

6. Works and Economic Life:

- Social organization of work in different types of society- slave society, feudal society, industrial-capitalist society.
- Formal and informal organization of work.
- Labour and society.



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Social organization of work in different types of society

1) Slave society 2) Feudal society 3) Industrial /capitalist society:

1. **Work** : generally, any activity involving human effort .
 1. Sociology, work refers to any activity resulting in paid employment which can be direct payment(e.g. contract labour) or indirect payment(e.g. barter system)
 2. Another comprehensive definition: work- carrying out of tasks, requiring the expenditure of mental n physical efforts which has its objective production, distribution or consumption of goods and services that catered to human needs. It can be paid or unpaid.

Traditional societies: indirectly paid work. Involves feudal relation or ritual obligation.

Modern capitalist societies:work directly paid.

In socio, work interpreted not only in terms of money but obligation also.

Thus conception not only limited to economic life but also **permeates to social domain.**

e.g. domestic division of labour : obligations not necessarily monetary.

SOCIAL ORGANIZATION OF WORK IN DIFF. SOCIETIES :

SLAVES/FEUDAL/INDUSTRIAL/CAPITALIST:

Sociological study involves understanding at 2 levels-macro and micro.

1. **At macro level: how** is work organized among different sections of population and how is it influenced by social factors—broad distinction made between traditional and modern society.

KEYWORD - ADAPCO

1. **Traditional society:** slave and feudal- -organization of work is simple, ascription based, collective orientation, affectivity, informal relation.
 2. **Modern society:** capitalist- Organization of work is complex, formal, Achievement based, self-oriented, affective-neutral.
 3. **MARX: in both trad. + modern organization à dichotomy of haves and have-nots à common exploitative process in both.**
2. **At microlevel:** specific aspects included within activities in terms of allocation, performances,consequences etc.

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1. **Major form of activity :**
 1. SLAVE: hunting and food gathering.
 2. FEUDAL: agriculture
 3. INDUSTRIAL: Factory system
 4. POST-INDUSTRIAL: service/information society
2. **Source of power :**
 1. SLAVE: tool ownership
 2. FEUDAL: land ownership
 3. INDUSTRIAL: capital ownership
 4. POST-INDUSTRIAL: dispersion of power(information ownership)
3. **System of stratification :** organization also influenced by patterning of social inequalities.
 1. Traditional(slave+feudal): ascribed, derived by heredity, caste driven[interdependent dimensions of caste, status,power i.e. if higher in caste will be higher in both status and power]
 2. Modern: achievement oriented, innovation rewarded, rationalized society. 3 independent dimension- class, status,power.
4. **Nature of roles:**
 1. **traditional ->social** expectations – few + simple. E.g. DURKHIEM à LOW MORAL DENSITY
 2. **Modern->social** expectations high + complex
5. **Social mobility:**
 1. **traditional – less mobility**
 2. **modern- open and numerous avenues**
 3. **E.g. SOROKIN à DIFFERENTIATED BETWEEN INTERGENERATIONAL AND generational**
6. **Degree of alienation:**
 1. **Traditional - less**
 2. Modern- high
 3. E.g. KARL MARX à Evolution of societies associated with INCREASING alienation.
7. **Organization of production :**
 1. traditional: simple d.o.l.
 2. eg. DURKHIEM: MECHANICAL SOLIDARITY
 3. Modern: complex d.o.l + organic solidarity

Formal and informal organization of work.

1. Formal organisation

Formal organizations represent those organizations which are characterized by a specific function, division of labour, a hierarchy of authority, rationality and a proper arrangement of statuses and role. They are carefully planned and systematically worked out.

Characteristics of a formal organization

1. **Well defined rules and regulation**, Determined **objectives and policies**
2. Limitation on the activities of the individual
3. Strict **observance of the principle of co-ordination**
4. Messages are communicated through **scalar chain**

2. Informal organisation

Informal organization refers to a small group the members of which are tied to one another as persons. The group is characterized by informal and face to face relations, mutual aid, cooperation and companionship. The members of informal organizations work together not in their official capacities but as persons

Keith Hart - Characteristics of the informal sector:

- 1) Low levels of skill. Workers have low levels of education, skills and engaged in jobs involving low technology.
- 2) Easy entry
- 3) Low paid employment
- 4) The fourth characteristic of the informal sector, according to Hart is that it is largely composed of immigrant labour.

There are many different reasons for informal organization:

1. Informal standards: personal goals and interests of workers differ from official organizational goals.
2. Informal communication: changes of communication routes within an enterprise due to personal relations between coworkers.
3. Informal group: certain groups of coworkers have the same interests, or (for example) the same origin.
4. Informal leaders: due to charisma and general popularity, certain members of the organization win more influence than originally intended.
5. Different interests and preferences of coworkers.
6. Different status of coworkers.

7. Difficult work requirements.
8. Unpleasant conditions of work.

Informal work

1. Much of the work done in the informal economy, for example, is not recorded in any direct way in the official **employment statistics** .
2. **The term informal economy refers to transactions outside the sphere of regular employment**, sometimes involving the exchange of cash for services provided, but also often involving the direct exchange of goods or services

The informal economy includes not only 'hidden' cash transactions, but also many forms of self-provisioning, which people carry on inside and outside the home. Do-it-yourself activities, domestic machinery and household tools, for instance, provide goods and services which would otherwise have to be purchased

Voluntary work, for charities or other organizations, is another form of work, which has an important social role, often filling the gaps ignored by official and **commercial goods and services providers** and enhancing people's quality of life. Many types of work just do not conform to orthodox categories of paid employment.

Distinction between FORMAL & INFORMAL debate can be understood at 3 levels:

1. At macro-level -
 1. Trad. = work- informal organized
 2. Modern= more formal organization of work
2. At micro-level/specific work à
 1. in informal organized work—formal structure emerges.
 2. In formal organization—informal structure emerges.
 3. (WITH TIME , the formal organization emerges from informal organization as a continuous process)
3. Explanation of reasons, benefits, organization of work.

Labour and society.

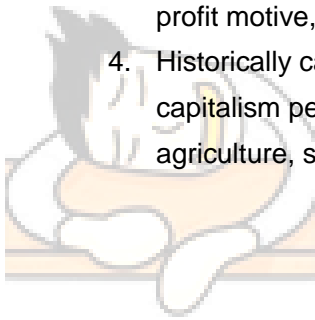
Before we begin, it's good to understand –

1. DIFFERENCE BETWEEN LABOUR AND WORKER:

1. Worker has choices regarding work but labour has either no choice or very limited choices.
2. Worker—employee-employer relation contractually defined but labour – ritual obligation, highly informal
3. In MARXIAN terms both are exploited but worker less and labour more.

2. DIFFERENCE BETWEEN INDUSTRIALISM AND CAPITALISM:

1. Both historically associated but theoretically different.
2. Industrialism - Specific technological process for mass production of goods and services. Eg. Factory system- prod. Based on inanimate source of energy.
3. Capitalism à broad ideologiocal process- defines relationship btwn ppl. engaged in particular process of production. It include various elements like private ownership, profit motive, free market principle etc.
4. Historically capitalism emerged along with industrialism in mod. Europe but nowadays capitalism permeates through each and every sphere of socio + eco. Life. Modern agriculture, service sector etc. are capitalists



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Labour & Society

(Labour is unique gift of nature to man.)

(Imprints of labour visible in Architecture, Music, Literature, etc).

Economy -> Man labours for gratification of human needs.

Sociology -> Society uses labour to discipline man in social life.

1) Labour driven by culture of society (By Malinowski)

Evans Pritchard: Study of Nuer Tribe (South Sudan)

Stereotypical role of men in warfare, production, rituals, sacrifices etc.

Robert Redfield: Peasant not expected to make profits. Surplus is deemed & to be distributed in Kins.

Jajmani Relationship: Each caste specialises in one kind of activity bringing co – operation & harmony.

2) Changing Labour with changing societies

Emile Durkheim: Earlier - simple D.O.L | Modern - complex D.O.L.

Leading to integration

Human labours for collective well – being to desire individual happiness.

ED countered by Utilitarians:

open markets give individual complete freedom.

Emphasis is on individual happiness & well being than collective well being.

Weber, Talcott Parsons:

one who labours well to perform the role, society rewards him accordingly.

(Criticism: unequal access to opportunities | Self perpetuating tendencies of upper class).

Marx: Labour alienated in every society.

Rejects Liberals & Utilitarians.

Labour commoditised, dehumanised, became a means rather than an end.

Lenin: Remove specialisation. Specialisations creates strata.

American Leninists (Bowles & Gintis)

Specialisation of work a capitalist construct.

Individual left hopeless as he can't produce a complete thing using his labour.

3) White Collar Labour - C.W. Mills:

White collar workers carrying artificial smile, leading artificial life.

After following the law artificial feeling of being right.

Professional man is enslaved to social conditions.

4) Effect of Religion on Labour

Herbert Marcuse:

Classical Biblical convention:

Work given a sorrowful feeling.
Adam & Eve expelled from garden of Eden to work for their survival.

Protestant Thought:

Man must work to justify his selection.
Work given a hopeful feeling to work.

5) Labour in Socialism

Marx & Lenin: Labour compatible, harmonic & non – exploitative
Labour free to determine where to work

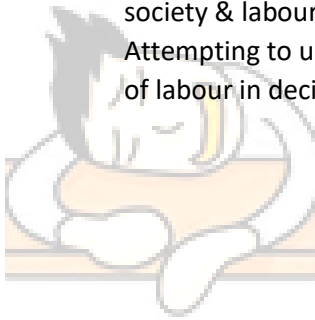
Milovan Djilas contradicts saying “Labour is exploited (even in Socialistic states) in the name of social well being”.

(Lenin: People in democracy are talking people)
(People in Socialism are working people)

Conclusion:

In every society inequalities exist, sociology of economic life looks into interlinkages into society & labour

Attempting to understand this inequality in terms of exploitation of labour or participation of labour in decision making process of enterprises.



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A little Extra

Social Organization

Social organization of work can also be understood at macro level as how work is organized among different sections of population and how it is influenced by social factors.

For example –

In traditional society work is –

- simple,
- based on ascription,
- collective orientation,
- affectivity,
- informal relations etc

While in modern society, it is –

- complex,
- formal,
- achievement orientated,
- self-orientation and
- affective neutral.

In Marxian terms, the organization of work in both traditional and modern society –

- seen in terms of dichotomy of haves/have nots i.e. exploitative processes.

At micro level, work can also be organized at micro level in terms of various social dimensions of patterns of activities in terms of –

- ***allocation***
- ***performances***
- ***consequences etc.***

Ex agriculture in feudal, mass production in industrial.