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less wholesome than those of children in unbroken homes. In some instances, the coming of a step-parent has been to the ad-

vantage of the child, for the new parent has been able to enter into a more sympathetic intimacy with the child than his own parent.

SOME PRINCIPLES OF STRATIFICATION

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IN A PREVIOUS PAPER some concepts for handling the phenomena of social inequality were presented.¹ In the present paper a further step in stratification theory is undertaken—an attempt to show the relationship between stratification and the rest of the social order.² Starting from the proposition that no society is “classless,” or unstratified, an effort is made to explain, in functional terms, the universal necessity which calls forth stratification in any social system. Next, an attempt is made to explain the roughly uniform distribution of prestige as between the major types of positions in every society. Since, however, there occur between one society and another great differences in the degree and kind of stratification, some attention is also given to the varieties of social inequality and the variable factors that give rise to them.

Clearly, the present task requires two different lines of analysis—one to understand the universal, the other to understand the variable features of stratification. Naturally each line of inquiry aids the other and is indispensable, and in the treatment that follows the two will be interwoven, although, because of space limitations, the emphasis will be on the universals.

Throughout, it will be necessary to keep in mind one thing—namely, that the discussion relates to the system of positions, not to the individuals occupying those positions. It is one thing to ask why different positions

carry different degrees of prestige, and quite another to ask how certain individuals get into those positions. Although, as the argument will try to show, both questions are related, it is essential to keep them separate in our thinking. Most of the literature on stratification has tried to answer the second question (particularly with regard to the ease or difficulty of mobility between strata) without tackling the first. The first question, however, is logically prior and, in the case of any particular individual or group, factually prior.

THE FUNCTIONAL NECESSITY OF STRATIFICATION

Curiously, however, the main functional necessity explaining the universal presence of stratification is precisely the requirement faced by any society of placing and motivating individuals in the social structure. As a functioning mechanism a society must somehow distribute its members in social positions and induce them to perform the duties of these positions. It must thus concern itself with motivation at two different levels: to instill in the proper individuals the desire to fill certain positions, and, once in these positions, the desire to perform the duties attached to them. Even though the social order may be relatively static in form, there is a continuous process of metabolism as new individuals are born into it, shift with age, and die off. Their absorption into the positional system must somehow be arranged and motivated. This is true whether the system is competitive or non-competitive. A competitive system gives greater importance to the motivation to achieve positions, whereas a non-competitive system gives perhaps greater importance to the mo-

¹Kingsley Davis, “A Conceptual Analysis of Stratification,” *American Sociological Review*, 7: 309-321, June, 1942.

²The writers regret (and beg indulgence) that the present essay, a condensation of a longer study, covers so much in such short space that adequate evidence and qualification cannot be given and that as a result what is actually very tentative is presented in an unfortunately dogmatic manner.

tivation to perform the duties of the positions; but in any system both types of motivation are required.

If the duties associated with the various positions were all equally pleasant to the human organism, all equally important to societal survival, and all equally in need of the same ability or talent, it would make no difference who got into which positions, and the problem of social placement would be greatly reduced. But actually it does make a great deal of difference who gets into which positions, not only because some positions are inherently more agreeable than others, but also because some require special talents or training and some are functionally more important than others. Also, it is essential that the duties of the positions be performed with the diligence that their importance requires. Inevitably, then, a society must have, first, some kind of rewards that it can use as inducements, and, second, some way of distributing these rewards differentially according to positions. The rewards and their distribution become a part of the social order, and thus give rise to stratification.

One may ask what kind of rewards a society has at its disposal in distributing its personnel and securing essential services. It has, first of all, the things that contribute to sustenance and comfort. It has, second, the things that contribute to humor and diversion. And it has, finally, the things that contribute to self respect and ego expansion. The last, because of the peculiarly social character of the self, is largely a function of the opinion of others, but it nonetheless ranks in importance with the first two. In any social system all three kinds of rewards must be dispensed differentially according to positions.

In a sense the rewards are "built into" the position. They consist in the "rights" associated with the position, plus what may be called its accompaniments or perquisites. Often the rights, and sometimes the accompaniments, are functionally related to the duties of the position. (Rights as viewed by the incumbent are usually duties as viewed by other members of the community.) However, there may be a host of subsidiary rights

and perquisites that are not essential to the function of the position and have only an indirect and symbolic connection with its duties, but which still may be of considerable importance in inducing people to seek the positions and fulfil the essential duties.

If the rights and perquisites of different positions in a society must be unequal, then the society must be stratified, because that is precisely what stratification means. Social inequality is thus an unconsciously evolved device by which societies insure that the most important positions are conscientiously filled by the most qualified persons. Hence every society, no matter how simple or complex, must differentiate persons in terms of both prestige and esteem, and must therefore possess a certain amount of institutionalized inequality.

It does not follow that the amount or type of inequality need be the same in all societies. This is largely a function of factors that will be discussed presently.

THE TWO DETERMINANTS OF POSITIONAL RANK

Granting the general function that inequality subserves, one can specify the two factors that determine the relative rank of different positions. In general those positions convey the best reward, and hence have the highest rank, which (a) have the greatest importance for the society and (b) require the greatest training or talent. The first factor concerns function and is a matter of relative significance; the second concerns means and is a matter of scarcity.

Differential Functional Importance. Actually a society does not need to reward positions in proportion to their functional importance. It merely needs to give sufficient reward to them to insure that they will be filled competently. In other words, it must see that less essential positions do not compete successfully with more essential ones. If a position is easily filled, it need not be heavily rewarded, even though important. On the other hand, if it is important but hard to fill, the reward must be high enough to get it filled anyway. Functional importance

is therefore a necessary but not a sufficient cause of high rank being assigned to a position.³

Differential Scarcity of Personnel. Practically all positions, no matter how acquired, require some form of skill or capacity for performance. This is implicit in the very notion of position, which implies that the incumbent must, by virtue of his incumbency, accomplish certain things.

There are, ultimately, only two ways in which a person's qualifications come about: through inherent capacity or through training. Obviously, in concrete activities both are always necessary, but from a practical standpoint the scarcity may lie primarily in one or the other, as well as in both. Some positions require innate talents of such high degree that the persons who fill them are bound to be rare. In many cases, however, talent is fairly abundant in the population but the training process is so long, costly, and elaborate that relatively few can qualify. Modern medicine, for example, is within the mental capacity of most individuals, but a medical education is so burdensome and expensive that virtually none would undertake it if the position of the M.D. did not carry a reward commensurate with the sacrifice.

If the talents required for a position are abundant and the training easy, the method of acquiring the position may have little to

do with its duties. There may be, in fact, a virtually accidental relationship. But if the skills required are scarce by reason of the rarity of talent or the costliness of training, the position, if functionally important, must have an attractive power that will draw the necessary skills in competition with other positions. This means, in effect, that the position must be high in the social scale—must command great prestige, high salary, ample leisure, and the like.

How Variations Are to Be Understood. In so far as there is a difference between one system of stratification and another, it is attributable to whatever factors affect the two determinants of differential reward—namely, functional importance and scarcity of personnel. Positions important in one society may not be important in another, because the conditions faced by the societies, or their degree of internal development, may be different. The same conditions, in turn, may affect the question of scarcity; for in some societies the stage of development, or the external situation, may wholly obviate the necessity of certain kinds of skill or talent. Any particular system of stratification, then, can be understood as a product of the special conditions affecting the two aforementioned grounds of differential reward.

MAJOR SOCIETAL FUNCTIONS AND STRATIFICATION

Religion. The reason why religion is necessary is apparently to be found in the fact that human society achieves its unity primarily through the possession by its members of certain ultimate values and ends in common. Although these values and ends are subjective, they influence behavior, and their integration enables the society to operate as a system. Derived neither from inherited nor from external nature, they have evolved as a part of culture by communication and moral pressure. They must, how-

³ Unfortunately, functional importance is difficult to establish. To use the position's prestige to establish it, as is often unconsciously done, constitutes circular reasoning from our point of view. There are, however, two independent clues: (a) the degree to which a position is functionally unique, there being no other positions that can perform the same function satisfactorily; (b) the degree to which other positions are dependent on the one in question. Both clues are best exemplified in organized systems of positions built around one major function. Thus, in most complex societies the religious, political, economic, and educational functions are handled by distinct structures not easily interchangeable. In addition, each structure possesses many different positions, some clearly dependent on, if not subordinate to, others. In sum, when an institutional nucleus becomes differentiated around one main function, and at the same time organizes a large portion of the population into its relationships, the *key* positions in it are of the high-

est functional importance. The absence of such specialization does not prove functional unimportance, for the whole society may be relatively unspecialized; but it is safe to assume that the more important functions receive the first and clearest structural differentiation.

ever, appear to the members of the society to have some reality, and it is the role of religious belief and ritual to supply and reinforce this appearance of reality. Through belief and ritual the common ends and values are connected with an imaginary world symbolized by concrete sacred objects, which world in turn is related in a meaningful way to the facts and trials of the individual's life. Through the worship of the sacred objects and the beings they symbolize, and the acceptance of supernatural prescriptions that are at the same time codes of behavior, a powerful control over human conduct is exercised, guiding it along lines sustaining the institutional structure and conforming to the ultimate ends and values.

If this conception of the role of religion is true, one can understand why in every known society the religious activities tend to be under the charge of particular persons, who tend thereby to enjoy greater rewards than the ordinary societal member. Certain of the rewards and special privileges may attach to only the highest religious functionaries, but others usually apply, if such exists, to the entire sacerdotal class.

Moreover, there is a peculiar relation between the duties of the religious official and the special privileges he enjoys. If the supernatural world governs the destinies of men more ultimately than does the real world, its earthly representative, the person through whom one may communicate with the supernatural, must be a powerful individual. He is a keeper of sacred tradition, a skilled performer of the ritual, and an interpreter of lore and myth. He is in such close contact with the gods that he is viewed as possessing some of their characteristics. He is, in short, a bit sacred, and hence free from some of the more vulgar necessities and controls.

It is no accident, therefore, that religious functionaries have been associated with the very highest positions of power, as in theocratic regimes. Indeed, looking at it from this point of view, one may wonder why it is that they do not get *entire* control over their societies. The factors that prevent this are worthy of note.

In the first place, the amount of technical

competence necessary for the performance of religious duties is small. Scientific or artistic capacity is not required. Anyone can set himself up as enjoying an intimate relation with deities, and nobody can successfully dispute him. Therefore, the factor of scarcity of personnel does not operate in the technical sense.

One may assert, on the other hand, that religious ritual is often elaborate and religious lore abstruse, and that priestly ministrations require tact, if not intelligence. This is true, but the technical requirements of the profession are for the most part adventitious, not related to the end in the same way that science is related to air travel. The priest can never be free from competition, since the criteria of whether or not one has genuine contact with the supernatural are never strictly clear. It is this competition that debases the priestly position below what might be expected at first glance. That is why priestly prestige is highest in those societies where membership in the profession is rigidly controlled by the priestly guild itself. That is why, in part at least, elaborate devices are utilized to stress the identification of the person with his office—spectacular costume, abnormal conduct, special diet, segregated residence, celibacy, conspicuous leisure, and the like. In fact, the priest is always in danger of becoming somewhat discredited—as happens in a secularized society—because in a world of stubborn fact, ritual and sacred knowledge alone will not grow crops or build houses. Furthermore, unless he is protected by a professional guild, the priest's identification with the supernatural tends to preclude his acquisition of abundant worldly goods.

As between one society and another it seems that the highest general position awarded the priest occurs in the medieval type of social order. Here there is enough economic production to afford a surplus, which can be used to support a numerous and highly organized priesthood; and yet the populace is unlettered and therefore credulous to a high degree. Perhaps the most extreme example is to be found in the Buddhism of Tibet, but others are en-

countered in the Catholicism of feudal Europe, the Inca regime of Peru, the Brahminism of India, and the Mayan priesthood of Yucatan. On the other hand, if the society is so crude as to have no surplus and little differentiation, so that every priest must be also a cultivator or hunter, the separation of the priestly status from the others has hardly gone far enough for priestly prestige to mean much. When the priest actually has high prestige under these circumstances, it is because he also performs other important functions (usually political and medical).

In an extremely advanced society built on scientific technology, the priesthood tends to lose status, because sacred tradition and supernaturalism drop into the background. The ultimate values and common ends of the society tend to be expressed in less anthropomorphic ways, by officials who occupy fundamentally political, economic, or educational rather than religious positions. Nevertheless, it is easily possible for intellectuals to exaggerate the degree to which the priesthood in a presumably secular milieu has lost prestige. When the matter is closely examined the urban proletariat, as well as the rural citizenry, proves to be suprisingly god-fearing and priest-ridden. No society has become so completely secularized as to liquidate entirely the belief in transcendental ends and supernatural entities. Even in a secularized society some system must exist for the integration of ultimate values, for their ritualistic expression, and for the emotional adjustments required by disappointment, death, and disaster.

Government. Like religion, government plays a unique and indispensable part in society. But in contrast to religion, which provides integration in terms of sentiments, beliefs, and rituals, it organizes the society in terms of law and authority. Furthermore, it orients the society to the actual rather than the unseen world.

The main functions of government are, internally, the ultimate enforcement of norms, the final arbitration of conflicting interests, and the overall planning and direction of society; and externally, the handling of war and diplomacy. To carry out these functions

it acts as the agent of the entire people, enjoys a monopoly of force, and controls all individuals within its territory.

Political action, by definition, implies authority. An official can command because he has authority, and the citizen must obey because he is subject to that authority. For this reason stratification is inherent in the nature of political relationships.

So clear is the power embodied in political position that political inequality is sometimes thought to comprise all inequality. But it can be shown that there are other bases of stratification, that the following controls operate in practice to keep political power from becoming complete: (a) The fact that the actual holders of political office, and especially those determining top policy must necessarily be few in number compared to the total population. (b) The fact that the rulers represent the interest of the group rather than of themselves, and are therefore restricted in their behavior by rules and mores designed to enforce this limitation of interest. (c) The fact that the holder of political office has his authority by virtue of his office and nothing else, and therefore any special knowledge, talent, or capacity he may claim is purely incidental, so that he often has to depend upon others for technical assistance.

In view of these limiting factors, it is not strange that the rulers often have less power and prestige than a literal enumeration of their formal rights would lead one to expect.

Wealth, Property, and Labor. Every position that secures for its incumbent a livelihood is, by definition, economically rewarded. For this reason there is an economic aspect to those positions (e.g. political and religious) the main function of which is not economic. It therefore becomes convenient for the society to use unequal economic returns as a principal means of controlling the entrance of persons into positions and stimulating the performance of their duties. The amount of the economic return therefore becomes one of the main indices of social status.

It should be stressed, however, that a position does not bring power and prestige *because* it draws a high income. Rather, it

draws a high income because it is functionally important and the available personnel is for one reason or another scarce. It is therefore superficial and erroneous to regard high income as the cause of a man's power and prestige, just as it is erroneous to think that a man's fever is the cause of his disease.⁴

The economic source of power and prestige is not income primarily, but the ownership of capital goods (including patents, good will, and professional reputation). Such ownership should be distinguished from the possession of consumers' goods, which is an index rather than a cause of social standing. In other words, the ownership of producers' goods is properly speaking, a source of income like other positions, the income itself remaining an index. Even in situations where social values are widely commercialized and earnings are the readiest method of judging social position, income does not confer prestige on a position so much as it induces people to compete for the position. It is true that a man who has a high income as a result of one position may find this money helpful in climbing into another position as well, but this again reflects the effect of his initial, economically advantageous status, which exercises its influence through the medium of money.

In a system of private property in productive enterprise, an income above what an individual spends can give rise to possession of capital wealth. Presumably such possession is a reward for the proper management of one's finances originally and of the productive enterprise later. But as social differentiation becomes highly advanced and yet the institution of inheritance persists, the phenomenon of pure ownership, and reward for pure ownership, emerges. In such a case it is difficult to prove that the position is functionally important or that the scarcity involved is anything other than extrinsic and accidental. It is for this reason, doubtless,

⁴The symbolic rather than intrinsic role of income in social stratification has been succinctly summarized by Talcott Parsons, "An Analytical Approach to the Theory of Social Stratification," *American Journal of Sociology*. 45:841-862, May, 1940.

that the institution of private property in productive goods becomes more subject to criticism as social development proceeds toward industrialization. It is only this pure, that is, strictly legal and functionless ownership, however, that is open to attack; for some form of active ownership, whether private or public, is indispensable.

One kind of ownership of production goods consists in rights over the labor of others. The most extremely concentrated and exclusive of such rights are found in slavery, but the essential principle remains in serfdom, peonage, *encomienda*, and indenture. Naturally this kind of ownership has the greatest significance for stratification, because it necessarily entails an unequal relationship.

But property in capital goods inevitably introduces a compulsive element even into the nominally free contractual relationship. Indeed, in some respects the authority of the contractual employer is greater than that of the feudal landlord, inasmuch as the latter is more limited by traditional reciprocities. Even the classical economics recognized that competitors would fare unequally, but it did not pursue this fact to its necessary conclusion that, however it might be acquired, unequal control of goods and services must give unequal advantage to the parties to a contract.

Technical Knowledge. The function of finding means to single goals, without any concern with the choice between goals, is the exclusively technical sphere. The explanation of why positions requiring great technical skill receive fairly high rewards is easy to see, for it is the simplest case of the rewards being so distributed as to draw talent and motivate training. Why they seldom if ever receive the highest rewards is also clear: the importance of technical knowledge from a societal point of view is never so great as the integration of goals, which takes place on the religious, political, and economic levels. Since the technological level is concerned solely with means, a purely technical position must ultimately be subordinate to other positions that are religious, political, or economic in character.

Nevertheless, the distinction between ex-

pert and layman in any social order is fundamental, and cannot be entirely reduced to other terms. Methods of recruitment, as well as of reward, sometimes lead to the erroneous interpretation that technical positions are economically determined. Actually, however, the acquisition of knowledge and skill cannot be accomplished by purchase, although the opportunity to learn may be. The control of the avenues of training may inhere as a sort of property right in certain families or classes, giving them power and prestige in consequence. Such a situation adds an artificial scarcity to the natural scarcity of skills and talents. On the other hand, it is possible for an opposite situation to arise. The rewards of technical position may be so great that a condition of excess supply is created, leading to at least temporary devaluation of the rewards. Thus "unemployment in the learned professions" may result in a debasement of the prestige of those positions. Such adjustments and readjustments are constantly occurring in changing societies; and it is always well to bear in mind that the efficiency of a stratified structure may be affected by the modes of recruitment for positions. The social order itself, however, sets limits to the inflation or deflation of the prestige of experts: an over-supply tends to debase the rewards and discourage recruitment or produce revolution, whereas an under-supply tends to increase the rewards or weaken the society in competition with other societies.

Particular systems of stratification show a wide range with respect to the exact position of technically competent persons. This range is perhaps most evident in the degree of specialization. Extreme division of labor tends to create many specialists without high prestige since the training is short and the required native capacity relatively small. On the other hand it also tends to accentuate the high position of the true experts—scientists, engineers, and administrators—by increasing their authority relative to other functionally important positions. But the idea of a technocratic social order or a government or priesthood of engineers or social scientists neglects the limitations of knowledge and skills as a basic for perform-

ing social functions. To the extent that the social structure is truly specialized the prestige of the technical person must also be circumscribed.

VARIATION IN STRATIFIED SYSTEMS

The generalized principles of stratification here suggested form a necessary preliminary to a consideration of types of stratified systems, because it is in terms of these principles that the types must be described. This can be seen by trying to delineate types according to certain modes of variation. For instance, some of the most important modes (together with the polar types in terms of them) seem to be as follows:

(a) *The Degree of Specialization.* The degree of specialization affects the fineness and multiplicity of the gradations in power and prestige. It also influences the extent to which particular functions may be emphasized in the invidious system, since a given function cannot receive much emphasis in the hierarchy until it has achieved structural separation from the other functions. Finally, the amount of specialization influences the bases of selection. Polar types: *Specialized, Unspecialized.*

(b) *The Nature of the Functional Emphasis.* In general when emphasis is put on sacred matters, a rigidity is introduced that tends to limit specialization and hence the development of technology. In addition, a brake is placed on social mobility, and on the development of bureaucracy. When the preoccupation with the sacred is withdrawn, leaving greater scope for purely secular preoccupations, a great development, and rise in status, of economic and technological positions seemingly takes place. Curiously, a concomitant rise in political position is not likely, because it has usually been allied with the religious and stands to gain little by the decline of the latter. It is also possible for a society to emphasize family functions—as in relatively undifferentiated societies where high mortality requires high fertility and kinship forms the main basis of social organization. Main types: *Familistic, Authoritarian (Theocratic or sacred, and Totalitarian or secular), Capitalistic.*

(c) *The Magnitude of Invidious Differences.* What may be called the amount of social distance between positions, taking into account the entire scale, is something that should lend itself to quantitative measurement. Considerable differences apparently exist between different societies in this regard, and also between parts of the same society. Polar types: *Equalitarian, Inequalitarian.*

(d) *The Degree of Opportunity.* The familiar question of the amount of mobility is different from the question of the comparative equality or inequality of rewards posed above, because the two criteria may vary independently up to a point. For instance, the tremendous divergences in monetary income in the United States are far greater than those found in primitive societies, yet the equality of opportunity to move from one rung to the other in the social scale may also be greater in the United States than in a hereditary tribal kingdom. Polar types: *Mobile* (open), *Immobile* (closed).

(e) *The Degree of Stratum Solidarity.* Again, the degree of "class solidarity" (or the presence of specific organizations to promote class interests) may vary to some extent independently of the other criteria, and hence is an important principle in classifying systems of stratification. Polar types: *Class organized, Class unorganized.*

EXTERNAL CONDITIONS

What state any particular system of stratification is in with reference to each of these modes of variation depends on two things: (1) its state with reference to the other ranges of variation, and (2) the conditions outside the system of stratification which nevertheless influence that system. Among the latter are the following:

(a) *The Stage of Cultural Development.*

As the cultural heritage grows, increased specialization becomes necessary, which in turn contributes to the enhancement of mobility, a decline of stratum solidarity, and a change of functional emphasis.

(b) *Situation with Respect to Other Societies.* The presence or absence of open conflict with other societies, of free trade relations or cultural diffusion, all influence the class structure to some extent. A chronic state of warfare tends to place emphasis upon the military functions, especially when the opponents are more or less equal. Free trade, on the other hand, strengthens the hand of the trader at the expense of the warrior and priest. Free movement of ideas generally has an equalitarian effect. Migration and conquest create special circumstances.

(c) *Size of the Society.* A small society limits the degree to which functional specialization can go, the degree of segregation of different strata, and the magnitude of inequality.

COMPOSITE TYPES

Much of the literature on stratification has attempted to classify concrete systems into a certain number of types. This task is deceptively simple, however, and should come at the end of an analysis of elements and principles, rather than at the beginning. If the preceding discussion has any validity, it indicates that there are a number of modes of variation between different systems, and that any one system is a composite of the society's status with reference to all these modes of variation. The danger of trying to classify whole societies under such rubrics as *caste, feudal, or open class* is that one or two criteria are selected and others ignored, the result being an unsatisfactory solution to the problem posed. The present discussion has been offered as a possible approach to the more systematic classification of composite types.