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Keywords

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scientific description in C17 but is not common before C19. The crucial transfer seems to take place in descriptions of material objects, with a strong sense of observation which is probably related to the earlier main sense of observation which is probably related to watch . . . the behaviour of the water which drains off a flat coast of mud' (Huxley, 1878). But the term was also used in relation to plants, lower organisms and animals, and by IC19 was in general use in its still current sense of 'the externally apparent activity of a whole organism'. (Cf. *animal behaviour*, and its specialized synonym *ethology*; *ethology* had previously been defined as mimicry, C17; the science of *ethics*, C18; the science of character (Mill, 1843). The range from moral to neutral definitions is as evident as in *behaviour*, and can of course be seen also in *character*.)

One particular meaning followed from the extension of the methodology of the physical and biological sciences to an influential school of psychology which described itself (Watson, 1913) as *behaviourist* and (slightly later) *behaviourism*. Psychology was seen as 'a purely objective experimental branch of natural science' (Watson), and data of a 'mental' or 'experiential' kind were ruled out as unscientific. The key point in this definition was the sense of *observable*, which was initially confined to 'objectively physically measurable' but which later developments, that were still called *behaviourist* or *neo-behaviourist* (this use of *neo*, Gk - new, to indicate a new or revised version of a doctrine is recorded from C17 but is most common from IC19), modified to 'experimentally measurable', various kinds of 'mental' or 'experiential' (cf. *SUBJECTIVE*) data being admitted under conditions of controlled observation. More important, probably, than the methodological argument within psychology was the extension, from this school and from several associated social and intellectual tendencies, of a sense of *behaviour*, in its new wide reference to all (? observable) activity, and especially human activity, as 'interaction' between 'an organism' and 'its environment', usually itself specialized to 'stimulus' and 'response'. This had the effect, in a number of areas, of limiting not only the study but the nature of human activity to interactions DETERMINED (q.v.) by an environment, other conceptions of 'intention' or 'purpose' being rejected or treated as at best secondary, the predominant emphasis being always on (observable) effect: *behaviour*. In the human sciences, and in many socially applied (and far from

neutral) fields such as COMMUNICATIONS (q.v.) and *advertising* (which developed from its general sense of 'notification', from C15, to a system of organized influence on CONSUMER (q.v.) *behaviour*, especially from IC19), the relatively neutral physical senses of *stimulus* and *response* have been developed into a reductive system of 'controlled' *behaviour* as a summary of all significant human activity. (*Controlled* is interesting because of the overlap between conditions of observable experiment - developed from the sense of a system of checks in commercial accounting, from C15 - and conditions of the exercise of restraint or power over others, also from C15. The two modern senses are held as separate, but there has been some practical transfer between them.) The most important effect is the description of certain 'intentional' and 'purposive' human practices and systems as if they were 'natural' or 'objective' stimuli, to which *responses* can be graded as 'normal' or 'abnormal' or 'deviant'. The sense of 'autonomous' or 'independent' response (either generally, or in the sense of being outside the terms of a given system) can thus be weakened, with important effects in politics and sociology (cf. 'deviant groups', 'deviant political behaviour'), in psychology (cf. *RATIONALIZATION*) and in the understanding of intelligence or of language (*language behaviour*), where there is now considerable argument between an extended sense of *behaviourist* explanations and explanations based on such terms as *generative* or *CREATIVE* (q.v.).

Apart from these particular and central controversies, it remains significant that a term for public conduct should have developed into our most widely used and most apparently neutral term for all kinds of activity.

BOURGEOIS

Bourgeois is a very difficult word to use in English: first, because although quite widely used it is still evidently a French word, the earlier Anglicization to *burgess*, from OF *burgeis* and mE *burgeis*, *burges*, *borges* - inhabitant of a borough, having remained fixed in its original limited meaning; secondly, because it is especially

associated with Marxist argument, which can attract hostility or dismissal (and it is relevant here that in this context **bourgeois** cannot properly be translated by the more familiar English adjective *middle-class*); thirdly, because it has been extended, especially in English in the last twenty years, partly from this Marxist sense but mainly from much earlier French senses, to a general and often vague term of social contempt. To understand this range it is necessary to follow the development of the word in French, and to note a particular difficulty in the translation, into both French and English, of the German *bürgerlich*.

Under the feudal regime in France **bourgeois** was a juridical category in society, defined by such conditions as length of residence. The essential definition was that of the solid citizen whose mode of life was at once stable and solvent. The earliest adverse meanings come from a higher social order: an aristocratic contempt for the mediocrity of the **bourgeois** which extended, especially in C18, into a philosophical and intellectual contempt for the limited if stable life and ideas of this 'middle' class (there was a comparable English C17 and C18 use of *citizen* and its abbreviation *cit*). There was a steady association of the **bourgeois** with trade, but to succeed as a **bourgeois**, and to live *bourgeoisement*, was typically to retire and live on invested income. A **bourgeois** house was one in which no trade or profession (lawyers and doctors were later excepted) could be carried on.

The steady growth in size and importance of this **bourgeois** class in the centuries of expanding trade had major consequences in political thought, which in turn had important complicating effects on the word. A new concept of SOCIETY (q.v.) was expressed and translated in English, especially in C18, as *civil society*, but the equivalents for this adjective were and in some senses still are the French *bourgeois* and the German *bürgerlich*. In later English usage these came to be translated as **bourgeois** in the more specific C19 sense, often leading to confusion.

Before the specific Marxist sense, **bourgeois** became a term of contempt, but also of respect from below. The migrant labourer or soldier saw the established **bourgeois** as his opposite; workers saw the capitalized **bourgeois** as an employer. The social dimension of the later use was thus fully established by IC18, although the

essentially different aristocratic or philosophical contempt was still an active sense.

The definition of **bourgeois** society was a central concept in Marx, yet especially in some of his early work the term is ambiguous, since in relation to Hegel for whom *civil (bürgerlich) society* was an important term to be distinguished from STATE (q.v.) Marx used, and in the end amalgamated, the earlier and the later meanings. Marx's new sense of **bourgeois** society followed earlier historical usage, from established and solvent burgesses to a growing class of traders, entrepreneurs and employers. His attack on what he called **bourgeois** political theory (the theory of *civil society*) was based on what he saw as its falsely universal concepts and institutions, which were in fact the concepts and institutions of a specifically **bourgeois** society: that is, a society in which the **bourgeoisie** (the class name was now much more significant) had become or was becoming dominant. Different stages of **bourgeois** society led to different stages of the CAPITALIST (q.v.) mode of economic production, or, as it was later more strictly put, different stages of the capitalist mode of production led to different stages of **bourgeois** society and hence **bourgeois** thought, **bourgeois** feeling, **bourgeois** ideology, **bourgeois** art. In Marx's sense the word has passed into universal usage. But it is often difficult to separate it, in some respects, from the residual aristocratic and philosophical contempt, and from a later form especially common among unestablished artists, writers and thinkers, who might not and often do not share Marx's central definition, but who sustain the older sense of hostility towards the (mediocre) established and respectable.

The complexity of the word is then evident. There is a problem even in the strict Marxist usage, in that the same word, **bourgeois**, is used to describe historically distinct periods and phases of social and cultural development. In some contexts, especially, this is bound to be confusing: the **bourgeois** ideology of settled independent citizens is clearly not the same as the **bourgeois** ideology of the highly mobile agents of a para-national corporation. The distinction of **petit-bourgeois** is an attempt to preserve some of the earlier historical characteristics, but is also used for a specific category within a more complex and mobile society. There are also problems in the relation between **bourgeois** and *capitalist*, which are often used

indistinguishably but which in Marx are primarily distinguishable as social and economic terms. There is a specific difficulty in the description of non-urban capitalists (e.g. agrarian capitalist employers) as **bourgeois**, with its residual urban sense, though the social relations they institute are clearly **bourgeois** in the developed C19 sense. There is also difficulty in the relation between descriptions of **bourgeois** society and the **bourgeois** or **bourgeoisie** as a class. A **bourgeois** society, according to Marx, is one in which the **bourgeois** class is dominant, but there can then be difficulties of usage, associated with some of the most intense controversies of analysis, when the same word is used for a whole society in which one class is dominant (but in which, necessarily, there are other classes) and for a specific class within that whole society. The difficulty is especially noticeable in uses of **bourgeois** as an adjective describing some practice which is not itself defined by the manifest social and economic content of **bourgeois**.

It is thus not surprising that there is resistance to the use of the word in English, but it has also to be said that for its precise uses in Marxist and other historical and political argument there is no real English alternative. The translation *middle-class* serves most of the pre-C19 meanings, in pointing to the same kinds of people, and their ways of life and opinions, as were then indicated by **bourgeois**, and had been indicated by *citizen* and *cit* and *civil*; general uses of *citizen* and *cit* were common until 1C18 but less common after the emergence of *middle-class* in 1C18. But *middle-class* (see CLASS), though a modern term, is based on an older threefold division of society – *upper*, *middle* and *lower* – which has most significance in feudal and immediately post-feudal society and which, in the sense of the later uses, would have little or no relevance as a description of a developed or fully formed **bourgeois** society. A *ruling* class, which is the socialist sense of **bourgeois** in the context of historical description of a developed capitalist society, is not easily or clearly represented by the essentially different *middle* class. For this reason, especially in this context and in spite of the difficulties, **bourgeois** will continue to have to be used.

See CAPITALISM, CIVILIZATION, CLASS, SOCIETY

BUREAUCRACY

Bureaucracy appears in English from mC19. Carlyle in *Latter-day Pamphlets* (1850) wrote of 'the Continental nuisance called "Bureaucracy"', and Mill in 1848 wrote of the inexpediency of concentrating all the power of organized action 'in a dominant bureaucracy'. In 1818, using an earlier form, Lady Morgan had written of the 'Bureaucratie or office tyranny, by which Ireland had been so long governed'. The word was taken from fw *bureaucratie*, F, rw *bureau* – writing-desk and then office. The original meaning of *bureau* was the baize used to cover desks. The English use of **bureau** as office dates from eC18; it became more common in American use, especially with reference to foreign branches, the French influence being predominant. The increasing scale of commercial organization, with a corresponding increase in government intervention and legal controls, and with the increasing importance of organized and professional central government, produced the political facts to which the new term pointed. But there was then considerable variation in their evaluation. In English and North American usage the foreign term, **bureaucracy**, was used to indicate the rigidity or excessive power of public administration, while such terms as *public service* or *civil service* were used to indicate impartiality and selfless professionalism. In German *Bureaukratie* often had the more favourable meaning, as in Schmoller ('the only neutral element', apart from the monarchy, 'in the class war'), and was given a further sense of legally established rationality by Weber. The variation of terms can still confuse the variations of evaluation, and indeed the distinctions between often diverse political systems which 'a body of *public servants*' or a **bureaucracy** can serve. Beyond this, however, there has been a more general use of **bureaucracy** to indicate, unfavourably, not merely the class of officials but certain types of centralized social order, of a modern organized kind, as distinct not only from older *aristocratic* societies but from popular DEMOCRACY (q.v.). This has been important in socialist thought, where the concept of the 'public interest' is especially exposed to the variation between 'public service' and 'bureaucracy'.

sufficiently strong for it to retain some normative quality; in this sense **civilization**, a **civilized way of life**, the **conditions of civilized society** may be seen as capable of being lost as well as gained.

See CITY, CULTURE, DEVELOPMENT, MODERN, SOCIETY, WESTERN

CLASS

Class is an obviously difficult word, both in its range of meanings and in its complexity in that particular meaning where it describes a social division. The Latin word *classis*, a division according to property of the people of Rome, came into English in IC16 in its Latin form, with a plural *classes* or *classies*. There is a IC16 use (King, 1594) which sounds almost modern: 'all the classies and ranks of vanitie'. But *classis* was primarily used in explicit reference to Roman history, and was then extended, first as a term in church organization ('assemblies are either classes or synods', 1593) and later as a general term for a division or group ('the classis of Plants', 1664). It is worth noting that the derived Latin word *classicus*, coming into English in eC17 as **classic** from fw *classique*, F, had social implications before it took on its general meaning of a standard authority and then its particular meaning of belonging to Greek and Roman antiquity (now usually distinguished in the form **classical**, which at first alternated with *classic*). Gellius wrote: '*classicus . . . scriptor, non proletarius*'. But the form **class**, coming into English in C17, acquired a special association with education. Blount, glossing *classe* in 1656, included the still primarily Roman sense of 'an order or distribution of people according to their several Degrees' but added: 'in Schools (wherein this word is most used) a Form or Lecture restrained to a certain company of Scholars' – a use which has remained common in education. The development of **classic** and **classical** was strongly affected by this association with authoritative works for study.

From IC17 the use of **class** as a general word for a group or division became more and more common. What is then most difficult

is that **class** came to be used in this way about people as well as about plants and animals, but without social implications of the modern kind. (Cf. Steele, 1709: 'this Class of modern Wits'.) Development of **class** in its modern social sense, with relatively fixed names for particular classes (**lower class**, **middle class**, **upper class**, **working class** and so on), belongs essentially to the period between 1770 and 1840, which is also the period of the Industrial Revolution and its decisive reorganization of society. At the extremes it is not difficult to distinguish between (i) **class** as a general term for any grouping and (ii) **class** as a would-be specific description of a social formation. There is no difficulty in distinguishing between Steele's 'Class of modern Wits' and, say, the *Declaration of the Birmingham Political Union* (1830) 'that the rights and interests of the middle and lower classes of the people are not efficiently represented in the Commons House of Parliament'. But in the crucial period of transition, and indeed for some time before it, there is real difficulty in being sure whether a particular use is sense (i) or sense (ii). The earliest use that I know, which might be read in a modern sense, is Defoe's ' 'tis plain the dearness of wages forms our people into more classes than other nations can show' (*Review*, 14 April 1705). But this, even in an economic context, is far from certain. There must also be some doubt about Hanway's title of 1772: 'Observations on the Causes of the Dissoluteness which reigns among the lower classes of the people'. We can read this, as indeed we would read Defoe, in a strictly social sense, but there is enough overlap between sense (i) and sense (ii) to make us pause. The crucial context of this development is the alternative vocabulary for social divisions, and it is a fact that until IC18, and residually well into C19 and even C20, the most common words were *rank* and *order*, while *estate* and *degree* were still more common than **class**. *Estate*, *degree* and *order* had been widely used to describe social position from medieval times. *Rank* had been common from IC16. In virtually all contexts where we would now say **class** these other words were standard, and *lower order* and *lower orders* became especially common in C18.

The essential history of the introduction of **class**, as a word which would supersede older names for social divisions, relates to the increasing consciousness that social position is made rather than merely inherited. All the older words, with their essential metaphors of standing, stepping and arranging in rows, belong to a society in

which position was determined by birth. Individual mobility could be seen as movement from one *estate, degree, order* or *rank* to another. What was changing consciousness was not only increased individual mobility, which could be largely contained within the older terms, but the new sense of a SOCIETY (q.v.) or a particular *social system* which actually created social divisions, including new kinds of divisions. This is quite explicit in one of the first clear uses, that of Madison in *The Federalist* (USA, c. 1787): moneyed and manufacturing interests 'grow up of necessity in civilized nations, and divide them into different classes, actuated by different sentiments and views'. Under the pressure of this awareness, greatly sharpened by the economic changes of the Industrial Revolution and the political conflicts of the American and French revolutions, the new vocabulary of **class** began to take over. But it was a slow and uneven process, not only because of the residual familiarity of the older words, and not only because conservative thinkers continued, as a matter of principle, to avoid **class** wherever they could and to prefer the older (and later some newer) terms. It was slow and uneven, and has remained difficult, mainly because of the inevitable overlap with the use of **class** not as a specific social division but as a generally available and often *ad hoc* term of grouping.

With this said, we can trace the formation of the newly specific **class** vocabulary. **Lower classes** was used in 1772, and **lowest classes** and **lowest class** were common from the 1790s. These carry some of the marks of the transition, but do not complete it. More interesting because less dependent on an old general sense, in which the **lower classes** would be not very different from the COMMON (q.v.) *people*, is the new and increasingly self-conscious and self-used description of the **middle classes**. This has precedents in 'men of a middle condition' (1716), 'the middle Station of life' (Defoe, 1719), 'the Middling People of England . . . generally Good-natured and Stout-hearted' (1718), 'the middling and lower classes' (1789). Gisborne in 1795 wrote an 'Enquiry into the Duties of Men in the Higher Rank and Middle Classes of Society in Great Britain'. Hannah More in 1796 wrote of the 'middling classes'. The 'burden of taxation' rested heavily 'on the middle classes' in 1809 (*Monthly Repository*, 501), and in 1812 there was reference to 'such of the Middle Class of Society who have fallen upon evil days' (*Examiner*, August). *Rank* was still used at least as often, as in James Mill

(1820): 'the class which is universally described as both the most wise and the most virtuous part of the community, the middle rank' (*Essay on Government*), but here **class** has already taken on a general social sense, used on its own. The swell of self-congratulatory description reached a temporary climax in Brougham's speech of 1831: 'by the people, I mean the middle classes, the wealth and intelligence of the country, the glory of the British name'.

There is a continuing curiosity in this development. *Middle* belongs to a disposition between *lower* and *higher*, in fact as an insertion between an increasingly insupportable *high* and *low*. **Higher classes** was used by Burke (*Thoughts on French Affairs*) in 1791, and **upper classes** is recorded from the 1820s. In this model an old hierarchical division is still obvious; the **middle class** is a self-conscious interposition between persons of *rank* and the *common people*. This was always, by definition, indeterminate: this is one of the reasons why the grouping word **class** rather than the specific word *rank* eventually came through. But clearly in Brougham, and very often since, the *upper* or *higher* part of the model virtually disappears, or, rather, awareness of a *higher* class is assigned to a different dimension, that of a residual and respected but essentially displaced aristocracy.

This is the ground for the next complication. In the fierce argument about political, social and economic rights, between the 1790s and the 1830s, **class** was used in another model, with a simple distinction of the **productive** or **useful classes** (a potent term against the aristocracy). In the widely-read translation of Volney's *The Ruins, or A Survey of the Revolutions of Empires* (2 parts, 1795) there was a dialogue between those who by 'useful labours contribute to the support and maintenance of society' (the majority of the people, 'labourers, artisans, tradesmen and every profession useful to society', hence called *People*) and a **Privileged class** ('priests, courtiers, public accountants, commanders of troops, in short, the civil, military or religious agents of government'). This is a description in French terms of *the people* against an aristocratic government, but it was widely adopted in English terms, with one particular result which corresponds to the actual political situation of the reform movement between the 1790s and the 1830s: both the self-conscious **middle classes** and the quite different people who by the end of this period would describe themselves as the **working**

classes adopted the descriptions **useful or productive classes**, in distinction from and in opposition to the *privileged* or the *idle*. This use, which of course sorts oddly with the other model of *lower, middle and higher*, has remained both important and confusing.

For it was by transfer from the sense of *useful or productive* that the **working classes** were first named. There is considerable overlap in this: cf. 'middle and industrious classes' (*Monthly Magazine*, 1797) and 'poor and working classes' (Owen, 1813) – the latter probably the first English use of **working classes** but still very general. In 1818 Owen published *Two Memorials on Behalf of the Working Classes*, and in the same year *The Gorgon* (28 November) used **working classes** in the specific and unmistakable context of relations between 'workmen' and 'their employers'. The use then developed rapidly, and by 1831 the *National Union of the Working Classes* identified not so much privilege as the 'laws . . . made to protect . . . property or capital' as their enemy. (They distinguished such laws from those that had not been made to protect INDUSTRY (q.v.), still in its old sense of applied labour.) In the *Poor Man's Guardian* (19 October 1833), O'Brien wrote of establishing for 'the productive classes a complete dominion over the fruits of their own industry' and went on to describe such a change as 'contemplated by the working classes'; the two terms, in this context, are interchangeable. There are complications in phrases like the **labouring classes** and the **operative classes**, which seem designed to separate one group of the **useful classes** from another, to correspond with the distinction between *workmen* and *employers*, or *men* and *masters*: a distinction that was economically inevitable and that was politically active from the 1830s at latest. The term **working classes**, originally assigned by others, was eventually taken over and used as proudly as **middle classes** had been: 'the working classes have created all wealth' (*Rules of Ripponden Co-operative Society*; cit. J. H. Priestley, *History of RCS*; dating from 1833 or 1839).

By the 1840s, then, **middle classes** and **working classes** were common terms. The former became singular first; the latter is singular from the 1840s but still today alternates between singular and plural forms, often with ideological significance, the singular being normal in socialist uses, the plural more common in conservative descriptions. But the most significant effect of this complicated history was that there were now two common terms, increasingly

used for comparison, distinction or contrast, which had been formed within quite different models. On the one hand *middle* implied hierarchy and therefore implied **lower class**: not only theoretically but in repeated practice. On the other hand *working* implied productive or useful activity, which would leave all who were not **working class** unproductive and useless (easy enough for an aristocracy, but hardly accepted by a productive **middle class**). To this day this confusion reverberates. As early as 1844 Cockburn referred to 'what are termed *the working-classes*, as if the only workers were those who wrought with their hands'. Yet *working man* or *workman* had a persistent reference to manual labour. In an Act of 1875 this was given legal definition: 'the expression *workman* . . . means any person who, being a labourer, servant in husbandry, journeyman, artificer, handicraftsman, miner, or otherwise engaged in manual labour . . . has entered into or works under a contract with an employer'. The association of *workman* and **working class** was thus very strong, but it will be noted that the definition includes contract with an employer as well as manual work. An Act of 1890 stated: 'the provisions of section eleven of the Housing of the Working Classes Act, 1885 . . . shall have effect as if the expression *working classes* included all classes of persons who earn their livelihood by wages or salaries'. This permitted a distinction from those whose livelihood depended on fees (**professional class**), profits (**trading class**) or property (**independent**). Yet, especially with the development of clerical and service occupations, there was a critical ambiguity about the class position of those who worked for a *salary* or even a *wage* and yet did not do manual labour. (*Salary* as fixed payment dates from C14; *wages and salaries* is still a normal C19 phrase; in 1868, however, 'a manager of a bank or railway – even an overseer or a clerk in a manufactory – is said to draw a salary', and the attempted class distinction between salaries and wages is evident; by c20 the *salariat* was being distinguished from the *proletariat*.) Here again, at a critical point, the effect of two models of **class** is evident. The **middle class**, with which the earners of salaries normally aligned themselves, is an expression of relative social position and thus of social distinction. The **working class**, specialized from the different notion of the *useful or productive classes*, is an expression of economic relationships. Thus the two common modern class terms rest on different models, and the position of those who are conscious

hand, the class in its turn achieves an independent existence over against the individuals, so that the latter find their conditions of existence predestined, and hence have their position in life and their personal development assigned to them by their class ...
(*German Ideology*)

This difficult argument again attracts confusion. A **class** is sometimes an economic category, including all who are objectively in that economic situation. But a **class** is sometimes (and in Marx more often) a formation in which, for historical reasons, consciousness of this situation and the organization to deal with it have developed. Thus:

Insofar as millions of families live under economic conditions of existence that separate their mode of life, their interests and their culture from those of the other classes, and put them in hostile opposition to the latter, they form a class. Insofar as there is merely a local interconnection among these small-holding peasants, and the identity of their interests begets no community, no national bond and no political organization among them, they do not form a class. (*Eighteenth Brumaire of Louis Bonaparte*)

This is the distinction between category and formation, but since **class** is used for both there has been plenty of ground for confusion. The problem is still critical in that it underlies repeated arguments about the relation of an assumed **class consciousness** to an objectively measured **class**, and about the vagaries of self-description and self-assignment to a class scale. Many of the derived terms repeat this uncertainty. **Class consciousness** clearly can belong only to a formation. **Class struggle**, **class conflict**, **class war**, **class legislation**, **class bias** depend on the existence of formations (though this may be very uneven or partial within or between **classes**). **Class culture**, on the other hand, can swing between the two meanings: *working-class culture* can be the meanings and values and institutions of the formation, or the tastes and life-styles of the category (see also **CULTURE**). In a whole range of contemporary discussion and controversy, all these variable meanings of **class** can be seen in operation, usually without clear distinction. It is therefore worth repeating the basic range (outside the uncontroversial senses of general classification and education):

- (i) *group (objective)*; social or economic category, at varying levels
- (ii) *rank*; relative social position; by birth or mobility
- (iii) *formation*; perceived economic relationship; social, political and cultural organization

See **CULTURE**, **INDUSTRY**, **MASSES**, **ORDINARY**, **POPULAR**, **SOCIETY**, **UNDERPRIVILEGED**

COLLECTIVE

Collective appeared in English as an adjective from C16 and as a noun from C17. It was mainly a specialized development from **collect**, *fw collectus*, L – gathered together (there is also a *fw collector*, *oF* – to gather taxes or other money). **Collective** as an adjective was used from its earliest appearance to describe people acting together, or in such related phrases as **collective body** (Hooker, *Ecclesiastical Polity*, VIII, iv; 1600). Early uses of the noun were in grammar or in physical description. The social and political sense of a specific unit – ‘your brethren of the Collective’ (Cobbett, *Rural Rides*, II, 337; 1830) – belongs to the new **DEMOCRATIC** (q.v.) consciousness of eC19. This use has been revived in several subsequent periods, including mC20, but is still not common. **Collectivism**, used mainly to describe socialist economic theory, and only derivatively in the political sense of **collective**, became common in lC19; it was described in the 1880s as a recent word, though its use is recorded from the 1850s. In France the term was used in 1869 as a way of opposing ‘state socialism’.

See **COMMON**, **DEMOCRACY**, **MASSES**, **SOCIETY**