

# Third unit: Pioneers of sociology

## 1. Ibn Khaldun (1332-1406 ad)

### 1.1 Origins and significant works

Abd al-Rahman Ibn Muhammad Ibn Khaldun Abu Zaid Wali al-Din al-Hadrami al-Ishbili was born and raised in Tunisia where he graduated from Ez-zitouna University. At the university, he studied religious sciences, linguistics, logic, philosophy, natural sciences, and mathematics. Holding the highest of positions throughout his career from secretary, grievances clerk, minister, usher, ambassador, teacher, judge, orator, and mediator between kings of Maghreb and Andalusia. Then, he moved to Egypt where he was appointed the Maliki judge by Sultan Barquq. Resigning after a considerable time from his position and headed to teaching and classification work. Ibn Khaldun's classifications were among the most significant sources of global thought, and his most famous were the books of **(Lessons and Record of the Beginners and Events in the History of Arabs and the Berbers and their Powerful Contemporaries)** in seven volumes. The first volume is the famous book **"The Introduction"** in which he presented human beings' conditions and faculties and the influences that characterize their behavior. At the age of seventy-six, he deceased and was buried near Bab al-Nasr in northern Cairo, leaving behind an everlasting and influential legacy.

### 1.2 Ibn Khaldun's establishment of the human urbanism science

The **"science of human urbanism"** brought by **Ibn Khaldun** means the phenomena of human grouping. Ibn Khaldun formulates the science's subject by stating **the necessity of human grouping**. Sage people express this also by stating that man is civil by nature, that is, **there is a need for grouping** and that is the city in their terminology, which is the meaning of Urbanism (Abdel Muti, 1981, p. 55).

**Ibn Khaldun** says that what is to be written in this science is something independent of itself, **for it has a subject** that is **human urbanism**, human grouping, and of issues that are: explaining what entails it form **symptoms and intrinsic conditions one after another**. A case that is the same with every science whether positivistic or rational. In this aim, the discussion is novice and abundantly useful that was found by deep diving research... as if it was an origins devised science, and by my life, I have never stopped giving it to anyone (Abdel Jawad, p. 11).

### **1.3 Necessity of human grouping**

Ibn Khaldun believes that one man's ability is just insufficient to fulfill his needs; therefore, need fulfillment is considered the cornerstone of human grouping and its necessity. Adding that a single human being is not independent in the fulfillment of his needs, but humans are in cooperation in their urbanism; meaning both need and work are two basics for human existence, without which human society is impossible to exist.

### **1.4 Social change is a vital reality**

Nation's conditions and the world as whole keep moving and changing pace; a kind of change that happens over days and times moving from one state to another. A reality that was demonstrated by Ibn Khaldun through the change that occurred in human urbanism from the **nomad society** to the **urban or sedentary society**. **The nomads are considered the inhabitants of the desert who live a constant traveling life and depend on raising livestock as their primary livelihood source**. The nomad civilization is an Arab civilization in its origin while **the urban people are urban dwellers who live in the cities**. **The nomads limit themselves in their living only to the necessary** as they are unable to provide more than that; however, **urban people are keen on luxury possession and**

**sedentary life.** Despite nomads being the origin of the urban people, the latter do not aspire to live the nomads' life only if necessity requires it.

### **1.5 Group Solidarity “Asabiyyah” according to Ibn Khaldun**

Otherwise, **“the group”** that was meant by **“Ibn Khaldun”** does not mean the absolute group, but rather **the individuals who are united by blood ties, alliance, or loyalty, with the condition of contact among each other in order for social interaction to take place.** It continues to exist and branches by the existence of these individuals and the continuation of their reproduction. As a result, a feeling arises among its members that leads to protection and defense when the need presents itself, and the individual feels that he is an integral part his group. In this case, the individual's identity integrates within that of the group, which is a collective, shared feeling between the members of the group. A feeling of basic, associative characteristic between the individual and the group not just between one individual and another. In the case of an aggressive event, “consciousness” of the group appears that is “group consciousness”, which draws the members of the group together. A strong group feeling that **Ibn Khaldun** calls “group solidarity or social cohesion” with which protection, defense, demanding, and all matter that a group comes together for are carried out. Therefore, this bond grows stronger and stronger among the nomadic populations and weakens, even disappears among the urban populations.

### **1.6 Civilization and the state**

Ibn Khaldun defined civilization as **“This is followed by an increase in comfort and ease, which leads to formation of the most developed luxury customs. They take the greatest pride in the preparation of food and a fine cuisine, in the use of varied splendid clothes of silk and brocade and other (fine materials), in the construction of ever higher buildings and towers, in elaborate furnishings for the buildings, and the most intensive cultivation of**

**crafts in actuality**”(p. 91). Ibn Khaldun defined it also within the social and historical frame as **society reaching the pinnacle of urbanization as well as cultural and personal development, and entering the stable social advancement**. Civilization in his view is the end of urbanization; however, Ibn Khaldun was influenced by the culture and terminology of his time that differ from that of the time being. The difference lies in the fact of sometimes being imprecise in his terminology and concepts. The evidence can be found in his use of the term “civilization” where and when he uses interchangeably the word “state” in the sense of civilization. Although, this could be attributed to the terminology differences from one era to another as he did not foresee the language change and development with era change. Nonetheless, Ibn Khaldun is considered the first to use the term civilization in the closest sense to its modern meaning.

Ibn Khaldun affirms that states are always founded before cities, as state formation is a natural accompaniment to group solidarity work, which inevitably confirms urban development (civilization). The rise and superiority of the tribal leader over others indicates a transition from one completely different production method to another. Ibn Khaldun explains that the state and the leader to urbanism are like the form of the matter, which is the unique, preserving form of its existence, and within the sciences of wisdom, it has been decided that they are inseparable.... To think that the transition from **the nomadic urbanism to the sedentary** is a **linear and rapid transition** would be a mistake. In this regard, Ibn Khaldun was more than direct as he advanced a series of developmental stages, and compared the age of the state to that of the civilization. To him, long-term development does not always entail a gradual and positive nature in terms of the strength and prosperity of urbanization. **The development in question could be represented with a bell shaped curve as the nomadic urbanism gradually fades during the three generations (the nomadism generation, the urbanization generation, and the luxury generation), which extend for about a hundred**

years. When the curve reaches the highest point, it almost disappears leaving space only for urbanization in all fields. This stage continues until the curve's concavity changes in the point of inflection indicating the beginning of civilization decline, which is inevitable in Ibn Khaldun's view, when the king disregards his subjects' affairs. Such circumstances are specific to North Africa, as he knows well his own region (Maghribi, 1988, pp. 167-168).

### **1.7 Methodology according to Ibn Khaldun**

**Ibn Khaldun** was interested in a **methodological, correct, and scientific recording of historical events**. The sociologist noticed that historians committed many mistakes because of their fanaticism, ignorance of the laws, and failure to rely on evidential recounting of the historical facts.

As for the **features of his method**, they were distinctive in his focus on the **(researcher) who should not accept any facts except after verification and not be influenced by the facts, but rather questions, criticizes, corrects, selects, compares, and then concludes**. Additionally, emphasizing the importance of **(the comparative approach)** between the phenomenon's past and present as urbanization is in constant evolution and change. A fact that raises the necessity for human urbanism to come to the formulation of the laws that govern urbanization because that is one of science's many basics and functions. The focus is also found in **(scientific observation)**, especially observation through coexistence.

The detailing of the rules of the scientific method according to Ibn Khaldun are as follows:

- **Internal criticism**, which is based on investigating the source of the news and the methods of verifying the author's truthfulness and if or not he is being deceived into falling in errors and mistakes.

- **Avoid Shiism and fanaticism towards improvised and tribal opinions** as well as adherence to the objective judgment in the presentation of urbanism facts.
- **The historian's vastness and comprehensiveness of knowledge**, as he must be familiar with the political rules and the nature of urbanism, king, nations' history and the economy all along the timeline.
- **Doubting** the news and information veracity.
- **Rational knowledge that leads to scientific knowledge** and eliminates doubt with certainty.
- **Causality** where Ibn Khaldun believes that every event has a cause and a concomitant occurrence relationship.
- **Human urbanism as the methodological approach and cognitive framework** in the light of which the general laws of human society are retched.

## 2. Auguste Comte (1798-1857ad)

### 2.1 Origins and significant works

A French philosopher who was born in the French city of Montpellier to Catholic parents. The philosopher joined the polytechnic school in Paris in 1813. After completing his university studies, he took a job as a teaching assistant at the School of Engineering. Then, was appointed as a secretary to the socialist “**Saint-Simon**”. In 1826, he began giving a series of public lectures on positive philosophy that was followed by him being afflicted with a mental illness that caused the discontinuance of the lectures and a drowning suicide attempt in the Seine River. Afterward and between the years of 1830 and 1843, he resumed his lectures that presented his perceptions of knowledge and science, through which he tried to establish his new science that was initially called “social physics” (Abdul Muti, 1981, p. 59).

Comte left a significant intellectual heritage. Perhaps his most important books are: Course of Positive Philosophy, System of Positive Politics, and he also wrote articles on astronomy, nature, chemistry, and delved deeply into philosophy.

## **2.2 The developmental law of human thought**

Auguste Comte's doctrine is based on a list of human knowledge and a general theory of science that stems mainly from his positivistic philosophy. From his point of view, human knowledge can be classified into six categories: mathematics, astronomy, nature, chemistry, biology, and sociology. The latter is a new science that he put at the head of the sciences' list because it studies societies from an objective and natural perspective and seeks to uncover their governing laws. The classification, from his point of view, is not only a rational classification, but it is also consistent with the developmental history of sciences (Butol, p. 72).

Comte presented a general theory of philosophical development. The theory was based on the fact that individuals, and then societies, have gone through three successive stages in order to understand and interpret the world in which they live. In sociology's concept, the three stages constituted the three developmental stages of social thought that **Comte** gave them the name of (The law of three stages) that states:

- **The first stage:** The theological or religious stage, and there are those who call it superstitious. A stage in which man interpreted natural phenomena and other phenomena within the frame of the forces imposed by spirits and gods. In social systems with this type of mentality, class superiority evidently belonged to the church's groups.

- **The second stage:** The metaphysical or philosophical stage. An abstract though stage in which the ideals about things and abstractions that exist in the minds of individuals are linked to reality. The abstract forces are considered as



forces inherent within the things themselves, and to which the first reason in explaining various phenomena is attributed.

- **The third stage:** The positive or scientific stage. A stage in which phenomena are explained based on scientific principles that rely on scientific observation.

### **2.3 Social statics and social dynamics**

Auguste Comte divided sociology into two basic sections, the first named “social statics” and the second “social dynamics”.

- **Social statics:** It is the science that specializes in the study of human societies in their stable state at a certain, fixed period of their history. The societies embodied in the form of the basic systems and complex organizational units, such as economy, family, and politics. In this case, sociology is understood as the study of the interchangeable relations between these systems.

In this regard, Comte says, “The statical study of sociology consists in the investigation of the laws of action and reaction of the different parts of the social system” and he proceeds by saying that, “It studies the balance of mutual relations of elements within a social whole. There must always be a spontaneous harmony between the whole and the parts of the social system” (Inkeles, 1983, p. 35).

An example of this is the family as a social structure that develops in different stages and has relationships with other systems that make up the social structure.

- **Social dynamics:** This latter is concerned with the study of social movement laws, the mechanical functioning of human societies, and revealing the extent of developmental progress that humanity is making. That is, it studies



human society in general, in its entirety, and in terms of its development and transition from one state to another (Abdul Muti, 1981, p. 62).

Concerning the development of societies and their change over time, Comte states, “We must remember that the laws of social dynamics are most recognizable when they relate to the large societies”. Seemingly, Comte believed that he was able to solve permanently the problem of change and development. As a conviction, he maintained that all societies had passed through some specific developmental stages and were in constant progressing towards more perfectionism. Although this idea found many opponents, the concerns here is that “Comte” considered that the comparative study of societies as comprehensive entities represents a major topic among the subjects in sociological analysis, and perhaps the “law of three stages”, that he presented, is the best approach to understand social development and progress.

#### **2.4 Methodology according to Comte**

Auguste Comte believes that in order for people to understand the society’s phenomena based on the positivist approach, because he had a scientific, positivist vision of sociology, sociology had to apply the same strict scientific methodologies in the study of society same as those applied by physics and chemistry in the study of the natural world (Giddens, 2005, p. 62).

The pillars of his study and research approach are **observation and experimentation**, which are based on **comparative logic** between phenomena and societies. Finally, historical analysis based on the study and analysis of ideas as a basic introduction to understanding social development. What is worthwhile highlighting is despite all these pillars, he considered observation the most important and accurate, because it is the most consistent with scientific understanding (Abdul Muti, 1981, p. 62).

Based on careful **sensory observation**, a person can deduce the laws that explain the relations between the observed phenomena. After understanding the causal relations between events, scientists can predict how future events will be like. Hence, positive sociology believes that by relying on empirical evidence derived from observation, comparison and experimentation, producing knowledge about society is possible (Giddens, 2005, p. 62).

Despite Auguste Comte's methodological advocacy, it has not been proven that he applied experimentation to social phenomena. Rather, he contented with making comparisons that were biased in many cases. In addition to that, the sensory observation as a path to scientific knowledge, which he focused on in his approach, was mostly influenced by the researchers' subjectivity and whims.

### 3. Émile Durkheim (1858-1917ad)

#### 3.1 Origins and significant works

Emile Durkheim was born in Epinal, Lorraine, a French province, to a Jewish rabbi father who wanted his son to follow in the family tradition by becoming a cleric. The son also wanted the same path, so he studied Hebrew and read the Old Testament and the Talmud. At the same time, he studied secularism and entered public education. Durkheim was accepted into the Normal School in 1879. Numerous French thinkers influenced the scholar, and the most important of whom influenced him was "Fustel de Coulanges". After graduation in 1882, he worked as a teacher in secondary schools. Then, he had the opportunity to go to Germany on an academic permit where he was influenced by the Age of Enlightenment philosophers and considered Saint-Simon to be his sociology teacher.

Emile Durkheim is considered the thinker who prompted the move from the **general and comprehensive** studies in sociology towards **specialization**, which

subject matter is social processes and systems. The thinker specified the main sections of sociology in (**The Annual Review of Sociology**), which was the first sociological magazine specialized in sociology as follows:

General sociology, sociology of religion, sociology of law, criminology, economic sociology, demography and aesthetic sociology (Inkeles, p. 39).

Among his most important works are: *The Division of Labor in Society* (1893), *Rules of Sociological Method* (1895), *Suicide: A study in sociology* (1897), and *Elementary Forms of Religious Life* (1912).

### **3.2 Durkheim's perception of sociology**

Durkheim summarized his perceptions of society and sociology in that the only effecting factor affecting society is the social environment or the human environment. Sociology's main effort then is to reveal the environmental characteristics that can influence the development of the social phenomenon. Durkheim pointed out that **the social density, the division of labor, and communication with other societies** are prominent factors in the development and social change. Clearly, he considers the material and objective reality not only the economic reality in his perception. In addition to being subordinate to ideas and perceptions, or in general to **the collective consciousness** represented by the existence of common values among individuals. **The Division of labor in society** represents the most important of Emile Durkheim's works in sociology, which was the topic of his doctoral thesis.

Durkheim explained the development of societies from **primitive to modern** according to the type of social solidarity among their members. The prevailing solidarity among primitive societies is (**mechanical solidarity**) characterized by **simplicity**, sometimes naivety, and narrow differences and distinctions between individuals. Within mechanical solidarity, individuals are

similar to a large degree, adhere to the same values, and agree on the same matters, even the sacred ones; in other words, they are homogeneous and not subject to the division of labor. However, the solidarity within modern societies is an (**organic solidarity**), which is characterized by complexity and has advantages following functions and is subject to the criterion of the division of labor principle. In this society, the distribution of functions among groups and individuals is estimated following **the increase in specialization**. A type of solidarity that constitutes an essential element in social life and generally prevails within the social context that is dominated by the authority of the law. According to this type of solidarity, people's lives tend to be formally organized and comply with the powers of the existing authorities and their various social roles, all within a progressive concept of organization.

Perhaps the “**organic**” description that he assigned to the type of solidarity within modern societies came as a justification and clarification of the biological issue, similar to the parts of a living organism. The organs of the latter are distinct but equally necessary and indispensable to the body, as each has its function. Accordingly, Durkheim was the spiritual father of the functional trend in sociology.

### **3.3 Principles of the scientific method according to Durkheim**

Durkheim's scientific method is based on two essential pillars: observation and interpretation.

**A - Observation:** Durkheim believes that social facts must be viewed as things in the face of the idea. Alternatively, our knowledge of the thing comes from the subject's outside the world while the idea comes from within the subject's world. In other words, taking a purely rational approach towards social facts observation **by following** the down listed steps:

- Abandoning any previous preconceptions about the fact, and starting as if nothing is known about its essence and completely ignorant of its characteristics.
- Starting from the external to the internal properties of the fact.
- Relying on statistics as a measure that helps rid the social fact of any mixing with others in order to observe it in its clear and pure state.

If the rules of scientific observation presented by Durkheim are applied, the only category of social phenomena that would be fitting is the category of laws and legislation since they are external to the individual. In addition to that, they are an existing, independent major source in social life.

**B - Interpretation:** According to Durkheim, what is social should be interpreted by the social, and not by the psychological or biological; that is, interpreting social facts in light of their social function.

Finally, his scientific quest intends **to reveal the laws that govern social facts** with a social goal of treating social problems, bringing society to the desired social solidarity, and arriving at an effective functional division of labor. Otherwise, what would be sociology's practical benefit if it does not achieve that?

### **3.4 Social facts according to Durkheim**

For Durkheim, the **key subject** of sociology was the “**social facts**” and he took the **organic similarity** between the social phenomenon and the natural phenomenon as a basis for analysis and interpretation. Durkheim defined the social facts as, “**A social fact is every way of acting, fixed or not, capable of exercising on the individual an external constraint; or again, every way of acting which is general throughout a given society, while at the same time existing in its own right independent of its individual manifestations**” (Ibrahim, 2006, p. 96).

A number of distinctive characteristics for social facts were identified .The most important of which are (Abdel Jawad, p. 19):

- **Spontaneous**: meaning that the individual is not the maker of the social facts because they existed long before him. Individuals are born to an already complete, existing society that they cannot change even if they want to, and nothing can be done but submitting to it.
- **Coercive and binding**: meaning that it is characterized by major force that enables it to impose on individuals. The individual is not free to follow the social order or deviate from it.
- **General**: meaning that the social fact exists everywhere since it is widespread in society.
- **External**: meaning that social facts are external and independent things whose study requires objective study and observation separated from the individual life.
- **Complex**: meaning that it cannot be attributed to one factor, but rather to several factors (political, economic, psychological, religious, geographical,...),which makes its study challenging than a natural facts.
- **Overlapping and interconnected**: meaning that they explain and influence each other, so they cannot be studied separately or individually. The family as a social phenomenon cannot be studied in isolation from economic or political phenomena... and so on.

Examples of social phenomena studied by Emile Durkheim

#### **A. Suicide phenomenon**

- **Suicide definition**: Durkheim defines it as “the term suicide is applied to all cases of death resulting directly or indirectly from a positive or

negative act of the victim himself, which he knows will produce this result".What is meant by the positive act is shooting or poisoning oneself, for example, while the negative act means insisting on staying in a burning house or starving oneself (Ibrahim, 2006, p. 99).

- **Types of suicide**

- ✓ **Anomic suicide:** The type of suicide that emerges when society fails to control the behavior and relationships of its members, and when morals, etiquette, and values decay, customs and traditions weaken, and chaos and corruption spread throughout society. The individual in such case loses his hopes and ambitions, and the desire to interact with others weakens even becomes absent. When the individual feels unable to put an end to this degenerate and abnormal state and changing society for the better, he becomes disappointed, despondent, and loses hopes and goals. Such a state causes psychological illness, depression, and lifelong disgust to the individual.
- ✓ **Altruistic suicide:** the type of suicide that results from the intense cohesion and harmony of the individual with his group and their strong relationship. Because he believes that his group has such importance and impact on his existence, he cannot be without its presence, and he is even willing to sacrifice his money and himself for its survival and continuity,when and whatever it is exposed to any danger and threat. If the group is in danger of aggression or disintegration, he defends it with all his strength and courage, and in many cases, he adopts suicidal measures to save it. The suicide operations carried out by Japanese officers during World War II are one example of this type of suicide (Al-Qurayshi, 2012, p. 344).
- ✓ **Fatalistic suicide:** the type of suicide that refers to excessive organization state and strict restrictions that result in suicide. In his



view, individuals end their lives when they lose hope in their future after colliding with the violences of cruel treatment and coercive systems.

✓ **Selfish suicide:** The type of suicide that emerges as a result of the individual's isolation from society for personal, individual reasons or related to the society that he belongs to and interacts within. Because the individual dislikes the laws and customs of society, and he is dissatisfied with its system and general situation, he cannot form a normal relationship with it from the one hand. Society on the other hand does not allow the individual the freedom to interact nor harmonize with its structural institutions. The latter is the result of society's contradiction in terms of inclinations, trends, interests, goals, and values with those that the individual adheres to and believes in. Consequently, the individual feels distant and isolated from society, which leads him into losing his hopes, ambitions, and everything related to society. Additionally, he fails to taste the fruits of his work and efforts; resulting in the loss of the core meanings of life, ideals, values, and standards. After that, the suffering from serious psychological illnesses begins that might lead to committing suicide.

• Durkheim gave a summary of the suicide causes after analyzing the phenomenon, including:

- Early marriage often leads to suicide, especially among men.
- The suicide rate is higher among unmarried people of both sexes than among married ones.
- The suicide rate among women is lower than among men.
- The suicide rate is lower among widows with children than among those with no children.

- The suicide rate is lower among widows who have children than among married women who do not have children.
- The suicide rate decreases during periods of political turmoil and wars.

### **B. Religiousphenomenon**

Durkheim presented this study in his book (The Elementary Forms of Religious Life) in 1912 where he tried to apply his analysis of collective forces in his religion study in its most elementary forms. Durkheim decided to study the most primitive and simplistic religions known to man, which are the ones found in the most simplistic of societies. The choice was one of the Australian aboriginal tribes called (the Arunta) to conduct his focused study through a number of secondary sources (Al-Qurayshi, 2012, p. 344).

Durkheim distinguished between what is (**sacred**) and what is (**secular**). The sacred is all the things that one defines and isolates from others due to their special nature, such as rituals and beliefs that acquire a religious characteristic. On the other hand, the secular is the social aspect that includes the clan's public life and the entourage where it exercises its life and fulfills its needs.

Durkheim concluded that the "Totemic" religion is the simplest form of religious practice. The latter was represented by an animal, a plant, or natural entity, which symbolizes the power of the tribe on the one hand and a Totemic, sacred principle on the other ([www.pdfactory.com](http://www.pdfactory.com)).

Religion fulfills a social function, as there is an internal belief of an existing sacred force that carries a set of sanctions that apply to all who tries to violate that which is sacred; achieving both social interaction and solidarity.

## **4. Max Weber (1864-1920ad)**

### **4.1 Origins and significant works**

Max Weber was born in Erfurt, Germany, to a Protestant family who were among the most famous merchants of Bielefeld. The family expanded their trade until they reached Frankfurt and Manchester. Weber's father was a lawyer and a politician. In short, weber belonged to a bourgeois family in both position and orientation. Accompanied with his family, he moved to Berlin to prepare him to become a Protestant Church member in 1879. Weber began studying economics in 1882 where he was familiarized with the thought of Adam Smith and Karl Marx. After obtaining his doctoral degree, he taught law at the University of Berlin in 1892 and occupied the position of politics professor in 1894 and economics in 1897. Between 1899-1904, he traveled to Europe and America. Weber did not professionally adopt sociology until just two years before his death, and only after his death that he emerged as a sociologist.

Weber was always fond of politics and wished to be a political leader, but he failed in his political and practical life, then, attempted to understand his society. Among his interests was also the clarification of the Protestantism's virtue in the rise of capitalism, which he addressed in his book (The Protestant Ethic and the Spirit of Capitalism). A whole volume on (Economy and Society) was left by him, which is considered comprehensive of his perceptions about sociology and its issues, the book is (Basic Concepts in Sociology).

### **4.2 Max Weber most important sociological topics**

#### **A. Social action**

Social action is the basic subject of sociology according to Max Weber. Weber defined the social action as "a picture of human behavior that includes an internal or external tendency, which is expressed by action or reluctance to

act,...An action that is social in so far as, by virtue of the subjective meaning attached to it by the acting individual, it takes account of the behavior of others and is thereby oriented in its course”.

Given his definition of sociology as **a comprehensive science of social action**, he was required to **classify and standardize human actions** as these attempts dominated his thinking, especially when he was interested in explaining the characteristics and purposes of modern society. Weber stated that **rationality and reason** are an essential characteristic of the world in which we live. The latter appears in its relation to specific goals, for instance, the economic project is rational when bureaucracy control the state. According to Weber, even **science** is a manifestation of the **rationalization** process that characterizes modern society (Abdul Muti, 1981, p. 93).

Weber believes that modern societies abandoned traditional beliefs based on sorcery, religion, and social customs. Instead, individuals began to adopt methods of rational thinking and rationalization that take into account efficiency standards and expectations of the future. Weber assigned the term (**rationalization**) to the development of science, technology, and bureaucracy growth. In this context, Rationalization means organizing social and economic life based on the proficiency principles that stem from technical knowledge (Giddens, 2001, p. 72).

In his theory, Weber divides social action into three forms:

- **Rational action:** which has specific goals and clear means, as the actor keeps in mind the goal and the means that he evaluates mentally. The engineer who designs an architectural project, the trader who calculates what he will gain from his trades, and the leader who selects the best plans for him to secure victory, are all... examples of actual social action.

- **Emotional action:** which is behavior resulting from special emotional states experienced by the actor. There are many examples of this type of behavior when a person chooses means not according to their goals or values connection, but rather according to streaming emotion.
- **Traditional action:** which is behavior dictated by prevailing customs, traditions, and beliefs, and then expresses automatic responses to which the actor is accustomed. No doubt, this type of behavior will always remain commended by an action guided by meanings.

### **B. Ideal types**

The model of the “**Ideal type**” that Max Weber created is one of the **models of sociological analysis** that he used to understand the world. By this model, he means, “An ideal type is an analytical construct that serves the investigator as a measuring rod to ascertain similarities as well as deviations in concrete cases.

Nevertheless, these ideal models rarely exist in reality and may not exist at all. Yet, these hypothetical models may be very useful when trying to understand the real situations in the world and compare them with the ideal patterns (Giddens, 2001, p. 71).

According to him, the ideal model hold two types of meanings. **The first** is the meaning that **really** exists for a real individual actor. However, **the second** is the subjective meaning that is realized **theoretically**, which is called the ideal type. The latter can be used in sociology when comparing it to a real behavior to help understand the whole situation.

Organizationally, he proposed the concept of (**authority**), in which he distinguished between three types:

- **Charismatic authority:** based on inspiration, which is attributed to the existence of a leader and an inspirer who has rare characteristics according to which he becomes a leader or a ruler.
- **Traditional authority:** which is based on the sanctity of traditions and belief in the immortality of the past, according to which people view the existing social order as sacred and inviolable.
- **Legal or rational authority:** which is based on the rule of law that assumes the existence of a formal set of relatively stable standards. Standards that seeks to regulate behavior so that it is as rational.

### C. Religion and economy

In his book (**The Protestant Ethic and the Spirit of Capitalism**), Weber studied the relationship between religion and economy. The study involved religions of China, India, and the Far East, especially comparing the religious patterns of these societies with that of the West. The study concluded that aspects of Christian teachings had left their impact on capitalism. With his conclusions, weber made a real contribution to the sociology of religion (Giddens, 2001, p. 71).

Weber was found explaining the elements of religions to arrive at the reasons. **Protestantism** is characterized with its concern with the joys of life. Protestantism believes that the individual should live with enjoyment, excitement, risk, and maximizes the value of money. In contrast to that, **Catholicism** is characterized by being, in Weber's opinion, more "separated from the world" and greatly indifferent towards world's wealth, and here lies the difference between the two sects.

Weber considered that cultural values, especially religious values, were responsible for the establishment of the features of capitalism and contributed to the emergence of individual freedom, which is based on the principle of initiative, profit, and possession of wealth. Max Weber states that, "The magical and religious forces, and the ethical ideas of duty based upon them, have in the past

always been among the most important formative influences on conduct.” In his approach to the subject, Max Weber relied on a sociological comparison between all the religious sects. The comparison was between the whole of the widespread religious sects in Europe, including (Catholicism and Protestantism). At the end of the research, he concluded that the **Protestant sect** is the closest to the spirit of capitalism. On that, he states in his book “**A glance at the occupational statistics of any country of mixed religious composition brings to light with remarkable frequency a situation which has several times provoked discussion in the Catholic press and literature and in Catholic congresses in Germany, namely, the fact that business leaders and owners of capital, as well as the higher grades of skilled labor, and even more the higher technically and commercially trained personnel of modern enterprises, are overwhelmingly Protestant**” (<http://www.ahewar.org/debat/show.art.asp?aid=289914>).

## 5. Karl Marx (1818-1883ad)

### 5.1 Origins and significant works

Karl Marx was born on May 5, 1818 in the city of Trier in the kingdom of Prussia. Marx was one of seven brothers to Jewish parents whose father was a lawyer associated with the Enlightenment era. Marx read Kant and Voltaire, and their influence was clear on his personality as he grew up with freedom and a love of knowledge. When he was sent to secondary school, he received his education at the hands of liberal professors. In 1835, he joined the University of Bonn where he studied history and developed interest in the humanities, in addition to his involvement in student activism. Then, he moved to the University of Berlin in 1836 where he was introduced to Hegel’s philosophy, which he started reading and familiarizing with (Abdul Muti, 1981, p. 68).

Karl Marx joined the (Young Hegelians) in 1842, and joined as editor of the Rhenish newspaper. The work in journalism exposed him to society and its



problems. Marks immigrated to Paris, the home of intellectual and political freedom at the time, to spread his ideas and principles. Then, he moved to Belgium where he met “Joseph Proudhon” and “Friedrich Engels”. Marks participated in political activities of the French Revolution of 1848 and his life journey ended in London, where he deceased on March 14, 1883.

Among his most significant books were: (The Communist Manifesto) with his colleague Engels in 1848, the volume (Capital) in 1867, and many articles such as (A Contribution to Critique of Hegel's Philosophy of Right), (On the Jewish Question), and (The Holy Family).

## **5.2 Marx's view on sociology**

**Marx** rejected the use of “sociology” as a label due to its association with the positivist, justificatory philosophy promoted by **Auguste Comte** because sociology to him is mostly characterized by its justificatory nature and neither conservative, scientific interpretation, conservatism nor social scientific criticism. In addition, mixing sociological analysis with simulation and similarity between the social phenomenon and the natural phenomenon. For this reason, he preferred the label of (**the science of society**) and defined its basic **subject as the study of human society as a changing, historical whole through the study of the social laws to develop the social and economic configurations**. Moreover, examining the various internal relations between the social life's aspects, of which production and property relations come first that is also determined by objective, social existence.

Marx believes that the functions of “**the science of society**” as well as its roles are concentrated in two functions scientific and societal function, each one enriches, grows, and develops the other. The end goal of the Marxian sociological research or “Marxism” is to uncover the general and specific laws of social development. The Marxism is illustrated through providing a scientific basis to

predict the social path. Marxism is also useful in reconsidering what exists, what it could lead to if left to its own devices, and what required planning and intervention to overcome its contradictions. Among the conditions is that related to exploitation and alienation or any other form of human, creative freewill deprivation. For this is why Marx was keen on emphasizing the importance of science and research contribution in prompted, purposive change.

### **5.3 Social existence and social consciousness**

In a distinguished contribution to the science of society, Marx distinguished between **social existence** and **social consciousness** and brought it from the philosophical stage to social theory. Thus, he provided a sociological answer to the question: Which came first, existence or consciousness? He argues that the mode of production is what determines the general character of social processes because people's consciousness is not what determines their existence, but rather the opposite their social existence is what determines their consciousness.

Marx trusts that consciousness begins as soon as a person begins to produce the means of living, which are initially determined by the conditions and capabilities of nature. Therefore, when individuals begin producing these means, they begin to produce their material and mental lives. Hence, **production** is an image of **human activity**, and, accordingly, this determines the historical stage of society's development, especially means of production ownership. Then, the class is determined by ownership, by the forces of production, and by the social division of labor according the historical stage allowance. Marx asserts through "The whole system of capitalist production is based on the fact that the workman sells his labour-power as a commodity. Division of labourspecialises this labour-power, by reducing it to skill in handling a particular tool. So soon as the handling of this tool becomes the work of a machine, then, with the use-value, the exchange-value too,

of the workman's labour-power vanishes”, and these are the objective conditions of the working class emergence (Abdul Muti, 1981, p. 71).

#### **5.4 Historical materialism and dialectical materialism**

Marxism consists of two basic components that are historical materialism and dialectical materialism. **Historical materialism** that according to the pioneers of Marxism provides its basic framework to which science provides a scientific answer to the basic sociological and cognitive issue. The issue is the relation between social existence and social consciousness. The existence, that historical materialism considers to be an objective reality independent of consciousness. Accordingly, the latter is what constitutes the scientific framework for the science of society, which studies the general laws of social development, the forms of their occurrence through the historical social activity of man.

As for **dialectical materialism**, it is considered the general philosophical framework of the science, as Marx considers the new truth to be relative, which is soon met with resistance from a contradictory truth that is the “opposite” of the same issue. Then, it follows by one eliminating the other, and so on..., and the process continues indefinitely with a set of more complex influences. Continuing until the issue is affected by its opposite in a kind of freedom of opinions exchange, reactions, and inferences. The material dialectic is not a verbal dialectical contest, but rather has become a kind of positive analysis of forces, especially in the face of interchangeable actions.

#### **5.5 Superstructure and substructure**

The organization of society depends on the means of production, and materials such as land, natural resources, and technology. The materials are specifically important for the production of material goods and production relations. In other words, the set of social relations that people share in order to acquire and use the means of production constitutes the method of production.

Marx distinguished historical periods in terms of the different production methods. The differentiation was between **Infrastructure and Superstructure** where the first symbolizes the **economic system** while the second symbolizes the **political and cultural systems**. Marx considered the mismatch between the infrastructure (economic) and the superstructure (social) as a main source of conflict and social disorder. Despite Marx's emphasis on criticizing capitalism and discussing communist society as a replacement, he defended his forward criticism of capitalism by considering it the better societal option compared to its predecessors (slavery and feudalism).

### **5.6 Social classes**

The social class is “**is a group of people within a society who possess the same socioeconomic status**”. As for the individual's role in the process of social production, it is in turn dependent on the characteristic of the productive forces and their degree of growth. Marx considers social class as **a key concept for social analysis**. Ownership of production means led to the emergence of two social classes that are in constant conflict and are the **bourgeois class and the proletariat (labor class)**. The work performed by the latter presents a large difference between product prices and their wages, which also represents the general source of capitalist profits. Marx explains that interest and profit inflation as well as competition freedom lead to economic monopoly, which in turn leads to economic paradoxes and class conflict.

### **5.7 Class conflict**

Social class conflict is a key concept in Marxian thought, which accounts for historical issues and economic tensions within a society divided into conflicting social classes. “Karl Marx” and “Friedrich Engels” are the ones that ensured the global spread of this concept as they consider it **the engine of social changes and**

**modern history.** Marx says, “The history of all hitherto existing human society is the history of class struggles”.

Marx also believes that capitalism inherently constitutes a class system in which conflict is the prevailing characteristic. Although capitalists and workers depend on each other, because capitalists need labor power and workers need wages, this equation suffers from a serious flaw. The flaw lies in the class relations that are in this case characterized by exploitation because workers have no control over their work while the employers exert control over worker and profit by owning the proceeds of the work. Marx trusts that the struggle between the two classes over economic resources will increase over time (Giddens, 2005, p. 69).

### **5.8 Marx’s methodological pillars**

Marx's way of thinking, i.e. the dialectical and historical materialist method, is characterized by three essential features:

- It is **materialistic**, which means acknowledging the objective existence of things and phenomena, regardless of human will and awareness of them,
- It is **dialectical**, which meaning that it looks at things and phenomena as contradictory phenomena and in constant change. In addition to being subject to a kind of interconnectedness and comprehensiveness, in which some affect and are affected by the other.
- And it is **historical**, which means, on the one hand, that the objective existence of things and phenomena is a variable historical existence. The historical difference differs in terms of its existencetime, and on the other hand, that our knowledge about things and phenomena is only of historical value. (Budwahi, 2011, <http://www.ahewar.org/debat/s.asp?t=4&aid=286493>).

Consequently, the sociological research methodology of Karl Marx is based on two basic approaches: **the dialectical and the historical approaches** without discarding the importance of the research methods that were used at the time, such as the questionnaire. Marks contributed in the distribution and completing of a questionnaire about work conditions, and the historical approach helped him unveil the general and specific laws of social development. However, the dialectical approach helped him distinguish between the objective and the subjective, the general and specific, the necessary and the unnecessary in the social life. A fact that helped giving the science of society a scientific and qualitative characteristic at the sometime (Abdul Muti, 1981, p. 72).