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SOME PRINCIPLES OF STRATIFICATION: A CRITICAL ANALYSIS *

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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.

The most systematic treatment is to be found in the well-known article by Kingsley Davis and Wilbert Moore, entitled "Some Principles of Stratification."¹ More than

twelve years have passed since its publication, and though it is one of the very few treatments of stratification on a high level of generalization, it is difficult to locate a single systematic analysis of its reasoning. It will be the principal concern of this paper to present the beginnings of such an analysis.

The central argument advanced by Davis and Moore can be stated in a number of sequential propositions, as follows:

- (1) Certain positions in any society are functionally more important than others, and require special skills for their performance.
- (2) Only a limited number of individuals in any society have the talents which can be trained into the skills appropriate to these positions.
- (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.
- (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.²
- (5) These scarce and desired goods consist of the rights and perquisites attached to,

*The writer has had the benefit of a most helpful criticism of the main portions of this paper by Professor W. J. Goode of Columbia University. In addition, he has had the opportunity to expose this paper to criticism by the Staff Seminar of the Sociology Section at Princeton. In deference to a possible rejoinder by Professors Moore and Davis, the writer has not revised the paper to meet the criticisms which Moore has already offered personally.

¹*American Sociological Review*, X (April, 1945), pp. 242-249. An earlier article by Kingsley Davis, entitled, "A Conceptual Analysis of Stratification," *American Sociological Review*, VII (June, 1942), pp. 309-321, is devoted primarily to setting forth a vocabulary for stratification analysis. A still earlier article by Talcott Parsons, "An Analytical Approach to the Theory of Social Stratification," *American Journal of Sociology*, XLV (November, 1940), pp. 849-862, approaches the problem in terms of why "differential ranking is considered a really fundamental phenomenon of social systems and what are the respects in which such ranking is important." The principal line of

integration asserted by Parsons is with the fact of the normative orientation of any society. Certain crucial lines of connection are left unexplained, however, in this article, and in the Davis and Moore article of 1945 only some of these lines are made explicit.

²The "scarcity and demand" qualities of goods and services are never explicitly mentioned by Davis and Moore. But it seems to the writer that the argument makes no sense unless the goods and services are so characterized. For if rewards are to function as differential inducements they must not only be differentially distributed but they must be both scarce and demanded as well. Neither the scarcity of an item by itself nor the fact of its being in demand is sufficient to allow it to function as a differential inducement in a system of unequal rewards. Leprosy is scarce and oxygen is highly demanded.

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.
- (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.

Let us take these propositions and examine them *seriatim*.³

(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.⁴ This concept immediately involves a number of perplexing questions. Among these are: (a) the issue of minimum vs. 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.

Thus, to judge that the engineers in a factory are functionally more important to the factory than the unskilled workmen involves a notion regarding the dispensability of the unskilled workmen, or their replaceability, relative to that of the engineers. But this is not a process of choice with infinite time dimensions. For at some point along the line one must face the problem of adequate motivation for *all* workers at all levels of skill in the factory. In the long run, *some* labor force of unskilled workmen is as important and as indispensable to the factory as *some* labor force of engineers. Often enough, the labor force situation is such that this fact is brought home sharply to the entrepreneur in the short run rather than in the long run.

Moreover, the judgment as to the relative indispensability and replaceability of a particular segment of skills in the population involves a prior judgment about the bargaining-power of that segment. But this power is itself a culturally shaped *consequence* of the existing system of rating, rather than something inevitable in the nature of social organization. At least the contrary of this has never been demonstrated, but only assumed.

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*

³ The arguments to be advanced here are condensed versions of a much longer analysis entitled, *An Essay on Social Stratification*. Perforce, all the reasoning necessary to support some of the contentions cannot be offered within the space limits of this article.

⁴ Davis and Moore are explicitly aware of the difficulties involved here and suggest two "independent clues" other than survival value. See footnote 3 on p. 244 of their article.

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 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."⁵

⁵ Davis and Moore state this point briefly on p. 248 but do not elaborate it.

Additionally, the unequal distribution of rewards in one generation tends to result in the unequal distribution of motivation in the succeeding generation. Since motivation to succeed is clearly an important element in the entire process of education, the unequal distribution of motivation tends to set limits on the possible extensions of the educational system, and hence, upon the efficient recruitment and training of the widest body of skills available in the population.⁶

Lastly, 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.

Here, then, are three ways, among others which could be cited, in which stratification systems, once operative, tend to reduce the survival value of a society by limiting the search, recruitment and training of functionally important personnel far more sharply than the facts of available talent would appear to justify. It is only when there is genuinely equal access to recruitment and training for all potentially talented persons that differential rewards can conceivably be justified as functional. And stratification systems are apparently *inherently antagonistic* to the development of such full equality of opportunity.

(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 ration-

⁶ In the United States, for instance, we are only now becoming aware of the amount of productivity we, as a society, lose by allocating inferior opportunities and rewards, and hence, inferior motivation, to our Negro population. The actual amount of loss is difficult to specify precisely. Some rough estimate can be made, however, on the assumption that there is present in the Negro population about the same range of talent that is found in the White population.

alizations, 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.

So far as the sacrifice of earning power by the trainees themselves is concerned, the loss may be measured relative to what they might have earned had they gone into the labor market instead of into advanced training for the "important" skills. There are several ways to judge this. One way is to take all the average earnings of age peers who did go into the labor market for a period equal to the average length of the training period. The total income, so calculated, roughly equals an amount which the elite can, on the average, earn back in the first decade of professional work, over and above the earnings of his age peers who are not trained. Ten years is probably the maximum amount needed to equalize the differential.⁷ There remains, on the average, twenty years of work during each of which the skilled person then goes on to earn far more than his unskilled age peers. And, what is often forgotten, there is then still another ten or fifteen year period during which the skilled person continues to work and earn when his unskilled age peer is

either totally or partially out of the labor market by virtue of the attrition of his strength and capabilities.

One might say that the first ten years of differential pay is perhaps justified, in order to regain for the trained person what he lost during his training period. But it is difficult to imagine what would justify continuing such differential rewards beyond that period.

Another and probably sounder way to measure how much is lost during the training period is to compare the per capita income available to the trainee with the per capita income of the age peer on the untrained labor market during the so-called sacrificial period. If one takes into account the earlier marriage of untrained persons, and the earlier acquisition of family dependents, it is highly dubious that the per capita income of the wage worker is significantly larger than that of the trainee. Even assuming, for the moment, that there is a difference, the amount is by no means sufficient to justify a lifetime of continuing differentials.

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

⁷ These are only very rough estimates, of course, and it is certain that there is considerable income variation within the so-called elite group, so that the proposition holds only relatively more or less.

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.

All of the foregoing concerns the quality of the training period under our present system of motivation and rewards. Whatever may turn out to be the factual case about the present system—and the factual case is moot—the more important theoretical question concerns the assumption that the training period under *any* system must be sacrificial.

There seem to be no good theoretical grounds for insisting on this assumption. For, while under any system certain costs will be involved in training persons for skilled positions, these costs could easily be assumed by the society-at-large. Under these circumstances, there would be no need to compensate anyone in terms of differential rewards once the skilled positions were staffed. In short, there would be no need or justification for stratifying social positions on *these* grounds.

(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 institu-

tionalized 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?

To deny that such motivations could be institutionalized would be to overclaim our present knowledge. In part, also, such a claim would seem to deprive from an assumption that what has not been institutionalized yet in human affairs is incapable of institutionalization. Admittedly, historical experience affords us evidence we cannot afford to ignore. But such evidence cannot legitimately be used to deny absolutely the possibility of heretofore untried alternatives. Social innovation is as important a feature of human societies as social stability.

On the basis of these observations, it seems that Davis and Moore have stated the case much too strongly when they insist that a "functionally important position" which requires skills that are scarce, "must command great prestige, high salary, ample leisure, and the like," if the appropriate talents are to be attracted to the position. Here, clearly, the authors are postulating the unavailability of very specific types of rewards and, by implication, denying the possibility of others.

(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 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 en-

culturation 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. The *latter* distinction, in the form of differentiated rewards and prestige between social strata is what Davis and Moore, and most sociologists, consider the structure of a stratification system. The *former* distinctions have nothing necessarily to do with the workings of such a system nor with the efficiency of motivation and recruitment of functionally important personnel.

Nor does the differentiation of power between young and old necessarily create differentially valued strata. For no society rates its young as less morally worthy than its older persons, no matter how much differential power the older ones may temporarily enjoy.

(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.

SUMMARY

In this paper, an effort has been made to raise questions regarding the inevitability and positive functionality of stratification, or institutionalized social inequality in rewards, allocated in accordance with some notion of the greater and lesser functional importance of various positions. The possible alternative meanings of the concept "functional importance" has been shown to be one difficulty. The question of the

scarcity or abundance of available talent has been indicated as a principal source of possible variation. The extent to which the period of training for skilled positions may reasonably be viewed as sacrificial has been called into question. The possibility has been suggested that very different types of motivational schemes might conceivably be made to function. The separability of differentials in power and property considered as resources appropriate to a task from such differentials considered as rewards for the performance of a task has also been suggested. It has also been maintained that differentials in prestige and esteem do not

necessarily follow upon differentials in power and property when the latter are considered as appropriate resources rather than rewards. Finally, some negative functions, or dysfunctions, of institutionalized social inequality have been tentatively identified, revealing the mixed character of the outcome of social stratification, and casting doubt on the contention that

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.⁸

⁸ Davis and Moore, *op. cit.*, p. 243.

REPLY

KINGSLEY DAVIS

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Tumin's critique, almost as long as the article it criticizes, is unfortunately intended not to supplement or amend the Davis-Moore theory but to prove it wrong. The critique also sets a bad example from the standpoint of methodology. Nevertheless, it does afford us a meager opportunity to clarify and extend the original discussion. The latter, limited to eight pages, was so brief a treatment of so big a subject that it had to ignore certain relevant topics and telescope others. In the process of answering Tumin, a partial emendation can now be made.

GENERAL CONSIDERATIONS

Our critic seems to labor under four major difficulties, two of a methodological and two of a substantive character. First, he appears not so much interested in understanding institutionalized inequality as in getting rid of it. By insinuating that we are "justifying" such inequality, he falls into the usual error of regarding a causal explanation of something as a justification of it. He himself offers no explanation for the universality of stratified inequality. He argues throughout his critique that stratification does not have to be, instead of trying to understand why it is. Our interest, however, was only in the latter question. If Tumin had chosen to state our propositions in our own words rather than his, he could not have pictured us as concerned with the question of whether stratification is "avoidable."

Second, Tumin confuses abstract, or theoretical, reasoning on the one hand with raw empirical generalizations on the other. Much of his critique accordingly rests on the fallacy

of misplaced concreteness. Our article dealt with stratified inequality as a general property of social systems. It represented a high degree of abstraction, because there are obviously other aspects of society which in actuality affect the operation of the prestige element. It is therefore impossible to move directly from the kind of propositions we were making to descriptive propositions about, say, American society.

Third, in concentrating on only one journal article, Tumin has ignored other theoretical contributions by the authors on stratification and on other relevant aspects of society. He has thus both misrepresented the theory and raised questions that were answered elsewhere.

Fourth, by ignoring additions to the theory in other places, Tumin has failed to achieve consistency in his use of the concept "stratification." The first requirement, in this connection, is to distinguish between stratified and non-stratified statuses. One of the authors under attack has shown the difference to hinge on the family. "Those positions that may be combined in the same legitimate family—viz., positions based on sex, age, and kinship—do not form part of the system of stratification. On the other hand those positions that are socially prohibited from being combined in the same legal family—viz., different caste or class positions—constitute what we call stratification."¹ This distinction is basic, but in addition it is necessary to realize that two different questions can be asked about stratified positions: (a) Why are different evaluations and rewards given

¹ Kingsley Davis, *Human Society*, New York: Macmillan, 1949, p. 364.