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It took many years for the sociological theories of today to come about. When sociology first started out it had to prove itself as an academic discipline. The theories of the early years were quite different and sometimes nonsensical because the theorists of the day faced external limits as to what would be accepted. This paper intends to show the similarities and differences among two sociologists who developed their theories at different times in the evolution of sociology. This paper will start out with a discussion of the theories of Ferdinand Tonnies. Then it will move on to a comparison between Tonnies and Pitirim Sorokin, finishing with a detailed discussion of Sorokin's work.

Ferdinand Tonnies (1855-1936) was born on a farm in Germany. In 1881 he became a lecturer at the University of Kiel. He remained there until 1933 at which time he was ousted by the Nazis. Tonnies is considered a part of the classical phase of sociology called positivistic organicism. Positivism was a school of thought that relied on explanation of phenomena based on the scientific procedure and dealing only with the observable or facts. Organicism based explanation on the basis that the world is like an organic model. Phenomena were living and explanation exceeded experience and the scientific method (Martindale 1988). The two concepts are somewhat contradictory. One possible solution to the contradiction will be seen later in the school of theory of Sorokin.

In 1898 Tonnies wrote *Gemeinschaft und Gesellschaft* which translates to Community and Society (Martindale 1988). It was in this work that Tonnies put forth his major theory on types of social relations and interactions. As a part of this theory he believed that all facts of society and social relationships are products of human will and that the result of acts of will is the development of a collective will (Martindale 1988). Tonnies said that human wills stand in relations to each other and each relationship is a mutual action. The group formed through this positive type of relationship is called an association (Tonnies 1957). The relationship could be one of two ways, the two ways forming the bulk of his theory. According to Tonnies the relationship is either real and organic life (*Gemeinschaft*) or imaginary and mechanical structure (*Gesellschaft*). He further expanded this to say that the *Gemeinschaft* is "all intimate, private, and exclusive living together," and that *Gesellschaft* is "public-life--it is the world itself" (Tonnies 1957).

In his theory of *Gemeinschaft* Tonnies explained a more natural state of affairs. According to Tonnies, in the natural state there is a perfect unity of human wills that will remain in spite of separation. The most intense forms of these wills include the relationship between mother and child, husband and wife, and brothers and sisters (Tonnies 1957). The other less intimate relationships are linked to the previous ones. The next most perfect of the less intimate relationships is that between father and child. It is not as instinctive but it is still loving. In addition the father represents authority which is shown through education and instruction. The instruction encompasses a sharing of life experiences and there is the understanding that eventually the child will reciprocate by sharing his or her own life experiences (Tonnies 1957). The reciprocation comes about because whenever people live together there is a division of enjoyment and labor, which

produces a relationship what is reciprocal. According to Tonnie's these divisions are based on age, sex and mental capacity (Tonnie's 1957)...