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قسم العلوم الاجتماعية



# *modern sociological theories*

*Lessons presented to second-year licence's students in sociology*

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## Introduction

السوسيولوجيا هي معرفة فارقة في استيعاب الجوانب المتنثرة لممارسات الناس العقلانية، حيث نتجت لها مجسما في صورة ظاهرة اجتماعية أو فعل اجتماعي يمكن إدراكه من مختلف الزوايا، بتفكيك مختلف المواقف (برموزها وقيمها معاييرها ومختلف ضوابطها الاجتماعية وكذا توقعات الأدوار) التي تنطوي على ألغاز الحياة، وخبايا الدوافع التي تصنعه. إذ يشمل ذلك النحت والتجسيم العبور عبر نماذج نظرية يتخذها الباحث كاقتراب لفهم الواقع.

ومن الإنصاف القول ومن الموضوعية الإقرار بأن علم الاجتماع قد تمت صياغة كل تفاصيله (مناهجه وأدواته، مقاصده وأهدافه، عملياته، طرائق البحث فيه، وحتى تسميته ....) بشكل أكاديمي في المؤسسات الغربية، التي جندت كل طاقاتها البشرية والمادية .....، فاحتوت كل التوجهات الإيديولوجية والمذاهب الفكرية في سبيل إرساء دعائم هذا الميدان المعرفي من جهة ومعالجة مشكلات المجتمع من جهة ثانية، إذ احتوت فكرة الفوارق بين الناس على أساس المادة وعلى أساس الأخلاق وعلى أساس القيم دونما النظر بازدراء لأي توجه فكري، مما أنتج تراثا معرفيا غنيا بالتنوع، ثريا بالتضاد، جميلا باستيعاب أصناف التفكير وطرائق البحث.

بيد أن هذا الثراء والغنى استند في طرائق تفكيره على الإطار المرجعي الأوروبي الذي ترجمته الفلسفة الوضعية عن الخالق والإنسان والحياة والمصير، الأمر الذي انعكس فيما بعد في مختلف التطبيقات المنهجية للدراسات السوسيولوجية.<sup>1</sup>

ولم تقف آثار هذا المنتج المتنوع على حدود الغرب، وإنما انتشرت هذه الآثار بانتشار الحضارة الغربية إلى أنحاء العالم، ومنها الأقطار العربية والإسلامية التي استوردت هذا الفكر وهذا الميدان المعرفي، وطرحت في معاهدها وكلياتها ومؤسساتها الجامعية محتوياته بفلسفاتها عن "الحقيقة" و"القيم" و"مناهج المعرفة" و"علاقات الإنسان بالخلق والكون والإنسان والحياة والمصير" تماما كما تطرحها كل من "المثالية" المسيحية، و"الواقعية" المادية، و"البرجماتية" النفعية، و"الماركسية" الملحدة، و"الوجودية" العنصرية. وهي تطبق في مؤسساتها الجامعية التطبيقات المنبثقة عن هذه الفلسفات دون تحليل أو تعديل أو تعديل إلا إذا جاء النقد أو التعديل أو التبديل من مواطن هذه الفلسفات والتطبيقات نفسها<sup>2</sup>، إذ مناهج البحث وطرائق الاستقصاء وأدوات جمع البيانات وإن بدت بعيدة عن الأيديولوجيا والأفكار المذهبية والدينية، إلا أنها تظل محملة بما يحمله إطارها المرجعي الذي انطلقت منه.

هذا المقياس "النظريات السوسيولوجية الحديثة 01" هو واحد من أهم المقاييس، لأنه يشكل القاعدة الأساسية في فهم علم الاجتماع كتخصص.

<sup>1</sup> ميمونة مناصرية. المراسم المزيفة في الدراسات السوسيولوجية بالعالم العربي. فصل في كتاب: البحوث الأكاديمية في علم الاجتماع في الوطن العربي -مقاربة في الهوية المعرفية وآليات الاشتغال- دار سو هام للنشر والتوزيع. قسنطينة. الجزائر. 2022. ص201.

<sup>2</sup> ماجد عرسان الكيلاني. فلسفة التربية الإسلامية. مكتبة هادي. مكة المكرمة. 1988. ص09.

النظريات السوسيولوجية الحديثة مقياس مليء بالمعلومات والمعارف العلمية، وهي متكررة تقريبا في كل المراجع التي تقترب من العنوان، ولذلك فقد تم استخدام هذه المراجع بتصرف. الامتحانات في هذا المقياس تتم عادة باستذكار المعارف التي تم حفظها، لأن الطالب يطلع على المقياس لأول مرة من خلال الكم الهائل من المعلومات والأحداث التي شكلت النظرية. في هذه المطبوعة توجد فصول تم تصميمها تماشيا مع البرنامج الوزاري، متبوعا بنماذج امتحانات، وكذا مادة علمية للاطلاع لمن شاء.

Sociology is a distinctive field of knowledge for comprehending the disparate aspects of rational human practices. It sculpts these practices into the form of a **social phenomenon** or **social action** that can be perceived from various angles. This involves dissecting different situations—with their symbols, values, norms, various social controls, and role expectations—that encapsulate life's mysteries and the hidden motives behind them. This sculpting and embodiment process involves traversing **theoretical models** that researchers adopt as approaches to understanding reality.

It is fair and objective to acknowledge that sociology, in all its details (methods, tools, purposes, goals, processes, research techniques, and even its naming), was academically formulated within **Western institutions**. These institutions mobilized all their human and material resources to encompass all ideological orientations and intellectual doctrines. This was done to establish the foundations of this field of knowledge on one hand, and to address societal problems on the other. It embraced the idea of differences among people based on material, moral, and value considerations, without disdain for any intellectual orientation. This led to a **rich intellectual heritage**, diverse in its content, abundant in contrasts, and beautiful in its assimilation of various modes of thinking and research methods.

However, this richness and abundance of thought were based on the **European frame of reference**, which **positivist philosophy** translated

regarding the Creator, humanity, life, and destiny. This subsequently reflected in various methodological applications of sociological studies .

The effects of this diverse intellectual product were not confined to the West. Instead, these effects spread with the expansion of Western civilization to other parts of the world, including Arab and Islamic countries. These regions imported this thought and this field of knowledge, presenting its contents in their institutes, colleges, and university institutions with its philosophies on "truth," "values," "methods of knowledge," and "human relationships with creation, the universe, humanity, life, and destiny." This was presented precisely as taught by **Christian idealism, material realism, utilitarian pragmatism, atheistic Marxism, and absurd existentialism**. These academic institutions apply the methodologies stemming from these philosophies without analysis, alteration, or modification, unless criticism, modification, or alteration originates from the very sources of these philosophies and applications themselves . Although research methods, inquiry techniques, and data collection tools may appear to be far removed from ideology, doctrinal, and religious ideas, they nonetheless remain laden with the weight of the **referential framework** from which they originated.

This course, "**Modern Sociological Theories 01**," is one of the most crucial. It forms the **fundamental base for understanding sociology as a discipline**.

"Modern Sociological Theories" is packed with scientific information and knowledge, which is consistently found across almost all relevant references. Therefore, these references have been adapted and utilized in this material.

Exams for this course typically involve recalling memorized information. This is because students encounter the subject for the first time, grappling with the immense volume of information and events that shaped these theories.

This copy includes chapters designed in line with the ministerial program, followed by exam samples, and additional scientific material for those who wish to explore further.

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# *First Axis:*

## *The Sociological Theory*

### **Introduction**

#### **First: The Scientific Theory.**

- **Definition of The Theory**
- **Characteristics of the theory**
- **The importance of the scientific theory**

#### **Second. The Sociological Theory**

- **Introduction**
- **Core Components of Sociological Theory**
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## Introduction

In this section, we will get acquainted with scientific theory in general—covering its concept, prerequisites, characteristics, and functions. Then, we'll explore sociological theory by examining its definition, fundamental components, and some of its types. Finally, we'll learn about the key stages of its development and how it evolved into its current form

### First: The Scientific Theory

#### مفهوم النظرية في اللغة العربية:

النظرية مصطلح مشتق من الفعل "نظر"، ينظر، نظرة، ومنظارا. والفعل "نظر" ينطوي على أفعال من قبيل: رأى، شاهد، لاحظ، أبصر، تأمل، وعين، ... وهذه الأفعال ملخصة في الفعل "نظر".

حيث نقول: نظر الشيء / نظر إلى الشيء / نظر للشيء ، أبصره، أدركه بواسطة القدرة البصرية.

كما نقول: نظر في القضية ، أي درسها وتدبرها.

#### فالنظر إذن يعني : المشاهدة أو الملاحظة أو الرؤية لكن بإمعان العقل والتفكير والتدبر.

بينما في الاصطلاح، النظرية هي مجموعة مبادئ وتعريفات مترابطة تفيد "تصوريا" في تنظيم جوانب مختارة من العالم الإمبريقي على نحو منسق ومنظم .

ولهذا تنطوي النظرية على مجموعة دعاوى وبديهيات أساسية ، إذا كان هيكلها مكونا من قضايا مترابطة ومنطقيا قابلة للتحقيق الإمبريقي .

أو هي صياغة مجردة تعبر عن واقع ما، سواء كان اجتماعيا أو فيزيائيا أو بيولوجيا أو... مستندة في تلك الصياغة على حقائق واقعية، لذلك فإن النظرية هي حلقة الوصل بين الواقع والعبارات المجردة، وهي بذلك تشير إلى مواضيع موصلة فيما بينها بروابط منطقية.<sup>1</sup>

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## 1. Definition of The Theory

A **theory** is a set of interrelated principles and definitions that **conceptually help organize selected aspects of the empirical world in a coherent and systematic manner**.

For this reason, a theory involves a set of **fundamental claims and axioms**, provided its structure is composed of interrelated and logically empirically verifiable propositions.

It is an **abstract formulation that expresses a certain reality**, whether social, physical, biological, or otherwise, based on **factual realities** in that formulation. Therefore, a theory is the **link between reality and abstract expressions**, and as such, it refers to topics connected by logical links.

A **theory** can be defined in a few ways, depending on the context (everyday language vs. scientific context).

### **In a general or everyday sense:**

- A theory often refers to an untested hunch, a guess, an idea, or a speculation about something.
- It can be an opinion or an explanation that is believed to be true, but might not be proven.

In a scientific context (the more rigorous and common usage):<sup>2</sup>

A scientific theory is a well-substantiated, comprehensive, and systematic explanation of some aspect of the natural world. It is:

- **Systematic and Coherent:** It brings together a body of principles and definitions that are logically interrelated.
- **Evidence-Based:** It is supported by a large body of empirical evidence, observations, and experimental data that have been repeatedly tested and confirmed.
- **Explanatory:** It provides a framework for understanding *how* and *why* phenomena occur.
- **Predictive:** It allows scientists to make testable predictions about future observations or events.

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- **Falsifiable:** It must be capable of being proven wrong by new evidence. If new evidence contradicts a theory, the theory must be refined or rejected.
  - **More than a Hypothesis:** Unlike a hypothesis (which is an initial proposed explanation that needs to be tested), a theory is a much broader and more established explanation that has withstood rigorous testing.

**In essence, a scientific theory bridges the gap between observed facts and abstract concepts, providing a logical and coherent framework for understanding a particular domain.** Examples include the theory of evolution, the theory of gravity, and plate tectonics.

## 2. Characteristics of the theory

A theory, especially a scientific theory, is a robust and well-supported explanation of some aspect of the natural world. It's much more than a "guess" or "hunch" in scientific usage. Here are the key characteristics of a theory:

1. **Explanatory Power:** A good theory provides a coherent and systematic explanation for a wide range of observed phenomena. It helps us understand *why* things happen, not just *what* happens.
2. **Testability (Falsifiability):** This is a crucial characteristic. A scientific theory must be capable of being tested and potentially disproven by empirical evidence. If a theory cannot be tested or falsified, it's not considered scientific. This doesn't mean it *will* be falsified, but that it *could* be.
3. **Empirical Support/Evidence-Based:** Theories are built upon a large body of facts, observations, and experimental data that have been repeatedly confirmed. The more evidence that supports a theory, the stronger it becomes.

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4. **Predictive Power:** A strong theory allows scientists to make testable predictions about future observations or phenomena that have not yet been observed. If these predictions are confirmed, it further strengthens the theory.
  5. **Consistency (Logical Coherence):** The components of a theory (concepts, propositions, assumptions) must be logically consistent with each other. There should be no internal contradictions within the theory. Additionally, a new theory should generally be consistent with existing, well-established scientific knowledge, or, if it contradicts existing knowledge, it must provide compelling evidence to overturn it.
  6. **Parsimony (Simplicity):** Often referred to as "Occam's Razor," this principle suggests that among competing theories that explain the same phenomena equally well, the simplest theory (the one with the fewest assumptions or variables) is generally preferred. This doesn't mean the concept itself must be basic, but that it avoids unnecessary complexity.
  7. **Generativity/Fecundity:** A good theory is generative, meaning it stimulates new ideas, research questions, and avenues of inquiry. It opens up new areas of research and discovery.
  8. **Revisability/Dynamic Nature:** Theories are not absolute truths but are subject to refinement, modification, or even rejection if new, compelling evidence emerges that contradicts them. Science is a continuous process of inquiry and improvement.
  9. **Scope:** Theories can vary in their scope, from explaining specific phenomena to encompassing broad areas of natural processes (e.g., the theory of evolution, the theory of gravity). A broader scope, while maintaining other characteristics, often indicates a more powerful theory.

In essence, a theory is a well-substantiated, comprehensive, and adaptable framework that helps us understand, explain, and predict the world around us.

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## Important Note on Scientific Theory

The United States National Academy of Sciences describes what a theory is as follows:

"Some scientific explanations are so well established that no new evidence is likely to alter them. The explanation becomes a scientific theory. In everyday language a theory means a hunch or speculation. Not so in science. In science, the word **theory** refers to a comprehensive explanation of an important feature of nature supported by facts gathered over time. Theories also allow scientists to make predictions about as yet unobserved phenomena."

"**A scientific theory** is a well-substantiated explanation of some aspect of the natural world, based on a body of facts that have been repeatedly confirmed through observation and experimentation. Such fact-supported theories are not "guesses" but reliable accounts of the real world. The theory of biological evolution is more than "just a theory." It is as factual an explanation of the universe as the atomic theory of matter (stating that everything is made of atoms) or the germ theory of disease (which states that many diseases are caused by germs). Our understanding of gravity is still a work in progress. But the phenomenon of gravity, like evolution, is an accepted fact.

Note some key features of theories that are important to understand from this description:

- Theories are explanations of natural phenomena. They aren't predictions (although we may use theories to make predictions). They are explanations as to why we observe something.
- Theories aren't likely to change. They have a large amount of support and are able to satisfactorily explain numerous observations. Theories can, indeed, be facts. Theories can change, but it is a long and difficult process. In order for a theory to change, there must be many observations or pieces of evidence that the theory cannot explain.

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- Theories are not guesses. The phrase "just a theory" has no room in science. To be a scientific theory carries a lot of weight; it is not just one person's idea about something.<sup>3</sup>

### 3. The importance of the scientific theory

Scientific theories are the cornerstone of our understanding of the natural world or the sociological world. They are not mere guesses or speculative ideas, but rather **well-substantiated explanations of some aspect of the natural world, supported by a vast body of repeatedly confirmed facts through observation and experimentation,<sup>4</sup> and Community induction .**

#### 1. Explanatory Power:

- Scientific theories provide **logical, systematic, and coherent explanations** for observed phenomena. They go beyond simply describing what happens; they tell us *why* it happens. For example, Educational theories explain many learning difficulties in children, while the germ theory explains the causes of many diseases.
- They help us make sense of complex realities by offering simplified yet robust frameworks.

#### 2. Predictive Power:

- A crucial characteristic of strong scientific theories is their ability to **make verifiable predictions about future phenomena or events** that have not yet been observed.
- These predictions can then be tested through further observation and experimentation. If the predictions are consistently accurate, it strengthens the theory. If not, the theory must be modified or even discarded.

#### 3. Guidance for Research and Knowledge Building:

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- Theories act as a **conceptual base and guide for scientific research**. They provide frameworks for asking new questions, identifying relevant variables, and designing experiments, designing experiments, Also designing the forms that are presented to the respondents to answer.. .
  - They help to synthesize prior empirical findings within a coherent framework, allowing scientists to build upon existing knowledge and reconcile seemingly contradictory findings.
  - This iterative process of theory development, hypothesis testing, and refinement leads to the **cumulative building of scientific knowledge**.

#### 4. Foundation for Technology and Innovation:

- Scientific theories are not just academic exercises; they have profound practical implications. Our understanding of the natural world, rooted in scientific theories, is the **basis for developing new technologies, solving practical problems, and making informed decisions**.

#### 5. Objectivity and Minimizing Bias:

- The rigorous process of developing and testing scientific theories, adhering to the scientific method, helps to **minimize the influence of personal bias or prejudice**.
- The requirement for theories to be testable and falsifiable ensures that they are open to scrutiny and can be challenged by new evidence, promoting a more objective understanding of reality.<sup>5</sup>

#### 6. Shaping Our Worldview:

- Scientific theories fundamentally **change how we understand ourselves and our place in the universe**. From understanding the origins of the cosmos to the intricate workings of the human body, scientific theories provide the most reliable and evidence-based accounts of reality.<sup>6</sup>

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In essence, scientific theories are not just "theories" in the everyday sense of being an unproven idea. They represent the **highest level of scientific understanding**, offering powerful explanations, making accurate predictions, and driving both fundamental research and technological advancement. Their continuous testing and refinement are what make science a dynamic and incredibly effective way of knowing.<sup>7</sup>

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## Second. The Sociological Theory

### 1. Introduction

Sociological theory refers to the frameworks, paradigms, and perspectives that sociologists use to analyze and explain social phenomena. It provides a lens through which to understand why societies function the way they do, how individuals interact, and what drives social change.

#### 1. Purpose of Sociological Theory:

- **Explanation:** Theories attempt to explain social occurrences, behaviors, and patterns.
- **Understanding:** They provide a structured way to comprehend the complexities of the social world.
- **Prediction:** Some theories aim to predict future social events or trends.
- **Guidance for Research:** Theories guide sociological inquiry, helping researchers formulate hypotheses and design studies.
- **Social Change:** Many theories are used to analyze social problems and inform efforts for social betterment.

#### 2. Levels of Analysis:

Sociological theories often operate at different levels of analysis:

- **Macro-level theories:** Focus on large-scale social structures, institutions, and broad societal patterns (e.g., how the education system functions).
- **Micro-level theories:** Examine specific interactions between individuals or small groups (e.g., how students and teachers interact in a classroom).
- **Mid-range theories:** Bridge the gap between macro and micro levels, focusing on specific social mechanisms or processes.

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### 3. Major Sociological Paradigms/Theories:

While there are many specific theories, several broad paradigms have dominated sociological thought:

- **Structural Functionalism:**

- **Proponents:** Émile Durkheim, Talcott Parsons, Robert Merton.
- **Core Idea:** Views society as a complex system whose parts work together to promote solidarity and stability. Each social institution (family, education, government, etc.) has a function in maintaining the overall balance of society.
- **Focus:** Social order, cohesion, and the contributions of social structures.

- **Conflict Theory:**

- **Proponents:** Karl Marx, Max Weber (though his work also informs other areas), C. Wright Mills. **Core Idea:** Emphasizes the role of power, inequality, and competition in shaping society. Society is seen as fragmented into groups that compete for scarce resources, and social order is maintained by domination rather than consensus.
- **Focus:** Social stratification, power struggles, and social change driven by conflict.

- **Symbolic Interactionism:**

- **Proponents:** George Herbert Mead, Erving Goffman, Herbert Blumer.
- **Core Idea:** Focuses on how individuals create meaning through social interaction and the use of symbols (language, gestures, objects). Society is seen as the product of these everyday interactions.
- **Focus:** Micro-level interactions, meaning-making, identity formation, and social construction of reality.

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#### 4. Historical Development of Sociological Theory:

Sociology emerged in the 18th and 19th centuries, influenced by the Enlightenment and societal changes like industrialization, urbanization, and political revolutions.

- **Early Thinkers:** Auguste Comte (coined the term "sociology"), Herbert Spencer (social Darwinism).
- **Classical Sociologists (late 19th/early 20th century):** Durkheim, Marx, and Weber are considered
- **Mid-20th Century:** Functionalism gained prominence, followed by a resurgence of conflict theory and the development of symbolic interactionism.
- **Contemporary Theory:** Includes diverse approaches such as feminist theory, critical theory, post-structuralism, postmodernism, globalization theories, and theoretical syntheses that attempt to integrate different perspectives (e.g., Pierre Bourdieu's practice theory, Anthony Giddens' structuration theory).

#### 5. Impact of Sociological Theory:

Sociological theories are crucial for:

- **Understanding Social Problems:** They help identify the root causes of issues like poverty, inequality, crime, and discrimination.
- **Informing Policy:** Insights from sociological theory can guide the development of social policies and interventions.
- **Developing Critical Thinking:** They encourage individuals to question taken-for-granted assumptions about society and to see the connections between personal experiences and broader social structures (the "sociological imagination").

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- **Guiding Social Research:** Theories provide frameworks for conducting empirical research and interpreting findings.

Sociological theory is a dynamic field, constantly evolving as new social phenomena emerge and as scholars refine and challenge existing ideas.

## 2. Core Components of Sociological Theory

Sociological theory provides frameworks to understand how societies function, change, and influence individual behaviors. These theories are constructed from several key components that collectively offer insights into social phenomena.

### 1. Concepts

Concepts are the fundamental building blocks of sociological theory. They represent abstract ideas that encapsulate aspects of the social world deemed significant for analysis. Examples include "social class," "norms," "roles," and "institutions." These concepts help sociologists categorize and interpret social phenomena.<sup>8</sup>

A concept is “a condensed representation of a set of facts, or more specifically an abstraction of reality under a certain symbol; that is, isolating the phenomenon or facts of interest (within the concept’s scope) from other associations that occur in reality but don’t serve scientific purposes.” Thus, concepts set the boundaries of what should be observed. They alone do not form a theory, but rather serve as fundamental elements in constructing theoretical frameworks. When a concept successfully defines its core aspects, it helps clarify ambiguities present in certain theories and resolves apparent contradictions in empirical data—showing that those contradictions may be merely superficial. Concepts also help identify observable indicators that empirical research must consider and address. Notably, concepts evolve as the conditions of reality

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evolve, and they shift depending on societal context, ideologies, and prevailing beliefs.<sup>9</sup>

## **2. Variables**

Variables are measurable elements that can vary across individuals or over time. They are used to operationalize concepts, allowing for empirical testing. For instance, the concept of "socioeconomic status" can be operationalized using variables like income, education level, and occupation.

## **3. logical structure**

logical structure It refers to the organized framework within which the components of a theoretical system are arranged. This structure encompasses concepts and the relationships between them, allowing for the examination of phenomena in the real world and elucidating their implications. Consequently, it provides a comprehensive and complete perspective on the phenomenon under study.

In the context of scientific theories, the logical structure is pivotal. It ensures that the theory's components are coherently organized, facilitating empirical testing and validation. This structured approach enables researchers to derive meaningful insights and explanations about the phenomena they investigate.<sup>10</sup>

## **4. Statements (Propositions or Hypotheses)**

These are declarative sentences that express relationships between concepts. They can be theoretical propositions, which are general statements about how concepts relate, or hypotheses, which are testable predictions derived from theories. For example, a hypothesis might state that "higher education levels lead to increased political participation."

From a set of concepts and variables, a theory is logically constructed to form a coherent structure in which the propositions of the theoretical system are

organized without any contradiction or conflict among their different levels. The general premises or guiding theoretical orientations must be consistent with one another—variables that are unrelated cannot be combined. When a theory is precisely organized, it typically takes the form of a deductive system: its main assumptions form the abstract rational framework of the theory, and its components are logically coordinated. This coherence allows for the derivation of hypotheses that are unlikely to contradict each other. Moreover, an integrated theory with a well-coordinated logical structure strongly supports the validation of its hypotheses.

## 5. Formats (Theoretical Frameworks)

Formats refer to the overarching structures or systems within which theories are developed. They provide the context and guidelines for how concepts and statements are organized and interpreted. Different theoretical frameworks, such as structural functionalism or conflict theory, offer distinct perspectives on social phenomena.

### Major Theoretical Perspectives in Sociology

Sociological theories are often categorized into major perspectives, each offering unique insights:

- **Structural Functionalism:** Views society as a complex system whose parts work together to promote stability and order. It emphasizes the functions of social institutions and their role in maintaining societal equilibrium.
- **Conflict Theory:** Focuses on the struggles between different social groups, highlighting issues of power, inequality, and social change. It posits that societal structures are often a source of conflict and tension.

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- **Symbolic Interactionism:** Examines the day-to-day interactions of individuals and the meanings they assign to objects, events, and behaviors. It emphasizes the subjective aspects of social life.
  - **Feminist Theory:** Analyzes the ways in which gender structures social experiences, emphasizing the importance of gender equality and the critique of patriarchal systems.
  - **Postmodernism:** Challenges the idea of universal truths, focusing on the fragmented, diverse, and dynamic nature of social reality.

Understanding the components of sociological theory—concepts, variables, statements, and formats—provides a foundation for analyzing the complex social world. By applying various theoretical perspectives, sociologists can explore the multifaceted nature of societies and the interactions within them.

### 3. Stages of development of sociology

In contrast to the spontaneous genesis of various sciences, the emergence of **sociology** was a **voluntary and purposeful** act, compelled by specific historical, scientific, and societal conditions.

Sociology emerged at the **end of the 18th century**, culminating in successive intellectual developments and real-world changes. These circumstances necessitated the **establishment of a science to study societal structure**, both in its stability and its transformation. Sociology itself, from its inception to the completion of its framework, underwent numerous changes.

Initially, the pioneers of the field exerted their efforts towards demanding the **necessity of creating a science of society**. This was because "society" (in the sense of a large, complex entity like "Society") emerged linked to the rise of the modern nation-state. It became a society that **surpassed the smaller, local community** (in the sense of "Community") in terms of its area,

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population, and the maturity level of its fundamental systems. While traditional authority was capable of managing the small local community, **the larger society required science for its management.** This is because its structure is more comprehensive and complex compared to the small local community.

Both **Auguste Comte and Saint-Simon advocated for the necessity of establishing this science.** Auguste Comte initially called it "**Social Physics.**" However, when he discovered that the Belgian scholar **Adolphe Quetelet** had already used this term for statistical analyses related to society, Comte abandoned it. He then **chose a new name for the science from two segments:** "Soci" (from "Society," meaning community or society) and "logy" (meaning science). Thus, the word **Sociology** came to mean "the science of studying society," or more precisely, "the science of society." <sup>11</sup>

### **The first stage "preliminary stage" :**

During which scholars called for the establishment of sociology, or a science of society.

### **The second stage "The Stage of Academic Foundation" :**

focused on the development of the structure of the science. During this period, efforts were made to define the scope of the discipline, that is, the phenomena the science should be concerned with studying. **Émile Durkheim** played a fundamental role in determining the field of this science, in addition to outlining its methodology, tools for data collection related to social phenomena, and the methodological standards that should be observed in the study and investigation of these phenomena.

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Moreover, Durkheim clearly explained the approach he believed necessary to understand any social phenomenon, emphasizing that it should be examined through **three levels**:

1. **The first level**: the nature of the relationship between the phenomenon under study and the structure of society — that is, the function the phenomenon is supposed to fulfill in the construction of society. The foundation for the existence of any social phenomenon or system lies in the function it performs in favor of building and maintaining a strong and healthy society.
2. **The second level**: the nature of the function the phenomenon or system performs in relation to other social systems. Social systems, which together form the structure of society, are engaged in a kind of mutual functional relationship, where each system or social phenomenon supports and reinforces the others. These systems are interconnected through a network of reciprocal functional relations.
3. **The third level**: the role or function performed by the social unit — whether a phenomenon or a system — for the **individuals** who make up the members of society.

While one aspect of explaining the existence of a social unit (phenomenon or system) lies in the functions it performs at the above three levels, if we seek to understand the **reasons** behind its existence, we will find that these reasons are also embedded within those same levels.

For this reason, **Émile Durkheim** emphasized that **social phenomena are self-explanatory** — meaning that the functions each one performs serve the society or other social phenomena, and the causes behind them also fall within this same framework.

**The third stage "the stage of continuation and maturity" :**

Involves the advancement of sociology toward completeness, as pursued by the pioneers of the discipline in a later period, aiming to develop a **social theory** that would guide the scientific practice of sociology. The **Industrial Revolution** served as the central structural event that led to the emergence of the first wave of sociological theories.

The Industrial Revolution brought about significant and fundamental changes in the structure of the societies in which it occurred. This prompted sociological theorists to attempt to understand the problems resulting from the Industrial Revolution and to propose potential solutions.

Within this context emerged the theories of **Karl Marx**, **Max Weber**, **Émile Durkheim**, and **Vilfredo Pareto**. Each of these theories sought to examine the interaction occurring within the industrial system from one of its particular aspects or perspectives.

These theories were distinguished by several key characteristics:

1. **First**, they are known as the **classical stage theories**, as they represent the earliest and foundational phase of sociological theorizing — and their influence continues to shape contemporary sociological theories.
2. **Second**, they were of a **comprehensive nature**, meaning they addressed major issues such as **social classes, the division of labor, types of societies, the role of elites, and the structure of society** as a whole.
3. **Third**, these theories developed a framework for **description, analysis, and interpretation** based on **single-variable explanations**. Each theorist attempted to understand social interaction by focusing on a specific variable or factor:
  - **Karl Marx** emphasized **economic variables**,

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- **Max Weber** focused on **religion and values**,
  - **Émile Durkheim** concentrated on the **division of labor and collective consciousness**,
  - and **Vilfredo Pareto** examined **residues (non-logical actions and sentiments)**.

Because each theory sought to analyze social interaction from a single, dominant perspective, some scholars have referred to them as "**factor theories**" (or "**single-factor theories**").

**Thus, in the third stage**, the science [of sociology] evolved, and scholars succeeded in developing a set of **classical theories** that offered a **comprehensive vision** of the reality of **industrial and capitalist society**.

### **The fourth stage "The critical stage " and "the theoretical review stage" :**

Involved significant developments that sociology achieved on several fronts.

**On the methodological front**, numerous social research studies were conducted, addressing various phenomena across different types of societies. One outcome of these studies was the provision of a vast amount of data, which partially contributed to the development of theoretical frameworks. In addition, research methods and tools were significantly improved, becoming more standardized, precise, and objective.

**On the theoretical front**, and based on newly discovered and accumulated empirical data, many scholars and thinkers moved toward developing some of the concepts of classical theories. For example:

- **New Left scholars and critical theorists**, particularly the pioneers of the **Frankfurt School**, worked on **developing the concepts of Marxist theory**, which originally emerged during the era of industrial

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capitalism, to make it more suitable for understanding the phenomena of **technological capitalist society**.

- Likewise, **modern functionalist theorists** such as **Talcott Parsons**, **Robert Merton**, and **Kingsley Davis** sought to **develop classical functionalist theories**, originally formulated by **Herbert Spencer**, **Émile Durkheim**, **Bronisław Malinowski**, and **Radcliffe-Brown**.

In addition, on **the third front** of this stage, scholars moved toward **constructing and formulating sociological theories that differed fundamentally in nature from the classical, holistic system theories**. While the comprehensive theoretical systems had derived their concepts from earlier philosophical and theoretical orientations, **the theories of this stage were essentially partial or atomistic in nature**. Although they carried some philosophical implications, they originated **from the bottom up**, that is, from the lived realities and empirical data of everyday life.

Included among the theories of this stage are:

- **Exchange theory**
- **Symbolic interactionism**
- **Behavioral theory**
- **Game theory**
- **The dramaturgical sociology of Erving Goffman**

These theories accomplished **two main tasks**:

1. **First**, they sought to examine small-scale, everyday interactions by understanding the **meanings** that motivated the individuals involved. They succeeded in conceptualizing these interactions into a set of **generalizations or theoretical propositions** with a **limited scope**.

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2. **Second**, these theories aimed to **bridge the gap** between the detailed, atomistic interactions of daily life and higher-level theory — by formulating generalizations and propositions that, as they accumulate and expand in scope, could **merge with broader theoretical systems** and interact with them. This process represents a **movement toward a general theory of sociology**.

### **The fifth stage "the call to establish an integrated theory" :**

Is the phase in which the forces of globalization emerged, emphasizing a pattern of intellectual and real-world interaction marked by contradictions — between forces that seek to affirm the **cohesion and homogeneity** of our world, and opposing forces that **reject this cohesion**, viewing it as inherently oppressive.

In this way, we can identify **three dimensions** that govern the interactions occurring during this stage:

1. **The first dimension** refers to the **forces of globalization** that aim to impose **homogeneity on our world** at the social and cultural levels, and to affirm its cohesion at the economic level. These forces move beyond the **national systems**—which were the focus of sociological theories in the **third and fourth stages**—toward expanding these frameworks to the **global system**. This expansion brings about new and comprehensive forms of interaction that can be abstracted into theoretical propositions within a **comprehensive sociological theory**, capable of describing, analyzing, and explaining what is happening in our contemporary world, as well as predicting its future.
2. **The second dimension** points to the existence of **opposing forces** that resist this global and coercive totality. These forces seek to **dismantle national identities and systems**, advocating a return to the logic of **small, local communities**. Just as the **feudal entities of**

**the 16th century** played a role in the formation of the nation-state and national society through their interrelations, the **third millennium** has witnessed a retreat from the national society in favor of **reviving local communities**. This dynamic reflects the potential to **reshape our world into small local societies**, based on diverse ethnic, religious, racial, social, and cultural identities — all concerned with expressing identity, individuality, and creative diversity in **opposition to top-down imposed uniformity and control**.

3. **The third dimension** in this stage emphasizes **understanding rather than explanation, subjective meaning rather than objective cognition**, and the **individual rather than the collective or the whole**. While the fourth stage focused its research efforts **horizontally**, emphasizing breadth and extension, the fifth stage prefers **vertical exploration**, emphasizing **depth and introspection**. It highlights the individual and meaning across all fronts.

Through these multiple dimensions, **social theory gathers its components from various sources**, moving toward the **aspiration of building a unified and comprehensive theory of sociology**.

## Chapter margins

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# *Axis Two:*

## *Positivism in sociology*

- **Introduction**
- **Definition of positivism in sociology**
- **Characteristics of positivism in sociology**
- **The hypothetical deductive approach in the positivist trend.**
- **The intellectual, social and economic background of the emergence of the positivist trend**
- **The intellectual roots of positivism**
- **Pioneers of the positivist trend in sociology**

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## 1. Introduction

The positivist paradigm believes that society should be studied scientifically. Sociology should approach research in the same way as the natural sciences. It should be objective and logical and follow the hypothetico-deductive method.

A positivist approach prefers collecting quantitative data using objective research methods, such as closed questionnaires, structured interviews, and experiments.

This will allow them to uncover and measure patterns of behavior, which will lead them to create social facts that govern society. Social facts are things such as institutions, norms, and values that exist external to the individual and constrain the individual. For example, the reality of crime is measured in terms of Official Statistics.

Comte named the scientific study of social patterns positivism and said that using scientific methods to reveal the laws by which societies and individuals interact would create a “positivist” age of history.

Also, by using quantitative data, positivists believe that they are able to uncover cause and effect that determine human behavior.

The search for causality comes from the desire to be able to change things for the better. Causality means the relationships between cause and effect. How one stimuli can lead to a certain action.

Thus, sociological positivists argue that, by applying scientific principles of research to the study of society, sociologists will be able to put forward proposals for social change, which will lead to a better society.

Positivists believe that research should be detached from subjective feelings and interpretations. It is claimed that a scientist's beliefs and values have no impact on their findings, and sociologists should be the same.

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## 2. Definition of positivism in sociology<sup>1</sup>

- Positivism is an approach to sociology, as well as philosophy, that relies on empirical evidence, such as those found through experiments and statistics, to reveal information about how society functions.
- Sociology should approach research in the same way as the natural sciences. It should be objective and logical.
- Positivism originates from the thinking of the French philosophers and sociologists **Henri de Saint-Simon**, **Auguste Comte**, and **Emile Durkheim** but branched off into German-Austrian and American traditions in the early 20th century.
- Positivisms in the philosophical and scientific sense share several key principles: phenomenalism, nominalism, refusing to call judgments and normative statements knowledge, and belief in the unity of the scientific method.
- Beginning with the Frankfurt School, critical theorists have critiqued positivism heavily. As a result, positivist methods have had relatively little influence on sociology since the 1970s

Positivism in sociology emphasizes applying the scientific method to the study of society, focusing on gathering empirical data and objective facts to uncover universal laws that govern human behavior and social development.

## 3. Characteristics of positivism in sociology

- Positivism is a term used to describe an approach to the study of society that relies specifically on **empirical scientific evidence**, such as **controlled experiments and statistics**.

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- Positivism is a belief that we should not go beyond the boundaries of what can be observed. To a positivist, science is the single most important route to knowledge, and only questions that can be approached by applying the scientific method should concern us.
  - Reality exists outside and independently of the mind, and therefore, it can be studied objectively and as a real thing. They believe that there are social facts that make up the rules of society, which are separate and independent of individuals.
  - Social facts are things such as institutions, norms, and values that exist external to the individual and constrain the individual.
  - Sociological positivism holds that society, like the physical world, functions based on a set of general laws. Positivism is based on the assumption that by observing social life, scientists can develop reliable and consistent knowledge about its inner workings.
  - Thus, sociological positivists argue that by applying scientific principles of research to the study of society, sociologists can put forward proposals for social change that will lead to a better society.
  - Due to this belief, Positivists believe that society can be studied in the same way as the natural world and that patterns can be observed and analyzed to create the social facts that rule society.
  - This method is called inductive reasoning, which involves accumulating data about the world through careful observation and measurement. A theory can be formed and verified from this data through further study.
  - Positivists believe that sociology should follow the objective experimental methods that the natural sciences follow so that the research remains value-free and patterns and causation can be established.

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- Positivists prefer quantitative data and, as far as possible, should follow the experimental method of the natural sciences. This will allow them to uncover and measure behavior patterns, leading them to create social facts that govern society.
  - Also, by using quantitative data, the positivists believe that they are able to uncover cause and effect that determine human behavior.
  - Positivism, as a general term, has at least three meanings. It can describe how Auguste Comte and Emile Durkheim describe social evolution, the philosophical tradition of logical positivism, or a set of scientific research methods<sup>2</sup>.

## 4. The hypothetical deductive approach in the positivist trend.

The hypothetico-deductive method is a scientific process used in positivism, in which certain logical steps are taken to arrive at the truth.

This method is usually conceptualized as consisting of a series of stages:

1. **Observation**: the researcher observes a phenomenon considered worthy of investigation
2. **Conjecture**: the research thinks of a plausible explanation
3. **Hypothesis formation**: the conjecture is put in the form of a predictive statement that can be empirically tested
4. **Testing**: a rigorous empirical test is designed and carried out under controlled conditions, with all observations and measurements objectively recorded

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5. **Data analysis:** the resulting data are carefully analyzed, using applied logical reasoning
  6. **Conclusion:** in the light of the results, the researcher decides whether the hypothesis is supported, rejected, or in need of further testing.

## 5. The intellectual, social and economic background of the emergence of the positivist trend

The emergence of Positivism in sociology, led by Auguste Comte, stemmed from complex interactions between profound intellectual transformations and turbulent social and economic conditions in 18th and 19th-century Europe. To understand this emergence, these three dimensions must be analyzed:

### First: The Intellectual Background

#### 1. The Success of Natural Sciences and Empirical Philosophy:

- **The Scientific Revolution:** The centuries preceding Comte (from the 16th century onwards) witnessed unprecedented advancements in physics, astronomy, chemistry, and biology. Discoveries by scientists like Newton and Galileo established a methodological model based on precise observation, experimentation, measurement, and the mathematical formulation of laws. This striking success in explaining and predicting the natural world inspired thinkers with the idea of applying the same rigor and methodology to the study of social phenomena.
- **Empirical Philosophy:** Philosophers such as John Locke and David Hume emphasized that true knowledge is derived from sensory experience and observation, rather than from metaphysical speculation or religious doctrines. This focus on observable "facts" was a cornerstone of positivist thought.

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- **Rationalism and the Enlightenment:** 18th-century Enlightenment philosophers stressed the power of human reason and its ability to understand and improve the world. They advocated for liberation from superstition and traditional authorities, and for building a society based on logic and science. Comte saw sociology as a means to achieve this Enlightenment goal.
  - **Scientism:** A strong belief grew that the scientific method was the only reliable path to true knowledge, and that it should be applied to all areas of life, including society.

## 2. Critique of Metaphysics and Theology:

- Comte believed that theological (religious) and metaphysical (abstract philosophical) explanations of phenomena were earlier stages in the development of human thought. He saw them as providing knowledge that was neither verifiable nor practically applicable.
- He called for transcending these stages and reaching the "Positive Stage," which focuses on discovering the laws governing phenomena, rather than searching for absolute or teleological causes.

## Second: The Social Background

### 1. The French Revolution and its Repercussions:

- France, and subsequently all of Europe, experienced immense political and social transformations with the French Revolution (1789). This revolution overthrew the Old Regime (absolute monarchy, feudalism, the authority of the Church) and created a state of chaos, turmoil, and violence for many years.
- Auguste Comte and other thinkers of his time felt profound concern about the "social anarchy" that followed the Revolution. There was a strong sense of an urgent need to reconstruct social order and stability.

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- **Comte** believed that the chaos resulted from the absence of a unified and scientific intellectual system that could guide society. He aimed to establish a science of society (**social physics**) that could understand the laws of society and apply them to achieve "**Order and Progress.**"

## 2. Disintegration of Traditional Authorities:

- The French Revolution and the **Napoleonic Wars** significantly weakened the authority of traditional institutions that had ensured social stability for centuries, such as the Church, the monarchy, and the aristocracy.
- These institutions were no longer able to provide the necessary moral, intellectual, or social guidance to society. This vacuum created a desperate need for a "**new spiritual authority**" based on science, capable of directing society towards a stable future.

## Third: The Economic Background

### 1. The Industrial Revolution and Enormous Economic Transformations:

- Europe, particularly Britain, then France and Germany, underwent a radical economic transformation with the **Industrial Revolution** (from the mid-18th century extending into the 19th century). This transformation profoundly changed the face of social and economic life.
- **Industrialization and the Rise of Factories:** The invention of steam engines and the emergence of large factories led to a shift from manual craftsmanship to large-scale mechanized production. This greatly impacted work patterns and life.
- **Rapid Urbanization:** Factories attracted vast numbers of people from rural areas to cities in search of work. This led to unprecedented urban growth but also created overcrowded and unsanitary slum areas.

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- **Emergence of New Social Classes and Class Conflicts:** The Industrial Revolution gave rise to two main classes:
    - **The Capitalist Class (Bourgeoisie):** Factory owners and capitalists who owned the means of production and accumulated immense wealth.
    - **The Working Class (Proletariat):** Masses of laborers who sold their labor for meager wages and lived in very harsh conditions (long working hours, dangerous work environments, inadequate housing, lack of social security).
  - **Social and Economic Problems:** These transformations exacerbated severe social and economic problems previously unknown on such a scale, such as:
    - **Extreme Poverty:** Despite an increase in overall wealth, poverty became widespread among workers.
    - **Unemployment:** Due to competition for jobs or the replacement of workers by machines.
    - **Crime and Deviance:** Resulting from poverty and social disintegration in cities.
    - **Disintegration of Traditional Family and Community Ties:** As capitalist economic relations replaced social relations based on kinship and tradition.
    - **Labor Conflicts:** The emergence of labor movements and unions demanding better working conditions.

## 2. Need to Understand and Manage Industrial Society:

- These economic and social transformations were unprecedented, and the old intellectual frameworks (theological or metaphysical) were insufficient to understand or address them.

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- Comte believed that the study of society must be "scientific" to comprehend these new dynamics and find solutions to the problems arising from them. He thought that knowing the laws of society would allow social engineers (sociologists) to manage the new society and guide it towards stability and prosperity.

In summary, the positivist orientation in sociology emerged as a comprehensive response to a complex environment characterized by:

- **Remarkable scientific progress** in the natural sciences and a desire to emulate its success.
- **Profound political and social upheaval** resulting from the French Revolution.
- **Radical economic transformations** due to the Industrial Revolution and the unprecedented social and economic problems it generated.

**Auguste Comte** dreamed of a new science, sociology, capable of diagnosing and treating the ailments of society using a rigorous scientific method, thereby achieving "Order and Progress" in a turbulent and changing world.

## 6. The intellectual roots of positivism

The intellectual roots of Positivism, particularly as it relates to sociology with Auguste Comte as its founder, are deeply embedded in the intellectual currents of the 17th, 18th, and early 19th centuries in Europe.<sup>1</sup> These roots can be traced back to several key philosophical and scientific developments:

### A. The Scientific Revolution (16th-17th Centuries):

- **New Scientific Method:** This era saw a dramatic shift in how knowledge was acquired, moving away from purely speculative or theological approaches.

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Figures like **Francis Bacon** (with his emphasis on inductive reasoning and empirical observation) and **René Descartes** (with his focus on rational inquiry and systematic doubt) laid foundational stones for a new scientific methodology.

- **Success of Natural Sciences:** The astonishing achievements of physicists like **Isaac Newton**, **Galileo Galilei**, and **Johannes Kepler** in uncovering universal laws governing the physical world (e.g., laws of motion, gravity) were profoundly influential. Their success inspired a belief that similar universal laws could be discovered for human society. If the universe operated according to predictable laws, why shouldn't society?
- **Mechanistic Worldview:** The idea that the universe functions like a giant, predictable machine, governed by discoverable laws, became prominent. Positivism sought to extend this mechanistic understanding to the social realm.

### **B. Empiricism (17th-18th Centuries):**

- **John Locke, George Berkeley, and David Hume:** These British empiricists argued that all knowledge originates from sensory experience and observation. They rejected innate ideas and emphasized the importance of empirical evidence as the basis of knowledge.
- **Focus on Observable Facts:** This emphasis on what can be observed, measured, and verified through the senses became a core tenet of Positivism. Comte explicitly stated that true knowledge is only about "facts" that can be observed and classified.

### **C. The Enlightenment (18th Century):**

- **Emphasis on Reason and Progress:** Enlightenment thinkers (e.g., Voltaire, Montesquieu, Rousseau, Diderot) championed human reason as the primary means to understand the world and achieve progress. They believed

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in humanity's capacity to improve society through rational thought and scientific inquiry.

- **Critique of Tradition and Authority:** The Enlightenment challenged traditional authority (monarchy, church, aristocracy) and superstition. This critical spirit resonated with Comte's rejection of theological and metaphysical explanations in favor of scientific ones.
- **Social Reform:** Many Enlightenment thinkers were concerned with social improvement and justice. This focus on rational social reform aligns with Comte's desire to use sociology to guide societal development towards "Order and Progress."

### **D. Critique of Metaphysics and Theology:**

- **Rejection of Speculation:** Positivism emerged as a direct rejection of what its proponents saw as speculative, unprovable, and ultimately unproductive theological and metaphysical modes of thought.
- **Comte's Law of Three Stages:** Comte formalized this critique with his "Law of Three Stages" (Theological, Metaphysical, and Positive). He posited that human thought and societal development progressed through these stages, culminating in the "Positive" (scientific) stage where explanations are based on observable facts and the discovery of natural laws, rather than supernatural causes or abstract essences. He saw the theological stage as primitive and the metaphysical as transitional.

### **E. Utilitarianism (Late 18th - Early 19th Centuries):**

- **Jeremy Bentham and John Stuart Mill:** While not directly Positivists, their emphasis on the greatest good for the greatest number, and their efforts to apply rational calculation to social policy, mirrored the positivist desire for a scientific approach to social problem-solving. They focused on observable

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outcomes and consequences, which aligned with the empirical thrust of Positivism.

In essence, **Positivism** in sociology was born from a profound faith in the scientific method, inspired by its success in the natural sciences, combined with an empiricist epistemology that privileged observation and facts. This was further fueled by Enlightenment ideals of progress and rationality, and a strong rejection of traditional, non-empirical forms of knowledge. **Comte** synthesized these various intellectual threads into a cohesive philosophy that aimed to establish sociology as the "**queen of the sciences**," capable of revealing the universal laws of society and guiding humanity towards a more rational and orderly future.

## 7. Pioneers of the positivist trend in sociology

The positivist trend in sociology emphasizes the application of scientific methods, similar to those used in the natural sciences, to the study of social phenomena. Many philosophers, thinkers, and writers have contributed to the establishment of sociology by addressing various issues of European society, and through them they have formulated various theories. The key pioneers of this trend include:

### A. **Auguste Comte (1798-1857)**

**Auguste Comte** was a highly influential French philosopher, often credited as the **founder of sociology** and the **creator of positivism**.

- Born in Montpellier, France, in 1798, to a devoutly Catholic and monarchist family, though he later developed republican views and lost his faith.
- A brilliant student, he attended the prestigious École Polytechnique in Paris.

- He served as secretary and collaborator to the utopian socialist Henri de Saint-Simon, from whom he gained early exposure to political and social science ideas, though their partnership eventually ended over disagreements.



### 1. Key Ideas and Accomplishments:

- **Positivism:** Comte is most famous for formulating the doctrine of positivism. This philosophical system asserts that the only authentic knowledge is scientific knowledge, derived from sensory experience and empirical observation. He believed that society, like the natural world, operates under discoverable laws that can be understood through scientific methods.
- **Founder of Sociology:** He coined the term "sociology" and envisioned it as the "queen of the sciences" – the ultimate science that would unify all other scientific knowledge to understand and improve human society. He sought to establish sociology as a systematic and objective discipline.

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- **Law of Three Stages:** Comte proposed that societies and human intellectual development pass through three stages:
    - ✓ **Theological Stage:** Explanations are based on supernatural beings and forces.
    - ✓ **Metaphysical Stage:** Explanations are based on abstract forces and essences (e.g., nature).
    - ✓ **Positive (or Scientific) Stage:** Explanations are based on observation, experimentation, and the discovery of scientific laws.
  - **Religion of Humanity:** In his later life, Comte developed a "Religion of Humanity," a secular religion that replaced the worship of God with the worship of humanity. This involved a moral code, rituals, and a calendar honoring great figures in human history. While this aspect of his thought was less widely embraced, it showcased his belief in the moral and social betterment of humanity through scientific progress.
  - **Major Works:** His most significant work is the six-volume *Course of Positive Philosophy* (1830-1842), which laid out his philosophical system and ideas for sociology. Other notable works include *System of Positive Polity* and *Catechism of Positivism*.
  - **Influence:** Comte's ideas profoundly influenced 19th-century thought, particularly in the development of social sciences. His emphasis on scientific method and empirical observation laid the groundwork for modern sociological research, even if his more prescriptive "Religion of Humanity" was not widely adopted. He influenced thinkers like John Stuart Mill and Émile Durkheim.

Despite facing personal difficulties, including mental health struggles and financial hardship, Auguste Comte dedicated his life to developing a scientific understanding of society and remains a foundational figure in the history of sociology.

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## 2. Auguste Comte's most important works

Auguste Comte's most significant and influential works, which laid the foundation for both positivism and the discipline of sociology, include:

1. **The Course in Positive Philosophy (Cours de philosophie positive)** (1830-1842, six volumes): This is Comte's magnum opus and his most famous work. In it, he systematically outlines his philosophy of positivism, introduces the "Law of Three Stages" of human intellectual development (theological, metaphysical, and positive/scientific), and establishes sociology as the "queen of the sciences." Harriet Martineau's condensed translation, *The Positive Philosophy of Auguste Comte*, helped popularize his ideas in the English-speaking world.
2. **A General View of Positivism (Discours sur l'ensemble du positivisme)** (1848): This work serves as an introduction to Comte's later philosophical and religious system. It outlines his "Religion of Humanity," which sought to replace traditional religion with a secular worship of humanity, emphasizing altruism and social progress.
3. **System of Positive Polity, or Treatise on Sociology, Instituting the Religion of Humanity (Système de politique positive, ou Traité de sociologie, instituant la religion de l'Humanité)** (1851-1854, four volumes): In this extensive work, Comte elaborates on his vision for a positivist society guided by a new "religion of humanity." It delves deeper into the practical application of positivism for social reorganization, ethics, and political structures.
4. **The Catechism of Positive Religion (Catéchisme positiviste)** (1852): This book presents the principles of the Religion of Humanity in a question-and-answer format, making its doctrines more accessible to a wider audience.

While these are his most recognized and impactful works, Comte also produced earlier writings that laid the groundwork for his later theories, such as:

- **The Plan of the Scientific Operations Necessary for the Reorganization of Society (Plan des travaux scientifiques nécessaires pour réorganiser la société)** (1822): An early work outlining his ideas on the scientific study of society and its reorganization.

**Comte's** works are crucial for understanding the origins of sociology, the development of positivist thought, and the intellectual currents that shaped 19th-century social theory.

### **B. Claude Henri de Rouvroy, comte de Saint-Simon (1760-1825)**

Commonly known as **Henri de Saint-Simon**, was a French social theorist, philosopher, and early utopian socialist. He is considered one of the most important precursors to sociology and had a significant influence on later thinkers like **Auguste Comte** (who was his secretary for a time) and Karl Marx.



#### **1. Life and Background:**

- Born into an impoverished aristocratic family in Paris, Saint-Simon had an eventful life. He participated in the American Revolutionary War, supporting the American colonists against the British.

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- During the French Revolution, he made and lost a fortune through land speculation.
  - He lived a somewhat chaotic personal life, but always maintained an intense intellectual curiosity and a strong belief in social progress.

## 2. Key Ideas and Contributions to Social Thought:

- **Emphasis on Industrial Society:** Saint-Simon was one of the first thinkers to recognize the profound societal changes brought about by the Industrial Revolution. He argued that the future of society lay in **industrial production** and that **scientists and industrialists** (whom he called the "producers") should be the leaders of society, rather than traditional aristocrats or the clergy.
- **Critique of Feudalism and Militarism:** He strongly criticized the old feudal order, which he saw as parasitic and unproductive. He advocated for a society based on **peace, industry, and scientific knowledge**.
- **"Social Physiology":** Saint-Simon believed that society could be studied scientifically, much like a biological organism. He used the term "social physiology" to describe this new science, which aimed to discover the laws governing social development and organization. This concept was a direct precursor to Comte's idea of "sociology" and the broader positivist approach.
- **Importance of Experts and Meritocracy:** He argued for a society led by competent and talented individuals – engineers, scientists, artists, and industrialists – who would manage society rationally and efficiently for the benefit of all. This vision is often seen as an early form of **technocracy** or **meritocracy**.
- **"New Christianity":** In his later work, *Nouveau Christianisme* (1825), Saint-Simon developed a moral philosophy that aimed to unite religious and scientific principles. He believed that the core message of Christianity – "love thy neighbor as thyself" – could be realized through a scientific and industrial

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organization of society that prioritized the well-being of the poorest classes. This ethical dimension set him apart from purely utilitarian approaches.

- **Influence on Socialism:** His ideas, particularly his focus on the working class and the need for social reorganization, influenced the development of various socialist movements. He is considered one of the "utopian socialists" because he offered an ideal vision of society without fully detailing the practical means of achieving it.
- **Influence on Auguste Comte:** As mentioned, Comte was Saint-Simon's secretary and intellectual heir for a period. While they eventually parted ways, Comte's positivism and his emphasis on a scientific understanding of society owe a significant debt to Saint-Simon's earlier ideas about "social physiology" and the role of science in social progress.

In essence, **Henri de Saint-Simon** was a visionary who foresaw the rise of industrial society and argued for a new social order based on scientific principles, industrial production, and the leadership of capable experts, all aimed at improving the condition of humanity.

### C. **Émile Durkheim (1858-1917)**

**Émile Durkheim** was a highly influential French sociologist and is widely regarded as one of the principal founders of modern sociology, alongside **Auguste Comte** and Max Weber. He played a crucial role in establishing sociology as a distinct academic discipline with its own methods and subject matter.



### 1. Background and Career:

- Born in Épinal, France, into a family of devout rabbis, **Durkheim** initially studied philosophy at the prestigious **École Normale Supérieure in Paris**.
- He became deeply concerned with the social and moral challenges facing French society in the wake of the industrial revolution and rapid modernization.
- He was the first in France to hold a chair in sociology, first at the University of Bordeaux and later at the Sorbonne in Paris, where he established a strong school of sociological thought.

### 2. Key Ideas and Contributions to Sociology:

1. **Social Facts:** This is arguably Durkheim's most fundamental concept. He argued that sociology's unique subject matter should be "social facts" – patterns of behavior, thought, and feeling that exist outside individuals and exert a coercive power over them. Examples include laws, moral codes,

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religious beliefs, customs, and social institutions. Durkheim insisted that social facts should be treated as "things" and studied objectively, using empirical methods, much like natural scientists study physical phenomena.

2. **Positivism:** Durkheim was a strong proponent of positivism in sociology. He believed that scientific methods, including observation, comparison, and the search for social laws, could be applied to the study of society to achieve objective knowledge. His work aimed to make sociology a rigorous science capable of explaining social phenomena.
3. **Social Solidarity:** Durkheim explored how societies maintain cohesion and integration. He identified two main types of social solidarity:
  - **Mechanical Solidarity:** Found in traditional, pre-industrial societies where people share similar values, beliefs, and practices due to their similar lives and roles. Cohesion is based on collective consciousness and strong social norms.
  - **Organic Solidarity:** Characteristic of modern, industrial societies where individuals are interdependent due to the specialization of labor. Cohesion arises from the functional integration of diverse roles and institutions, where people rely on each other for different tasks and services.
4. **Anomie:** A state of normlessness or lack of social regulation that can arise when rapid social change disrupts traditional norms and values. Durkheim argued that anomie can lead to feelings of disconnection, disorientation, and even suicide.
5. **The Study of Suicide:** In his groundbreaking work *Suicide* (1897), Durkheim empirically demonstrated the social roots of this seemingly individual act. By analyzing statistical data across different groups (e.g., Protestants vs. Catholics, married vs. single), he showed that variations in suicide rates could be explained by differing levels of social integration and social regulation within those groups. He identified four types of suicide:

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- **Egoistic suicide:** Too little social integration.
  - **Altruistic suicide:** Too much social integration (e.g., self-sacrifice for the group).
  - **Anomic suicide:** Too little social regulation (due to rapid social change or economic upheaval).
  - **Fatalistic suicide:** Too much social regulation (due to oppressive conditions).

6. **The Sociology of Religion:** In *The Elementary Forms of Religious Life* (1912), Durkheim argued that religion is a fundamental social phenomenon, reflecting and reinforcing the collective beliefs and values of a society. He proposed that the sacred and the profane are social constructs, and that religious rituals and symbols serve to bind individuals together into a moral community.

### 3. Works by Emile Durkheim<sup>3</sup>

**Durkheim's** work laid much of the foundation for modern sociological research, emphasizing the importance of empirical data, systematic analysis, and the study of collective phenomena. His concepts of social facts, solidarity, and anomie remain central to sociological theory today.

**Émile Durkheim's *The Rules of Sociological Method***, first published in 1895, is a foundational text in sociology. In this work, Durkheim outlines his vision for sociology as a rigorous scientific discipline, distinct from philosophy and psychology.

The book's central aim is to establish a specific object of study and a scientific method for sociology. Key tenets and contributions from *The Rules of Sociological Method* include:

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- **Social Facts as the Subject Matter of Sociology:** Durkheim argues that sociology's unique domain is "social facts." These are ways of acting, thinking, and feeling that exist external to individuals and exert a coercive power over them. Examples include laws, customs, moral rules, and institutions. He insists that social facts must be treated as "things" and studied objectively, much like natural scientists study physical phenomena.
  - **Applying Scientific Method:** Durkheim advocates for the application of objective, empirical methods to the study of social phenomena. He stresses that sociologists must approach their subject matter with a neutral, unbiased perspective, avoiding personal prejudices and preconceptions. The method involves observation, classification, and explanation of social facts.
  - **Distinguishing Sociology from Other Disciplines:** Durkheim explicitly sought to differentiate sociology from philosophy, which he saw as too speculative, and psychology, which focused on individual consciousness rather than collective phenomena. He argued that social facts cannot be reduced to individual psychological states.
  - **Rules for Observation, Explanation, and Classification:** The book lays out specific rules for how sociologists should conduct their research, including:
    - **Rules for the Observation of Social Facts:** Social facts must be treated as things and observed from the outside.
    - **Rules for Distinguishing Between Normal and Pathological Social Facts:** Durkheim sought to identify what constituted a "normal" state for a society versus a "pathological" one.
    - **Rules for the Classification of Social Types:** He proposed classifying societies into different types to facilitate comparative analysis.

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- **Rules for the Explanation of Social Facts:** The cause of a social fact should be sought among other social facts, not in individual states of consciousness. He emphasized the importance of comparative analysis and historical methods.
  - **Establishing Sociology's Legitimacy:** *The Rules of Sociological Method* was a manifesto for the new science of sociology, providing a clear framework for its academic legitimacy and defining its unique contribution to understanding human society.

#### 4. The works of Emile Durkheim

**Émile Durkheim** was a prolific writer and his works are foundational to the discipline of sociology. While he wrote many articles and smaller pieces, his most famous and influential books include:

**1. *The Division of Labour in Society (De la division du travail social) (1893)*:** This was Durkheim's doctoral thesis and his first major work. In it, he examines how societies maintain social cohesion (solidarity) as they modernize and undergo increased division of labor. He distinguishes between:

- **Mechanical Solidarity:** Characteristic of traditional societies, based on shared beliefs, values, and a strong collective consciousness.
- **Organic Solidarity:** Characteristic of modern societies, based on interdependence due to specialized roles and a more complex division of labor. He also discusses the potential for *anomie* (normlessness) in rapidly changing societies.

**2. *The Rules of Sociological Method (Les Règles de la méthode sociologique) (1895)*:** This book is a methodological manifesto for sociology. Durkheim argues for sociology as a distinct scientific discipline, emphasizing the study of "social facts" as objective "things" that exist externally to individuals and exert coercive power over them. He outlines rules for how

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sociologists should conduct empirical research, distinguishing sociology from philosophy and psychology.

**3. *Suicide: A Study in Sociology (Le Suicide) (1897)*:** This groundbreaking empirical study demonstrates how a seemingly individual act like suicide can be explained by social factors. Durkheim analyzed statistical data to show how varying rates of suicide correlated with different levels of social integration and social regulation within various groups. He identified four types of suicide: egoistic, altruistic, anomic, and fatalistic.

**4. *The Elementary Forms of Religious Life (Les Formes élémentaires de la vie religieuse) (1912)*:** In this later work, **Durkheim** explores the social origins and functions of religion. He argues that religion is a reflection of society itself, with the sacred representing the collective values and beliefs that bind a community together. He examines totemism among Australian aboriginal tribes to illustrate his theory that religious rituals reinforce social solidarity.

In addition to these four major works, Durkheim also published numerous articles and essays, and several of his courses and other writings were published posthumously, including:

- ***Education and Sociology (1922)***
- ***Sociology and Philosophy (1924)***
- ***Moral Education (1925)***
- ***Socialism (1928)***
- ***Pragmatism and Sociology (1955)***

These works collectively establish Durkheim as one of the most important figures in the development of sociology as a scientific discipline, profoundly influencing sociological theory and research for generations.

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This work is considered a cornerstone for establishing the positivist tradition within sociology, emphasizing empirical research and the search for social laws.

D. **Harriet Martineau (1802-1876)**

was a remarkable and prolific British writer, journalist, social theorist, and advocate. Often referred to as the first woman sociologist, she made significant, though often overlooked, contributions to the early development of the field.



**1. Early Life and Influences:**

- Born in Norwich, England, into a Unitarian family, which emphasized intellectual inquiry and social responsibility.
- She became partially deaf in childhood and later in life experienced chronic illness, which she wrote about candidly.
- Despite societal limitations on women's education and public roles, Martineau pursued an extensive intellectual career.

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## 2. Key Contributions to Sociology and Social Thought:

- **Translator and Interpreter of Auguste Comte:** Her most direct

contribution to the *positivist trend* in sociology was her masterful translation and condensation of Auguste Comte's six-volume *Cours de philosophie positive* into a two-volume work titled *The Positive Philosophy of Auguste Comte* (1853). This was not merely a translation but a clarification and refinement of Comte's complex ideas, making them accessible to a wider English-speaking audience. Comte himself highly praised her translation, even recommending that his own students read her version.

- **Pioneer of Sociological Methodology:** Martineau is credited with writing what is considered the **first book on sociological research methods: *How to Observe Morals and Manners*** (1838). This work provided a systematic guide for observing social life, emphasizing the importance of:

- **Holistic observation:** Looking at all aspects of a society, including political, religious, and social institutions, as well as daily life.
- **Empirical data collection:** Focusing on observable facts rather than accidents or individual opinions.
- **Objectivity:** Approaching observations with an unbiased mind, even when studying one's own society.
- **Analyzing the link between morals and manners:** Understanding how a society's stated beliefs (morals) align with or diverge from its actual practices (manners).

- **Early Feminist Perspective:** Martineau consistently incorporated a proto-feminist perspective into her analyses. She wrote extensively about the patriarchal conditions of women in the 19th century, advocating for women's

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education, economic independence, and suffrage. She included the experiences and perspectives of women and other marginalized groups in her studies, which was rare for her time.

- **Social Commentary and Activism:** She was a prominent public intellectual and social reformer, using her writing to highlight and critique social injustices. Her works covered a vast range of topics, including:

- **Slavery:** A fervent abolitionist, she wrote *The Martyr Age of the United States* (1839) and was an active correspondent for the American Anti-Slavery Standard.
- **Economics:** Her series *Illustrations of Political Economy* (1832-1834) made complex economic theories accessible through fictional stories.
- **Education:** She promoted reforms in education for all, including women.
- **Labor conditions and poverty.**
- **Social inequality and class issues.**

- **Travel Writing and Comparative Sociology:** Her travels, particularly to the United States, resulted in influential sociological observations. In *Society in America* (1837), she offered a critical and insightful analysis of American society, including its democratic institutions, class structures, religious practices, and the pervasive issue of slavery. This work is a significant example of early comparative sociology.

**Harriet Martineau's** prolific output (over 50 books and thousands of articles) and her pioneering **methodological** insights make her a crucial, though historically often undervalued, figure in the origins of sociology. Her

commitment to empirical observation, social critique, and the inclusion of diverse voices laid groundwork for much of modern sociological inquiry.

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## Chapter margins

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# *Axis Three:*

## *Marxist Approach in sociology*

- 1. Introduction**
- 2. The Marxist view of society**
- 3. Core Concepts of the Marxist Approach**
- 4. Applications in Contemporary Sociology**
- 5. characteristics of the conflict theory**
- 6. Cognitive foundations of conflict theory**
- 7. Pioneers of Marxist theory**
- 8. Criticisms of Marxist theory**

## 1. Introduction

**The Marxist approach** in sociology is a theoretical framework rooted in the ideas of **Karl Marx** and Friedrich Engels. It analyses society through the lens of class struggle, economic power, and material conditions, focusing on how these factors shape social structures, relationships, and conflicts.

**Marxist theory or Conflict theory** represents a fundamental alternative to functionalism as an approach to the general structural analysis of societies. It has increasingly gained prominence and importance in modern sociology.

**Conflict theory** views society as a field where different groups within it struggle for conflicting interests and values. The competition among these groups leads to continuous processes of **change** and the use of **coercion** to achieve social order. Proponents of this theory believe that social systems inherently contain conflictual situations characterized by an **imbalance of power**. This manifests as a process in social life, resulting from differing goals that keep society in a constant state of change.

**Conflict** is seen as contributing to benefits for society. Furthermore, conflict theorists tend to assume that overall **social order** is imposed by force upon the weak by those who possess power in society, which remains in a continuous state of change. This necessitates studying and analyzing the sources of this social change in all societies according to the conflict model, with the aim of understanding why certain groups acquire power and maintain dominance over others, and how groups identify their self-interests, sometimes resorting to force to achieve their objectives.

## 2. The Marxist view of society

The Marxist theory, founded by Karl Marx and Friedrich Engels, views society from a material and historical perspective, considering it a complex

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structure primarily determined by economic conditions and relations of production. Key aspects of its view on society can be summarized as follows:

### A. Historical Materialism

**Marxism** holds that the development of human society throughout history is determined by **material conditions**—that is, how people produce their basic life necessities (food, shelter, clothing). The **mode of production** (such as primitive communism, slavery, feudalism, capitalism, socialism) dictates the nature of social, political, and cultural relations within society.

### B. Base and Superstructure

- **The Base (Economic Foundation):** This is the material foundation of society, encompassing the **forces of production** (like tools, machinery, technology, land, and human labor power) and the **relations of production** (the social relationships people enter into during the production process, such as ownership relations). Marxism considers this economic base the primary driver of social change.
- **The Superstructure:** This includes all non-economic aspects of society, such as the political system, law, religion, philosophy, ethics, and art. Marxism believes that the superstructure is a reflection of the base and serves the interests of the economically dominant class.

### C. Class Struggle

stage, there are classes with conflicting interests. In capitalist society, the fundamental struggle centers between:

- **The Bourgeoisie (Capitalist Class):** Those who own the **means of production** (factories, land, capital).
- **The Proletariat (Working Class):** Those who own nothing but their **labor power** and sell it to the bourgeoisie for wages.

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Marxism sees this struggle as the driving force behind social change and revolutions.

#### **D. Exploitation and Surplus Value**

In the capitalist system, capitalists **exploit** workers by paying them wages that are less than the value of the work they produce. The difference between the value of the labor produced by the worker and the wage received is called "**surplus value**," which is the source of the capitalist's profit and capital accumulation.

#### **E. Social Change and Revolution**

Marxism believes that the inherent contradictions within the capitalist system, especially class struggle, will inevitably lead to a **social revolution**. The proletariat will overthrow the bourgeoisie and establish a socialist society where the means of production are **publicly owned**, exploitation ends, and ultimately, society will transition to **communism**, a classless and stateless stage.

In summary, Marxism views society not as a homogenous entity but as an arena of conflict between competing social classes vying for resources and power. This conflict stems from the fundamental economic relations and is the main engine of history and social development.

### **3. Core Concepts of the Marxist Approach<sup>1</sup>**

- A. **Historical Materialism**: This principle posits that material conditions and economic activities are the foundation of societal development. Marx argued that history progresses through the dialectical relationship between the forces of production (means and methods of producing goods) and the relations of production (social relationships governing production).

- B. **Base and Superstructure:** Marxist theory divides society into two interrelated components: the base and the superstructure. The base comprises the economic foundation of society, including the forces and relations of production. The superstructure consists of the cultural, political, legal, and ideological aspects of society. Marx argued that the base shapes the superstructure, meaning that the economic foundation influences cultural and political structures, which in turn reinforce and legitimize the base.
- C. **Class Struggle:** Central to Marxism is the concept of class struggle, viewed as the driving force of historical change. In capitalist societies, the primary classes are the bourgeoisie (capitalist class owning the means of production) and the proletariat (working class selling their labor). Marx argued that the interests of these classes are inherently antagonistic, leading to various forms of conflict, from labor strikes to revolutionary movements.
- D. **Alienation:** Marx contended that under capitalism, workers become alienated from the products of their labor, the labor process, their fellow workers, and their own human potential. This alienation results from the exploitation inherent in capitalist systems, where workers are paid less than the value they produce.
- E. **Ideology and False Consciousness:** Marxists argue that the ruling class maintains dominance not only through economic control but also by shaping societal ideologies. Institutions like education, media, and religion propagate beliefs that justify and perpetuate the existing class structure, leading the working class to accept their exploitation—a phenomenon termed "false consciousness."
- F. **Revolution and Communism:** Marx envisioned that the proletariat, through collective action and class consciousness, would eventually overthrow the capitalist system. This revolution would lead to the

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establishment of a classless, stateless society—communism—where the means of production are collectively owned.

## 4. Applications in Contemporary Sociology

Marxist sociology has been applied to analyze various aspects of modern society, including:

- **Inequality:** Examining how capitalist systems produce and maintain disparities in wealth, education, healthcare, and political power.
- **Cultural Studies:** Exploring how culture, media, and ideology serve as tools for social control, reinforcing capitalist values and suppressing revolutionary consciousness.
- **Critical Theory:** Influencing schools of thought like the Frankfurt School, which critiques how mass culture and communication perpetuate social domination.

Overall, the Marxist approach in sociology provides a critical framework for understanding the complexities of social structures, power dynamics, and the potential for transformative change within capitalist societies.

## 5. characteristics of the conflict theory<sup>2</sup>

**Conflict theory** is a major sociological perspective that offers a critical lens through which to understand society. Unlike functionalism, which views society as a stable system with interdependent parts, conflict theory emphasizes that society is characterized by power struggles and inequality. Here are its key characteristics:

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- **Society as a Site of Conflict:**

- **Inherent Conflict:** Conflict theory posits that conflict is not an anomaly but an inherent and pervasive feature of social life. Society is seen as being in a perpetual state of struggle rather than consensus or cooperation.
- **Competing Interests:** Different groups within society have competing interests, goals, and values, which inevitably lead to tension and conflict.

## 2. Unequal Distribution of Resources and Power:

- **Scarcity of Resources:** A core assumption is that resources (e.g., wealth, land, opportunities, status, influence, information) are limited and unequally distributed. This scarcity fuels competition.
- **Power Dynamics:** Power is central to conflict theory. It's defined as the ability of individuals or groups to achieve their goals even in the face of opposition. Dominant groups use their power to maintain control over resources and perpetuate their advantage.
- **Social Inequality:** Inequality (economic, social, political) is not seen as a natural outcome but as a fundamental and problematic aspect of society, created and sustained by power imbalances.

## 3. Social Structures and Institutions Perpetuate Inequality:

- **Serve Dominant Interests:** Conflict theorists argue that social structures, institutions (like the family, education, government, law, religion), and even cultural norms are not neutral. Instead, they are designed and maintained to serve the interests of the powerful, often at the expense of marginalized groups.
- **Ideology and False Consciousness:** Dominant groups use ideology (systems of beliefs and values) to justify their position and normalize inequality, leading to "**false consciousness**" among the oppressed, who may internalize these ideas and not recognize their own exploitation.

#### 4. Social Change through Conflict:

- **Engine of Change:** Unlike theories that emphasize gradual adaptation, conflict theory sees conflict as the primary engine of social change. Change is often abrupt, revolutionary, and results from the struggle of subordinate groups challenging the status quo.
- **Revolutionary Potential:** For classical conflict theorists like Marx, the ultimate goal of conflict (**especially class conflict**) is a fundamental transformation of society, leading to a more equitable system.

#### 5. Focus on Domination and Subordination:

- **Bourgeoisie and Proletariat (Marx):** Karl Marx, a foundational figure, primarily focused on the conflict between the capitalist class (bourgeoisie) who own the means of production and the working class (**proletariat**) who sell their labor.
- **Beyond Class:** While class conflict is central, later conflict theorists (like Max Weber and Ralf Dahrendorf) expanded the scope to include other forms of conflict based on status, power, race, gender, ethnicity, age, and other social categories.

#### 6. Critical and Transformative Nature:

- **Critique of Status Quo:** Conflict theory is inherently critical of existing social arrangements, viewing them as unjust and exploitative.
- **Promotes Social Justice:** It often aims to expose and challenge inequalities, advocating for social change that would lead to a more just and egalitarian society.

In summary, conflict theory portrays society as an arena where groups constantly **struggle for scarce resources, power, and influence**. This

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struggle is fueled by fundamental inequalities, maintained by dominant groups through various means, and ultimately drives **social change**.

## 6. Cognitive foundations of conflict theory

**Conflict theory**, in its broad sociological sense, primarily focuses on how power, inequality, and resource scarcity drive conflict within societies. While its classical roots (e.g., **Marx, Weber**) emphasize structural factors, there are significant **cognitive foundations** that contribute to how conflict arises, is perceived, and is maintained at both individual and group levels. These cognitive underpinnings help explain *why* individuals and groups act in ways that perpetuate conflict, even when it may not be in their objective best interest.

Here are some key cognitive foundations of conflict theory:<sup>3</sup>

### 1. Perception and Interpretation:

- **Subjective Reality:** Individuals and groups interpret events and situations based on their unique experiences, values, and beliefs. This can lead to different, and often conflicting, understandings of the same reality. What one group perceives as a legitimate claim, another might see as an unfair demand or a threat.
- **Selective Attention and Confirmation Bias:** People tend to seek out and interpret information that confirms their existing beliefs and biases, while ignoring or downplaying information that contradicts them. In conflict, this can reinforce existing animosities and prevent the consideration of alternative perspectives or solutions.<sup>4</sup>
- **Attribution Bias:** We tend to attribute negative behaviors of out-group members to their inherent character (dispositional attribution) and positive behaviors to external circumstances (situational attribution). Conversely, we

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attribute our own group's negative behaviors to external factors and positive behaviors to our good character. This fuels dehumanization and mistrust.

## 2. Cognitive Dissonance and Consistency:

- **Cognitive Dissonance:** When individuals hold conflicting beliefs, values, or behaviors, they experience psychological discomfort (cognitive dissonance). To reduce this discomfort, they may change their beliefs, actions, or reinterpret the information. In conflict, this can lead to rigid adherence to one's own position, even in the face of contradictory evidence, as changing one's stance would create internal dissonance.
- **Desire for Consistency:** Humans have a strong drive for cognitive consistency. This can lead to "threat-rigidity" responses, where in the face of perceived threats, individuals and organizations tend to become more rigid in their thinking and stick to established routines, even if those routines are no longer effective.

## 3. Social Identity and Categorization:

- **Social Identity Theory:** This theory posits that individuals derive a sense of self-esteem and identity from their membership in social groups. This can lead to in-group favoritism and out-group derogation, where one's own group is seen as superior and other groups as inferior or threatening. This fundamental cognitive process is a powerful driver of intergroup conflict.
- **Categorization:** The cognitive process of categorizing people into "us" and "them" simplifies the social world but can also lead to stereotypes, prejudice, and a reduction in empathy towards out-group members, making conflict more likely and harder to resolve.

## 4. Framing and Narrative:

- **Framing:** The way an issue or conflict is presented or "framed" significantly influences how it is understood and responded to. Parties in a conflict often

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engage in framing to highlight aspects that support their position and delegitimize the opponent's. This can involve emphasizing certain grievances, historical narratives, or moral principles.

- **Narratives and Myths:** Groups often construct shared narratives or "social myths" about their history, identity, and the nature of the conflict. These narratives can be deeply ingrained and emotionally charged, making it difficult to challenge or reconcile them with opposing narratives.

## 5. **Motivation and Goals:**

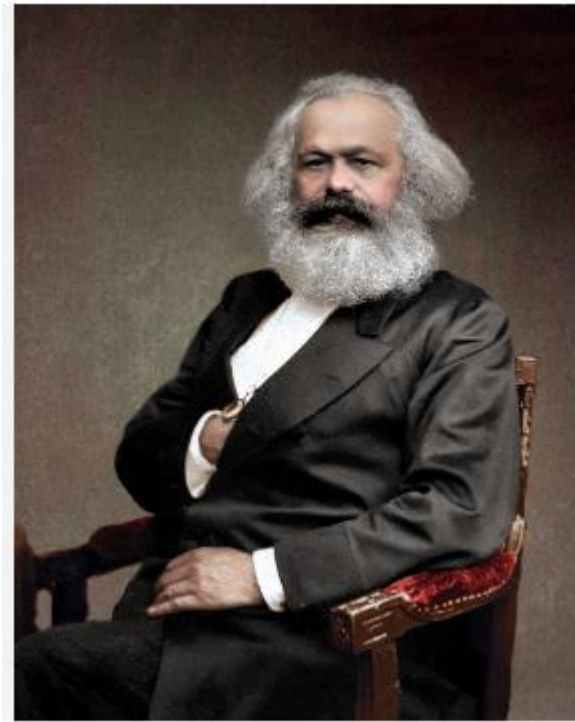
- **Self-Interest:** While conflict theory often highlights resource competition, the *perception* of limited resources and the cognitive framing of self-interest play a crucial role. Individuals and groups are motivated to secure their own perceived interests, which can lead to zero-sum thinking (where one's gain is necessarily another's loss).
- **Threat Perception:** The cognitive appraisal of a situation as threatening (e.g., to one's identity, resources, or values) can trigger defensive mechanisms, escalate emotions, and reduce willingness to compromise.

In essence, while conflict theory identifies the underlying power imbalances and resource struggles, the cognitive foundations explain the psychological mechanisms through which these structural factors manifest as actual conflict, how individuals and groups make sense of the conflict, and why they behave in ways that either escalate or perpetuate it. Understanding these cognitive processes is crucial for analyzing, managing, and ultimately resolving conflicts.<sup>5</sup>

## 7. **Pioneers of Marxist theory**

**Karl Marx (1818-1883)** was a German philosopher, economist, historian, sociologist, political theorist, journalist, and revolutionary socialist.

He is one of the most influential figures in human history, whose ideas formed the basis of Marxism and had a profound impact on political, economic, and social thought, as well as inspiring numerous political movements and revolutions.



Unlike the positivist thinkers like Comte and Durkheim who sought to understand and potentially "fix" society through scientific observation and gradual reform, Marx's approach was fundamentally critical and revolutionary. **He aimed not just to interpret the world, but to change it.**

### **1. Historical Materialism (or Materialist Conception of History):**

- This is arguably Marx's most fundamental theory. He argued that the primary determinant of social relations and historical development is the **mode of production** – the way society organizes itself to produce the necessities of life.
- This mode of production consists of:

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- **Forces of production:** Technology, raw materials, labor power.
  - **Relations of production:** The social and economic relationships people enter into in order to produce, particularly ownership of the means of production (e.g., land, factories).
  - Marx believed that changes in the forces of production eventually lead to contradictions with the existing relations of production, leading to **class struggle** and ultimately, societal transformation (revolution). He saw history as a progression through different modes of production: primitive communism, ancient slavery, feudalism, capitalism, and eventually, communism.

## 2. Class Struggle:

- Marx famously declared in *The Communist Manifesto* that "The history of all hitherto existing society is the history of class struggles."
- He argued that in every class society, there are two primary antagonistic classes:
  - **Bourgeoisie:** The ruling class who own the means of production (capitalists).
  - **Proletariat:** The working class who own only their labor power and are forced to sell it to the bourgeoisie.
- This inherent conflict, driven by the exploitation of the proletariat by the bourgeoisie, is the engine of historical change.

## 3. Capitalism and Exploitation:

- Marx undertook a rigorous critique of capitalism. He argued that capitalism is inherently exploitative because it relies on the extraction of **surplus value** from the labor of the proletariat.

- **Labor Theory of Value:** Marx believed that the value of a commodity is determined by the amount of socially necessary labor time required to produce it.
- **Surplus Value:** Capitalists pay workers only a subsistence wage (or less than the full value of their labor) and appropriate the remaining value created by their labor as profit. This surplus value is the source of capitalist accumulation.

#### 4. Alienation:

- Under capitalism, Marx argued that workers become alienated from:
  - **The product of their labor:** They don't own what they produce.
  - **The process of their labor:** Their work is often repetitive, meaningless, and controlled by others.
  - **Their species-being (human essence):** Their creative and productive potential is stifled.
  - **Other human beings:** Competition and exploitation breed antagonism rather than cooperation.

#### 5. Revolution and Communism:

- Marx believed that the contradictions and inherent instabilities of capitalism (e.g., economic crises, increasing inequality) would eventually lead to a **proletarian revolution**.
- This revolution would overthrow the capitalist system and establish a temporary **dictatorship of the proletariat**, a transitional phase where the working class would collectively control the means of production.

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- The ultimate goal was **communism**: a stateless, classless society where the means of production are communally owned, exploitation is abolished, and human beings can achieve their full potential.

### **Karl Marx's most important works**

- ***The Communist Manifesto*** (1848, co-authored with Friedrich Engels): A powerful and concise articulation of Marxist theory, calling for a worldwide proletarian revolution.
- ***Das Kapital (Capital: Critique of Political Economy)*** (Volume I published 1867; Volumes II and III published posthumously by Engels): Marx's magnum opus, a monumental and detailed analysis and critique of the capitalist mode of production, its inner workings, and its historical tendencies.
- ***The German Ideology*** (1845-46, co-authored with Friedrich Engels, published posthumously): Lays out the initial exposition of historical materialism.
- ***Economic and Philosophic Manuscripts of 1844*** (published posthumously): Explores Marx's early concept of alienation.
- ***The Eighteenth Brumaire of Louis Bonaparte*** (1852): A historical analysis applying his materialist method to contemporary political events.

Karl Marx's ideas have been endlessly debated, interpreted, and applied, profoundly shaping the course of the 20th century and continuing to influence critical thought on capitalism, inequality, and social change today.

## **8. Criticisms of Marxist theory**

Marxist theory, despite its profound influence on social, political, and economic thought, has faced a wide range of criticisms over the years. These criticisms can be broadly categorized as philosophical, economic, and practical/historical.

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## 1. Economic Criticisms:

- **Labor Theory of Value:** Marx's central argument that the value of a commodity is determined by the amount of labor socially necessary to produce it has been heavily critiqued. Critics argue that other factors, such as supply and demand, utility, technology, and capital investment, also contribute significantly to value and price. The "transformation problem" (how values are transformed into prices of production) has also been a major point of contention within Marxian economics itself.
- **Reduced Incentives:** Critics argue that removing private ownership and competition, and moving towards collective ownership of the means of production, would diminish individual incentives for innovation, hard work, and risk-taking. This could lead to lower productivity, economic stagnation, and a lack of diversity in goods and services.
- **Distorted or Absent Price Signals:** In a centrally planned economy (often associated with Marxist-inspired systems), the absence of free markets and price mechanisms can lead to inefficient allocation of resources. Prices act as crucial signals for producers and consumers, and without them, it's difficult to gauge demand, scarcity, and efficient production methods.
- **Failure of Predictions:** Marx predicted that capitalism would inevitably lead to increasing immiseration of the proletariat, a shrinking bourgeoisie, and ultimately a worldwide revolution in industrialized countries. However, in many capitalist societies, living standards for workers have generally improved, a middle class has emerged, and revolutions haven't occurred in the way he predicted.

## 2. Philosophical and Sociological Criticisms:

- **Economic Determinism / Historical Determinism:** A common criticism is that Marx overemphasizes economic factors as the sole or primary drivers of historical change and social structures (the "base" determining the

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"superstructure" of culture, politics, and ideology). Critics argue that ideas, culture, religion, individual agency, and political institutions can also significantly shape society and are not merely reflections of economic conditions.

- **Oversimplification of Class:** Marxist theory often reduces societal divisions primarily to two antagonistic classes (bourgeoisie and proletariat). Critics argue that modern societies are far more complex, with multiple social groups, identities (gender, ethnicity, religion, nationality), and interests that cannot be solely explained by economic class.
- **Dogmatism and Pseudoscience:** Some critics, notably Karl Popper, argue that Marxism, while initially presenting testable predictions, became unfalsifiable. When its predictions didn't materialize, proponents allegedly added ad hoc hypotheses to explain away the discrepancies, turning it into a "pseudoscience" rather than a genuinely scientific theory.
- **Suppression of Individual Rights:** Critics of Marxist-Leninist states (which claimed to be applying Marxist principles) point to the suppression of individual freedoms, human rights, and democratic processes in the pursuit of collective goals. They argue that the concept of the "dictatorship of the proletariat" can easily lead to authoritarianism and state control over all aspects of life.
- **Utopianism:** The idea of a stateless, classless, communist society, free from exploitation and alienation, is often criticized as being overly idealistic and unrealistic. Human nature, with its inherent self-interest and desire for power, is seen by some as a fundamental barrier to achieving such a utopia.

### 3. Practical and Historical Criticisms (related to implementations):

- **Authoritarianism in Practice:** The attempts to implement Marxist ideas in the 20th century, particularly in the Soviet Union, China (under Mao), and other communist states, often resulted in totalitarian regimes, widespread human rights abuses, economic inefficiencies, and immense suffering. While

proponents argue these were not "true" applications of Marxism, critics contend that the theoretical underpinnings (e.g., the need for a vanguard party, violent revolution, and a transitional dictatorship) inherently lend themselves to such outcomes.

- **Lack of Diversity and Innovation:** Centralized planning and state control, as seen in many communist economies, often stifled individual initiative, creativity, and the diversity of goods and services available to consumers.
- **Internal Inconsistencies:** Some scholars have pointed to alleged internal logical inconsistencies within Marx's own theoretical framework, particularly concerning the relationship between his value theory and his theory of prices.

It's important to note that many contemporary Marxists and neo-Marxists engage with these criticisms, attempting to refine, reinterpret, or selectively apply elements of Marxist thought while acknowledging the shortcomings of past implementations. However, the criticisms remain central to debates about the validity and applicability of Marxist theory.

## Chapter margins

<sup>1</sup> Many references have been used freely, including

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# *Axis fourth:*

## *The functionalist perspective in sociology*

### **Introduction**

**First: Émile Durkheim . an extension of positivism and the beginning of functionalism**

- **From Comte to Durkheim**
- **Sources of Durkheim's sociological theory**

**Second. The functionalist perspective in sociology**

- **Definition of The functionalist perspective in sociology**
- **Core Ideas and Concepts**
- **Pioneers of The functionalist perspective in sociology**
- **Examples of Functionalist Applications**
- **Criticisms of Functionalism**

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## Introduction

**Functionalist theory** is a fundamental perspective in sociology, with its roots in the **positivist tradition**. It encompasses various related theories such as symbolic interactionism and phenomenology. This perspective views society as a **living organism composed of interconnected parts**, each performing a specific function to ensure the stability and continuity of the entire society. The theory likens society to the human body, where each organ (like the heart or lungs) performs a vital function to maintain the health and existence of the entire organism.

Among the most important terms associated with this theory are:

- **Function** (الوظيفة)
- **Role** (الدور)
- **Status** (المكانة)
- **Social Structure** (البناء الاجتماعي)
- **Social System** (النظام الاجتماعي)
- **Social Subsystem** (النسق الاجتماعي)
- **Integration** (التكامل)
- **Interdependence/Solidarity** (التساند)
- **Stability** (الاستقرار)
- **Maintenance of Order** (الحفاظ على النظام)

### First: Émile Durkheim . an extension of positivism and the beginning of functionalism

This phrasing positions Durkheim as a bridge between the positivist tradition (**modeled initially by Auguste Comte**) and the emergence of a functionalist approach in sociology, recognizing him both as a follower of positivist methods and a founder of structural-functional theory.<sup>1</sup>

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## 1. From Comte to Durkheim<sup>2</sup>

We have already noted that **Auguste Comte's positivism**, or his conception of sociology—emerged from the contradictions that prevailed among various intellectual schools, which in turn reflected social contradictions among classes and social groups. These intellectual and structural tensions were intensified— as we know—especially by the French and Industrial Revolutions.

Comte's positivism emerged as an attempt to achieve a general social consensus (*consensus universalis*), thereby eliminating all forms of conflict or contradiction that threatened society with collapse and fragmentation. Durkheim, who followed, sought to continue in the same direction, though his ideas were not identical. Durkheim's sociological views and theories have been regarded by many as both an extension and refinement of positivist philosophy, adapted to new structural and intellectual conditions that revived the question of social order—something we will explore in more detail later.

## 2. Sources of Durkheim's sociological theory:

The features of Durkheim's sociological theory began to emerge through his lived experience and engagement with structural conditions and intellectual currents. From these, he adopted positions by rejecting, modifying, or endorsing them. Among the most important of these sources are the following:

### 1. Social Reality:

**Social reality** is a term referring to the social construct built upon the interactions and shared beliefs among individuals in a society. This reality is shaped by the customs, values, norms, and laws that govern individual behavior and their interactions with one another, and it is influenced by the environmental, cultural, and economic conditions in which they live.

Simply put, social reality encompasses all the social relationships, behavioral patterns, ideas, and prevailing beliefs that surround an individual in

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their society. It is not merely a collection of individual facts, but rather a collective construct formed through the continuous interaction between individuals and institutions.<sup>3</sup>

It's worth noting that when Durkheim began writing, French society, in particular, was experiencing a severe crisis marked by a lack of integration, stemming from France's defeat in the Franco-Prussian War of 1870-1871. The issue of general coherence, which Auguste Comte had previously raised, resurfaced. This question essentially asked: How can society be protected from collapse?

Therefore, **Durkheim's** primary focus was on the necessity of building society through rebuilding its moral cohesion. From this perspective, his emphasis was on the public order based on solidarity, which derives its stability from the authority of the **collective consciousness (or collective mind)**. It's important to point out that wherever a problem of order arises, and its solution lies in attempting to demonstrate mechanisms for society to achieve its integration and stability while overcoming inherent conflicts, the proponent of such a solution is considered conservative. Consequently, Durkheim represents the **conservative trend**, which is an important aspect of sociological theory.

There's no doubt that Durkheim represented a cornerstone of the French cultural climate specifically, and the European generally. All of this had a profound impact on shaping and defining his theoretical starting points. This is confirmed by Mahmoud Aouda, who states: "Durkheim was fully aware of the society he lived in. He turned his attention to the moral problems of his era and believed that it was his duty to contribute to the moral reform of his society and nation. He had contributions to make for reform, as he believed and as his theoretical doctrine advocated, such as the historical abolition of the inheritance system, the elimination of the abnormal aspects of the division of labor, and so on... Therefore, Durkheim's bias towards the social and intellectual reality of the bourgeoisie, especially the petty bourgeoisie

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represented in the Third Republic, prevented him from siding with the forces of renewal that were gradually growing and developing"

## 2. Individualism:

Individualism is a broad and complex concept that encompasses a moral stance, political philosophy, ideology, and social outlook, all of which prioritize the individual over the collective or the state. It emphasizes the intrinsic worth, autonomy, and independence of the individual.

### ➤ Core Principles:

- **Autonomy:** The capacity for self-governance and making decisions independent of external influences. This is a fundamental human right in individualistic societies, encouraging critical thinking and choices aligned with personal values.
- **Personal Responsibility:** Individuals are seen as responsible for their own successes and failures, with achievement often viewed as a result of personal effort.
- **Self-Expression:** Encourages individuals to pursue unique identities, articulate personal beliefs, and develop distinct lifestyles. This fosters authenticity and innovation.
- **Self-Reliance and Independence:** A strong emphasis on individuals being able to accomplish things on their own without relying heavily on others. Dependence is often viewed negatively.
- **Individual Rights and Freedoms:** A core tenet is that individual rights and personal liberties should take precedence over the interests of the state or a social group. This is foundational to many democratic societies.
- **Pursuit of Personal Goals:** Individualism promotes the realization of one's own goals, desires, and self-fulfillment.

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### ➤ **Historical Context:**

The roots of modern individualism can be traced back to the Enlightenment period in Europe (17th and 18th centuries). Philosophers like John Locke, Jean-Jacques Rousseau, and Immanuel Kant championed ideas about personal liberty, individual rights, and the power of reason. These ideas laid the groundwork for modern democratic and capitalist societies.

The Industrial Revolution further propelled individualism by weakening traditional communal structures and creating new opportunities for personal advancement. Religious movements like Protestantism, with their emphasis on personal salvation, and Romanticism in the arts, which celebrated personal expression, also contributed to its ethos.

### ➤ **Individualism in Society:**

- **Economic Implications:** Often associated with free-market economic theories and capitalism, where individual initiative, entrepreneurship, and competition are highly valued.
- **Political Implications:** Forms the basis of liberalism, libertarianism, and even individualist anarchism, advocating for limited government interference and strong protections for civil liberties.
- **Cultural Manifestations:** Seen in consumer cultures where personal choices reflect identity, and in artistic and bohemian lifestyles that prioritize self-creation and experimentation over tradition.
- **Contrasting with Collectivism:** Individualism is often understood in contrast to **collectivism**, which emphasizes the importance of the group, community, or state over the individual. Cultures in North America and Western Europe tend to be more individualistic, while many Asian, African, and Latin American cultures lean more towards collectivism.

### ➤ **Criticisms:**

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While individualism is praised for fostering creativity, personal development, and democratic values, it also faces criticisms:

- **Oversimplification:** Critics argue that it can oversimplify complex social phenomena by focusing solely on individual actions and neglecting the influence of social structures and institutions.
- **Social Stratification:** A strong competitive ethos can exacerbate existing inequalities, as individuals who lack resources or opportunities may struggle to compete on equal footing, potentially leading to significant social stratification and tensions.
- **Selfishness/Egotism:** It is sometimes linked to self-absorption, selfishness, and a decline in civic virtue, as individuals may become solely concerned with their own interests at the expense of the collective good.
- **Social Dissolution:** Some historical perspectives, particularly in early 19th-century France, viewed individualism pejoratively, seeing it as a source of social dissolution and anarchy.

In summary, individualism is a fundamental concept for understanding modern Western societies, shaping their political systems, economic structures, and cultural values. Its impact is complex, offering both opportunities for individual growth and challenges for social cohesion and equality.

From the outset, **Durkheim's antagonism towards individualism** was clear. He asserted that social phenomena are difficult to explain in light of psychological or natural analysis, thus placing him in direct opposition to individualism. He questioned the effectiveness of individual factors in establishing social action and controlling its course, arguing that the structure of the group differs from that of the individual, and the factors affecting the group differ from those affecting the individual. Based on this, he emphasized that human behavior is subject to what is called the **social environment**. In

his view, what we are concerned with when studying human nature is a set of facts that primarily stem from the **primacy of society over the individual**, and society's ability to establish a set of coercive mechanisms that regulate individual behavior within it. Durkheim's opposition to individualism is also evident in his rejection of the **social contract theory**, which is associated with individualistic utilitarian thought and emphasized by Herbert Spencer. Spencer claimed that the mutual benefit of the contracting parties forms the binding force that maintains cohesion within the system.

### 3. **Socialist Thought:**

Just as he rejected individualism, he also **generally rejected socialist thought**. Durkheim's interest in socialism began in 1883, the same period when he started preparing to write his doctoral dissertation on the **division of social labor**. However, his engagement with this academic work prevented him from continuing his interest in socialism until he resumed it in 1895, when he began giving lectures on the subject. Many critics argue that Durkheim's works are an attempt to establish a model of society that opposes **Karl Marx's model**. In this regard, Zeitlin<sup>4</sup> believes that most of Durkheim's works resulted from his dialogue with the "ghost of Marx." From the beginning, he tried to find a kind of intellectual mediation between two existing theoretical systems: positivism and Marxism, by explaining their common source, Saint-Simon. However, he failed in this because he was biased.

While Durkheim's disagreements with Marx are numerous, we will try to focus on some of them:

- **The Social Question:** For Marx, the social question is **class-based**, representing the exploitation of one class by another through the illegitimate monopolization of the means of production. This approach relates to power, money, or other economic aspects. Durkheim, in contrast, **rejected the contradictory class nature** and emphasized the role of **moral agents**,

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meaning that the solution lies in re-examining normative aspects, unlike Marx who emphasized economic aspects.

- **Division of Labor:** This is another point of contention between the two. Marx viewed it from a **class-based, fragmented perspective**, preparing societal classes to enter into conflict with each other and creating conditions conducive to **alienation** at the level of work and workers. Durkheim, however, considered it **natural**. Society, like an organic entity, comprises specialized cells, each performing a specific function for the continuity of life, thereby maintaining social cohesion and solidarity. It might happen that the division of labor leads to some suffering or conflict if the natural aptitudes of individuals are not considered. Therefore—according to Durkheim—this situation is considered abnormal (pathological) and needs to be addressed.
- **Nature of Social Behavior:** Another point of disagreement is the nature of social behavior. While Marx considered it **voluntary**, especially concerning revolutionary change, Durkheim viewed it as **spontaneous and externally imposed**. The individual in society is merely an instrument for executing a larger will embodied in the **collective consciousness**.

Based on all the above, it's clear that Durkheim was fully aware of socialist thought, including Marxist thought. However, due to his academic affiliation with a bourgeois state with its various strata and his loyalty to the then-existing system, represented by the Third French Republic, he remained opposed to socialist thought throughout his life.

#### 4. Positivist Philosophy and its Conservative Framework:

While Durkheim rejected the two previous tendencies, he explicitly **adopted the positivist approach**. Thus, positivism continued in his works. This doesn't mean he merely echoed the views of the positivist representative, Comte; rather, he tried to **purify positivism and rid it of the**

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**philosophical and utopian impurities** that Auguste Comte had introduced. This was evident in the following:

- **Evolutionary tendency disappeared or weakened**, and the focus shifted to comparative studies.
- His clear **opposition to the utopian predictive tendency**. Durkheim argued that science had not reached a stage of maturity where it could predict the future. While Comte championed "order and progress," Durkheim **did not prioritize progress**, and his focus was on **order**. By doing so, Durkheim nullified the theoretical evolutionary dimension of positivism and completely reversed its concept of the past.
- Durkheim **secularized science**. While Comte linked sociology to religion to the extent that he considered it a new religion for humanity, Durkheim treated **religion as a social phenomenon** like any other societal phenomenon.
- Durkheim steered positivism in a **scientific direction**, striving to define the subject matter and methodology of sociology. This scientific inclination led some to assert that the decisive factor in distinguishing Durkheimian sociology from what preceded it and his contemporaries was that it was understood as a **method first and foremost**—a method for extracting social facts from the constant diversity of phenomena. Examples include the characteristics of social phenomena: external, coercive, spontaneous, and independent.

However, despite the modifications he introduced, positivism persisted in his works through his emphasis on a fundamental question that preoccupied him from the beginning: **How is society possible?** In one word, his answer can be summarized as **order**. All of Durkheim's theories sought to clarify the manifestations of achieving order, searching for new patterns of interaction and feelings of solidarity within it, and the mechanisms that enforce order when the highest degree of solidarity is achieved within society, meaning **organic solidarity**.

In this domain, he shares with Auguste Comte and other conservative positivist sociologists their **idealistic philosophical starting point** upon which they build their theories, considering **thought as the basis of all forms of social life**. Accordingly, he believed that society is fundamentally based on **collective ideas**, which are called **social phenomena** and constitute the main subject of sociology, such as law, customs, traditions, morals, etc.

These phenomena exert **coercion** over the individual because they have an external existence independent of them. Society is also characterized by a type of **social cohesion**, which is a set of beliefs and shared feelings among members of society, forming an integrated system. Based on this, Durkheim classified societies into two forms according to social cohesion:

1. **Society with Mechanical Solidarity:** Characterized by the emergence of the collective consciousness and a lack of differentiation in people's functions. Individuals are bound by friendship, neighborhood ties, and kinship based on custom, which is met with deterrent sanctions when violated. Mechanical solidarity prevails in primitive or undeveloped societies.
2. **Society with Organic Solidarity:** Characterized by specialization, division of labor, and interdependence. Law, which maintains social order, is prevalent. This system of organic solidarity predominates in complex or modern societies.

Based on the characteristics of a society with **organic solidarity**, Durkheim's works fundamentally contributed to **paving the way for the functionalist school**, while simultaneously being considered a **continuation of positivism**. This is evident in his emphasis on the importance of **functional interdependence** among social systems and the independence of these systems from individuals' personal emotions and tendencies (spontaneity, externality, coercion, reification, etc.). This is also clear in his use of **analogy** to illustrate the functions of social systems; for

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example, the function of the legal system in society, for Durkheim, mirrors the function of the nervous system in a living organism.

It's noteworthy that when Durkheim used the word "function," he intended two different meanings: The first meaning refers to the existence of a certain proportion of vital movements, which, for a living organism, are those movements essential for its life. The second meaning of "function" for Durkheim expresses the relationship between these vital movements and the needs of the organic entity, just as we speak of the function of digestion or respiration. Durkheim tended to favor the second meaning of function.

Generally, Durkheim's functionalist thought can be summarized in the following points:

1. His conception of society is **conservative**, opposing the ideas of the Enlightenment era, yet it is a **continuation of Auguste Comte's thought**.
2. The **individual's psychological and moral dependence on society**, as they cannot satisfy their needs on their own and are completely subject to social laws.
3. His influence by **English anthropology** is evident through his reliance on readings of English anthropologists' works in establishing his theory of religion and society based on **mechanical solidarity** (Ali Laila, 1983, 422).
4. **Spiritual and religious values play an important role in society**. Therefore, in his view, the great crime committed by the French Revolution was its fierce attack on the Church and the stripping of its authorities. For Durkheim, **religion functions to preserve social sacredness**; he does not separate the idea of divinity from society, as divinity, in his opinion, is merely society personified, the precise expression of the **collective spirit**. Society is the supreme moral authority that imposes all rules and obligations upon us.

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Durkheim emphasizes that religion is a social fact, and he demonstrates this by arguing that religion originates only from the collective and is realized only within society, from which it derives its totality and necessity. Therefore, the religious feeling itself was a collective feeling, considering that religious feeling originates from society (the collective mind or consciousness) and not from individual feeling .

5. Different social systems in Durkheim's view, such as religion, family, classes, and the state, perform **organic functions in society**. Such systems existed before individuals, and therefore, it is impossible to demolish the existing society and rebuild it from scratch. Instead, individuals must respect these social systems, submit to them, and comply with their laws.

All these points can be considered as **features or beginnings of the functionalist trend** that began to firmly establish itself thereafter. It remains to be noted, based on Ali Laila's work in his book *Contemporary Social Theory*, that Durkheim "considered the positivist program in his study of social facts with a methodology that deals with them as objects from the outside, a matter related to the methodological approach of sociology. However, we find that he ended up believing in a metaphysical idea, which is the group mind or collective mind that Durkheim tried to grasp positivistically as objects. However, the fundamental inspiration for this idea and its historical and intellectual origins stem from idealist thought, an influence that shaped the features of Durkheim's second phase"

Based on all this, we can say that **Durkheim's thought is a continuation of positivism and also the beginning of functionalism**. This is evident through the intellectual legacy he left behind, which forms what is known as the **Sociological School**, which evolved through the following stages:

- **First Stage:** This is the initial formative stage, represented by his book: *The Division of Labor in Society* (1893).

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- **Second Stage:** This involves the formation of a coherent theoretical system, focusing on empirical facts, and is evident through his two books: *The Rules of Sociological Method* (1895) and *Suicide* (1897).
  - **Third Stage:** This expresses the features of the **collapse of the positivist theoretical conception and the shift towards idealism**, which is clear from his books: *Individual Representations and Collective Representations* (1899), *Moral Education* (1902), *The Determinism of Moral Truth* (1907), and *The Elementary Forms of the Religious Life* (1912).

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## Second. The functionalist perspective in sociology

The functionalist perspective is one of the major theoretical paradigms in sociology, viewing society as a complex system whose various parts work together to promote solidarity and stability. It's often compared to a biological organism, where each organ (social institution) has a specific function that contributes to the overall health and survival of the body (society).

### 1. Definition of The functionalist perspective in sociology

An attempt to define the **functionalist approach** first requires addressing the meaning of **functionalism**, as it is the pivotal point.

#### A. The Meaning of Functionalism

**Functionalism** is a trend or school of thought among the prevailing currents in sociology. It has been given numerous names: "functionalism," "**structural functionalism**," "the functional approach," "functional analysis," or "functional theory." It is most commonly known as **structural functionalism** and is frequently abbreviated simply as **functionalism**.

This approach did not emerge from the individual effort of a single thinker or theorist. Instead, a group of theorists in the fields of sociology and **social anthropology** contributed to its development. Furthermore, it arose, in some aspects, as a response to numerous scientific-social stimuli, and in others, as a response to ideological and practical considerations. Specific circumstances and requirements compelled the pioneers of this approach to focus on particular topics such as **integration, harmony, cohesion, and balance**, among others.

Functionalism emerged as a reaction against the empirical, realistic, or experimental approach in Western sociology, especially in America, such as neo-positivism. It also sought to counter Marxist sociology by isolating society from its historical context.

Moreover, **structural functional analysis** was adopted by many sociologists and anthropologists to develop theoretical and methodological tools and techniques that align with the study of various forms of social interconnections and the interaction between features, systems, groups, and so forth, within the overall social system for its continuity and survival, unlike what was previously prevalent.

While functionalism is one of the most widespread and popular theoretical approaches, it is also, as a term, one of the most hotly debated, due to the diverse and numerous uses of the word "functionalism" in various fields and at all levels. However, this has not prevented a near-consensus among sociologists and anthropologists on several meanings of functionalism or function, which can be limited to four meanings:

- **The first meaning:** Function is used in the sense of **status, position, profession, or employment**. This is the meaning we intend when we talk about performing one or more functions within an industrial or agricultural enterprise or any other bureaucratic organization. It is the same meaning intended when speaking of promotion in jobs.
- **The second meaning:** Here, the meaning of function is linked to the previous meaning, referring to the **tasks, duties, and responsibilities** incumbent upon the holder of a specific job or professional role. For example, it is said that someone has neglected their functions when they fail or are remiss in performing the required tasks imposed by their position in the organizational hierarchy.
- **The third meaning:** This includes the mathematical meaning of function, referring to the relationship that exists between two or more elements or factors, such that any change in one factor necessitates a corresponding change in the other factors and requires their readaptation. This implies the interconnections between elements, **mutual relationships**, and **interdependence** among components. For instance, at the factory level, a

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change in working methods leads to corresponding changes in factory organization, working conditions within it, and the living standards and family circumstances of the workers, and so on. Therefore, we can say that factory organization, working conditions, workers' living standards, vocational training systems, and the type of technology used are all closely related to working methods.

- **Durkheim's study on suicide** is a good example of functional analysis in this sense (i.e., the mathematical meaning). He demonstrated that suicide as a social (pathological) phenomenon varies according to several variables, including the degree of integration of the social groups of which the individual is a part. This general sociological law, which Durkheim derived from his statistical studies, illustrates that the suicide rate **functionally depends on the degree of social integration**.
- Like Durkheim's study and many other empirical studies, these attempts seek to establish or measure the links between **dependent variables** and **independent variables**. The dependent variable is the element or phenomenon that changes as a function of a change in the independent variable(s). On this basis, the dependent variable needs explanation, while the independent variable is the **explanatory variable**.
- Returning to the previous example, the phenomenon of suicide is a dependent variable, while social integration represents the independent or explanatory variable. It is worth noting that it is rare for a single independent variable to explain any social variable or phenomenon. A social phenomenon, due to its extreme complexity, is explained through a set of independent variables, even if they vary in weight and effect.
- This type of functional analysis is widely prevalent in sociological studies, especially empirical ones, as they are closer to scientific analysis.

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- **The fourth meaning:** The fourth meaning of function is represented in the **biological concept of function**, referring to the role played by an organ or element in the organization or activity of the whole of which this element is a part. This is influenced by the similarities between living biological organisms and social life. In this regard, we note **Herbert Spencer's advocacy of the principle of organic analogy**, likening society to a living organism.
    - The human body has been understood as a "system" consisting of a number of interconnected and interacting organs, such as the heart, brain, and limbs. Each of these organs performs a function or a set of essential functions for the survival of the organism or the species to which it belongs. The organs thus represent **structures** through which the demands of the organism and the demands of survival are met. All organs perform specific functions, but they **interdepend, interact, and cooperate** for the continued survival of the organism as a whole. Consequently, any defect affecting the structure of any one of them will inevitably affect the other structures and thus the overall structure.
    - In this way, functionalists understood social systems as analogous to organic organisms, on the basis that social **structures** or edifices satisfy and fulfill the necessary requirements for the **survival and continuity of society**. These scholars (functionalists) classify social systems in light of the main functions they perform. For example, the economic system performs the functions of production and distribution; the family system performs the functions of human reproduction, **socialization**, and social status inheritance; the political system primarily protects citizens from foreign aggression; religious systems perform the functions of social **cohesion**, solidarity, and consensus; and the educational system performs the function of transmitting cultural heritage from generation to generation .
    - In conclusion, according to functionalists, social systems always perform positive functions and therefore cannot be dispensed with, as it is impossible to imagine social life without a family, a state, or a religious or educational system.

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- Because this functional approach, in general, and especially in light of this fourth meaning, understands society based on the **structures** of which it is composed and the functions these structures perform, it is often known as the **structural-functional approach**.

## 2.Core Ideas and Concepts:

- **Society as a System:** Functionalists see society as a system made up of interconnected parts (institutions like family, education, government, religion, economy, healthcare, etc.).
- **Functions and Dysfunctions:**
  - **Functions:** These are the beneficial consequences of a social pattern for the operation of society.
  - **Manifest Functions:** The recognized and intended consequences of a social pattern. For example, the manifest function of education is to teach knowledge and skills.
  - **Latent Functions:** The unrecognized and unintended consequences of a social pattern. For example, a latent function of education might be to provide a setting for developing social relationships or to serve as a form of childcare.
  - **Dysfunctions:** These are any social patterns that may disrupt the operation of society. While functionalism tends to focus on stability, it acknowledges that elements can be dysfunctional.
- **Social Cohesion and Stability:** A central concern of functionalism is how societies maintain order and stability. This is achieved through:
  - **Shared Values and Norms (Value Consensus):** Society is held together by a broad agreement among its members about what is good, right, and desirable.

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- **Socialization:** The process by which individuals learn the norms, values, and customs of their culture, ensuring they fit into society.
  - **Integration:** The idea that the different parts of society must work together and share common values to maintain balance.
  - **Organic Analogy:** Popularized by Herbert Spencer, this analogy compares society to a living organism. Just as the heart, lungs, and brain all work together to keep a body alive, so too do institutions like the family, economy, and government cooperate to keep society functioning.
  - **Macro-level Orientation:** Functionalism typically takes a macro-level approach, focusing on broad social structures that shape society as a whole, rather than individual interactions.

### 3. Pioneers of The functionalist perspective in sociology

- **Émile Durkheim:** Often considered the founder of functionalist theory in sociology, Durkheim emphasized the importance of social facts, social solidarity (mechanical and organic), and the functions of various institutions, including crime.
- **Herbert Spencer<sup>5</sup>** (1820-1903) : Popularized the organic analogy, viewing societies as evolving systems with interconnected parts.

**Herbert Spencer** was an influential English philosopher, biologist, anthropologist, and sociologist of the Victorian era. While often associated with **functionalism** in sociology, he is perhaps best known for his advocacy of **Social Darwinism** and his concept of the **organic analogy** of society.

#### 1. Social Evolution and the Organic Analogy:

- **Evolutionary Perspective:** Spencer was a strong proponent of evolution, applying its principles not just to biological organisms (even before Darwin's *On the Origin of Species* was published, though he later incorporated Darwin's

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natural selection), but also to human societies. He believed societies evolved from simple, undifferentiated forms to more complex, differentiated, and integrated ones.

- **Organic Analogy:** This is a core concept in Spencer's sociology. He famously compared society to a living organism, suggesting that:
  - **Growth:** Societies, like organisms, grow in size and complexity.
  - **Differentiation:** As societies grow, they develop specialized parts (institutions like government, economy, family, religion), much like organs in a body.
  - **Interdependence:** These specialized parts are interdependent; they work together to maintain the overall health and functioning of the society, just as organs in a body rely on each other.
  - **Integration:** As societies become more complex, there's a greater need for integration and coordination among their various parts.
- **Types of Societies:** Spencer classified societies into two main types based on their mode of cooperation:
  - **Military Societies:** Characterized by coercion, hierarchy, and a focus on warfare and defense. Cooperation is secured by force.
  - **Industrial Societies:** Characterized by voluntary cooperation, individualism, and a focus on economic production and exchange. He saw this as a more advanced and desirable form of society.

## **2. Social Darwinism and "Survival of the Fittest":**

- **"Survival of the Fittest":** Spencer actually coined the phrase "survival of the fittest" even before Darwin's work became widely known, applying it to human societies. He argued that competition among individuals and groups was a

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natural process that led to the "fittest" (those best adapted to their environment) surviving and flourishing, while the "unfit" would naturally decline.

- **Laissez-faire Economics and Minimal State:** Spencer's Social Darwinism was often used to justify **laissez-faire capitalism** and a minimal role for government intervention in social and economic affairs. He believed that government assistance to the poor or attempts to regulate the economy would interfere with the natural process of social evolution and ultimately weaken society. He saw social problems like poverty as a natural outcome of this evolutionary process, and that intervention would hinder societal progress.
- **Controversial Legacy:** Social Darwinism became highly controversial and was later used to rationalize various harmful ideologies, including imperialism, colonialism, racism, and eugenics, although it's important to note that Spencer's original intent was not necessarily to endorse such extreme applications.

### 3. Influence on Functionalism:

- Spencer's emphasis on society as a system with interdependent parts performing specific functions laid significant groundwork for the development of **functionalism** as a major sociological paradigm. His organic analogy strongly influenced later functionalist thinkers like Émile Durkheim and Talcott Parsons, who further developed the idea of social institutions contributing to the overall stability and equilibrium of society.

### Criticisms:

- **Deterministic and Teleological:** Critics argue that Spencer's evolutionary theories can be overly deterministic, suggesting a predetermined path for societal development. His idea of societies progressing towards a "higher" state can also be seen as teleological (explaining things by their supposed purpose).

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- **Justification of Inequality:** His Social Darwinism is heavily criticized for its potential to justify social inequalities and neglect the role of social structures and power dynamics in creating and perpetuating them.
  - **Lack of Empirical Rigor:** While Spencer was prolific, some of his theories lacked the empirical rigor that later sociologists would emphasize.

Despite the criticisms and the often-misunderstood nature of his ideas, Herbert Spencer remains a significant figure in the history of sociology, leaving a lasting, albeit controversial, impact on how we understand social change and the structure of society.

- **Talcott Parsons** (1902-1979): Developed a more systematic "structural-functional" approach, outlining "functional prerequisites" that any social system must meet to survive (e.g., adaptation, goal attainment, integration, pattern maintenance).

**Talcott Parsons** was a hugely influential American sociologist, widely regarded as one of the most important figures in 20th-century sociology. He spent most of his professional career at Harvard University and played a crucial role in establishing sociology as an academic discipline in the United States.

### 1. Key Theories and Contributions:

Parsons' work is primarily associated with **structural functionalism**, a macro-level theoretical perspective that views society as a complex system whose parts work together to promote solidarity and stability. While he later stated that "functional" and "structural functionalist" were not entirely accurate descriptions of his theory, he is undeniably a foundational figure in this school of thought.

- **Action Theory / General Theory of Action:** Parsons developed a "general theory of action" that sought to integrate insights from various social scientists like Max Weber, Émile Durkheim, and Vilfredo Pareto. He aimed to create a

unified framework for understanding human behavior, emphasizing the relationship between the social system, cultural system, and personality as a system. His "**voluntaristic theory of social action**" argued that choices are voluntary, though influenced by cultural values and social structures.

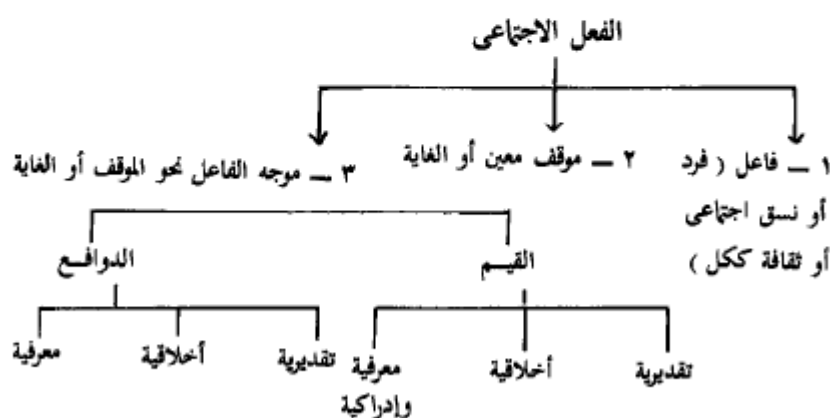
### أولاً : نظرية الفعل الاجتماعي :

يرى بارسونز أن الفعل الاجتماعي ما هو إلا نسق معقد من السلوك ، يمكن تقسيمه إلى أجزاء مختلفة ليتمكن تحليلها ودراستها في علاقاتها المتبادلة . ويحتوي كل نسق من السلوك على « الفاعل » والرموز والقيم التي توجهه . ودراسة أى نسق من السلوك توضح لنا كيف يعمل أو يفعل أو يؤدي وظيفته .

وهو يرى أن كل « فعل اجتماعي » يشتمل على ثلاثة عوامل هي :

١ - الفاعل : ٢ - الموقف . ٣ - موجّهات الفاعل نحو الموقف .

وتنقسم موجّهات الفاعل إلى الدافع أو القيمة ويمكن توضيح ذلك بالرسم الآتي :



وعلى ذلك فإن بارسونز كون ثلاثة أنساق تحليلية هي : نسق الشخصية ، والنسق الاجتماعي والنسق الثقافي .

### Talcott Parsons' theory of social action<sup>6</sup>

- **The Social System:** In his seminal work, *The Social System* (1951), Parsons provided a comprehensive framework for understanding how society functions. He viewed social systems as characterized by functional prerequisites, meaning certain needs that must be met for the system to survive and maintain stability.
- **AGIL Paradigm:** This is one of Parsons' most well-known conceptual frameworks, an acronym for the four functional prerequisites that any social system must fulfill to maintain itself:
  - **Adaptation (A):** The system's ability to interact with and adapt to its environment, securing and distributing resources (often fulfilled by the economy).

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- **Goal Attainment (G):** The system's capacity to define and achieve its primary goals (often fulfilled by the political system).
  - **Integration (I):** The need to maintain solidarity, coordination, and coherence among the various parts of the system, regulating relationships between individuals and institutions (often fulfilled by legal systems and social norms).
  - **Latency / Pattern Maintenance (L):** The system's need to maintain and transmit its cultural patterns, values, and norms to new generations, motivating individuals to conform (often fulfilled by family, education, and religion).
  - **Pattern Variables:** These are dichotomous choices that actors face in social situations, influencing their interactions and defining the nature of social relationships. Examples include:
    - **Universalism vs. Particularism:** Whether to treat others based on general rules or unique individual characteristics.
    - **Performance vs. Quality (Achievement vs. Ascription):** Whether to judge others based on what they do or who they are (e.g., status, background).
    - **Specificity vs. Diffuseness:** Whether interactions are limited to a specific purpose or involve a broader, more holistic engagement.
    - **Affective Neutrality vs. Affectivity:** Whether to interact in a detached, instrumental way or with emotional involvement.
    - **Self-orientation vs. Collectivity-orientation:** Whether to pursue personal interests or the interests of the group.
  - **"Sick Role" Concept:** In medical sociology, Parsons developed the concept of the "sick role," which outlines the social aspects of being ill, including the privileges (e.g., not being blamed for illness, temporary exemption from normal responsibilities) and obligations (e.g., being motivated to get well, seeking expert help) associated with it.
  - **Translator and Integrator of European Thought:** Parsons was instrumental in introducing and interpreting the works of European classical sociologists like Max Weber and Émile Durkheim to the English-speaking world, building upon their ideas to develop his own comprehensive theories.

## 2. Impact and Criticism:

Parsons' work was highly influential, particularly from the 1940s to the 1970s, shaping much of American sociology. He aimed to create a "Grand Theory" that could explain all human behavior and societal functioning.

However, he also faced significant criticism. Critics often argued that his theories were:

- **Too abstract and difficult to empirically test.**
- **Socially conservative**, emphasizing social order and stability over conflict and change.
- **Ethnocentric**, focusing primarily on Western societies.
- **Overly deterministic**, suggesting that individual action is largely determined by social structures.<sup>7</sup>

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- **Robert K. Merton:** Refined functionalism by distinguishing between manifest and latent functions, and also introduced the concept of "dysfunctions."

#### 4. Examples of Functionalist Applications:

- **Family:** The family serves functions such as socialization of children, emotional support, and economic stability.
- **Education:** Schools socialize children into societal norms and values, provide job-related skills, and can also act as a form of social control.
- **Religion:** Religion can foster social cohesion, provide moral guidance, and offer comfort and hope.
- **Crime:** While seemingly negative, functionalists like Durkheim argued that crime can serve functions such as reinforcing social norms (by punishing offenders) and promoting social change (by highlighting areas where norms need to adapt).

#### 5. Criticisms of Functionalism:

- **Inability to Account for Social Change:** Functionalism is often criticized for its static view of society, focusing more on stability and equilibrium than on dynamic change. It struggles to explain rapid social transformations or revolutions.
- **Neglect of Conflict and Inequality:** Critics argue that functionalism tends to downplay or ignore social conflict, power struggles, and inequalities (based on class, race, gender, etc.). It can be seen as having a conservative bias, legitimizing the status quo by emphasizing the "functions" of existing structures, even those that benefit some groups at the expense of others.
- **Lack of Individual Agency:** Functionalism can be seen as presenting an "oversocialized" view of individuals, suggesting they are simply products of

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social structures and roles, with little capacity for independent thought or action.

- **Teleological and Tautological Reasoning:** Some criticisms point out that functionalist explanations can be circular (teleological), explaining phenomena by their effects rather than their causes. For example, saying that the family exists *because* it socializes children is explaining its existence by its outcome.
- **Difficulty with Dysfunctional Elements:** While Merton introduced "dysfunctions," functionalism still has a tendency to seek out the positive contributions of all social phenomena, potentially overlooking or minimizing harmful aspects.

Despite its criticisms, the functionalist perspective remains a foundational framework in sociology, providing valuable insights into how societies maintain order and how various social institutions contribute to the overall social fabric.

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**امتحان السداسي الأول في مقياس النظريات السوسيولوجية الحديثة**

اسم ولقب الطالب (ة): ..... الفوج ..... العلامة: .....

**السؤال الأول : (08 نقاط)**

أجب بـ "صح" أو "خطأ" ، وصحح الخطأ إن وجد.

1. يرى الاتجاه النفعي البراغماتي أن "وظيفة العقل وظيفة تنظيمية وليست إبداعية" .....
2. "دعه يعمل دعه يمر" هو المبدأ الأساسي للفلسفة الإمبريقية. ....
3. شبه "إميل دور كايم" الاتصال والتفاعل بين الناس بما يحدث داخل الذرة.....  
واستخدم مصطلحات معينة مثل.....  
ورفض مصطلحات أخرى مثل.....
4. ظهرت الوظيفية كامتداد لأفكار كارل ماركس.....
5. ماكس فيبر هو صاحب كتاب "الأزمة القادمة لعلم الاجتماع" .....
6. اتخذت الماركسية من العلوم الطبيعية نمودجا تقتدي به لفهم ظواهر المجتمع .....
7. "البروليتاريا" هو أحد مفاهيم الوضعية المحدثه .....
8. ولد أوجست كونت في 1818 وتوفي في 1883 .....

**السؤال الثاني: (08 نقاط )**

**أجب عما يلي:**

1. ما المقصود بالمقارنة الأفقية والمقارنة العمودية في المنهج  
الوضعي؟.....

2. ما المقصود بالبناء الفوقي والبناء التحتي عند الماركسية؟.....

3. من أين يستمد الفكر الوضعي مبادئه وأسسَه؟.....

4. على أي أساس يفسر كارل ماركس الأحداث والتاريخ؟.....

**السؤال الثالث: (04 نقاط )**

تحدث عن مراحل تطور النظرية السوسيولوجية.....

**امتحان السداسي الأول في مقياس النظريات السوسيولوجية الحديثة**

اسم ولقب الطالب (ة): ..... الفوج ..... العلامة: .....

**السؤال الأول : (08 نقاط)**

أجب بـ "صح" أو "خطأ" ، وصحح الخطأ إن وجد.

1. شبه "كارل ماركس" الاتصال والتفاعل بين الناس بما يحدث داخل الذرة.....  
واستخدم مصطلحات معينة مثل.....  
ورفض مصطلحات أخرى مثل.....
2. ظهرت الوظيفية كامتداد لأفكار كارل ماركس.....  
.....
3. صموئيل هنتنجتون ليس صاحب كتاب "الأزمة القادمة لعلم الاجتماع".....
4. يرى الاتجاه النفعي البراغماتي أن "وظيفة العقل وظيفة تنظيمية وليست إبداعية".....  
.....
5. اتخذت الماركسية من العلوم الطبيعية نموذجاً تقتدي به لفهم ظواهر المجتمع.....  
.....
6. "دعه يعمل دعه يمر" هو المبدأ الأساسي للفلسفة الإمبريقية.....  
.....
7. "البروليتاريا" ليست أحد مفاهيم الوضعية المحدثة.....
8. ولد أوجست كونت في 1818 وتوفي في 1883.....

**السؤال الثاني: (08 نقاط )**

**أجب عما يلي:**

1. ما المقصود بالبناء الفوقي والبناء التحتي عند الماركسية؟.....

.....  
.....

2. ما المقصود بالمقارنة الأفقية والمقارنة العمودية في المنهج

الوضعي؟.....

.....  
.....

3. على أي أساس يفسر كارل ماركس الأحداث والتاريخ؟.....

.....  
.....

4. من أين يستمد الفكر الوضعي مبادئه وأسسَه؟.....

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.....

**السؤال الثالث: (04 نقاط )**

تحدث عن ظروف نشأة النظرية الماركسية.....

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السنة الجامعية : 2023 / 2024  
السنة الثانية ليسانس علم الاجتماع  
الأستاذة : أ.د. ميمونة مناصرية

جامعة محمد خيضر – بسكرة  
كلية العلوم الإنسانية والعلوم الاجتماعية  
شعبة علم الاجتماع

**امتحان السداسي الأول في مقياس النظريات السوسيولوجية الحديثة**

اسم ولقب الطالب (ة):..... الفوج..... العلامة:.....

**السؤال الأول : (08 نقاط)**

**أجب عما يلي:**

1. من أين يستمد الفكر الوضعي أسسه ومبادئه؟.....

2. ما المقصود بالبناء الفوقي والبناء التحتي عند الماركسية؟.....

3. ما المقصود بالمقارنة الأفقية والمقارنة العمودية في المنهج  
الوضعي؟.....

4. على أي أساس يفسر كارل ماركس الأحداث والتاريخ؟.....

**السؤال الثاني: (08 نقاط )**

أجب بـ "صح" أو "خطأ" ، وصحح الخطأ إن وجد.

1. يرى الاتجاه النفعي البراغماتي أن "وظيفة العقل وظيفة تنظيمية وليست إبداعية".....

2. "دعه يعمل دعه يمر" هو المبدأ الأساسي للفلسفة الإمبريقية. ....

### اقلب الصفحة

3. شبّه "جورج ليندبرج" الاتصال والتفاعل بين الناس بما يحدث داخل الذرة. ....

..... واستخدم مصطلحات معينة مثل

..... ورفض مصطلحات أخرى مثل

4. ظهرت الماركسية كامتداد لأفكار إميل دور كايم. ....

5. فرنسيس فوكوياما هو صاحب كتاب "الأزمة القادمة لعلم الاجتماع" .....

6. اتخذت الماركسية من العلوم الطبيعية نموذجاً تقتدي به لفهم ظواهر المجتمع .....

7. "الطبقات الاجتماعية" هو أحد مفاهيم الوضعية المحدثة .....

8. ولد ماكس فيبر في 1818 وتوفي في 1883 .....

### السؤال الثالث: (04 نقاط )

تحدث عن ظروف نشأة الاتجاه الوضعي .....

