

**Classical Sociological Theory**  
**Professor R. Santhosh**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Madras**  
**Division of Labour (1893)**

Welcome back to the class. We are continuing with the discussion on Emile Durkheim. In the previous class, we had an elaborate discussion on his methodological arguments from his book, *The Roots of Sociological Method*, which he wrote basically to reinforce his claim that sociology really represents a new discipline. The book really played a significant role in the institutionalization of the discipline or even the professionalization of the discipline. We discussed that book in detail its preoccupation with the idea of the social, the way he argued that sociology studies social facts, and the features of social facts and all the related topics.

So, in today's class as well as in the next class, we will be discussing his one of the most important works of Emile Durkheim, that is the "Division of Labour". In fact, it was his doctoral research, which was published in 1893. So, this is considered to be one of the most important works of Emile Durkheim, because this work contains quite a lot of important concepts, important theoretical arguments about the nature of society, his understanding about the society, transition, about the transformation of societies, the larger question of social change.

A host of other very-very important theoretical conceptions of Emile Durkheim, about morality, about collective conscience, about a host of punishment, about law, about education, and a host of other things. So, this book is something very important.

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- Durkheim's first major work was the published version of his French doctoral thesis, *The Division of Labor in Society*.



- Looking to the past to interpret the present, Durkheim examines the unique features of the modern world by comparing it to the pre-modern world of a distant era.

- Examines the shifting basis of social solidarity as societies evolve from an undifferentiated and simple profile to a complex and differentiated one.

- (1) social solidarity, (2) the collective conscience, (3) social morphology, (4) mechanical and organic solidarity, (5) social change, (6) social functions, and (7) social pathology.



So his first major work, which was published version of his French doctoral thesis, 'The Division of Labour in Society'. In this work, he actually looks, looking into the past to interpret the present. That is what the claim he actually does in his work, he makes a distinction between societies characterized, a kind of a new society and old society, and he does not use this term, rather he uses a very fascinating concept called as the Question of Social Solidarity. We will discuss that in this particular lecture.

On the basis of this social solidarity, he distinguishes between two types of society. One is the kind of a modern society as that was existing during Durkheim's time, a modern European industrialized society, and the other one is the more primitive, the older forms of society.

He wanted to compare or he wanted to contrast these two types of societies and then try to understand the fundamental differences between these two types of societies. So, Durkheim examines the unique features of the modern society by comparing it to the pre-modern world of a distant era. Then, he examines the shifting basis of social solidarity, as societies evolved from an undifferentiated and simple profile to a complex and differentiated one.

We have seen that the whole question of social change was a major theoretical preoccupation for almost every social scientist or every historian or sociologist or even philosophers of this particular time. Most of them adhere to a conception of a unilinear evolutionary model, where societies from a very simple and undifferentiated state of being transforms into a more complicated and differentiated set of existence. They called the previous form as primitive and the present society as modern.

So, Durkheim also has something similar to that, a similar kind of a schema about social change. But he brings in a very important concept, a very important which is what we understand as a social solidarity, as societies evolved from an undifferentiated and simple one.

An undifferentiated, we understand it as something simple, something similar, so homogeneity becomes the character of that particular society where everybody is similar. There are a lot of similarity within that particular society in terms of what people do, what people work, what kind of belief system, occupation, ideologies that people have.

A major form of similarity or homogeneity will exist when you talk about this undifferentiated and simple societies to a more complex and differentiated society. So, he brings in a number of important concepts, which we will discuss one by one in this particular class. He talks about social solidarity, about collective conscience, and I have used this term, collective conscience here, but I have also used the term, collective consciousness in the previous class when we discussed about roots of sociological method, and these two terms are used interchangeably.

The collective conscience, social morphology, mechanical and organic solidarity, social change, social functions, and social pathology are the major themes that he discusses in this particular work.

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- Social Solidarity**
- (1) How are individuals made to feel part of a larger social collective?
  - (2) How are their desires and wants constrained in ways that allow them to participate in the collective?
  - (3) How are the activities of individuals and other social units coordinated and adjusted to one another?
  - He uses the term **'Collective conscience'** to elaborate this
  - He was concerned with the systems of symbols—particularly the norms, values, and beliefs—that humans create and use to organize their activities.



What does the idea of social solidarity mean? Now, what do we mean by this term, solidarity? A sense of feeling together, a sense of identification. When you study in a

particular class, you feel a sense of solidarity with that particular class, especially when there is inner class competition, whether it is sports or games or cultural activities, there is enormous amount of competition between different classes. Every student of the class usually feels a sense of we feeling, a sense of belongingness, and a sense of loyalty to that particular class.

Durkheim uses this term, solidarity, almost in the similar sense. So, he is asking this very-very profound question, “How are individuals made to feel a part of larger social collective?” This question is pertinent for both the simple societies, very-very small societies like that of a primitive tribal societies and compare that with that of a much larger society, where you have millions of people, millions of people becoming members of the society. You may, you can ask this fundamental question, “How are individuals made to feel a part of this larger social collective?”

What are the mechanisms through which each and every individual feels that they are part of this larger society? Because he asked this question, because “How are their desires and wants, constraints in ways that allow them to participate in the collective?” Because we know that every individuals, their needs are limitless, their desires are limitless, and they are quite different in terms of their orientation, their ideas, and their wants.

But somehow there is some mechanism through which we have been trained to have a check on our desires and our needs, and we are kind of trained to live in a more or less amicable kind of a situation. So, we have, I have mentioned in the previous class that Durkheim was heavily preoccupied with the whole course of Social Equilibrium or Social Order or Social Stability. So, how is that this society is able to function without so much of conflict or so much violence? And Durkheim’s focus was always on the question of this equilibrium or social order or social stability.

He understood social conflict as something abnormal, as something unwelcomed, something that needs to be resolved at the earliest thing. So, this was one of his fundamental question, “How is that human beings are able to participate in the collective? How are the activities of individuals and other social units coordinated and adjusted to one another?”

In complicated societies like in modern societies, you have so many different types of activities are being carried out, and how are they coordinated, how are they adjusted to one another? And in order to explain that, he brings in this collective conscience to elaborate that,

collective conscience or collective consciousness. He was concerned, so before elaborating this, he was concerned with the system of symbols, particularly the norms, values and beliefs that human beings create and use to organize their activity.

We discussed in the previous class that Durkheim was very particular that he wants to understand society as an empirical reality as a thing. It is *Sui generis*. So, he argued that sociology as a distinct social science has this distinct or exclusive subject matter, the social as its realm of enquiry.

He believed that the system of symbols which becomes a part of our culture constitutes a very important realm of inquiry, and he believed very strongly that scientific studies are required to understand the role of these symbols, this system of symbols, particularly norms, values and beliefs and to understand the way in which this belief system influence individuals, both personally as well as collectively. This is something very important, both collectively as well as personally.

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- "moral facts are phenomena like others; they consist of rules of action recognizable by certain distinctive characteristics. It must, then, be possible to observe them, describe them, classify them, and look for laws explaining them." (DOL) → scientific
- He defines collective conscience as "The totality of beliefs and sentiments common to average citizens of the same society forms a determinate system which has its own life; one may call it the *collective or common conscience*."
- Has an independent reality of its own, people born into a culture internalize it more or less uniformly
- that aspects of culture—systems of values, beliefs, and norms—constrain the thoughts and actions of individuals.



The, he comes to this whole question of moral facts. Moral facts are phenomena like others, they consist of rules of action, recognizable by certain distinctive characteristics. It must then be possible to observe them, describe them, classify them and look for laws explaining them. This is a very powerful argument.

Just like you have material things, a very concrete data available outside or just like for a physical scientist, or a natural scientist, there is data available for him to explore, he argued that for a sociologist as well, these symbolic systems constitute data, which, consist of rules

of action recognizable by certain distinct characteristics, and they are moral facts, this cultural domain about norms, values, and other things, they are phenomena like others.

If they are phenomena like others, and if they are something extremely important, consequential and have so much of ability to influence the individual as well as the collective life of individuals, then it, you must be able to observe them, describe them, classify them and look for laws explaining them. And I hope, you understand that by these four categories, observe, describe, classify and look for laws, he is talking about the scientific methodology.

He is arguing that you are able to study the value systems in a scientific manner. So, he then goes on to define collective conscience as “the totality of beliefs and sentiments common to average citizens of the same society forms a determinate system, which has its own life, one may call it as the collective or common conscience.”

The totality of beliefs and sentiments common to average citizens of a same society forms a determinate system, which has its own life. So here, I bring your attention back to our discussion on social fact yesterday. We discussed that, social fact is general. It has coercive ability and it is external to an individual.

Similarly, when he talks about collective conscience, he is saying that the sum total of beliefs and sentiments, which are held together by the members of the particular society and this particular conscience, it has a determinate character, determinate system, which in turn has its own life.

It needs to be studied on its own right. And one may call it a collective or common conscience. So, it is a sum total of all the beliefs, systems held together by all the people, but it is definitely more than an individual conscience. So, that is a kind of very interesting argument that Durkheim brings in, why it is constituted, why it is created by each and every individual, once it gets formed, it is much more than that. It is an extremely important example of a social fact. So, it has an independent reality of its own. People born into a culture internalize it more or less uniformly.

Whether if you remember our discussion about social fact, whether it is about religion, or about how to get married, or how to conduct the death ceremony of a dead person, or how to celebrate, how to express anger, how to express joy, or a host of other systems of practices and beliefs are already there in a society, and the person is born into that and a person gradually understands this process through the process of socialization. This particular aspect

of culture, the system of values, beliefs, and norms constrain the thoughts and actions of individuals. We have discussed it sufficiently in the previous class.

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- Four variables of Collective Conscience**
- (1) volume: the degree to which the values, beliefs, and rules of the collective conscience are shared by the members of a society
- (2) intensity: extent to which the collective conscience has the ability to guide and influence the actions of people
- (3) determinateness: denotes the degree of clarity in the components of the collective conscience
- (4) religious versus secular content: ratio of religious to purely secular symbolism in the collective conscience



There are four important variables of collective conscience according to Durkheim, and they are extremely important. One is he calls it as the “volume”, the degree to which the values, beliefs and rules of the collective conscience are shaped by members of a society.

What is the overall amount of these common values or beliefs and rules which are shared by people? Can we very categorically say that everybody of the particular society believes in that or that volume of this collective conscience is too high, that it is not leave out anybody, there is virtually no person who is not a part of collective conscience?

Or can we say that this volume is not very high, it is very thin, it is very less, and there are lot of other people in the society who do not believe in that? So, this is one of the questions. And the second one is its intensity, the extent to which collective conscience has the ability to guide and influence the actions of people. The mere existence of collective conscience is not sufficient, we need to understand to what extent they are powerful.

Are they really powerful enough to shape the thinking and actions of individuals? Are they really powerful, so, that everybody abides by that, everybody abides by this collective conscience? And third one is “determinateness”. It denotes a degree of clarity in the components of collective conscience.

Whether there is any confusion about what does a particular norm mean, or what does the particular value means, or is there any ambiguity about it. And the fourth one is the religious versus secular conduct, extremely important one.



What is the ratio of religious to purely secular symbolism in the collective conscience? What is the influence of religion in these value systems, norms, and cultural practices? Are these cultural values heavily influenced by religious component? Are they theologically loaded or are they secular? For example, a host of question, so for example, the question of getting married, is marriage seen as a mere contract between two adults, willing adults or is marriage seen as a sacrament? Or what about abortion?

How is abortion seen in a society? Is it seen as a sin or is abortion seen as an unwelcomed one, or is it seen as a purely medical procedure bereft of any religious ideals? So, a host of similar kind of questions, i.e. to what extent they are of this religious or secular conduct in these value systems, in these cultural domains is something very important. So, one is the volume. The degree to which they are, in which they exist. Second one is intensity, how powerful they are.

Can people get away without observing this collective conscience or is it such a scenario that people cannot think of disobeying them or what is the kind of determinateness? And fourth one is the religious or secular content.

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### Social Morphology



- Durkheim saw social structure (or as he termed it, *morphology*) as involving an assessment of the "nature," "number," "arrangement," and "interrelations" among parts, whether these parts are individuals or corporate units, such as groups and organizations.
- He attempted to demonstrate the connection between social morphology and collective conscience in different societies

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Then Durkheim moves on to other, maybe the best example though to understand these things would be to take two crude examples of one, a very primitive society, a tribal society and then second one that of an industrial or advanced urban society. Here you will see that each of these four variables are very different in each of these societies.

Thus, Durkheim introduces this idea of social morphology. So, Durkheim saw social structure and he calls it as morphology, as involving an assessment of the nature, the number, arrangements and interrelations among parts, whether these parts are individuals or corporate units such as groups and organizations.

Durkheim belongs to this theoretical group called as Structural Functionalism. And they have a particular preoccupation with this whole idea of structure. So, he understands social structure as an assessment involving an assessment of the nature, number, arrangement and interrelationship of parts, and whether these parts are individuals of corporate units, such as groups and organizations.

He attempted to demonstrate the connection between social morphology and collective conscience in different societies. Here, he is making a connection between the social conscience on one side, and the kind of social structure on the other. He is trying to bring it here and trying to argue up with a theory, that there is a connection between this collective conscience and the social structure or social morphology or social structure. He argues that the collective conscience of primitive societies and collective conscience of advanced societies are quite different, because there is a particular relation between the social structure and the collective conscience.

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### Mechanical and Organic Solidarity

- Typology of societies based on their modes of integration or solidarity.
- This distinction is both a descriptive typology of traditional and modern societies and a theoretical statement about the changing forms of social integration that emerge with increasing differentiation of social structure.



In order to bring in the connection between collective conscience and social morphology or social structure, he introduces two terms that is Mechanical Solidarity and Organic Solidarity.

The basic aim of Durkheim is to explain the kind of social change by bringing in the connection between collective conscience and the social morphology.

He is talking about two types of solidarity, the sense of 'we' feeling or the sense of feeling attached to a collective set of ideals. He talks about mechanical solidarity and organic solidarity i.e. typology of societies based on their modes of integration or solidarity. So, it is a typology based on their modes of integration, and what kind of integration that they have, what are the kind of mechanisms of this integration for an individual with that of a society.

This distinction is both a descriptive typology of traditional and modern societies and the theoretical statement about the changing forms of social integration that emerged with increasing differentiation of social structure.

It is a descriptive typology, because he describes what the features of societies characterized by mechanical solidarity are and he also describes what the features of societies characterized by organic solidarity are. And also, it is a theoretical statement about the changing forms of social integration.

So, as I told you that his fundamental objective is to explain social change, so it is a typology on one hand and it is also a theoretical explanation about social change that takes place when society moves from a mechanical solidarity to that of an organic solidarity.

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- Societies characterized by mechanical solidarity are described as "segmentary," "unorganized," or "amorphous"—exhibits only rudimentary differentiation, meaning very little specialization of roles and functions. People occupy similar social positions, participate in similar social activities, perform similar economic tasks, and live similar lives.
- This social type is formed through replication, yielding a collection of largely identical and interchangeable individuals, each capable of subsisting independent of the other. In its most elementary form, a segmentary society consists "of an absolutely homogenous mass" of indistinguishable parts"



He defines mechanical solidarity or Societies characterized by mechanical solidarity as "segmentary", "unorganized", or "amorphous" exhibits only rudimentary differentiation,

meaning very little specialization of roles and functions. People occupy similar social positions, participate in similar social activities, perform similar economic tasks and live similar lives. So, essentially he is talking about societies characterized by mechanical solidarity as simple societies.

The best example would be that of a tribal society, a primitive society or a very basic agrarian society. Agrarian society may not be a good example, but primitive tribal society would be a more acceptable example because it is seen as segmentary, unorganized, and amorphous and exhibits only rudimentary differentiation, in that there is not so much of differentiation in terms of what people do, very little specialization of roles and function.

We know that in tribal societies, almost everybody does the similar kind of works and that could be very vague kind of division of labour, based on maybe on age or gender, but otherwise everybody does almost a similar kind of work. People occupy similar positions and social stratification would be very less. People participate in similar social activities, for example, the worship pattern of a religiosity, expression of a religiosity of a tribal society would be same. Everybody does it in the same way, you will not have different arguments about it, you do not have different worshipping patterns, different theology and perform similar economic tasks and live a similar lives, almost everybody lives a similar kind of life.

This social type is formed through replication, yielding a collection of largely identical and interchangeable individuals, each capable of subsisting independent of the other. Many of these tribal societies have been characterized as unchanging, because they continued the similar kind of lifestyle for the past several centuries.

So, they reproduce through replication without bringing in so much of changes, especially if these tribal societies are cut off from the other civilizations or if they are isolated. And they yield a collection of largely identical and interchangeable individuals, each capable of subsisting independent of the other. Everybody knows hunting, cooking, everybody can lead or everybody does lead a similar kind of life. In its most elementary form, a secondary society consist of an absolutely homogeneous mass of indistinguishable parts. This is how he characterizes a simple society characterized by mechanical solidarity, an absolutely homogeneous mass or similar kind of people, often indistinguishable parts, the social structure of such a society would be extremely less because you do not have so much of division of labour, you do not have too many parts of that particular society and social system would be very simple. In that sense, it is a very homogeneous society.

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- Prevalence of a strong sense of collective conscience
- All four variables of collective conscience are strong here. Cultural system is high in volume, intensity, determinateness, and religious content
- deviation from the dictates of the collective conscience is viewed as a crime against all members of the society and the gods.
- individual freedom, choice, and autonomy are low in mechanical societies.



When you look at the four features of collective conscience, with the prevalence of a strong sense of collective conscience. In such societies, collective conscience is the sum total of all these beliefs and values since that shared by people will be very strong. All four variables of collective conscience are very strong here.

The cultural system is very high in volume that the group members of that particular society, if we are taking an example of a tribal society, they will adhere by the given collective conscience, the rules and regulations will be, that will govern their thinking, actions, everyday life, outlook, tastes, opinion, everything will be kind of completely even determined, influenced by the collective conscience, its intensity. Everybody obeys that, nobody can even think of going against that. Of course, people might try but then they will have to pay huge price for that. So, this intensity is very high. Determinateness, to what extent it has clarity in terms of the rules? Can you move away from that, or can you amend that?

Can you dilute that? These possibilities are very less, and it would be very high in terms of religious content, the way in which it is explained, they would evoke or kind of theological or magical or supernatural ideas, and these ideas will legitimize this particular social systems.

Then, what happens when people move away or people violates this collective conscience? Deviation from the dictates of this collective conscience is viewed as a crime against all members of the society and Gods. So, any violation will be seen as a crime against all members of the society and also of the god because it is very high in terms of the religious

content. If they do something that is not acceptable to that particular group, it will not be tolerated.

In that sense, the idea of individual freedom, choice and autonomy are low in mechanical societies. So, in such societies, the idea of individual freedom, the argument that I am an independent individual, I can do whatever I want, and this argument simply does not exist. Ideas about choice, agency, autonomy are low in mechanical societies. You know that it is creating an ideal type, a kind of an ideal typical description, but it is important.

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- In contrast, organically structured societies are typified by large populations, distributed in specialized roles in many diverse structural units. Organic societies reveal high degrees of interdependence among individuals and corporate units, with exchange, legal contracts, and norms regulating these interrelations.
- In modern industrial societies, where individuals are dispersed throughout a highly diversified occupational system, people's differences stand out more than their resemblances.
- Collective conscience becomes low in its volume, intensity, determinateness, and more in secular content than that of religion



In contrast, organically structured societies themselves, societies which are grown much larger, which has more differentiated parts, which are more complicated and the ideal typical example would be that of an industrial urban society. They are typified by enlarged populations, distributed in specialized roles in many diverse structural units.

In an advanced society, you will find that the division of labour is much higher. There are people working in different designated roles, different extremely specialized areas are there. And organic societies reveal high degree of interdependence among individuals and corporate units, which exceeds legal contracts and norms regulating these interrelations and you know that in modern societies, not everybody is involved in production of food. Very few people engage in the production of food or agriculture.

Another set of people, they educate, they specialize as lawyers or that of medical practitioners or accountants or computer analysts. They specialized to have a very high degree and are also dependent upon others. This is in a stark contrast with that of a primitive society where the

division of labour is very low, that people are more independent, the realm of your possible activities are very less, so that you can do whatever you want or you can do almost every important, very basic necessary functions for your survival.

Whereas in advanced societies, you are highly specialized, and the more you specialize, the more dependent you are on others. This dependency create a system of interdependence among others, which is ruled by exchange legal contracts and norms regulating these interrelations. In modern industrial societies, where individuals are dispersed throughout a highly diversified occupation systems, differences in people stand out more than their resemblance.

In such industrial advanced societies, people are very different. These differences of the people in terms of their thinking, ideas, orientations, ideological leanings, personal preferences, they would be enormously diverse. You will see a plethora of opinion. For example, the whole question of “Whether God exists or whether do you believe in God?” This question simply does not exist in many of the tribal societies. They will not even ask this question.

Whereas in a modern society, you have so much of, there is a spectrum of positions that you can adopt from that of a committed believer to that of a completely committed atheist to people who have different shades of spirituality, agnostics, and host of other ideas, and even this whole idea of sexuality. This idea of sexuality is completely different in modern societies compared to that of a primitive society, or how to lead a family life. Whether you can live together, this whole idea of living together is something unheard of in a primitive society. So, each and every aspect of human activity becomes more complicated in a modern society, and average individual is exposed to so many different ways of doing the same thing.

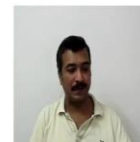
He or she is bombarded with options. That level of exposure is something mind blowing, which does not exist in a traditional society. Now, collective conscience becomes low in its volume, intensity, determinateness and more in secular content than that of religion.

So, this is something very important because here, Durkheim also is indirectly hinting at Weber when he talks about secularization as a process, where society gradually moves out of its religious influence. So, most of these activities that human beings do in a modern society are mostly bereft of its religious content.

They do not attribute anything to the supernatural, they do not attribute anything to kind of theological propositions, and rather they argue it on the basis of secular ideas, more rational modern ideas. Again, I must caution you that these are ideal-typical representations. Where the empirical analysis might be different.

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- The collective conscience becomes "enfeebled" and "more abstract," providing highly general and secular value premises for the exchanges, contracts, and norms regulating the interdependencies among specialized social units.
- In such societies, individual freedom is great, and the secular and highly abstract collective conscience becomes dominated by values stressing respect for the personal dignity of the individual.
- Considerably divergent views influenced by different ideologies and moral positions on almost everything



So, this collective conscience becomes enfeebled and more abstract providing highly general and secular value premises for the exchanges, contracts and norms regulating the interdependencies among specialized social units.

Since, there is so much of diversity in these modern societies, this collective consciousness becomes feebler. It becomes less powerful, it becomes enfeebled and more abstract. It loses its concrete character. It becomes weighed, it becomes less powerful and providing highly general and secular value premises for the exchange contracts and norms regulating the interdependencies among the specialized social units.

In such societies, individual freedom is great. And Durkheim is a champion of individualism. He says that individualism is the new God, he declared demise of God, and he argued that individual is a new God. Modern societies, in modern societies, individualism is a sacred thing.

It is a very fascinating argument, we will discuss when we come to this Durkheim's argument about religion. A secular and highly abstract collective conscience became dominated by values stressing respect for personal dignity of the individual. So, the person becomes, the



idea of human rights, individual rights, right to life, right to dignity, these becomes important catch word, these becomes important slogans in a modern society.

Considerably divergent views, here are influenced by different ideologies and moral positions almost for everything. That is what I just explained. Everything, how to rear your children, how to give them education, whether you need to send them to the school or you can give education to them through home-schooling, or and everything that we otherwise would have taken for granted, that we would have done mechanically, now becomes a problematic proposition of who does what in your house. As a male or as a female, what are the things that you are supposed to do?

The gendered division of labour was not a major concern in traditional societies. There were more or less clear-cut gender roles assigned. Women would cook. Men would go out or do agricultural labour. But here in a modern society, these expectations or these normative propositions have become more and more complicated.

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- A fundamental relationship in the social world among “structural differentiation,” “value generalization,” and “normative specification.”
- As societies differentiate structurally, values become more abstract. The collective conscience changes its nature as societies become more voluminous. Because these societies are spread over a vaster surface, the common conscience or culture rises above local diversities and consequently becomes more abstract.

(To be continued)



So, a fundamental relationship in the social world among the “structural differentiation,” “values generalization,” and “normative specification” takes place. These structural differences becomes more and more acute, then values become more and more general and the normative specification becomes more and more weak.

As societies differentiate structurally, in sense as societies developed, societies increases in terms of its specialization, values become more abstract. The collective conscience changes its nature as societies become more voluminous. When society becomes too big, too broad, the intensity of their shared set of values becomes much-much lower that intensity decreases.

Because these societies are spread over vast surface, the common conscience or culture rise above local diversities and consequently becomes more abstract. And this is very different when you compare a large society spread across huge geographic area with that of a more localized community, traditional community where this commitment to these feelings, commitment to their identity, and commitment to their folk beliefs will be much stronger.

This, he argues, has enormous implication or host of other institutions, including that of religion, including law, education and a host of others, which we will discuss in the coming class. So, in today's class, we began discussing his major work, the Division of Labour, where he tries to answer this whole question, how does a society is possible, how is a society possible? How does a society work? What is the connection between an individual and the society? And you also wants to bring in a theorization about the society, the transformation of

society or social change from a traditional society to that of a modern society. And that he explains by bringing in two important aspects.

One is that of collective conscience and the other one is that of social structure. He argues that when the social structure becomes more and more differentiated, then there is a corresponding change that happens in the social consciousness. And that he explains on the basis of this transition from societies characterized by mechanical solidarity to that of societies characterized by collective societies characterized by organic solidarity. So, we are winding up this class and the next class also will be a continuation of the same discussion of the Division of Labour, because it is an extensive work. Thank you.