

## Introduction to Sociology

The emerging social sciences participate in these processes. They are the consequence as much as they contribute directly to it. Sociology is no exception. Max Weber (1864-1920) wondered about the social conditions that allowed the German nation-state to grow in power. For him, political action should aim at tempering the divisive effects of the modern economy (which is a national economy) and, through the implementation of a "social policy", allow for the "social unification of the nation", i.e. the creation of a national society. In the same way, he endeavors to reflect on the nature of the power in the society and builds his famous typology of the forms of legitimacy. For a society to be united and powerful, it must abandon traditional legitimacy and develop a much more effective legal and rational legitimacy. But this legitimacy is always likely to sink into the routine of bureaucracies and to lose any real capacity for political decision. It is therefore necessary that this legal and rational legitimacy be compensated by a charismatic legitimacy, that is to say, by an individual or a leader who identifies with the values and can decide.

Sociologists think of society as the modern mode of organization of a social life whose unity is built within the national territory. From then on, the Society as a national society replaces the communities, the organic solidarity replaces the mechanical solidarity, the reflected will replaces the organic will. "The idea of society was and still is the ideology of nations in formation."

### b. Modern societies and the emergence of the individual

The idea of society cannot be reduced to its simple identification with the concrete social groups crystallized around the Nation-States. Society is also part of a modern cultural reality. The XIXth century is seen as the culmination of the democratic and cultural revolution which generated the emergence of equality and of the individual as an autonomous being. It is in this period that the modern novel is born, from Balzac to Proust, novel which tells tirelessly the formation or the destiny of individuals in the modern society, the tragic or disenchanting confrontation of the ambition, the love, the vocation or the interests with the social norms or the History.

The societies are thus not only national societies, they are also "societies of individuals", societies of

"societies of individuals", gatherings of equal individuals. In this sense the society is and must be also a particular mode of meeting and organization of individuals. From the beginning of the XIXth century, this new reality imposes itself in the political and philosophical debates. Individualism is a polysemous term. It is not defined in a stable and positive way. In fact, it is perceived as a rather negative phenomenon, the consequence of the

# Introduction To Sociology Siu

**J Spring**



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