

GEHU 218

THE OVERVIEW AND REVIEW OF THE TOPICS

THE IMPORTANCE OF THE MODERNITY FOR UNDERSTANDING THE PRINCIPLES OF SOCIAL SCIENCES

IT CAN BE SAID THAT THE SOCIAL SCIENCES ARE THE CHILD OF MODERNITY AND ENLIGHTENMENT. THE SOCIAL SCIENCES EMERGED IN THE PROCESS OF MODERNIZATION. SO, KNOWING MODERNITY MEANS TO KNOW THE HISTORICAL, POLITICAL AND SOCIAL CONDITIONS THAT HAVE GIVEN BIRTH TO THE SOCIAL SCIENCES. IF WE WANT TO UNDERSTAND THE SOCIAL SCIENCES AND THE PRINCIPLES OF THE SOCIAL SCIENCES, WE SHOULD LOOK AT AND BE AWARE OF THE HISTORICAL CONDITIONS LEADING TO THE BIRTH AND DEVELOPMENT OF SOCIAL SCIENCES.

THE UNIQUENESS OF EUROPEAN HISTORY THAT PLAYED CONSIDERABLE ROLES IN THE EMERGENCE OF MODERN SOCIAL SCIENCES

- THE ROMAN EMPIRE AND ITS COLLAPSE
- THE HEGEMONIC POSITION OF CHURCH
- TWO-HEADED POLITICAL STRUCTURE. (CHURCH AND STATE)
- THE RISE OF EARTHLY MONARCHIES AND THE MODER STATE.
- THE SUBORDINATION OF RELIGION TO THE STATE.
- THE RISE AND DEVELOPMENT OF CAPITALISM.

THE PERIOD OF ENLIGHTENMENT AND ITS BASIC PRINCIPLES.

17. AND 18. CENTURY.

* ITS BASIC PRINCIPLES:

- THE HUMAN HAPPINESS
- PURSUIT OF KNOWLEDGE BY MEANS OF REASON.
- THE IDEALS SUCH AS LIBERTY, TOLERATION, FRATERNITY.
- CONSTITUTIONAL GOVERNMENT
- HUMANISM

TWO FORMS OF ENLIGHTENMENT

- 1) THE MODERATE FORM: IT SOUGHT ACCOMADATION BETWEEN REFORM AND THE TRADITIONAL SYSTEMS OF POWER AND FAITH. IT TENDED TO BE DEISTIC.
- 2) THE RADICATION FORM: IT STRONGLY OPPOSED TO THE REGLIGOUS AUTHORITY. IT ADVOCATED THE THE SEPARATION BETWEEN MORALITY AND THEOLOGY.

THE THREE MODERN THINKERS WHO PIONEERLY FORMULATED THE IDEA OF SOCIAL CONTRACT AND THE NAMES OF THEIR BOOKS ON THIS SUBJECT.

- 1) THOMAS HOBBS: LEVIATHAN
- 2) JOHN LOCKE: TWO TREATISES OF GOVERNMENT
- 3) JEAN JACQUES ROUSSEAU: THE DISCOURSE ON INEQUALITY.

AND THE NAME OF THE TWO THINKERS WHO OPPOSED TO THE IDEA OF SOCIAL CONTRACT

- 1) DAVID HUME
- 2) ADAM FERGUSON

ENLIGHTENED ABSOLUTISM

THE SUPPORTERS OF ENLIGHTENMENT IN THE AGE OF ENLIGHTENMENT, WERE NOT ESPECIALLY DEMOCRATIC. BECAUSE, THEY WERE THINKING THAT THE GREAT MAJORITY OF POPULATION WOULD NOT QUESTION RELIGION AND TRADITION. THEY WOULD HAVE CERTAIN DIFFICULTY TO EMBRACE THE ENLIGHTENMENT IDEALS, WHICH WERE AT THAT TIME QUITE NEW. SO, AN ABSOLUTE MONARCH WAS TO IMPOSE THE REFORMS THAT WERE NECESSARY FOR THE ENLIGHTENMENT. CERTAIN MONARCHS WELCOMED THE ENLIGHTENMENT THINKERS AT THEIR COURT AND ASKED THEM TO DESIGN PROGRAMS TO REFORM THE SOCIETY. THESE MONARCHS WERE FREDERICK GREAT OF PRUSISIA, CATHERINE GREAT OF RUSSIA AND JOSEPH II OF RUSIA.

THE BASIC CHARACTERISTICS OF MODERN STATE (THE CHARACTERISTICS THAT MAKE IT DIFFERENT FROM THE EARLIER STATE FORMS)

- 1) MONOPOLY OF VIOLENCE. (ONLY STATE AND OFFICIALS CAN USE VIOLENT MEANS).
- 2) TERRITORIATLITY (THE MODERN STATE HAS A DEFINITE BOUNDARIES RESPECTED AND GUARANTEED BY THE INTERNATIONAL LAW.
- 3) SOVEREIGNTY (THE MODERN STATE IS THE SUPREME AUTHORITY WITHIN ITS TERRITORY).
- 4) BUREAUCRACY (THE MODERN STATE HAS MUCH MORE DEVELOPED FORM OF BUREEEAUCRACY THAN THE EARLIER STATE FORMS).
- 5) TAXATION (THE MODERN STATE HAS MUCH MORE DEVELOPED AND COMPLEX TAXATION SYSTEM).

THE SOCIAL AND POLITICAL ELEMENTS OF LIBERAL DEMOCRACY:

- 1) ALL CITIZENS WHO HAVE REACHED THE LEGAL AGE, WITHOUT REGARD TO RACE, RELIGION AND ECONOMIC STATUS, SEX ... ETC. MUST ENJOY THE SAME POLITICAL RIGHTS.
- 2) THE VOTE OF ALL CITIZENS MUST HAVE EQUAL WEIGHT.
- 3) ALL CITIZENS ENJOYING POLITICAL RIGHTS MUST BE FREE TO VOTE ACCORDING TO THEIR OWN OPINION, AS FREELY AS POSSIBLE.
- 4) ALL CITIZENS MUST BE FREE IN THE SENSE THAT THEY MUST BE IN A POSITION OF HAVING REAL ALTERNATIVES.
- 5) IN THE DECISION-MAKING, THE PRINCIPLE OF NUMERICAL MAJORITY HOLDS.
- 6) NO DECISION TAKEN BY MAJORITY MUST LIMIT MINORITY RIGHTS.

THE BASIC SOCIOLOGICAL FEATURES OF MODERN AUTHORITY AND MODERN STATE

- 1) INDUSTRIALIZATION (TRANSITION FROM AGRARIAN TO INDUSTRIAL SOCIETY)
- 2) DEMOGRAPHIC TRANSITION (URBANIZATION AND INCREASE OF THE POPULATION)
- 3) COMMERCIALIZATION AND COMMODIFICATION OF ECONOMY AND SOCIETY
- 4) THE RISE OF CAPITALISM
- 5) THE GROWING SOCIAL DIVISION OF LABOR

- 6) THE RISE OF SCIENTIFIC MODES OF THOUGHT
- 7) DEMOCRATIZATION (THE TRANSITION FROM THE NOBILITY BASED ON BIRTH TO THE EQUAL CITIZENSHIP)
- 8) THE SECULARIZATION (THE COMPLETE SUBORDINATION OF RELIGION TO THE STATE)

POSTMODERN CRITIQUE OF MODERNITY

MODERNITY IS SEEN AS THE SOCIAL AND POLITICAL FORM OF ENLIGHTENMENT. IT IS DRIVEN BY A BELIEF IN PROGRESS AND THE WHOLESALE REFORMABILITY OF THE SOCIAL ORDER. THE POLITICAL PROJECT OF MODERNITY INVOLVES THE TRANSFORMATION OF THE SOCIAL AND POLITICAL LIFE SO AS TO BRING HUMAN PRACTICE IN LINE WITH THE FORMS OF SOCIAL ORGANIZATION DICTATED BY REASON.

THE POSTMODERN CLAIMS THAT THE TRANSFORMATION OF SOCIETY IN LINE WITH THE REASON HAS MEANT NOT UTOPIA AND PROGRESS BUT DYSTOPIA AND BARBARISM. IN PRACTICE, THE ATTEMPT TO CARRY THROUGH SUCH TRANSFORMATIONS HAS ISSUED IN THE MOST DREADFUL CRIMES AGAINST HUMANITY, FROM GENOCIDE TO MASS STARVATION.

WHAT IS SECULARIZATION AND THE THREE ASPECTS OF SECULARIZATION

SECULARIZATION IS A HISTORICAL AND SOCIAL PROCESS THROUGH WHICH THE IMPORTANCE OF SACRED AND SUPERNATURAL HAS DELINED. SECULARIZATION POINTS TO THE WANING INFLUENCE OF RELIGION IN EVERYDAY LIFE. SECULARIZATION MEANS THAT SOCIAL ACTORS AND INDIVIDUALS DIRECT THEIR ATTENTION LESS TO OTHER-WORLDLY ISSUES (SUCH AS LIFE AFTER DEATH) AND MORE TO WORLDLY AFFAIRS. PEOPLE ARE LESS LIKELY TO VIEW THE WORLD IN SPIRITUAL TERMS AND MORE LIKELY TO SEE IT IN TERMS OF MATERIAL GOODS AND CONSUMPTION.

THREE ASPECTS OF SECULARIZATION:

- 1) THE DECLINE OF RELIGIOUS BELIEFS AND PRACTICES
- 2) THE DIFFERENTIATION OF THE SECULAR SPHERES FROM RELIGIOUS INSTITUTIONS. (SEPARATION BETWEEN STATE AND CHURCH)
- 3) MARGINALIZATION OF RELIGION TO A PRIVATIZED SPHERE.

THE FEATURES OF RELIGIOUS FUNDAMENTALISM

- 1) THE RELIGIOUS FUNDAMENTALISTS INTERPRET INFALLIBLE SACRED TEXTS LITERALLY.
- 2) THE RELIGIOUS FUNDAMENTALISTS REJECT RELIGIOUS PLURALISM.

- 3) THE RELIGIOUS FUNDAMENTALISTS OPPOSE SECULARIZATION AND MODERNITY.
- 4) THE RELIGIOUS FUNDAMENTALISTS PROMOTE CONSERVATIVE BELIEFS, INCLUDING PATRIARCHAL ONES.
- 5) THE RELIGIOUS FUNDAMENTALISM EMERGE IN RESPONSE TO SOCIAL INEQUALITY OR A PERCEIVED SOCIAL CRISIS.

TWO MAIN SOCIOLOGICAL PERSPECTIVES ON RELIGION

1) FUNCTIONALISM: EMILE DURKHEIM IS THE MAIN THINKER IN THIS GROUP. ACCORDING TO FUNCTIONALISM, RELIGION IS A SOCIAL GLUE. IT PLAYS A VITAL ROLE IN INTEGRATING THE SOCIETY. IT PROVIDES SOCIAL SUPPORT AND PROMOTES SOCIAL CHANGE. RELIGION STRENGTHENS THE SOCIAL INTEGRATION BY CREATING COMMON VALUES. THROUGH ITS EMPHASIS ON THE DIVINE AND THE SUPERNATURAL, RELIGION ALLOWS US TO DO SOMETHING ABOUT THE CALAMITIES WE FACE. RELIGION ALSO ENCOURAGES US TO VIEW OUR PERSONAL MISFORTUNES AS RELATIVELY UNIMPORTANT IN THE BROADER PERSPECTIVE OF HUMAN HISTORY. THIS ALLOWS THE INDIVIDUALS TO BE PEACEFUL AND CONTRIBUTES TO THE SOCIAL PEACE.

2) CONFLICT THEORIES: KARL MARX IS THE MAIN INTELLECTUAL FIGURE IN THIS GROUP. ACCORDING TO THE CONFLICT PERSPECTIVE, RELIGION IMPEDED SOCIAL CHANGE BY ENCOURAGING OPPRESSED PEOPLE TO FOCUS ON OTHERWORLDLY CONCERNS. RELIGION

DRUGGED THE MASSES INTO SUBMISSION BY OFFERING A CONSOLATION FOR THEIR HARSH LIVES ON EARTH: THE HOPE OF SALVATION AFTER LIFE. RELIGION REINFORCES THE EXISTING PATTERNS OF DOMINANCE AND INEQUALITY. RELIGION INDUCES A FALSE CONSCIOUSNESS AMONG THE DISADVANTAGED, LESSENS THE POSSIBILITY OF REVOLT AGAINST OPPRESSION, INJUSTICE AND INEQUALITY.

TWO FUNCTIONS OF RELIGION

- 1) THE MANIFEST (OPEN, EXPLICIT) FUNCTIONS: RELIGION DEFINES THE SPIRITUAL WORLD AND GIVES MEANING TO THE DIVINE. IT PROVIDES AN EXPLANATION FOR EVENTS THAT SEEM DIFFICULT TO UNDERSTAND FOR EXAMPLE, LIFE AFTER DEATH.
 - 2) THE LATENT (UNINTENDED, COVERT) FUNCTIONS: IN PERFORMING AND FULFILLING THE OPEN FUNCTIONS, RELIGION CARRIES OUT CERTAIN SOCIAL ROLES. IT CREATES CERTAIN HABITS THROUGH WHICH SOCIETY CAN FIND MEANING AND THE MEMBERS OF SOCIETY COOPERATE WITH EACH OTHER.
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THE GENERAL OVERVIEW

THE AGE OF ENLIGHTENMENT IS AFTER THE RENAISSANCE.

THE SOCIAL CONTRACT THEORY WAS FORMULATED AND BECAME POPULAR IN MODER TIMES.

ACCORDING TO MAX WEBER, THERE IS A HISTORICAL CORELATION BETWEEN THE BIRTH OF CAPITALISM AND PROTESTANISM.

EMILE DURKHEIM EMBRACED THE FUNCTIONALIST PERSPECTIVE ON RELIGION.

ACCORDING TO KARL MARX, RELIGION IS THE OPIATE OF THE MASSES.

THE MODERN STATE EMERGED IN THE HISTORICAL PROCESS RANGING FROM 15. CENTURY TO 18. CENTURY.

NATIONALISM IS THE IDEOLOGY OF THE NATION-STATES.

RENAISSANCE HUMANISM DID NOT COMPLETELY NEGATE AND DENY GOD.

THERE IS CLOSE RELATIONSHIP BETWEEN MODERNITY AND THE DEVELOPMENT OF SOCIAL SCIENCES.

THE MODERN STATE AND STATE AUTHORITY FROM TRADITIONAL AUTHORITY AND STATE WITH ITS UNPRECEDENTED CAPACITY FOR SURVEILLANCE.

IN EMERGENCE OF MODERNITY AND THE DEVELOPMENT OF SOCIAL SCIENCES, THE CLASH AND CONFLICT BETWEEN RELIGION AND SCIENCES HAD PLAYED A CONSIDERABLE ROLE.

THE FEMINISTS CRITIZES THE ROLE OF RELIGION IN OPPRESSION OF WOMEN BECAUSE OF RELIGION'S EMPHASIS ON PATRIARCHAL VALUES.