

Guattari rejected sociological definitions of groups. Rather, subjectivity is a group phenomenon, but defined as an assemblage of heterogeneous types of components with varying existential consistencies undergoing certain kinds of transformations in self-generated fields with describable semiotic features and observable pragmatic consequences. Guattari introduced the machinic as a principle of productive connectivity irreducible to specific technologies; machines form assemblages of component parts whose molecular becomings the schizoanalyst then helps to facilitate.

In *Schizoanalytic Cartographies* (1989) and *Chaosmosis* (1995), Guattari elaborated four ontological functions of the unconscious – material Fluxes, existential Territories, machinic Phyla, and incorporeal Universes – and explained how the schizoanalyst tries to bridge virtuality and actuality by discerning how virtual universes become real by gaining existential consistency, balancing manifestation and surplus potentiality as subjectivity emerges and pursues dissident vectors of singularization sitting astride abstract Phyla and material Fluxes.

As a political testament, Guattari called for ethico-aesthetic responsibility of subject formation that resists Integrated World Capitalism (globalization) at the intersection of art and ecology in *The Three Ecologies* (2000).

SEE ALSO: Deleuze, Gilles; Lacan, Jacques; Sartre, Jean-Paul

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Gumpłowicz, Ludwig (1838–1909)

Bernd Weiler

Around 1900, Ludwig Gumpłowicz was internationally regarded as one of the most influential sociological theorists and, together with his fellow countryman Gustav Ratzenhofer (1842–1904), as the leading representative of the so-called Austrian Struggle or Conflict School. Born into an assimilated Jewish family in the quarter of Kazimierz in the Free State of Cracow, which was incorporated into the Austro-Hungarian Monarchy in 1846, the young Gumpłowicz strongly identified with Polish culture and fervently supported the movement for greater autonomy of Galicia. After graduating in law from the Jagiellonian University in 1861, Gumpłowicz joined the liberal democratic and positivist circles of his deeply conservative hometown and, as a lawyer, journalist, political activist, and chief editor of the progressive newspaper *Kraj* (“The Country”), took an active part in the educational, social, and political affairs of Cracow. Disappointed at his failure to bring about the desired reforms, he left Cracow in 1875 and moved to Graz, where he became a lecturer and in 1893 a full professor of law. Throughout his life, however, he maintained a strong interest in the politics of his native Galicia. Apart from numerous works on Austrian administrative and constitutional law, the prolific writer Gumpłowicz dedicated his scientific work to the newly emerging discipline of sociology. After the publication of his booklet *Rasse und Staat: Eine Untersuchung über das Gesetz der Staatenbildung* (1875), in which he first sketched his sociological principles, Gumpłowicz wrote *Der Rassenkampf: Sociologische Untersuchungen* (1883),

followed shortly thereafter by his most famous work, *Grundriss der Sociologie* (1885), *Die sociologische Staatsidee* (1892), *Sociologie und Politik* (1892), and the posthumously published *Socialphilosophie im Umriss* (1910). Already during his lifetime his main sociological works were translated into several languages, including English, French, Italian, Spanish, Polish, Russian, and Japanese. His theories were especially influential in Italy and the US. In 1909, two years after his retirement, Gumplowicz, who suffered from an incurable cancer of the tongue, and his half-blind wife committed suicide.

Impressed by the rise of the natural sciences in the second half of the nineteenth century and entrenched in the tradition of positivism, Gumplowicz forcefully argued that it was sociology's prime function to prove that social phenomena were governed by universal laws. Several years before, Émile Durkheim, the Polish-born scholar, who sought to establish the autonomy of sociology, claimed that the laws of social life were not reducible to biological, psychological, or environmental factors, but constituted a field of investigation *sui generis*. As Gumplowicz is often classified as a social Darwinist, it is worth mentioning that he was highly critical of the applicability of Darwinian principles to social life and that he developed his sociological theories in explicit reaction to biologicistic understandings of society.

Differing from most of his predecessors, Gumplowicz rejected not only the organicist-holistic conception of society as a biological organism (Comte, Spencer, Schäffle, etc.), but also the atomistic viewpoint according to which social phenomena had to be explained in terms of the purposeful actions of independent individuals (Smith, etc.). Gumplowicz claimed that sociology was essentially the study of groups (hordes, tribes, races, social elements, etc.) and their interrelations. Society was nothing but an aggregate of groups which, in turn, completely determined the individual's thoughts, actions, and emotions.

Gumplowicz saw no need to undertake empirical investigations as he believed that sufficient data had already been collected in order to deduce the laws governing social life and to establish a grand and final sociological system. Drawing primarily upon ethnographic and prehistoric material but also upon his personal

observations of the national struggles in the Habsburg Empire, he argued for the polygenetic origin of humanity, the presence of diverse groups in all societies, the high degree of intragroup solidarity – “syngenism” in Gumplowicz's terminology – and the inherently hostile nature of intergroup relationships. Whereas this emphasis on the inherently hostile character of intergroup relations led him to deny the optimistic view, held for example by L. F. Ward and many of his contemporaries, that humanity was steadily moving upward, his emphasis on the inevitability of the laws governing social life and of the impotence of the individual to influence those laws in turn led him to criticize reformist attempts to interfere with the course of society and history. On the practical side, sociology could prove the futility of any human intervention.

In Gumplowicz's sweeping, conjectural, and at times contradictory interpretation of the history of humanity, the time of the formation of the state assumed particular importance. In pre-state societies the encounters of ethnically different groups had usually ended with one group exterminating the other. States came into existence when one group conquered and subjugated another group, thereby institutionalizing slavery or other forms of economic exploitation. In this so-called “conquest hypothesis,” it was always the minority that ruled over the majority. Over time new groups might emerge by differentiation, “amalgamation,” or further subjugation. Rejecting the ideas of the inalienability of human rights and of the impartiality of law in general, Gumplowicz argued that the legal system at all times reflected the actual power relations between the various groups within the state. Despite its more complex structure, modern political life was still characterized by the incessant struggle of groups. Similar to the elite theorists Mosca and Michels, who were both well acquainted with his work, Gumplowicz argued that the essential character of social life had remained unchanged throughout history. Because of this emphasis on social constants, he also saw no need, in contrast to Weber, Simmel, or Durkheim, to develop a sociological theory of modernity. Despite the fact that he offered no analysis of modernity, and despite the conjectural and highly deductive nature of many of his historical interpretations, his radical

anti-individualism, and his nineteenth-century positivist outlook, Gumpłowicz's almost obsessive focus on the differential power relations within society and his thorough attempt to replace the study of society at large by the study of intergroup relations still deserve attention.

SEE ALSO: Comte, Auguste; Conflict (Racial/Ethnic); Conflict Theory; Durkheim, Émile; Positivism; Ratzenhofer, Gustav; Simmel, Georg; Small, Albion W.; Social Darwinism; Spencer, Herbert; State; Ward, Lester Frank

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Gurvitch, Georges: social change

Phillip Bosserman

On June 22, 1962, Georges Gurvitch and his wife Dolly were victims of a terrorist attack aimed at assassinating this deeply dedicated Sorbonne professor of sociology. He had enormous intellectual gifts and possessed a dazzling

legal mind with a wonderfully creative sociological imagination. The distinguished social historian Fernand Braudel proclaimed him the brightest person he had ever known.

Gurvitch found himself opposed to French groups such as the OAS (Organisation de l'Armée Secrète) seeking to keep Algeria a French colony. Students poured into Gurvitch's sociology classes from North and Sub-Saharan Africa longing for independence from their French occupiers. Freedom was in the air and Gurvitch favored decolonization. In all likelihood, then, it was OAS terrorists armed with plastic bombs who destroyed the Gurvitchs' Paris apartment on that summer night in 1962, bringing paralyzing fear into their lives. They took refuge in the home of the celebrated painter Marc Chagall.

The moral facts, those principles upon which Gurvitch acted, were centered in a commitment to liberate Algeria from French colonialism. Gurvitch headed an academic activist group at the University of Paris that viewed the brutal and bloody Algerian war as unjust. His leadership tells much about the sociology he taught and lived. The roots of this spontaneous act of creative freedom came from living through the turbulent revolutionary years in Russia, experiencing the vast cataclysmic social changes that reverberated throughout his native land.

Georges Gurvitch was born October 20, 1894, in the Black Sea port of Novorossisk, Russia. About 1910, the family moved to Dorpat, Estonia, where the young Gurvitch's intellectual journey began. The first years of his university training (1912–14) were divided between summer sessions in Germany and winter classes in Russia. During these years he visited scholars in Germany and Central Europe who awakened in him a growing interest in the rising popularity of phenomenology as taught by Scheler and Husserl. Through them, Gurvitch gained a fundamental appreciation of the emotional, intuitive, and affective side of social reality. He absorbed the writings of Bergson and Fichte, who expanded on these approaches. Frederic Rauh provided Gurvitch with the basis for his sociology of moral life.

Just prior to the outbreak of World War I, Gurvitch studied with Emil Lask, who introduced him to Max Weber's thought. Later Gurvitch would make Weber's typological