

categories and groups (e.g. groups, regions, countries). According to Durkheim it was the variations within the social facts which explained different rates of suicide in different groups. Durkheim enunciated two types of social facts (a) material and (b) non material. Material facts (bureaucracy, law) differ from non material facts (social institutions and culture) and it was the latter that Durkheim focused upon in most of his work.

Box 1.2: The Division of Labour

In *The Division of Labour in Society* (1893) Durkheim tried to pin down the various factors which acted as the binding glue of society. He felt that early or nascent societies had a moral basis for being integrated, and this was what he called the collective conscience. However, the more advanced society had a relatively weak collective conscience and was held together through a complex division of labour which interconnected members of society. This was, however, not without its problems and was at best a measure that had an interim effect. Nevertheless Durkheim's solution to the problems inherent in the division of labour was to suggest social reforms which could redress imbalances and keep the system going on functioning.

In *The Elementary Forms of the Religious Life* 1912/1965 Durkheim studied a primitive society so that he could find religion in a primitive form. In doing this the research would also shed light on religion in the modern world. For Durkheim society itself is the basis for religion itself. This insight implied that Durkheim was for the status quo so far as society is concerned for "society as God" is sacred and cannot be over thrown only ameliorated.

Durkheim's work ensured that sociology had made a place for itself in France by the end of the 19th century and the beginning of the 20th century. Durkheim in 1898 set up a scholarly journal called "L'annee Sociologique" which was very successful in promoting the Durkheimian brand of sociology to the other schools and academics. Thus the context of the French Revolution and the rise of industrialisation met with an academic response in the shape of Durkheim's analysis of society. After Durkheim there was a plethora of his students and disciples who carried on the work. Thus with Durkheim and his disciples sociology rose in stature and had begun to be widely accepted in France, as a distinctive discipline.

1.6 The Marxian Ideology

Let us now turn to sociology in Germany in the same span of time. In Germany there was since the beginning a distinction between Marx and Weber and other sociologists. Thus Karl Marx (1818-1883) was himself deeply influenced by Hegel (1770-1831) but was to later contradict him. While some disciples remained with Hegel's ideas others began to criticize his system.

Hegel's philosophy emphasised the 'dialectic' and 'idealism' of which the latter was a second concept. Thus dialectic itself provides a view of the world as well as an 'image' of the world. Thus the dialectic stresses the great importance of processes including those of conflict. Similarly, the image or idea of the world is also dynamic while Marx accepted the use-value of the dialectical processes he wanted to apply it in the study of economics rather than to leave it as a concept applied to ideas alone. Further Hegel's "idealism" stressed the mind and ideas, and not the material world. That is the say it is the mind that is significant, and that the mind and psyche alone that exist. This is admittedly an extreme position and Feurbach tried to ameliorate