

CLASSIC

CONTEMPORARY

CROSS-CULTURAL

35 Some Principles of Stratification

KINGSLEY DAVIS AND WILBERT E. MOORE,
WITH A RESPONSE BY MELVIN TUMIN

Why is some degree of social stratification found everywhere? This selection outlines what has become known as the "Davis and Moore thesis": Social stratification is a consequence of the fact that some social positions are more important to the operation of a social system than others. The selection is followed by a critical response by Melvin Tumin, who suggests a number of ways in which social stratification is dysfunctional for society.

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. . . .

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



Sources: "Some Principles of Stratification," by Kingsley Davis and Wilbert E. Moore, in *American Sociological Review*, vol. 10, no. 2 (April, 1945), pp. 242–44. "Some Principles of Stratification: A Critical Analysis," by Melvin Tumin, in *American Sociological Review*, vol. 10, no. 4 (Aug., 1953), pp. 387–93. Reprinted with permission.

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 noncompetitive. A competitive system gives greater importance to the motivation to achieve positions, whereas a noncompetitive system gives perhaps greater importance to the motivation 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 fulfill 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.

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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.¹

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. Insofar 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.

CRITICAL RESPONSE BY MELVIN TUMIN

The fact of social inequality in human society is marked by its ubiquity and its antiquity. Every known society, past and present, distributes its scarce and demanded goods and services unequally. And there are attached to the positions which command unequal amounts of such goods and services certain highly morally-toned evaluations of their importance for the society.

The ubiquity and the antiquity of such inequality has given rise to the assumption that there must be something both inevitable and positively functional about such social arrangements. . . . Clearly, the truth or falsity of such an assumption is a strategic question for any general theory of social organization. It is therefore most curious that the basic premises and implications of the assumption have only been most casually explored by American sociologists. . . .

Let us take [the Davis and Moore] propositions and examine them *seriatim*.

(1) *Certain positions in any society are more functionally important than others and require special skills for their performance.*

The key term here is "functionally important." The functionalist theory of social organization is by no means clear and explicit about this term. The minimum common referent is to something known as the "survival value" of a social structure. This concept immediately involves a number of perplexing questions. Among these are: (a) the issue of minimum versus maximum survival, and the possible empirical referents which can be given to those terms; (b) whether such a proposition is a useless tautology since any *status quo* at any given moment is nothing more and nothing less than everything present in the *status quo*. In these terms, all acts and structures must be judged positively functional in that they constitute essential portions of the *status quo*; (c) what kind of calculus of functionality exists which will enable us, at this point in our development, to add and subtract long and short range consequences, with their mixed qualities, and arrive at some summative judgment

regarding the rating an act or structure should receive on a scale of greater or lesser functionality? At best, we tend to make primarily intuitive judgments. Often enough, these judgments involve the use of value-laden criteria, or, at least, criteria which are chosen in preference to others not for any sociologically systematic reasons but by reason of certain implicit value preferences. . . .

A generalized theory of social stratification must recognize that the prevailing system of inducements and rewards is only one of many variants in the whole range of possible systems of motivation which, at least theoretically, are capable of working in human society. It is quite conceivable, of course, that a system of norms could be institutionalized in which the idea of threatened withdrawal of services, except under the most extreme circumstances, would be considered as absolute moral anathema. In such a case, the whole notion of relative functionality, as advanced by Davis and Moore, would have to be radically revised.

(2) *Only a limited number of individuals in any society have the talents which can be trained into the skills appropriate to these positions (i.e., the more functionally important positions).*

The truth of this proposition depends at least in part on the truth of proposition 1 above. It is, therefore, subject to all the limitations indicated above. But for the moment, let us assume the validity of the first proposition and concentrate on the question of the rarity of appropriate talent.

If all that is meant is that in every society there is a *range* of talent, and that some members of any society are by nature more talented than others, no sensible contradiction can be offered, but a question must be raised here regarding the amount of sound knowledge present in any society concerning the presence of talent in the population.

For, in every society there is some demonstrable ignorance regarding the amount of talent present in the population. *And the more rigidly stratified a society is, the less chance does that society have of discovering any new facts about the talents of its members.* Smoothly working and stable systems of stratification, wherever found, tend

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to build in obstacles to the further exploration of the range of available talent. This is especially true in those societies where the opportunity to discover talent in any one generation varies with the differential resources of the parent generation. Where, for instance, access to education depends upon the wealth of one's parents, and where wealth is differentially distributed, large segments of the population are likely to be deprived of the chance even to *discover* what are their talents.

Whether or not differential rewards and opportunities are functional in any one generation, it is clear that if those differentials are allowed to be socially inherited by the next generation, then the stratification system is specifically dysfunctional for the discovery of talents in the next generation. In this fashion, systems of social stratification tend to limit the chances available to maximize the efficiency of discovery, recruitment and training of "functionally important talent."

. . . In this context, it may be asserted that there is some noticeable tendency for elites to restrict further access to their privileged positions, once they have sufficient power to enforce such restrictions. This is especially true in a culture where it is possible for an elite to contrive a high demand and a proportionately higher reward for its work by restricting the numbers of the elite available to do the work. The recruitment and training of doctors in modern United States is at least partly a case in point. . . .

(3) *The conversion of talents into skills involves a training period during which sacrifices of one kind or another are made by those undergoing the training.*

Davis and Moore introduce here a concept, "sacrifice," which comes closer than any of the rest of their vocabulary of analysis to being a direct reflection of the rationalizations, offered by the more fortunate members of a society, of the rightness of their occupancy of privileged positions. It is the least critically thought-out concept in the repertoire, and can also be shown to be least supported by the actual facts.

In our present society, for example, what are the sacrifices which talented persons undergo in the

training period? The possibly serious losses involve the surrender of earning power and the cost of the training. The latter is generally borne by the parents of the talented youth undergoing training, and not by the trainees themselves. But this cost tends to be paid out of income which the parents were able to earn generally by virtue of *their* privileged positions in the hierarchy of stratification. That is to say, the parents' ability to pay for the training of their children is part of the differential *reward* they, the parents, received for their privileged positions in the society. And to charge this sum up against sacrifices made by the youth is falsely to perpetrate a bill or a debt already paid by the society to the parents. . . .

What tends to be completely overlooked, in addition, are the psychic and spiritual rewards which are available to the elite trainees by comparison with their age peers in the labor force. There is, first, the much higher prestige enjoyed by the college student and the professional-school student as compared with persons in shops and offices. There is, second, the extremely highly valued privilege of having greater opportunity for self-development. There is, third, all the psychic gain involved in being allowed to delay the assumption of adult responsibilities such as earning a living and supporting a family. There is, fourth, the access to leisure and freedom of a kind not likely to be experienced by the persons already at work.

If these are never taken into account as rewards of the training period it is not because they are not concretely present, but because the emphasis in American concepts of reward is almost exclusively placed on the material returns of positions. The emphases on enjoyment, entertainment, ego enhancement, prestige and esteem are introduced only when the differentials in these which accrue to the skilled positions need to be justified. If these other rewards were taken into account, it would be much more difficult to demonstrate that the training period, as presently operative, is really sacrificial. Indeed, it might turn out to be the case that even at this point in their careers, the elite trainees

were being differentially rewarded relative to their age peers in the labor force. . . .

(4) *In order to induce the talented persons to undergo these sacrifices and acquire the training, their future positions must carry an inducement value in the form of differential, i.e., privileged and disproportionate access to the scarce and desired rewards which the society has to offer.*

Let us assume, for the purposes of the discussion, that the training period is sacrificial and the talent is rare in every conceivable human society. There is still the basic problem as to whether the allocation of differential rewards in scarce and desired goods and services is the only or the most efficient way of recruiting the appropriate talent to these positions.

For there are a number of alternative motivational schemes whose efficiency and adequacy ought at least to be considered in this context. What can be said, for instance, on behalf of the motivation which De Man called "joy in work," Veblen termed "instinct for workmanship" and which we latterly have come to identify as "intrinsic work satisfaction"? Or, to what extent could the motivation of "social duty" be institutionalized in such a fashion that self-interest and social interest come closely to coincide? Or, how much prospective confidence can be placed in the possibilities of institutionalizing "social service" as a widespread motivation for seeking one's appropriate position and fulfilling it conscientiously?

Are not these types of motivations, we may ask, likely to prove most appropriate for precisely the "most functionally important positions"? Especially in a mass industrial society, where the vast majority of positions become standardized and routinized, it is the skilled jobs which are likely to retain most of the quality of "intrinsic job satisfaction" and be most readily identifiable as socially serviceable. Is it indeed impossible then to build these motivations into the socialization pattern to which we expose our talented youth? . . .

(5) *These scarce and desired goods consist of rights and perquisites attached to, or built into, the positions and can be classified into those things*

which contribute to (a) sustenance and comfort; (b) humor and diversion; (c) self-respect and ego expansion.

(6) *This differential access to the basic rewards of the society has as a consequence the differentiation of the prestige and esteem which various strata acquire. This may be said, along with the rights and perquisites, to constitute institutionalized social inequality, i.e., stratification.*

With the classification of the rewards offered by Davis and Moore there need be little argument. Some question must be raised, however, as to whether any reward system, built into a general stratification system, must allocate equal amounts of all three types of reward in order to function effectively, or whether one type of reward may be emphasized to the virtual neglect of others. This raises the further question regarding which type of emphasis is likely to prove most effective as a differential inducer. Nothing in the known facts about human motivation impels us to favor one type of reward over the other, or to insist that all three types of reward must be built into the positions in comparable amounts if the position is to have an inducement value.

It is well known, of course, that societies differ considerably in the kinds of rewards they emphasize in their efforts to maintain a reasonable balance between responsibility and reward. There are, for instance, numerous societies in which the conspicuous display of differential economic advantage is considered extremely bad taste. In short, our present knowledge commends to us the possibility of considerable plasticity in the way in which different types of rewards can be structured into a functioning society. This is to say, it cannot yet be demonstrated that it is *unavoidable* that differential prestige and esteem shall accrue to positions which command differential rewards in power and property.

What does seem to be unavoidable is that differential prestige shall be given to those in any society who conform to the normative order as against those who deviate from that order in a way judged immoral and detrimental. On the assumption that

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the continuity of a society depends on the continuity and stability of its normative order, some such distinction between conformists and deviants seems inescapable.

It also seems to be unavoidable that in any society, no matter how literate its tradition, the older, wiser and more experienced individuals who are charged with the enculturation and socialization of the young must have more power than the young, on the assumption that the task of effective socialization demands such differential power.

But this differentiation in prestige between the conformist and the deviant is by no means the same distinction as that between strata of individuals each of which operates *within* the normative order, and is composed of adults. . . .

(7) *Therefore, social inequality among different strata in the amounts of scarce and desired goods, and the amounts of prestige and esteem which they receive, is both positively functional and inevitable in any society.*

If the objections which have heretofore been raised are taken as reasonable, then it may be stated that the only items which any society *must* distribute unequally are the power and property necessary for the performance of different tasks. If such differential power and property are viewed by all as commensurate with the differential responsibilities, and if they are culturally defined as *resources* and not as rewards, then no differentials in prestige and esteem need follow.

Historically, the evidence seems to be that every time power and property are distributed unequally, no matter what the cultural definition, prestige and esteem differentiations have tended to result as well. Historically, however, no systematic effort has ever been made, under propitious circumstances, to develop the tradition that each man is as socially worthy as all other men so long as he performs his appropriate tasks conscientiously. While such a tradition seems utterly utopian, no known facts in psychological or social science have yet demonstrated its impossibility or its dysfunctionality for the continuity of a society. The achievement of a full institutionalization of such a tradition

seems far too remote to contemplate. Some successive approximations at such a tradition, however, are not out of the range of prospective social innovation.

What, then, of the "positive functionality" of social stratification? Are there other, negative, functions of institutionalized social inequality which can be identified, if only tentatively? Some such dysfunctions of stratification have already been suggested in the body of this paper. Along with others they may now be stated, in the form of provisional assertions, as follows:

1. Social stratification systems function to limit the possibility of discovery of the full range of talent available in a society. This results from the fact of unequal access to appropriate motivation, channels of recruitment, and centers of training.
2. In foreshortening the range of available talent, social stratification systems function to set limits upon the possibility of expanding the productive resources of the society, at least relative to what might be the case under conditions of greater equality of opportunity.
3. Social stratification systems function to provide the elite with the political power necessary to procure acceptance and dominance of an ideology which rationalizes the *status quo*, whatever it may be, as "logical," "natural" and "morally right." In this manner, social stratification systems function as essentially conservative influences in the societies in which they are found.
4. Social stratification systems function to distribute favorable self-images unequally throughout a population. To the extent that such favorable self-images are requisite to the development of the creative potential inherent in men, to that extent stratification systems function to limit the development of this creative potential.
5. To the extent that inequalities in social rewards cannot be made fully acceptable to the less privileged in a society, social stratification systems function to encourage hostility, suspicion, and distrust among the various segments of a society and thus to limit the possibilities of extensive social integration.
6. To the extent that the sense of significant membership in a society depends on one's place on the prestige ladder of the society, social stratification systems function to distribute unequally the sense of significant membership in the population.

7. To the extent that loyalty to a society depends on a sense of significant membership in the society, social stratification systems function to distribute loyalty unequally in the population.
8. To the extent that participation and apathy depend upon the sense of significant membership in the society, social stratification systems function to distribute the motivation to participate unequally in a population.

Each of the eight foregoing propositions contains implicit hypotheses regarding the consequences of unequal distribution of rewards in a society in accordance with some notion of the functional importance of various positions. These are empirical hypotheses, subject to test. They are offered here only as exemplary of the kinds of consequences of social stratification which are not often taken into account in dealing with the problem. They should also serve to reinforce the doubt that social inequality is a device which is uniformly functional for the role of guaranteeing that the most important tasks in a society will be performed conscientiously by the most competent persons.

The obviously mixed character of the functions of social inequality should come as no surprise to anyone. If sociology is sophisticated in any sense, it is certainly with regard to its awareness of the mixed nature of any social arrangement, when the observer takes into account long- as well as short-range consequences and latent as well as manifest dimensions.

CRITICAL-THINKING QUESTIONS

1. Why do Davis and Moore argue that all societies attach greater rewards to some positions than to others?
2. Does the Davis and Moore thesis justify social stratification as it presently exists in the United States (or anywhere else)?
3. In what ways does Tumin argue that social stratification is *dysfunctional* for a social system?

NOTE

1. 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; and (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, *key* positions in it are of the highest 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.

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