiple authorities: priests, princes, etc.
- As a sovereign you become highly dependent on what the Church says

- If priests are teaching something it is the law of the land
- No way to adjudicate between the different authorities
- How to weaken and establish religion
  - o Commercial society would weaken religion in the same way barons weakened
  - o Priests were very much like barons
  - o As religion became established, the priests looked decadent rather than simple and pure
- Non-Established religion
  - o Energy will be high as there is no religion endorsed by the government so people are constantly recruiting
  - o (1001) social danger would be low because people must maintain religiosity
  - o No way one religious group will be able to dominate without lack of army
  - o Massive movements of people from countryside to city: now in big city with misery, this is situation that is prime for fanaticism and religious cults
  - o 2 main things to combat this: Education and Cultural policy (1005)
- Smith was one of the first people to think of cultural policy
  - o One of the reasons people felt this way about cities was because it was boring
  - o With vibrant culture, city would not be so depressing that they would endorse religious cults or the like

	<b>Established</b>	<b>Non-Established</b>
<i>Origins</i>	Political Faction	Impartial rulers
<i>Energy</i>	Low	High
<i>Interest of religion</i>	Absolute Authority	Purity, morality and converting
<i>Social Danger</i>	High – multiple authorities	Low but urbanization is an issue

# Karl Marx

## Life

- Born in 1818
- Just a few years after French revolution where they proved that natural government could be toppled in a span of a few weeks
- Lived at a time of social and intellectual ferment
- His family was Jewish, family of rabbis, father was not religious and taught him secular teachings such as Poetry and Philosophy
- Did well in school and moved to Berlin where he fell into radical people
- Hegel was one of the first people to argue that conceptions of roles is socially constructed
- Got a job at a newspaper and wrote about terrible working conditions in Russia and was thus expelled from Germany
- Marx moved to Paris and met many intellectuals particularly Fredric Engels, son of a capitalist business man, gave insight into factories
- It was Engels money that supported Marx throughout most of his life
- Was later expelled from Paris and moved to Belgium
- Marx's central idea = class rules the world
  - o Trace everything everybody does is defined by their class (worker vs. owner)
- 1848 = series of revolutions that swept across Europe, people thought of dreams of radical intellectuals but all of the revolutions failed
- Marx went to London where he stayed for most of the rest of his life working at the British National Museum
  - o Very poor but did not look for any job
  - o Continuously read Adam Smith
- Three of his children died from malnutrition
- Communist International in England lasted until 1871 when they took over Paris and were killed in a bloodbath
- Died in 1883

## IDEOLOGY

- It is not ideas, beliefs or values that make the world go around but rather material life, factory floor that depends on beliefs and values
- Our philosophical ideas cover up the material ideas

- Religion: You have nothing now but wait for the next life – Owners
- Marx wanted to prove that religion was expression of class interests
- Feuerbach, author who influences Marx, argues that God is a human projection and what is real is human beings, we create Gods to help serve our needs
  - o We create God as a projection of a perfect love
  - o We also live in a very hostile world, we create Gods to give us comfort in this difficult world
  - o Gods are very powerful so now we have to care about this God and we become afraid of them
- Feuerbach managed to shift his thinking from theology to anthropology
- Theo = God. Logos = Logic
  - o Knowledge of God
- Once you understand what God wants, you can understand what He wants
- You start from understanding God and whatever that tells you, you understand what to do
- Anthropolos = human being
- First tried to understand human are and what they need in order to understand God
- Marx agreed with Feuerbach but didn't think that he went far enough while Marx thought you needed to go from Anthropology to Sociology
- If we're going to explain religion through alienation of human beings we have to have explanation for where alienation comes from
- Marx says alienation comes from social construct, what is the social structure that we are living in that is creating alienation?
- Marx goal was to always get to the sub structure
- Idealism to Materialism
- Idealism = ideas drive actions, other things such as family, religion, etc. will affect how we organize these aspects of our life
- Materialism = work influences our ideas and what we do
- If you are thinking in idealistic way, if you want to change world, you must change their ideas
- (145) Philosophers have only interpreted the world not changed them
- We know now that it is the material life that matters, and most people think they're doing things based on their ideas
- You have it get people to see through their own ideas to see that they want to change the world

## CRITIQUE

- Root meaning from Greek is to judge
- A critical theorist uses tools of conceptual analysis to examine world, criticizing world
- An external critique according to Marx will not work but rather an imminent critique is needed, internal critique
- He wants society to become its own critic so that in order to live with themselves they must change
- Your own ideas commit you to the ideas of equality but you do not commit them – Marlin Luther King
- You have to start from what people believe and go from there
- You have to get people to confess from within themselves
- Imminent social critic is like a psychoanalyst = work with them over time for them to admit it to themselves, may take a while but is possible

## EXAMPLE: IDEOLOGY CRITIQUE

- Jewish Question: Brower Critique
  - o Argument: Political rights related to peoples religion identity – major question in Germany at the time
  - o Must renounce religion in order to be citizen of state
- Marx says that cannot be the whole picture because you have not looked at political vs. civil society
- Instead looks at the United States where citizens are at center of society but does not depend on religion
- As soon as we step outside of political society things are different
  - o Men can get certain jobs while women cannot
  - o Only Christians are allowed to work in certain areas
- Getting citizenship is not enough to get equality, pretends we are all equal by giving us all the right to vote i.e. civil rights movement
- Does not highlight how to change this situation

## Lecture 6

### ALIENATION

- Marx's basic themes is being in tension with yourself
- Original state: what you produce when you work belongs to you.
- Some people only can sell their own labour, spend day working on things over which you have no right
- Alien = other
- Alienation = feeling other than yourself, being stranger to self
- What are societal conditions and working conditions that creates alienation?
- What are the elements of our humanity that get corrupted with capitalist view of work
- 3 types of labour:
  - o Objectification: before you build something you have an idea and you build it to reflect idea. Objectified, that idea.
  - o Material: transforming object into real thing
  - o Self-transformation: our needs, we have transformed the world around us allowing for transfer of ideas
- Forms of alienation:
  - o From productive activity, instead of spending day expressing humanity, you are turned into machine.
  - o Often become quite alienated because of alienation from the product, no ownership over fruits of labour, no expression of self
    - Instead of having fruits of labour being expressions of self, it is instead what we consume
  - o Alienated from fellow workers, we work together as a collective group to produce, people who work in a capitalist society are pitted against one another in competition, no collaboration

- Division of labour makes everything disconnected
  - Alienated from human potential
    - Work should be place where we express our humanity but instead we have our life sucked out of us
    - What could be you is pre-scripted for you and alienation from laughter, friendship
- As long as you have people working for wages and selling their time with no claim to it, you have alienation

## MYSTIFICATION

- Marx wants to demystify the world
- Likes to debunk things
- Always trying to bring down to size religious ideals which he believes are rooted in human ideals such as power
- Came under assault/demystified:
  1. Philosophical/religious – questioning idea of theology, independent reality of God, Comte said mind creates own God, Pope/Church started to look like Wizard of Oz
  2. Political – wake of French revolution, Louis 14<sup>th</sup> was the greatest king, when he was beheaded the sacred aura around politics was debunked
  3. Economic – world Smith addressed, Marx believed realm of economics was the most mystified that we did not even notice that it contained mystified elements
    - a. We first have to acknowledge that economics is in fact mystified, must first notice the demons

## WHAT ARE THE MYSTERIES OF CAPITAL?

### Commodities

- The truth of commodities is that they are based upon exploitation
- The only way a capitalist society functions is by stealing by their workers, a necessity
- What is the nature of the mysteriousness of a commodity?

### Non-physical: transcendal (302)

- A commodity satisfies one want or another
- You can look and see the expensiveness of something based on how you perceive it
- Similar to looking at crown and sceptre and believing that there was divine
- Marx believed this thought was delusional
- Use value vs. trade value: all properties of objects you can use
- Object outside of us that fulfills wants/needs
- A piece of bread has certain qualities
- Properties that create use value of object are its real qualities, no mystery in use value
- But according to Marx, commodities have no physical properties whatsoever
  - Nourishing quality of bread is not what makes the bread a commodity, you cannot perceive commodity value of an object
  - Eating corn is waste of time
  - Cannot see, smell, hear the worth of an commodity

- The exchange value is non-physical/supernatural
- Transcendent =going beyond
- We become subservient to things we own
- If we are saying that the value of objects comes their value as a commodity, there has to be a third thing determining their value

### Congealed Labour

- The exchange value of a commodity comes from crystals of homogenous labour
- Exchange value of clothes, in each step of production
- For every single object, how much time it took to produce
- **Labour theory of value**
- Idea of condensed labor is very strange/inconceivable
- It is the invisible crystals of labour that everybody is trying to get as much of it as they can so that thy get something else
- Marx compares capitalist to the monk = both living in supernatural world, denying self from using anything, buoyed towards things of other world (324)
- In order to value commodity, we have to count labour on a singular scale
- There however is so many types of work i.e. professor, scientist
- When absorbed in idea of abstract labour, everything becomes erased
- The general formula of commodity exchanged = Commodity – Money – Commodity
  - o You start with corn, feet cold
  - o Trade corn for money then money for shoes
- Capitalist formula = m – C – M
  - o I have \$100
  - o Trade money for corn
  - o Trade corm for more money
  - o **\*\*No natural break point in satisfying need**
- The creation of surplus value does not happen through free trading but must leave life of marketplace and go to factory (336)
- Marx is doing something very important in terms of philosophy: Allegory of the cave by Pluto
- According to Marx, you must go from light to darkness to understand the world
- How surplus value gets created: (355)

25 kg of cotton	1 spindle	1 day labour	
\$25	\$25	\$50	\$100
2 hr	4hr	4hr	8 hr

- takes 4hrs for the worker to reproduce each day but there' s no rule that they can only work 4 hrs
- Capitalism in is essential form
- Alienation and exploitation is ingrained in the system

## Lecture 7

### MIDTERM

- 3 sections
- Big, important ideas will be the focus

1. Identifications
  - a. 5 quotations from authors we have read and we will have to say who is the author of said quotation
2. Definitions (Choice of 3 of 5)
  - a. 4 concepts, some from Smith, some from Marx
  - b. Do you say what it means?
  - c. Illustrate with an example of some kind
  - d. Why is the concept important/significant/matters
3. Short Essay
  - a. Multiple options, 2-3 options
  - b. Comparing questions – comparing Smith and Marx
    - i. What are common issues and themes
    - ii. What are their strengths and weaknesses

## COMMUNIST MANIFESTO AS LITERATURE

- Written as propaganda and thus written in a powerful and electric style
- Has a three part structure:
  - o Ode to the bourgeoisie: feudalism to capitalism
    - Introduction
    - Praises bourgeoisie (owners of capital, owners)
    - Have transformed world, unleashed human potentials
    - Resembles the story of Oedipus
    - Classical meaning of tragedy: By becoming the best person you can be, you will be torn down, Oedipus was doing exactly what he should have done, that's life
  - o Tragedy of the bourgeoisie (proletariat)
    - They are amazing, they operate within capitalist society, create more capital and wealth but in doing that they create a new class of wealth, people who have no property and can only sell their labour
    - Secondary class has no property and continues to grow, eventually they will destroy the bourgeoisie
    - Horrible truth: because they are so good at creating private property they will create a world that will abolish private property
  - o The proletarian comedy: Communism
    - Classical meaning of comedy = anything that has a happy ending
    - Comedies tend to have hope in them such as Dante's Divine Hope
    - We will go through inferno of capitalism but eventually all of that will fade away and people will work according to their abilities and be appropriately compensated

## HISTORY AS CLASS STRUGGLE

- All societies are defined by their forms of property
- Classes are always at war with each other
- Feudal system: Lords, serfs/peasants, guilds (organized production)

- Property is linked to states, property had to go to the first born son
- In modern society, main class is ones with private property
  - o Bourgeoisie vs. Proletariat
- The colonization of America via colonialism
- There was new demand resulting from expansion to the Americas and guilds could not keep up with the changes in the society
- Every step of the bourgeoisie became influenced by
  - Their revolutionary character grows
  - The myths, fantasies and ideas of world are being torn down by the bourgeoisie
  - There is a constant revolutionizing character in a capitalist society that the bourgeoisie are building
- 476 – Constant unfettered creativity
- He debunks ideals
- Characteristics of the bourgeoisie
  - o Feudal origins
  - o Rise to political powers
  - o Revolutionary character
  - o Cosmopolitan/globalising
  - o Massive urbanization
  - o Centralization
- Major interest in other cultures, people want to be friends.
- Capitalism can provide a cosmopolitan connection with things and products from all over the world
- Universal interdependence of nations
- Rise of the bourgeoisie leads to huge of factories and warehouses
  - o Chicago in the 1850s remained sparsely inhabited until railroad was made there
- Centralization = power in the bourgeoisie, unification of authority
- Political centralization – before would be small states, now one central power
- Saved the people from living in countryside
- Marx want us to feel that one powerful form of property was overturned, was not fixed in nature
- As property owners accumulate property, they are out of control because they are used to not having property as seen in the Sorcerer's Apprentice
- The proletariat are people who work for wages

## THE RISE OF THE PROLETARIAT

1. Capital will accumulate but expand so that more and more people have wealth
2. Class unity and class consciousness will follow as well
  - a. One thing for there to be a proletariat underclass but they won't unite unless they feel a unity with those in their class
  - b. This will lead to a standardization of labour: as labor automates more and more of the labour it will lead to a decrease in differences
  - c. Non class distinctions should subside: the less attention paid to religion and ethnicity
  - d. Important distinction in life: we are all one, workers, and he is the boss
  - e. Globalization: makes people realize that there are not many differences between people, easier to connect with people across the world
3. Periodic crisis
  - a. Will create ever greater cycles of booms and bust – periodic recessions

- i. Motors that make property concentration more prevalent
    - ii. During each recession, small companies are unable to withstand the recession and become part of the non-property class
    - iii. Capitalist society will destroy surplus – USA produced too many houses
  4. Capitalists won't cooperate
    - a. Capitalists will try to see who can gain the most
  5. This will all lead to economic collapse
    - a. Proletariat will rise up and create a new society with no capitalism
    - b. Used to having no property so they create a new society not based on capital

## INHIBITORS TO MARX'S THEORY

- No class unity
- Continued awareness of race/ethnicity
- Shocks included WWI and WWII
- Huge distinctions in ethnicity and religion
- The income pyramid continues to be quite strong
- Significant differences between skilled workers, creative workers, etc.
- The other point that has not been fulfilled is the idea that capitalists won't cooperate
  - o When world banks were starting to teeter, they united to prevent a collapse
  - o They collaborate to keep system going

## THE COMMUNIST SOCIETY

- Capital serves the people
  - o Meet the needs of all people
  - o Not just the needs of the people who are accumulating the capital but for the good for everybody, in other words a collective fund
- All production is in fact social
  - o Abandon the myth of a self-made person, that you did it on your own because in reality no one does anything on their own
  - o All achievements are grounded in the collective history of human kind
  - o It is always a collective decision on how to allocate property
- Concept of unemployment would be inconceivable
  - o Whole society will be like a family – every part has some role to play, because she is a member of the family she will be taken care of
  - o Collective fund will provide for everyone, divided equally
  - o Much of this is already been implemented (486-87)
  - o Marx does imagine a violent revolution

## Lecture 8

- America as a laboratory for understanding democracy
- Living in new epoch = modernity
- The readings so far have demonstrated central features of the new world
- Smith = understanding what modern society as if defining it as a commercial society, the key new change is the emergence of markets, market order, the rise and expansions of exchange relationships, DOL, money
  - o Procedure is to try understand pure operation of market order
  - o Once order exists what follows from it, politics and commercial systems of commercial society and what change does it influence
- Marx = started from production and private property, starts from pure point and discusses changes in those, he thought those were deeper than commercial society
  - o Discusses profits and alienation, exploitation
  - o Tries to understand how the family, religion is influenced by these changes
- Marx and Smith are both historical narratives
  - o We can understand ourselves if we place ourselves in a context of human development, story of life
  - o Smith places modern commercial society after feudal society, story from there to here
  - o Marx moves through various modes of production
  - o Use narrative style to fit out story into a story of human development
- Tocqueville uses democracy as his starting point and work out for there
  - o How culture, family and politics is changed via a democratic way

### ALEXIS DE TOCQUEVILLE

- He was an aristocrat, a count, French
- He came from one of the oldest noble family in France
- Grandfather was a knight, father was a count
- His father was imprisoned during the French Revolution
- His grandfather was guillotined along with many other family members
- For him, modern society was the end of a world
- For him there was positivity in regards to the modern world
- The aristocratic order allowed for people to cultivate glory, honor, faith and nobility unlike a democratic society
- Tocqueville did not think it was possible to stop the coming of modernity
- Figure out good aspects of democracy and then determine how to manage it
- Went to America where he thought he could see the emergent democratic society
- America at the time was an emergent country
- There was a democratic revolution in France but the problem was a lot of the dukes, barons and counts were still around, there was weight of hundreds of years of aristocratic society unlike America which never had a feudal society

- Wasn't considered a sociological classic until mid-20<sup>th</sup> century because it offers an alternative to Marxist ideals focusing on democracy

## DEMOCRACY + MODERNITY

- Study of democracy includes understanding that real revolution was in equality of conditions, people across society are more and more similar to one another and there are more rank order differences
- In democratic society we believe that we are all born equal, that we have no need for deference to others
- Pgs 3-4: description of the source of power in an aristocratic society
  - o Heredity – power passes down through families regardless of intelligence
  - o Force – not exercised by persuasion or incentive, make deal
  - o Land – people who run society are the land, names often come from the land, aristocratic names trace back to land,
- This complex has weakened as democratic society has emerged

## Origins of Influence leading to Democracy

- Political power of the clergy = church would have its own land in Europe
- Church has idea that anyone could become priest and anyone could be saved: one route for commoners to sit next to princes and kings and hold influence
- Expansion of civil law : as society gets larger and more complex, birth does not guarantee you will be a good leader
- Commerce – kings and nobles would waste a lot of money in fighting wars
- Expansion of literature, arts and sciences = Enlightenment
  - o Emergence of museums for the first time
  - o Learned societies began to emerge
  - o Salon: gave a point of success

## Historical Causes of Democracy (Europe)

- Crusades resulted in death of countless nobles
- Townships
- Invention and proliferation of weapons
- Printing press: mass production, easy read
- Mail delivery = only aristocrats knew what was going on outside community
- Protestantism = religious movements against Catholic church
  - o Revolution was about changing relation between church and people
  - o Priests dressing like normal people
  - o America: idea that there is place where you can make it on your own
- Basic question:
  - o What is democracy
  - o What are its bad/good consequences

## Challenges of democracy

- Nobles could keep central power in check
  - o Democracy destroys this power check

- Everything is commanded by central state
- King's divinity = placed in position of authority by God
  - Placed check on authority to abuse power, less likely to do terrible things to people
  - Democratic leaders do not think God put them where they are so they have no divine restriction on possibly negative things they may do
- Noblesse oblige
  - Believed themselves to be superior to those around them
  - Believed they needed to take care of their peasants to be loved
  - Could go to local lord for help
  - Local elites of town have obligation to help their people
- Legitimacy of Order
  - If you are a peasant, you think this is just how the world is
  - Accept current structure of society as legitimate
  - There is social order that bottom and top accept
  - If you are on bottom of a democracy, you believe yourself to be equal so you clamour for it
  - In democracy, you are worried that others are trying to take your wealth and power resulting in enmity and fear between the classes
  - Class conflict is a function of democracy
  - This idea of equality makes more conflict
- If you look at a mature nation, you need to look back to their early time when they were being formed in order to understand their current state
- Understanding difference between Canada and America
  - Basis were frontier conquering the wilderness
  - In America there was the cowboy
  - In Canada, the Mounties undertook this role as agents of the government
  - Little things/changes go back to initial changes – changes in measurement system

### Features of early American Settlers

- America was an immigrant culture = more equality, no aristocrats and nobles
- Small landholding unlike Europe where great plots of land were kept within families for centuries
- Changes in estate laws = how you pass property onto children
  - Europe = primogeniture (everything to first born son)
  - America = equal distribution of property to all family resulting in huge democratization effect
    - Material effect: property being broken up spreading wealth
    - Spiritual effect: primogeniture maintains family spirit in the land, you know it will stay under the family name, giving land to individual children breaks it up but it will result in them possibly becoming better
    - Land no longer defines family but job, personal connections come to define individual as well as family
- Highly educated = able to argue, reason
- Had family = were not lone adventuring men trying to find their way, had family with which they all tried to build life together

- Idealism = were not typically forced out of their home country, came with ideal of what life they wanted, committed to idea meant you could be full-fledged member of society, an idea is something that anyone can believe in
    - o No limits as to who can be a member in the society
  - Puritanism – religious form of Christianity that believed that humans had to believe and act upon highest standards of life
    - o Meant that everyone had to be educated
    - o If you believe that everyone should be leading highly moral life, when they do not you want to punish them
    - o America has always had the highest rates of incarceration
  - Public education – had one of the earliest forms of public education citizens, needs to give people tools in order for them to participate equally in society
  - Fused religion and freedom
    - o Hard to combine the two in Europe because the Church tried to prevent this from happening because they were part of the old order
    - o Creates emotional bond/community connection required for a vibrant society
    - o Co-dependant
    - o Freedom supports religion – political arguments could not be religiously based
    - o True religion is not one that is forced on you by law
    - o Religion nourishes freedom via conscience
      - Only believing things that come from selves
      - Cannot force someone to have faith
      - Freedom is essential part of genuine faith
- 
- This constitutes the social state pg.45
  - Trying to articulate what basic societal structure is
  - Book tries to understand state going through politics, culture, family, etc.

## DEMOCRATIC POLITICS

- Tyranny of the majority
  - o Lack of guarantee of tyranny: no way to escape authority of the majority
  - o Dangerous, because at some point you will not be part of the majority and will be with no alternative
- Democratic society breeds:
  - o Conformity = basis of decision thinking is what most people think, defining what to think based on what most people think, letting majority decision decide for you
  - o Mediocrity (234-5) = look to what people are doing in order to modulate actions, shining is not good because we are no longer equal
  - o Short sighted leaders = win votes to become leader, check pulse of public opinion
  - o Politics of resentment (189) = two sides to equality, one noble (we try to make ourselves as good as those around us) versus one where we try to be equally bad (try to bring those around us down to our level)

# Lecture 9

## DEMOCRATIC POLITICS

- Tocqueville trying to answer the question of what was political life in a democratic society
- Spends time examining the dangers of democratic politics
  - o Prize all citizens equally
- Number one danger = tyranny of majority, what most people think
  - o Difficult for those who do not agree with the majority
- Tocqueville argues that there is no going back to aristocratic society
- In order to find corrective potential to democracy we have to find them within democracy itself

## INTERNAL CORRECTIVES TO TYRANNY OF MAJORITY

- Administrative Decentralization
  - o Government vs. Administrative (82-3)
- Newspapers
- Voluntary Associations (180)
- Mediocre Leaders
- Patriotism
- Rule of law

## Government Centralization

- o Makes decisions that affect everyone in the country
- o Foreign policy and defense
- Educational policy and urban zoning does not affect all the citizens in the same way
  - o Different communities have different ideas of how they want to raise their children
  - o In democratic society, there tends to be centralization in this sense as well
  - o Democratic societies advocate centralization, to be determined by majority
  - o This type of centralization, however, is worrying for Tocqueville because it makes citizens apathetic to decision that affect them
  - o Each community should instead be given the right to make their own decisions
  - o Not conform to the decisions of a central majority but let them determine on their own
  - o Go to meeting, have voice heard and see effects of your participation
  - o When you open things up to local participation, not most efficient way to make decisions
  - o Hard to get anything done when you have to ask everyone what they think
  - o From a political perspective, benefits of allowing this type of participation outweighs disadvantages

## Newspapers: Freedom of the Press

- Allows everyone to express ideas
- In aristocratic societies, no need to have newspapers
- Newspapers bring freedom for everyone to express themselves
- When everyone is free to express opinion, they can express it no matter how uneducated and ill-informed

- Tendency towards single formal newspapers such as New York Times
- May centralize opinion
- But it is needed (373) in a democracy, in a government, it is very easy for it to violate the opposition and abuse power
- Keeps governments in check
- Agreed with having a wide variety of newspapers

### **Voluntary Associations**

- Community groups, civic association
- Rooted in democracy
- Free to join whatever associations that we want to
- Important in creating local foundations of decision making
- Have group identity, website and regular meeting place
- A degree of social reality
- Danger is that you can build allegiance against government that you belong to
- Free to make group that is dedicated to the overthrow of the US during the Cold War – can give rise to allegiance that is stronger than your allegiance to your own country

### **Mediocre Leaders**

- I.e. Rob Ford
- We tend to elect regular Joes
- People actually worth running the country do not want the publicity
- Mediocre leaders are like most people thus their decisions in the long-haul help most people
- The aristocratic leader has no need to care about public opinion
- Even if aristocratic leader cares of common man, they are so ingrained in values of the rich class that they are unable to see the world through the lens of the lesser classes
- Easier to bring everyone to your leader
- Aristocrat is unable to understand daily lives of most people, which are reflective in his decisions

### **Patriotism**

- Democracies produce two types of patriotism
  - o Instinctive vs. Reflective
- Democracy weakens instinctive patriotism (225)
- Instinctive patriotism is built into who you are
- In democratic societies, people do not want to accept things instinctively but want to reflect on why they should love their country
- Patriotism is very important because it is one of the two ways that people can be mobilized to do great things, other way is religion
- Loss of power to move people to do things could be a precursor to loss of freedom
- Tocqueville does not question the fact that patriotism may breed war due to his background and time
- Reflective patriotism = rooted in results, love it because you see it doing good things, you are part of process of making people's lives better
- Participation in public affairs is important defense against danger of democracy

## Rule of Law

- Internal to democracy
- We take laws that we have as expression of will of people
- We do not like rulers who are exempt from the law
- Rule by law not by men
- Danger is we could make bad laws
- But if bound by rule of law, you are bound to obey law even if you do not believe in it
- In aristocratic society, you could have wise ruler that could see when law needed to be changed
- In democratic society, you must do what law says
- Solution = you respect law because you know that you can change it
  - o Manner in which minority and opposition can feel that they can one day initiate the change
- The fickleness of public opinion i.e. California initiative law
- Even if you feel left out of current law you have hope off being part of next law

## DEMOCRATIC CULTURE

### Philosophy

- Democratic people do not spend a lot of time reading philosophy
- In Europe, spend time studying philosophy
- Americans do not read philosophy as much
- They do operate according to a philosophy, it's a philosophy that leads you to not want to read much philosophy
  - o Comes from Rene Descartes = the ultimate source of knowledge is our own knowledge, this according to Tocqueville is basic philosophy of Americans (403)
- Only thing you can depend on is your own mind
- Makes sense to trust aristocratic world
- Live life without reliance on external authority, no one single way of how to do things which turns you inwards giving rise to idea that only thing you can rely on is the self
- Trust only what you can understand of yourself
- Consequences = tendency towards informality and matter of factness rather than external shows of normality
- Democratic ethos = is that we want to bring education down to level that everyone will understand

### Religion

- 3 levels
  - o General Level = Why does any society need religion
  - o Free people = Why do free societies need religion
  - o Level of democracy = What form of religion does democratic society need? (407)
- He says society needs general dogma that we just do not question
- If there were no basic ideas, there would be chaos if we always had to defend what is most important to us
- Basic dogmas = things we all accept
- We need religious dogmas
- Humans cannot avoid basic questions = where did world come from, what is soul

- Religious ideas at general level needs to be protected from scepticism
- We need basic understanding of world
- We need basic religious ideas that we don't spend too much time worrying about
- Free people have the option of having no religion which is terrifying to Tocqueville
  - o No religion means you have no way of understanding world
  - o Way to think about euthanasia, cloning
  - o If you lose religion, you lose ability to address ethical challenges
- Losing religion is one way free people could lose their religion
- In democratic societies, religion checks narcissism which is built into democracy, preoccupation with self
- Function of public religion is to check narcissism
- Checks materialism, tendency towards materialistic understanding of life
- Democracy breeds materialism
- Aristocratic lord knew that he will never be challenged by serfs and serfs knows he will never be lord
- Contact question of how to get more and maintain wealth you currently have
- Even though religion may want to oppose tendencies in democracies, they must adapt
  - o Cannot subdue materialism, useless to oppose democratic societies
  - o Cannot go beyond their own sphere
- Religions needs to stick to questions of theology and stay out of science
- If a religion wants to be relevant in people's lives it needs to stay in realm of religion
- Need to minimize external rituals: need to keep things simple and reinforce experiences they could possibly have
- As societies tend to democratize, tendency towards one god above them all
- Unity religions: he thought Catholicism would do well in democratic societies, thought it could appeal to idea of oneness

## Morality

- Doctrine of Perfectibility (427): I can always improve, no limit to how good we can become
- Limit to what I can become
- Self-transformation is built into self-understanding
- Life you're born into is contingent
- Planned obsolescence = build something knowing that it won't last

## Science

- Democracy focuses on science
- Basic cultural instinct is to trust only that you can see with your eyes
- Pure meditative long term thinking declines
- If you lose capacity of long term thinking and understanding it completely, there is tendency towards barbarism
- If you only knew application of ideas rather than underlying philosophical and scientific principles, the more subject you are to the people that do
- Tocqueville becomes subject to technology that they create when they use knowledge of underlying principles

## Crafts

- Production and consumption

- We do this differently in both societies
- You make things to last in aristocratic societies, defines not just you but family, demonstrates quality of table makers in past and future
- Aristocratic consumers are in it for the long haul: want it to be in family for 20 generations long
  - Fine things made for a small group
- In a democracy, what you make no longer represents or defines you
- You do not care about creating lasting products
- Try to make as much money as you can with as little work\*\*SYMPTOM OF DEMOCRATIC SOCIETY
- Consumer demand is always is always changing
- Shoe style does not remain the same
- Want something that looks like it will last but is cheap
- Major changes in the meaning of democratic society

### Fine Arts

- Changes in painting and books
- Few great paintings made for small number of people
- In democracy we have mass paintings
- In aristocrats we have few books written for small audience
- Able to make it as an author without producing a masterpiece
- Explosion of material culture

### Language

- Words like tables are made to last
- If you invent new words, it comes from poetry, etc.
- In democracy we are always creating new words just as we are creating new businesses
- Also a tendency of wanting to create new words in democratic societies

## Lecture 10

- According to Tville we love equality more than freedom
  - If you have to choose between the two, we would choose equality
- Tville dream world/best society is one with both equality and freedom: everyone is equally important
- You could have a society where everyone has the equal right to be a lawyer but only men can vote
- You can have political equality, everyone can vote but not everyone is equal
- Freedom is an old idea after which many have sought after
- Major feature of democracy is that equality is what you value most
- The bad things that come along with equality are hard to see while the good things that come with freedom are harder to see
- Equality is straightforward and much clearer than freedom making it more natural that we yearn for it

### INDIVIDUALISM

- In aristocracy is much easier to think of things outside self
  - Things I do now will influence future generations

- What I do now reflects on my family and occupation
- Hierarchical = someone beneath you that you are responsible for
- In democracy, these duties do not exist: strongest duty is collective duty to all of humanity
- In democracy we all want to be unique individuals concerned with our own private sphere i.e. loved ones and family
- Tville believes individualism needs to be controlled for the following reasons
  - Generate indifference: don't care about those outside your personal sphere, don't care about questions of society, lack of control of public sphere
  - Leads to melancholy: depression, anxiety, constant self-doubt
    - In aristocracy you are told what your occupation is, what your meaning of life is
    - Now must figure out on your own what you want to do with your life
    - Never really sure if you're on the right path
  - Materialism: IN aristocracy you know whether you will be rich or poor for the rest of your life while in a democracy you are always worrying about wealth
- How to control individualism
  - Public involvement: community volunteering, activism, gets you off your couch, gives purpose and meaning to life, getting involved in local politics
  - Civil Association: getting involved in clubs of various kinds such as knitting.
    - Give opportunity to have social pleasures and discover social enjoyment
    - Being in these clubs trains you to care about more than yourself and to do things with others
  - Doctrine of Self-interest well understood: the only way to get people to do good things is to convince people that there is some benefit in store for themselves
    - Aristocracy: used to giving up yourself for others due to virtue
    - Naturally: able to defend religion
    - Pascal: It's in your interest to believe in God

**SOCIAL REATIONS**

	Aristocratic	Democratic
Sympathy (feel things through eyes of other persons)	High in class, low between classes	Generalized
Service (servant/master)	Hereditary service, intimacy, servant nobility	Relationship is contractual
Parents/Children	Cold, formal, Based on obedience and commence & deference to authority	Warm, intimate, based on love and advice
Cliques	Rooted in birth, not tastes	Lifestyle grouping
Social Diversity	High	Low
Honor	Strong militaristically	Lower in general, courage to fail
Etiquette	Strong, formal	Informal, weak

- People in the same class will have the same outlooks and mindset and thus will get along well. Different classes feel the same way
- In democracy lives are a lot more similar thus we are able to be connected with people everywhere

- More widespread focus of sympathy
- There will always be people who will be rich and others who will be poor
- Nobility of servants: mutual respect between aristocrat and their butler for instance
- If born a master you may not die that way: not really a personal connection between the two classes
- Servants do not work for masters anymore.
- The father's relationship has traditionally been one of command and obedience with family and children in a manner that is severe
- Father is link between past and present
- Relationships amongst children are determined by age and sex in aristocracies
- In democracy, we all have relationship to authority, everyone is equal, everyone has stake of deciding future thus weakening position as patriarch in control
- In past relationship with parents was defined by obedience and respect as well as fear while now it's based on love and advice
- As children are no longer ranked in democratic society, connect with siblings
- Main source of diversity, is diversity in taste (music, clothes) resulting in proliferation of cliques based on these amusements
- More likely to associate with those who share similar tastes with you while in democracy you are forced to interact with people who do not share your tastes
  - Birth determines your life and who you interact with
- In democracy lose ability to deal with people who do not share your tastes
- These cliques result in a weaker social democracy: men and women have very different understanding of the world, different understanding of art and culture, between classes
- In medieval France even the language could differ significantly from town to town
- There is a lot of boring sameness in a democracy, not as much deep social diversity, completely different way of life
- Morality = universal standards of right versus wrong
  - "this is how you must treat everybody"
- Honor is based on who you are and is stronger in aristocracies
  - Military courage and honor
  - If someone insults you and do not do anything you are looked down upon
- In democracy, honor culture weakens
  - More unnecessary due to higher rates of anonymity
- There is a type of honor distinctive to democracy: courage to fail
  - Burden = becoming something different from parents
  - Take risk not knowing what is happening to you
  - The courage to start a new profession
  - Trying something new and taking the lead is unique to democracy
- There is no one that demands a certain kind of respect in a democratic society

## **FUTURE OF DEMOCRACY**

### **Revolution**

#### **Reasons for lack of political revolution:**

- Tville believes that there will be fewer people in poverty

- In society where most are not starving, you will not have a starving class
- In contrast Marx thought that people would revolt when their lives were so terrible the only thing they could do was revolt
- Middle class property owners
  - Least likely to revolt because they are concerned with money
  - One of things about being rich is you do not care about money and willing to try out crazy things
- Democracies tend to
  - Commercial habits tend not be revolutionary, you want predictability and reliability
  - Revolution is very unpredictable and destabilizing
- Lack of public spirit
  - People do not care about big issues of the day

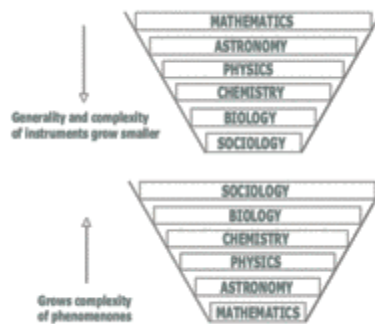
### **Reasons for lack of Cultural Revolution: people believing in a new messiah**

- Similar opinions: rare to find people with new and different ideas
- Incremental innovations: changes in culture change gradually
  - In a more elite and aristocratic society you only have to change the mind of the aristocrats and that alone will convince the peasants
  - Now if Stephen Harper it does not influence our cultural and religious ideals
- People are more concerned with domestic life: concerned with family
- Issue of conformism
  - Public opinion has a lot of weight
  - Very hard to try and bring out your new ideas: tendencies to stick with the crowd

- 
- There is a tendency in democracy towards conformism
  - We all know we are all equal making us all equally weak
  - Takes a lot of things and people to make things happen
  - There is a pleasure that we get in seeing the special privileges being taken away
  - Tville predicted that we would see expansion of government roles: we see this through unemployment, education
  - We send children to state and tell them what we as state want them to know
  - More and more we are becoming children of the state
  - It is a potential despotism
  - There is no one beating us up and forcing us to do this but we are giving up our right to decide
  - State is being treated as parent, state does not want us to make our own decisions but wants us to be dependent upon it for the extent of our life
  - We might even want to do something but state says it has it covered
  - We now live in a world where we think that it is alright to have the government dictate what we eat
  - It is not inevitable that we will succumb to soft despotism
  - If you have culture of freedom, then choices may be more open
  - Country with low education wont stand up to government
  - Government will become more centralized with war on terror, wars in general
  - Tville suggests maintaining freedom of press, vigilant and to be aware of tendencies of democracy is manner in which we can keep government in check

## Lecture 11

- Comte = coined the term sociology, signifies move from sociological thought to creation of Sociology discipline
- Child of revolutionary France: tumultuous times
  - Mass murders of aristocrats
- Napoleon rules, restoration of monarchy
- Situation in which Comte was writing, wanted republic
- But believed there must be a central idea that united them in order to be a successful republic; previously was Catholicism
- Assistant of St. Simone: took idea that you need science of society in order to create harmonious society
- Believed that ideas drove history; work out ideas first
- Sociology = science that solves the problems of social life
- The theory of Comte had a major influence on foundation of Brazil as well as Turkey
- General to Specific/Simple to Complex: Math to Mechanics to Physics to Chemistry to Biology to Sociology
- The way he thought the progress of science worked was moving you way through the sciences



- Each one of these builds on the other, needs foundation of others
- Maths gives us highly general set of principles that will apply anywhere, simple in the sense that the elements are not active agents
- Sociology is more complex than biology because each individual is different sociologically but similar biologically
- A lot harder to predict things sociologically
- If you know basic units of math problem it is easy to figure out outcome unlike in sociology
- Biology isn't simply a function of chemistry
- When we organize organisms as complex systems (biology) then we apply that kind of people to many people together, this is called a society
- If we have science of society we will have understanding of how humans interact and how society developed which will show us limits on what we can do and will also allow us to use that knowledge to change world in ways we deem beneficial
  - Rearrange society
  - Change family structure
  - Social engineering

- For every pure science there is pure (pure principles) and applied (apply to the world)

	<b>PURE</b>	<b>APPLIED</b>
<b>ASTRONOMY</b>	Planetary cycles and movement	Navigation
<b>PHYSICS</b>	Basic laws governing relationship of particles	Mechanical/Nuclear Engineering
<b>CHEMISTRY</b>	Know how various chemical interact with each other	Chemical engineers
<b>BIOLOGY</b>		Medicine, agriculture
<b>SOCIOLOGY</b>	Trying to understand rules that govern human relationships	Policy, planning, education, social work

- Most complex because it studies the most complex species = humans
- Studies the most complex relations and depends on knowledge of all other sciences
- Sociology rules only apply to world of human affairs to small areas of the world
- Task of sociology is to provide a positive (scientific) understanding of society = positivist understanding of society
- Metaphysical way tries to understand the nature of objects that defines what it will do, understand its definition to understand what it does
- Positivist = based on observation, do not answer by defining but by observing a lot of rocks

	<b>THEOLOGY</b>	<b>METAPHYSICS</b>	<b>POSITIVIST</b>
<b>WHY DO ROCKS FALL?</b>	God	Heavy objects fall,	Law of gravity
<b>WHY DISEASES?</b>	Punishment	Life is nasty	Germs
<b>WHY WARS?</b>	Faith, Gods pleasure	Human desire for domination	Isn't built in human condition

- Sociology gives positivistic observations
- Positivist = looks for explanations first in observations, observe a lot of people doing things, doesn't look for causes, looks for laws, relative rather than absolute, relativizing things
  - We really don't know why law of gravity of law exists but is a regularity that everything seems to follow according which everything seems to occur
- In theological we want an answer/cause
- Object of sociology: really be about two things:
  - Statics aka order: studying how different parts of society relate to each other (how does family structure relate to government structure, how is it that families keep societies together?)
  - Dynamics aka progress/change : understand change (are there stages that societies must pass through in order to attain change, why, what are those, how do they relate to each other)

## MEANS OF DOING SOCIOLOGICAL SCIENCE

- Understanding whether society passes through stages and if so what they are
    - How the stages relate to each other
  - Comte believe sociology should study structure now as well as the change in progress
  - Statics = order
  - Dynamics = Progress
  - How to study progress and order:
    - Make observations that must be guided by theory
    - Experiments: focus on natural experiments, examine societies having problems which produces interesting data
    - Make comparisons: allow you to see variation and difference and then build related hypotheses
  - Comte believed that socio should be studying social structure now and what change it could bring about
  - Comte emphasizes that observation must be linked to theory, can only be observation if you have a theory
  - Outside of theory there is nothing to observe
  - Experiments are tricky in sociology because every time you take people out of social context it leads a degree of falsehood
  - Comte says to focus on natural observation of bad events/pathologies: natural disasters, civil war, crime
    - Gives information on how to address issues in a real context
    - See how things are going wrong and see what things are necessary to make things go right
  - Make comparisons: allow you to see variation and difference and formulate hypotheses about what might stimulate differences
  - Can compare coexisting societies to see how they vary, make historical comparison
    - Allow you to help formulate laws and explain why differences exist
  - Overview: gives positivistic explanation in order to understand structure and change, order and progress by theory, guided observations in natural experiments and then making comparisons
- 

## THEORY OF SOCIAL ORDER

### Three stages

1. Individual = affective/rational, personal vs. sympathetic
  - a. Degree to which individual is affective (driven by emotions) versus rational (guided by rational planning) : impulses are stronger, we are by nature couch potatoes, social order depends on predomination of rational component, people following ideas, planning, creating ideas, degree of social order depends on which of the two governs our behaviour
  - b. Personal (cares about self, first and foremost) versus sympathetic (caring about others): naturally care about ourselves the most more so than others, but for social order we need some to care about other people, degree to which people are driven by personal orders, best societies are those that can channel desires for self, part of interest for rest of society

2. Family = union vs. association
  - a. Primary unit of society
  - b. Born educated in and pass through the future to, main unit of society
  - c. We live for another, we come from personality and learn to live for another (110)
3. Social
  - a. language creates a linguistic community, they share the way they talk and think, all ideas of past are contained in language, origins of word often tell story of words
  - b. religion creates common beliefs, tells us what to think, helps to legitimize society and people in power
  - c. DOL = the more we have the DOL the more we are interdependent, linked together, linked together, regularity, makes individual talents useful for the general good, more outlets for various qualities of people
    - i. This is very distinct understanding of DOL
4. Smith that problems of specialization would be solved by education while Comte believed there needed to be special institutions and holidays that generated unity and had people of different areas of society interacting with each other

## LAW OF THE 3 PERIODS

5. Ideas are the index of progress

## NOTES

### Government Centralization

- Makes decisions that affect everyone in the country
- Foreign policy and defense
- Educational policy and urban zoning does not affect all the citizens in the same way
  - Different communities have different ideas of how they want to raise their children
  - In democratic society, there tends to be centralization in this sense as well
  - Democratic societies advocate centralization, to be determined by majority
  - This type of centralization, however, is worrying for Tocqueville because it makes citizens apathetic to decision that affect them
  - Each community should instead be given the right to make their own decisions
  - Not conform to the decisions of a central majority but let them determine on their own
  - Go to meeting, have voice heard and see effects of your participation
  - When you open things up to local participation, not most efficient way to make decisions
  - Hard to get anything done when you have to ask everyone what they think

- From a political perspective, benefits of allowing this type of participation outweighs disadvantages

### **Newspapers: Freedom of the Press**

- Allows everyone to express ideas
- In aristocratic societies, no need to have newspapers
- Newspapers bring freedom for everyone to express themselves
- When everyone is free to express opinion, they can express it no matter how uneducated and ill-informed
- Tendency towards single formal newspapers such as New York Times
- May centralize opinion
- But it is needed (373) in a democracy, in a government, it is very easy for it to violate the opposition and abuse power
- Keeps governments in check
- Agreed with having a wide variety of newspapers

### **Voluntary Associations**

- Community groups, civic association
- Rooted in democracy
- Free to join whatever associations that we want to
- Important in creating local foundations of decision making
- Have group identity, website and regular meeting place
- A degree of social reality
- Danger is that you can build allegiance against government that you belong to
- Free to make group that is dedicated to the overthrow of the US during the Cold War – can give rise to allegiance that is stronger than your allegiance to your own country

### **Mediocre Leaders**

- I.e. Rob Ford
- We tend to elect regular Joes
- People actually worth running the country do not want the publicity
- Mediocre leaders are like most people thus their decisions in the long-haul help most people
- The aristocratic leader has no need to care about public opinion

- Even if aristocratic leader cares of common man, they are so ingrained I rich class that they are unable to see the world through the lens of the lesser classes
- Easier to bring everyone to your leader
- Aristocrat is unable to understand daily lives of most people, which are reflective in his decisions

### **Patriotism**

- Democracies produce two types of patriotism
  - o Instinctive vs. Reflective
- Democracy weakens instinctive patriotism (225)
- Instinctive patriotism is built into who you are
- In democratic societies, people do not want to accept things instinctively but want to reflect on why they should love their country
- Patriotism is very important because it is one of the two ways that people can be mobilized to do great things, other way is religion
- Loss of power to move people to do things could be a precursor to loss of freedom
- Tocqueville does not question the fact that patriotism may breed war due to his background and time
- Reflective patriotism = rooted in results, love it because you see it doing good things, you are part of process of making people's lives better
- Participation in public affairs is important defense against danger of democracy

### **Rule of Law**

- Internal to democracy
- We take laws that we have as expression of will of people
- We do not like rulers who are exempt from the law
- Rule by law not by men
- Danger is we could make bad laws
- But if bound by rule of law, you are bound to obey law even if you do not believe in it
- In aristocratic society, you could have wise ruler that could see when law needed to be changed
- In democratic society, you must do what law says
- Solution = you respect law because you know that you can change it
  - o Manner in which minority and opposition can feel that they can one day initiate the change

- The fickleness of public opinion i.e. California initiative law
- Even if you feel left out of current law you have hope off being part of next law