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Historical and sociological aspects in 19th-century French literature: a sociogenetic understanding of modernity.

Historical and Sociological Aspects in Nineteenth-Century French Literature: A Sociogenetic Understanding of Modernity

Historical and sociological aspects in French literature of the 19th century: a sociogenetic understanding of modernity

Danilo Mourão dos Santos1

Abstract: Starting from modernity as a completed historical stage in its purest form, a phenomenon typical of this new phase emerges: social mobility. In 19th-century France, this new phenomenon appears as a subjective trait of many young people attempting to ascend socially and integrate into spaces distinct from their origins. This social ascension not only points to a restructuring of social groups but also reveals new psychological traits that drive the pursuit of social advancement. This sociogenesis of the turbulent and unstable French society of the 19th century is recorded in detail in the novels of this period. Based on this understanding, the objective of this essay is to trace, on an ascending scale, the variables of social mobility of individuals and the configuration of social groups in Paris from 1819 to 1867. The material for analysis will consist of the literary works *Father Goriot* (1834), by Balzac, and *Sentimental Education* (1869), by Flaubert. To achieve this objective, a comparison will be made between these works, highlighting the information, descriptions, and social representations that are repeated. Since these literary works were produced in a historical period that coincides with that of their authors, this study will attempt to compare the sociological aspects of literature with those of sociology itself, and to point out similarities and differences in the production of social knowledge between these two fields.

KEYWORDS: modernity, literature, sociology.

Introduction

One of the metatheoretical challenges of sociology has always revolved around modernity. Despite being a pioneering topic, the controversy continues to grow; one need only recall that, in In recent years, writers known as decolonial writers have revisited the topic. It is not of interest This essay will delve into this metatheoretical controversy; however, modernity will be discussed. factual and historical form.

In this essay, modernity will be understood as a historical stage of rupture and of The social instability experienced in Paris between 1819 and 1867. The chosen time frame is justified by... secondary sources of analysis adopted, which, instead of following official historiography, will make use of from literature. The novels chosen for analysis are narrated between 1819 and 1867: Father Goriot (1834), by Honoré de Balzac, has its narrative begun in 1819; and Sentimental Education (1869), by Gustave Flaubert, begins in 1840 and goes until 1867. It is not intended to make a

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Sociologism will be used in these works, that is, to illustrate social theories; on the contrary, the following will be highlighted.
sociological and historical content inherent in them.

Among the various topics discussed, the decision was made to address the social relationships related to
Social mobility and, consequently, the classifications of social groups. By virtue of the form
In the structural aspects of the novels, the focus will be on microsocial relationships in which, however, one...
In these individual actions, they will perceive social trends of upward mobility with varying motivations.
On a general scale. Regarding the classifications of social groups, it will be noticeable – mainly in
Flaubert's work – a sociogenesis of social classes, quite different from the rigid schemes of
Sociology. This is the case when discussing theories of class conflict, because, in this work,
The emergence of the bourgeoisie from the aristocracy will become apparent, the old contained within the new.
making modern social "stratification" more complex, giving this theme historicity,
A common deficit in logical concepts. In this regard, Norbert Elias (1994, p. 63) says:
The French bourgeoisie – politically active, at least partially desirous of reforms, and
Even when, for a short period, revolutionary, it remained closely linked to tradition.
a shift in their behavior and control of their emotions, even after the demolition of
old regime building.

Elias's statement is not a mere coincidence with the objective proposed here. This
The author used literature as a documentary source and documented the difficulty of applying a conflict.
schematic relationship between aristocracy and bourgeoisie. The historical curve of modernity has its...
consequences are more a matter of chance than of conscious conflict when analyzed as a
long-term process.

The novels by Balzac and Flaubert, discussed here, contain empirical descriptions.
which an avid sociologist would fit into the theoretical concepts of sociology, for example: structure
social, class struggle, capital, cultural capital, social capital, capitalism, outsiders, conflict of
generations, among many others. All these concepts, should one wish to find them in these works,
There will be no difficulty, but the difference is striking, because the concept is not in its natural state; that is,
Novelists don't engage in abstract discussions; they describe lived experiences. In this way, the
Contradiction in social relations is constant.

Nineteenth-century novels contain dense descriptions, or rather, interpretations.
rich social structures, which are often confused with the ethnographic form (GEERTZ, 2008,
p. 11). The convergence with ethnography – the quintessential research method of the sciences.
social issues – raises the debate about the epistemic difference between literature and sociology. About

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This subject will be addressed in the first part of this essay, in which we will look to Marx and Weber.
the foundations of sociological explanation. Immediately following this, we will proceed to the exposition of
novels, highlighting their sociological content and abandoning the theoretical categories of
In sociology, this will be demonstrated through dense descriptions. The enthusiasm for analyzing the
The goal of literary works is to point out their descriptions as interpretations, with description and interpretation being the key elements.
interpretation: two parts that constitute a single movement of objectification of knowledge.
social. In other words, when the writer describes, his description is not a mere record.
It stems from lived experience, but also contains a social explanation within it.

Social reification as a constitutive part of sociology

Philosophers, since the Greek period, have always tried to differentiate knowledge from
Simple men lacked the knowledge of philosophers: while the former only had opinions.
(doxa), the second had the truth achieved through science (episteme) (HEGEL, 2005, p.
391). Attaining truth in the ancient world consisted of using intuition about the sensible world.
and of the logical concept as the only means of unveiling the determinations of simple concrete.
thought, thus allowing one to grasp its development through the concept method.

Sociology, as a positive science, emerges with a new way of achieving...
Knowledge of man and his institutions: empiricism is this basic form.
thinkers considered classics of sociology – Karl Marx and Max Weber – abandon the
Intuition and they posit the necessity of empiricism as material for the analysis of man and his...
institutions. Once intuition is rejected, the conceptual-logical method remains in use in
social sciences, serving as a basis for the formulation of sociological categories. In other words, the
Social theory is entirely dependent on philosophy, if one considers this aspect, despite the fact that...
philosophical intuition having been rejected. Regardless of what it is, modern sociology is
confronted with scientific problems of a macro-social nature, and the answers are always given.
through logical concepts. The use of logical concepts does not distinguish empirical sociology.
From a theoretical standpoint: both have the duty to classify phenomena and make them intelligible. But these
Classifications will never be a faithful copy of the empirical reality researched; concepts are the
The reification of this reality as the sole form of classification. On this subject, Agnes Heller
(1991, p. 209) says:

> Theoretical sociology, however, works with general concepts of social
> structure and action. Individual subjects, with their opinions, ideas, and intuitions,

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> They disappear behind these categories. Even when subjective opinions, ideas, and motivations are considered relevant (which is not always the case), they are not discovered or identified, but attributed. Social theorists first formulate a conception of how institutions function and only then impute motivations, ideas, and opinions to the members of those institutions or structures with which they are involved.

This statement is exemplary and clarifies Durkheim's (1983, p. 220), according to which "When a law is proven by a well-conducted experiment, this proof is universally accepted." "valid". The deductive method is overvalued in Durkheimian sociology and its related fields. Structural anthropology. In the inductive method, theory is not the subject of analysis, but rather its role. What is given to him is crucial in the practice of sociology. There are differences between these two methods. glaring; however, one cannot claim to measure the degree of conceptual reification, because, in both, Theory occupies a prestigious position. Regardless of what it is, conceptual reification is... a constitutive part of sociology and, to emphasize this aspect of the epistemology of sociology, Marx and Weber's understanding of the use of the logical concept will be highlighted. Both were They were chosen because they are based on the appeal of an inductive sociology, which will maintain the thread. The conductor of this essay in relation to literature as a repository of sociological knowledge, without conceptual reification.

The epistemological considerations of Bastiat's book, *Harmonies Économiques* – as outlined by Marx in the *Grundrisse* (2011) – they advocate for the harmony of economic relations as a result of the perpetual equilibrium of the movement of categories organized in a logical series. However, when these economic relations fall into disharmony, the causes of the imbalance are not... It is not intrinsic to the movement itself, but rather external disturbances, that is, men. They cause disharmony in economically oriented social relations through intervention. of the State, of its traditions, of its secular life – in Marx's sarcastic words. This harmony, In fact, it is defended by logic, because when the American economist Carey understands the conceptual categories and puts them into operation in ideal reality; their functioning is that perfect harmony; but it is precisely in the transition from the real to the conceptual that one finds the distortion of reality pointed out by Marx, because it is in this abstraction that man is removed and the The germ of contradiction is destroyed. Once the history of mankind is removed from the logical concept, Economic harmony is established in the court of logic; this means that the theory She is right, and the man is wrong.

In England, bourgeois society does not exist in a pure form, corresponding to its concept. suitable for itself. Like the concepts of English economists on bourgeois society.

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Could they be the true and clear expression of a reality they didn't know? For
Carey, the disruptive effect of traditional influences on the natural relations of society.
bourgeois influences that did not emerge from within its own ranks ultimately boil down to
The influence of the State on bourgeois society, its interventions and interferences. [...] The
bourgeois relations considered in themselves, i.e., after deducting the influences of the State,
They will always, in fact, confirm the harmonious laws of bourgeois economics (MARX 2011, p. 28a).
29).

This typical bourgeois society, when abstracted from reality and crystallized in theory.
In its average features, it doesn't correspond to raw reality, but it says something about reality. This "saying"
"Something" considers only the abstract concrete, and it is through the average features
found in reality, the social scientist embarks on a conceptual chimera; but the traces
Averages are a substance of reality, not reality itself. Once identified,
Using concepts, the social scientist forms a logical series (the social phenomenon) and sets it in motion.
However, this movement is logical: it means that its determinations are predictable and invariable.
throughout this series. However, what actually happens is: order/reordering
Contingency/new order – this explanation of historical movement falls into sophistry, but the
The oversimplification presented is inevitable; the paradox of historical life is inexpressible in this simple way.
student who writes.

The use of logical categories often leads to a misunderstanding of reality.
Carey's case exemplifies the error committed by many social scientists; however, this does not
This means prohibiting the use of conceptual logical categories (theory) in the social sciences and related areas.
related.

The underlying problem to be considered is the recovery of the sociogenesis of phenomena.
social relations, that is, the consideration of historically constituted social relations. For, if the
If theories are not considered historically, the analysis tends to be flawed, even though they are...
used and validated under the aegis of sophism, which compensates for its timeless and ahistorical aspect and
It transforms theories into truths. But wanting to understand the social phenomenon through
Its determinations, formed over time, imply the intelligibility of its synchronic function. A
In this respect, Marx says that bourgeois economics can only be understood when one starts from the variable
industrial for the agricultural variable, since the latter is determined by the former, even though the
Agriculture, as an economic variable, may have emerged first in history. Therefore, he says:
"But capital is perfectly understandable without land rent" (MARX, 2011, p. 60).

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These logical categories, when correctly understood, explain how things work.
static synchronicity of historical reality; however, these categories do not explain the determinations.
historical factors that give rise to them (MARX, 2008, p. 130). In other words, the categories of knowledge
They are constructed primarily by the "secular" history of mankind and, secondarily,
"Sacralized" by the social scientist in conceptual categories. The problem, as already stated, is not
The reification of reality through the concept; the problem lies in wanting to objectify this reification.
in social analysis. Once this objectification is achieved, historicity is superseded by
autonomy of the category. When analyzing reality and using conceptual categories, the basis of
Analysis must be based on the researched reality; theory cannot be used as an instrument of analysis.
The role of theory is merely explanatory, as Marx pointed out.

Another example from Marx regarding the misuse of conceptual categories in social analysis.
It is exposed in *The Poverty of Philosophy* (1847); this time, the target of the criticism is Proudhon. The criticism
Proudhon makes a rich epistemological contribution regarding the nature of the concept and its...
contradictory use in social analysis. Proudhon believed he had discovered the explanatory key to
History: how human relationships and their objects are formed and move in the world.
sensitive. Proudhon's discovery was based on the reification that economists made of
reality. Once these categories have been tested in reality and the pure traces of have been found.
In order to identify with the factual world, Proudhon rejected it in favor of the idea of fact, going beyond the...
economic functionality and proposing a history with metaphysical foundations because of a belief in
The intrinsic link between lived history and the idea of history:

> Mr. Proudhon, who has before him these fully formed categories, wants to explain to us the act of their formation, the generation of these categories, principles, laws, ideas, thoughts. Economists give us explanations of how these given relations are produced, but what they do not clarify for us is how these relations are produced, that is, the historical movement that gives rise to them. Mr. Proudhon, having taken these relations as principles, categories, abstract thoughts, only has to put order into these thoughts, which are already alphabetically lined up at the end of any treatise on political economy. The material of economists is the active and participatory life of men; the material of Mr. Proudhon is that of the dogmas of economists. However, from the moment that the historical movement of the relations of production is not pursued, whose categories are only the theoretical expression; From the moment one no longer wants to see in these categories anything but ideas, spontaneous thoughts, independent of real relations, one is obliged to point to the movement of pure reason as the origin of these thoughts (MARX 2008, pp. 130, 131).

But that's not all. Marx's critique of the separation between fact and idea considers
Another element: movement. Movement is present in the concept through...

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static determination and, in real history, by the dynamic movement of contingency. Therefore, one sees-

I know that the movements are distinct. In this regard, Marx (2008, p. 132) says:

> Everything that exists, everything that lives on land and under water, exists and lives only through some kind of movement. In this way, the movement of history produces social relations… just as, through abstraction, we transform anything into a logical category, we only have to abstract.
> From all the distinctive character of the different movements, to arrive at the movement of the abstract state, at the purely formal movement, at the purely logical formula of movement.

True history, as made by men, is driven by multiple determinants; assessment-

That is impossible, since its order is contingent. But when the social scientist exposes reality through

In the concept, regular or average traits are elevated to the concept, while contingent variables...

These factors are disregarded – indeed, considered superfluous – in the construction of the concept.

In this way, the concept is constructed through formal logical movement, that is, its movement is arbitrary.

recognizing only the pure traits (the truth), and the other variables are eliminated by

being "superfluous." This logical movement facilitates their understanding by the intellect; however, the

History continues its contingent movement and refutes the theory itself:

> We shall see later how Mr. Proudhon managed to reduce it to the most petty proportions. Thus, for Hegel, everything that has happened and is still happening is exactly what occurs in his own reasoning. In this way, the philosophy of history is nothing more than the history of philosophy, philosophy itself. There is no longer "history according to the order of time"; there is only the "succession of ideas in the understanding." He [Proudhon] believes he is constructing the world through the movement of thought, while he is doing nothing more than systematically reconstructing and classifying, according to an absolute method, the thoughts that are in everyone's head. Mr. Proudhon, as a true philosopher, taking things from the reverse side, sees in real relations only the incarnations of those principles, those categories, which, Mr. Proudhon, the philosopher, tells us, lay dormant within the "impersonal reason of humanity."
> (MARX 2008, pp. 134 and 135)

In this polemic with Proudhon, Marx takes the side of history as materiality.

– a historical movement – and rejects the philosophy of history in favor of the history of men. But it is

I must remind you that this criticism was made in 1847, a period strongly influenced by materialism.

Feuerbachian, used, evidently, after the critical scrutiny of The *German Ideology* (1845-1846).

However, this rejection of logical categories is complex throughout Marxist thought: if in

Her youth is rejected, in old age she is used to the extreme, especially in *Capital* (1867).

But it is in the *Grundrisse* that Marx resumes the discussion about logical categories and their

Applicability in scientific practice. Regarding this discussion in the *Grundrisse* (1857-1858),

The elementary points of the subchapter *"The Method of Political Economy"* will be emphasized .

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From the Greeks, primarily with Aristotle, and continuing into the 20th century, the question How man understands and rationalizes the world is a burning topic in philosophy, in special to the philosophy of knowledge. Faced with this theme, Marx focused on clarifying, for himself, the process and stages of human knowledge and the construction of categories. Logic. The representation of the world in human consciousness is achieved through the movement of From concrete to abstract; this movement creates simplifying concepts. This concept The simple is perceived as a whole that disregards its constituent parts. The logic Conceptual, on the other hand, attempts, through the effort of abstraction, to reconstruct this whole with the purpose to trace the constituent parts and speculate on the determinations of these parts in the whole. This This means that the knowledge of an ordinary man, compared to that of a philosopher, is much greater. Similarities: both operationalize knowledge through concepts; however, there are... A breakdown in understanding occurs when the simple category is treated rigorously. In this regard, Marx (2011, p. 54) says:

> It seems correct to start with the real and the concrete, with the effective assumption and, therefore, in the case of economics, for example, with the population, which is the foundation and the subject of the social act of production as a whole. However, upon closer examination, this proves to be false.

Between the simple concept and the logical concept, both synthesize the world and relationships. social concepts are integrated into a conceptual totality, making them intelligible. What Marx proposes is the continuity of the movement that goes from the phenomenal world to the abstract world; that is, the A simple concept must return to the phenomenal world, passing, in this case, from the abstract to... concrete. The return will reveal the (simple) determining parts of this whole, and the world may The phenomenal being reconstructed by a synthetic whole: the simple "in itself" can now be apprehended. as "by itself" throughout its development. This movement goes from the simple concept to logical concept.

Therefore, if I were to start with the population, this would be a chaotic representation of the whole and, therefore... Through a more precise determination, one would analytically arrive at increasingly clear concepts. simple; from the concrete representation, one would arrive at increasingly abstract concepts *[Abstrakta].* finer details, until he had arrived at the simplest determinations. From there he would have to begin the journey. ...returning until it finally returned to the population, but this time not as a representation. chaotic as a whole, but as a rich totality of many determinations and relations. (MARX) 2011, p. 54)

This totality will not be merely that of simple representation, that is, that totality that the human senses reproduce, such as, for example, house, chair, car, and others; but

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It will be a categorical series composed of parts (synthetic totality). The logical concept forms This totality, with its determining parts, explains the functioning of a synthetic whole. through its parts that determine it. However, the use of the concept is explanatory when constructed; this concept cannot replace reality as a source of analysis. Therefore, Marx (2011, pp. 54-55) says:

> For this reason, the concept appears in thought as a process of synthesis, as a result, not as a starting point, even though the actual is the starting point and, consequently, also that of intuition and representation. In the first way, full representation has been volatilized into an abstract determination; in the second, abstract determinations lead to the reproduction of the concept through thought. [...] While the method of ascending from the abstract to the concrete is only the way thought appropriates the concrete, reproduces it as a mental concept. But, in no way, is it the process of genesis of the concrete itself. [...] Therefore, also in the theoretical method, the subject and society must be continually present as presuppositions of representation.

With this abstract movement explained by Marx, the concept is a reification, that is, its Ideal existence is independent of "real history"; however, in Marx, this reification is conscious: the material of analysis continues to be social relations .

With these brief considerations on Marx's work, it is possible to state two... Fundamentals of inductive sociology: 1) The material (object) of sociological analysis must be... historical social relations; 2) the explanatory model should be the conceptual reification of these relationships. However, sociology – or at least a large part of it – uses social theory. as material for analysis, falling under the alluring spell of the fetishization of the concept.

In Max Weber's work, the use of abstract concepts in social analysis is advocated while... study of cultural meaning – this abstract concept is completely different from the one referred to by Marx, and it is not the intention of this essay to compare them. This thinker considers the "basic fact" (Social reproduction and social relations) of social research divided into two objects of study: the economically relevant and the economically conditioned, the latter being the object of analysis of studies of cultural meaning. This separation of the object of study into relevant and "Conditioned" is an arbitrary assignment by the researcher, since social phenomena themselves are... fluids, often containing simultaneously economically relevant aspects and economically conditioned (WEBER, 2008, p. 80).

[2] Throughout the explanation of the method, Hegel's influence is constant, especially when compared with the excerpt from the *Introduction to the History of Philosophy (1816)*, which states, “Its content is abstract, but only as far as form and element are concerned, because in itself the idea is essentially concrete, since it is the unity of distinct determinations. This is what distinguishes rational knowledge from mere intellectual knowledge; and the task of philosophizing is to demonstrate, against the intellect, that truth, the idea, does not consist in empty generalities, but rather in a universal that is in itself the particular, the determined” (HEGEL 2005, p. 398).

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Conditioned phenomena arise from the ideal creation of men, through their
The ability to conceptualize the world, assigning meaning and value to it. This capacity to create
Abstract concepts of understanding also create reified institutions, making it necessary
to research them in themselves, that is, discarding any possible material connections they may have.
to have; this is the case with studies relating to the State, law, religion, and art. Referring to this,
Weber (2008, pp. 83-84) is categorical in saying:

> The domain of scientific work is not based on "objective" connections.
> It's not about the "things" themselves, but rather the conceptual connections between the problems. [...]
> Freed from the obsolete prejudice that the totality of cultural phenomena could be deduced as a product or function of certain constellations of "material" interests, we believe, however, that the analysis of social phenomena and cultural events from the special perspective of their economic conditioning and scope has been a scientific principle of creative fecundity, and will continue to be so as long as it is used prudently and without dogmatic inhibitions.

In Weber's theory, the value-laden aspect attributed by man to his representations is...
It is considered and becomes a significant element in social analysis. This does not mean that the
The logical concept is discarded in Weberian sociology; however, the logical concept
The concept constructed by the social scientist does not supersede the "reality" of conceptual representations.
Simple in analysis, it does not attribute to them the status of truth. The widespread use of the concepts
Logicians in the social sciences were based on a mistaken idea that the logical concept would be...
similar to reality itself – stripped of any explanatory value and arriving at
The core of the phenomenon. Regarding this idea of objectivity, Weber qualifies it with quotation marks:
"objectivity".

Weber's proposal is not to eliminate the use of logical concepts. The intention is to establish
a new use of logical concepts in the social sciences, disregarding any attempt to
to find laws of cause and effect, a common method of the natural sciences (WEBER, 2008, p. 102).
The logical concept, in its new use, is characterized, in Weber's view, by the creation of frameworks.
univocal ideals in comparison with the diffuse concepts present in simple representations.
of men. This diffusion of the concept of representation of men occurs because the concept
The word "representative" is used in everyday language, which generates various meanings. The painting
The ideal does not organize the world, but it organizes representations of it. The construction of these frameworks
Ideal types abstract, or rather, subtract diffuse ideas and "homogenize" the phenomenon.
cultural so that it can be studied beyond the individual scale, because, on an individual scale or even of
Regarding groups, the psychological concept is unequivocal; however, if the concept is considered in aspects

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In generic terms, no regularity is observed. And it is this abstract generic concept that will be attempted.

to typify. That is why Weber (2008, p. 111) says:

> The "ideas" that dominated the men of an era, that is, those that acted upon them in a diffuse way, can only be understood, whenever they form a framework of complex thought, with conceptual rigor, in the form of an ideal type, because empirically they inhabit the minds of an indeterminate and mutable number of individuals, in whom they were exposed to the most diverse nuances, according to form and content, clarity and meaning.

It is in the typification of ideas that reification occurs, because the empirical meaning of ideas

It is homogenized. And when the concept is part of a theoretical framework, it becomes genetic.

distancing itself from any meaning it may have in language. For example, the concept

of "exchange":

> If this concept is related to the "law of marginal utility" and the concept of "economic exchange" is formed in the manner of a rational economic process, this concept – like any other fully elaborated in a logical way – will contain a judgment about the "typical" conditions of exchange. It then assumes a genetic character and becomes ideal-typical in the logical sense; that is, it distances itself from empirical reality, which can only be compared and referred to. (WEBER 2008, p.116)

Conceptual reification is a complex resource in its use in the social sciences, and Weber

(2008) goes so far as to point out the errors in its use; however, it does not see any other possible recourse in

A sociological explanation that is not a logical conceptual explanation:

> In this last case, the concept reveals a theoretical point of view and,
>
> therefore, "unilateral," which, although it clarifies reality, proves to be
>
> unsuitable to become a scheme in which this reality could
>
> to be fully included. Because none of these systems
>
> thought, essential for understanding the elements
>
> Significant aspects of reality can exhaust its infinite richness. Everyone
>
> These systems are nothing more than attempts to impose order on...
>
> The chaos of the facts that we include within the scope of our interest, and which are
>
> carried out based on the current state of our knowledge and in
>
> conceptual structures that we have at our disposal (WEBER 2008, p.120)

In both Marx and Weber, the logical concept (theory) is an explanatory resource.

and both thinkers reject any analytical use of these concepts in favor of reality.

Empirical observation is the imperative foundation of sociological research, and it is the responsibility of the individual.

The logical concept reifies the empirical (material or ideal) in its condition as a method.

explanatory.

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When considering these limitations of sociology in capturing the empirical in its entirety and to compare a certain literary form of the novel, which aims to describe social relations, arises One question: to what extent do sociology and literature differ in their objectives of capturing the social relations? One might object that literature operates within a realm of fiction, distorting reality; however, sociology has the arbitrary margin of the researcher, who... distance from reality. Without being able to pursue this epistemic controversy, it becomes clear that the Knowledge of literature and sociology contain sociological explanations, and these are... explanations – through sociological descriptions – that will be highlighted in literary works analyzed below.

Aspects of Modern Psychogenesis in the Work Father Goriot

Honoré de Balzac's work, *Père Goriot* (1834), was very poorly received by Parisian newspapers of her time accused her of immorality. Reading this work, the Scenes of Private Life – the title given to the work Father Goriot in the Human Comedy collection – in full In the 21st century, it still causes astonishment due to the customs recorded there, among which the following stand out: implicit extramarital affairs, in a court composed of aristocrats and bourgeois of The political period of the Restoration (1814-1848). However, the narrative of this novel begins... It was created in 1819 and is structured around private sentimental relationships and social trends. general aspects, such as behavior and shared values within a group, that Balzac It captures information from individual actions. Social facts, on the other hand, are described as background, being... It is possible to discern social trends in Paris in 1819, especially those of high society – as Balzac himself refers to it.

One of the protagonists of this novel is the young law student Eugène de Rastignac, 21 years old. Coming from the southern provinces of France to Paris, he tries, with great difficulty, Social mobility through education, with the intention of becoming a self-employed professional. It's worth remembering that social mobility is a predominant idea of this historical period. especially among young people. And, in the case of Rastignac's actions, they are all guided by At least initially, the goal was to achieve social mobility and enjoy material possessions up to that point. scarce for him and his family.

But, by spending a year in the bustling city of Paris, coming into contact with refined customs and witnessing a whole way of life strikingly different from that of the province, this young man has no

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not only the desire to increase their income and help their family, but also to be part of a
A small and distinct social stratum: the French court. Rastignac's own way of perceiving himself.
It changes over the course of a year living in Paris. In this regard, Balzac (2015, pp. 41-42) says: "If he began
by admiring the cars in the parade on the Champs-Élysées under a beautiful sun, soon
He even envied them [...] His childhood illusions, his provincial ideas had vanished.

In the aforementioned excerpt, one cannot discern a simple exchange of illusions on the part of the young man.
Rastignac; it is possible to observe the reactions of a plastic, porous, and gelatinous society in
perception of a new generation, in which young people have the possibility of nurturing attached illusions
to feelings of ambition and envy that lead to the desire for social advancement. "The demon of luxury..."
"It gnawed at his heart, the fever of gain assailed him, the thirst for gold dried his throat."
(BALZAC, 2015, p. 79). The feelings of contemplation and admiration, characteristic marks of
The perception of a stratified society is no longer the prevailing social trend. This conflict of
This can be seen in the work itself, when Rastignac asks his mother for money and, in turn,
In replying to him by letter, she says: "My good Eugène, believe in your mother's heart, the paths
Tortuous paths lead to nothing great. Patience and resignation should be the virtues of...
young people who are in their position" (BALZAC, 2015, p. 101). And further on, in one of the many
Conflicts of conscience, Rastignac thinks: "My youth is still blue like a sky without
clouds: wanting to be great or rich is not about deciding to lie, bend, crawl, and rise again.
"To flatter, to dissimulate?" (BALZAC, 2015, p. 124).

It's interesting how the changes that occurred in Rastignac's life manage to encompass and
To illustrate two social aspects of this historical period: 1) it is possible to see a historical change.
from a society of rigidly closed groups, as is the case with feudal society, to
A society still marked by status distinctions, but one in which upward mobility is possible.
1) social mobility of individuals from a lower group to a higher group; and 2) how these social changes, a
Once internalized within the individual's subjectivity, they are capable of giving the world a different perspective.
That is, to perceive it in another way, generalizing feelings of greed, ambition, and lust.
– psychological bases for seeking social advancement, often psychological reasons
disregarded in a structural analysis of social mobility.

Within this narrative constructed by Balzac, it is possible to relate an individual action to...
historical development of a society, since Rastignac is of peasant origin and
He will live in a European metropolis. If, in the novel, the changes in perception occur in
In a year in an individual's life, these described changes connect to those of the historical order.

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and long-term social changes that have occurred in France. Therefore, it is possible to capture the transformations macrosocial perspectives derived from individual life, in this case, from the perceptions of the character Rastignac.

Regarding social advancement, Rastignac implemented two tactics: "opening two trenches "Parallel paths to fortune, relying on science and love" (BALZAC, 2015, p. 92). About In science, it is still prevalent today that young people dedicate themselves to studies as a way of social mobility. Now, consider love – in other words, marriage – as a The variable of social mobility sounds strange; however, it is still a reality, although its relevance continues to be disregarded in theories about social mobility. But, in In Balzac's novel, this variable is as present as it is in the lived world. To cite some examples... In some cases from the novel, there is the plan of the swindler Vautrin, who wants to marry Rastignac to Victorine, daughter of a millionaire. In conversations with Rastignac, Vautrin says: "Don't be surprised by the What I propose to you, nor what I ask of you! Of the sixty weddings that take place in Paris, There are forty-seven that give rise to similar combinations." (BALZAC, 2015, p. 119). Or That is, one of the spouses enters into marriage with the intention of changing their life. Even Rastignac himself makes a joke about the expensive expenses of a tailor, relating them to... marriage: "Thus, Rastignac, grateful, made that man's fortune through one of those schemes with that, later on, he would shine: – I know – he said – two pairs of his trousers that were used in weddings of "twenty thousand pounds of income." (BALZAC, 2015, p. 106). The aspirations of social advancement of The decrepit Mrs. Vauquer also had this view of marriage:

> On the day Mr. Goriot moved into her boarding house, Mrs. Vauquer lay down at night, roasting, like a partridge wrapped in a strip of bacon, in the fire of desire that seized her, forcing her to abandon Vauquer's shroud and be reborn as Goriot. To marry, to sell her boarding house, to take the arm of that fine flower of the bourgeoisie, to become a prestigious lady in the neighborhood. (BALZAC 2015, p.31)

In the excerpt above, Balzac refers to Goriot's father as "the cream of the bourgeoisie," with Positive connotation. In other social contexts of the same work, the noun is used. "Bourgeoisie" – in its various verbal inflections – with another meaning, which makes it difficult to... A precise definition of the term itself. That is, there is only one precise definition of the term "bourgeoisie" if you consider the social context in which it is used. For example, the boarding house, the main setting. From this history, it has written on its identification plaque: "Vauquer House" and, below, "Boarding House". "bourgeois for both sexes and others" (BALZAC, 2015, p. 15). Considering the description of Given the pension and its location in the suburbs of Paris, the term "bourgeois" seems to be derogatory: There, even the most indifferent man grows sad; like all passersby, the noise of a car It becomes an event; the houses are gloomy; the walls smell of prison. There, a

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A lost Parisian would only see bourgeois pensions and institutions, misery or boredom, old age that dies… (BALZAC 2015, pp.14,15)

In an analysis based on social theory, the use of the term "bourgeoisie" in the forms The aforementioned terms may seem like empty signifiers. However, if one removes the "theoretical blinders" and... Approaching the world of men, one will see a historically situated term and contextually meaning. This observation is not limited to etymological studies. This The heterogeneity in the use of the term "bourgeoisie" points to a society in profound... social changes, in which the social classifications of stable periods are no longer sufficient to account for to signify new frameworks of experience. Perhaps, in the present day, the term "bourgeoisie," in its In common and general usage, it refers to wealthy people, yet it is still far from the canonical definitions of social theory; however, with a more homogeneous meaning, that is, restricted, without needing to a specific social context.

As mentioned, the novel *Father Goriot* begins its story at the end of the month of November 1819, when Eugène de Rastignac, enchanted, returns from an aristocratic ball in The house of the Viscountess of Beauséant, her distant cousin. Now, this work is a historical record. of the values and behavior of the aristocracy – a stable social class, distinct from the term "Bourgeois." But what's interesting is to perceive the vitality of the aristocratic world after the revolution. bourgeoisie of 1789. One might think that these records are remnants of the past; however, Balzac (2015, p. 129) narrates:

When he returned to the viscountess's [Rastignac] house, he found it full of that gracious kindness. which he had always shown her. The two went to a dining room where the viscount was waiting. the woman and where that luxurious table setting shone, which, during the Restoration, was taken away, as Everyone knows this to the highest degree.

The historical period mentioned in the excerpt is evident. The Restoration period reconstitutes the House of Bourbon, with three reigns between 1814 and 1848. It is clear that... A vigorous restoration of the aristocratic group; however, a radical conflict cannot be assumed. with the bourgeoisie – in this sense, the bourgeoisie is understood to be a group of people with property that does not have a noble origin – to the point of wanting to exterminate it. On the contrary, both Both the bourgeoisie and the aristocracy were part of Parisian high society and lived together. Common spaces, such as balls and the court of the Restoration period. In this regard, it is pertinent... Remember when a daughter of Father Goriot is presented at court: "– the daughter of a pasta maker – continued the duchess – a little woman who was presented at court on the same day as the

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daughter of a confectioner. Don't you remember, Clara? The king began to laugh and said, in Latin, a "A joke about flour" (BALZAC, 2015, p. 85). Therefore, we have the daughter of a bourgeois who He made his fortune during the Revolution of 1789, which was a normal occurrence at court, without having rivalry between these groups. Another example is the statement made by the character Vautrin:

> Let us do justice to this hospitable land: you are dealing with the most condescending city in the world. If the proud aristocracies of all the capitals of Europe refuse to admit an infamous millionaire into their ranks, Paris opens its arms to him, rushes to his parties, eats his dinners, and toasts his infamy. (BALZAC 2015, p.85)

But that's not all. There was also a peculiar form of social mobility: that of the bourgeoisie. who wanted to form aristocratic groups, as is the case of Anastasie, Goriot's daughter, who From a young age she was inclined towards an aristocratic way of life. "Courted for her beauty by Countess of Restaud, Anastasie had aristocratic leanings that led her to leave her father's house. to launch oneself into the upper social spheres" (BALZAC, 2015, p. 100). This shows another facet of Social mobility during this period: the pursuit of distinction and status, which goes beyond mere motivations. economic. However, this inclusion was not fully accepted by members of the aristocracy. In a dialogue between Rastignac and the Viscountess of Beauséant, she says: "Restaud has a pedigree; a His wife [Anastasie] was adopted, she was presented" (BALZAC, 2015, pp. 89-90). However, It wasn't just the origin and its biased effects that made this type problematic. of mobility; Anastasie's own adaptation to the distinct ways of the aristocracy was exaggerated and problematic, since this concerns behavior. This time, Rastignac, a keen observer of "social jurisprudence," notices this difference:

> Suddenly, the wealth displayed in the Countess of Restaud's house dazzled her eyes. There she had seen the luxury that a Miss Goriot must have been passionate about, gilded, with valuable objects on display, the unintelligent luxury of the social climber, the wastefulness of the supported woman. This fascinating image was immediately crushed by the grand mansion of Beauséant. (BALZAC 2015, p.91).

On one side, the extravagant luxury of a "presented" bourgeois woman; on the other, the luxury fascinating about an aristocrat of "origin".

This interaction between the bourgeoisie and aristocrats possibly predates the period. historical context of the Restoration. That is, in a macro-social analysis, there was no mortal conflict between These two groups, although microsocial relations were undermined by conflict. Popular representation, the coexistence of these two groups gave rise to the classification of "high "society," a common expression among the characters in the novel to refer to nobles and bourgeois individuals with some form of distinction, whether financial or behavioral.

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The enduring distinguishing features of the aristocracy undoubtedly rested on...
behavior and taste, as Balzac rightly notes in the case of Anastasie, who, even
By marrying a nobleman and ascending to the aristocratic class, her behavior revealed...
bourgeois social climbing. These aspects of aristocratic distinction through
Behaviors are captured with precision by Balzac; in his novel, this distinction is
This is particularly evident in the case of the Viscountess de Beauséant, especially when she agrees to help her cousin.
Rastignac entering high society. The advice and reprimand regarding his behavior.
Rastignac's accounts are recorded on the occasion of his first visit to his cousin, the viscountess, when,
While conversing, the two are interrupted by the viscountess's valet: "– Mrs.
"Duchess of Langeais," said Jacques, cutting off the student, who made a gesture of a
"A violently frustrated man. – If you want to succeed – said the viscountess in a low voice –"
"First, don't be demonstrative" (BALZAC, 2015, p. 82). The young Rastignac, in a way
Unconsciously, he expressed his feelings through his body when, for example, he learned that Mr. Goriot was
the father of the beautiful Anastasie; astonished, he said: "Ah! He's her father!" – replied the
student, making a gesture of horror (BALZAC, 2015, p. 85). Meanwhile, the viscountess,
Even though she was rejected by her lover, the Marquis d'Ajuda Pinto, she behaved politely.
In the face of her misfortunes, Balzac describes: "Those words were the thunder and lightning for that woman."
A woman who returned, grappling with deadly apprehensions. In high society, the most terrible
"Catastrophes are just that" (BALZAC, 2015, pp. 79-80). And further: "Mrs. de Beauséant did not
She pressed her lips together, didn't blush, her gaze remained the same, her forehead seemed to light up.
while the duchess uttered those fateful words" (BALZAC, 2015, p. 82).

This type of behavior from the Viscountess of Beauséant is not an isolated incident; her
Attitudes are the reproduction of durable social forms in an individual particle. - Balzac
It is able to describe social facts in detail through individual behavior, by
to portray the processes of repression and control of feelings. At another time, Balzac
explains how this enduring group behavior reproduces itself over time, by
to say: "Until then I had found the viscountess full of that polished pleasantness, that mellifluous grace."
given by aristocratic education, and which is only complete if it comes from the heart" (BALZAC, 2015,
p. 128). That is, through education given from an early age, one is constituted, through
Culture, a second nature: social politeness.

Social behavior based on politeness, nowadays, does not refer to a specific group.
specific social groups; although it is concentrated in certain social fractions more than in

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In other cases, politeness is diffused throughout society. In its evolution, politeness has ceased to be a...
Aristocratic behavior became synonymous with a "well-educated" person, spreading...
throughout society. The evolution of politeness as sociogenesis can be schematized as follows:
In the following way: in the 19th century, its function was strictly to promote distinction; however,
There was a "functional evolution," with it taking on a defensive role against the dangers of...
collective coexistence. For example, in the essay by Sérgio Buarque de Holanda (2014, p. 177),
"The Cordial Man," he states:

> Furthermore, politeness is, in a way, a form of defense against society. It remains on the exterior, the epidermal part of the individual, and can, when necessary, serve as a weapon of resistance. It is equivalent to a disguise that allows each person to preserve their sensitivity and emotions intact. [...]
> Armed with this mask, the individual manages to maintain their supremacy over...
> The social sphere. And, indeed, politeness implies a continuous and sovereign presence of the individual.

Considering this statement by Sérgio Buarque de Holanda, one can understand the
The behavior of the Viscountess de Beauséant when she held her last ball, which, for her
This misfortune occurred days after her lover married another woman. This event was...
The subject of underground conversations in high society; on the day of the ball, the nobles were
to witness the shame and pain of this noble viscountess:

From the moment the entire court rushed to the house of the Grande Mademoiselle, whose
Louis XIV, her lover, had torn her away; no amorous disaster was more notorious than that of Mrs.
Beauséant. In this circumstance, the last daughter of the almost royal house of Burgundy proved herself.
superior to her evil, and she dominated until the very last moment the society whose vanities she had only accepted.
to put them at the service of the triumph of his passion. The most beautiful women of Paris enlivened the
Salons with their restrooms and smiles. The most distinguished men of the court, the ambassadors, the
ministers, illustrious people of all kinds, adorned with crosses, plaques and cords
The multicolored figures lined up around the viscountess. The orchestra echoed the motifs.
of her music beneath the gilded paneling of that palace, deserted for its queen. Mrs.
Beauséant stood in her first drawing room to receive her would-be friends. Dressed
Dressed in white, with no adornments in her simply braided hair, she seemed calm and unassuming.
He displayed neither pain, nor pride, nor false joy. No one could read his soul. One might say...
A Niobe of marble. Her smile to close friends was, at times, mocking; but
To everyone it seemed as it always had been, and it appeared as good as it was when happiness reigned.
It adorned itself with its rays, when even the most insensitive admired it, as did the young women.
Roman women applauded the gladiator who knew how to smile as he expired. (BALZAC 2015, p.258, 259)

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Aristocratic behavior, later termed politeness, is social control.
of individual drives, operationalized internally, as explained by Sigmund Freud (2014,
(p. 30), and the writer Honoré de Balzac observed this fact so well in its social genesis. In fact,
The work *Father Goriot* is not a treatise on sociology, although it is sociological in nature; perhaps
That is why the author, in his first pages, warns the reader: "Will she be there?"
understood outside of Paris? The doubt is legitimate" (BALZAC, 2015, p. 15). That is, a work
Historically recorded and contextually described.

Sociogenetic Aspects in *Sentimental Education*

Gustave Flaubert's novel, *Sentimental Education,* was published in 1869.
However, its historical narrative begins on September 15, 1840, when the young Frédéric
Moreau goes on vacation to his home in the province of Nogent. As for the weather, the novel will...
from 1840 to 1867; however, the years from 1847 to 1851 occupy a larger space in the plot – that is, the
The pages dedicated to this historical period make up more than half of the book. It is not to
It is no coincidence that Flaubert emphasizes these years, as they are a time of political and social upheaval in France.
In a short period of time, Paris is the stage for two political regimes: the Second Republic,
proclaimed after the February Revolution of 1848, and the Second Empire, established in 1851.
And since Flaubert experienced these events firsthand, his novel *Sentimental Education* brings...
various records and detailed descriptions of the way of life and political passions of that Paris of
1848.

It is undeniable that this work should be considered a historical source, since most of it...
The novel's settings are based on historical events; however, it is unfair to consider it solely based on historical facts.
A work based on historical facts. As mentioned, Flaubert captures the spirit of the times, very much so.
taking into account his ethnographic commitment, since he "read dozens of books and newspaper collections,
collected testimonies from veterans of the 1848 revolution" (D'AGUIAR, 2017, p. 25) and
He experienced the February Revolution and the 1848 insurrection in Paris.

The novel's plot revolves around the life of Frédéric Moreau, a young provincial man.
A law student who, at age 20, moves to Paris. Without a clear life plan, this
A young woman experiences the vibrant life of Paris without any financial worries, although, at times...
– due to mismanagement, more than lack of resources –, it is going through some difficulties.

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Regarding the city of Paris, Flaubert describes a city undergoing profound transformations.
urban developments, accompanied by progressive technological modernization, something noticeable in the beginning
In the novel, for example, when the traveling boat is steam-powered or when a train is used as
means of transportation. At another point, the novelty of gas lighting, mentioned in a
Frédéric's walk: "Finally, they returned via the Arc de Triomphe and the grand avenue, breathing in the fresh air."
the air, with the stars above their heads, and, as far as the eye could see, all the mustaches
of gas lined up like a double string of luminous pearls" (FLAUBERT, 2017, p. 450).
Elsewhere in the novel, the paving of Paris is recorded: "his return to Paris did not give him
pleasure; night fell, at the end of August, the boulevard seemed empty, the passersby
They were followed by grim faces, here and there a cauldron of asphalt was smoking" (FLAUBERT,
(2017, p. 329). Paris was experiencing the expansion of capital and technologies.

The theme of social mobility, in its micro-social aspects, is also addressed in this [text/document].
work. However, there is a difference in personality between Eugène de Rastignac, from the work of
Balzac, and Frédéric Moreau, from the work of Flaubert. While the former is obsessed with
To achieve social mobility, and to be guided by this goal in every action, Moreau lives with uncertainty and,
His goals change constantly. Indeed, Frédéric's desire to meet high society...
It is prompted by the advice of his friend, the poor student Deslauriers, who insists with
Frédéric is asked to frequent the home of the banker, Mr. Dambreuse, and, if possible, become...
Mrs. Dambreuse's lover. Perhaps Rastignac, by resemblance, is closer to
Deslauriers; after all, he concludes his advice by saying:

> – You should ask that old man to introduce you to the Dambreuse household; nothing is more useful than frequenting a rich house! Since you have a black frock coat and white gloves, take advantage of it! You need to go into that world! And later you'll take me with you. Find a way to please his wife too. Become her lover! [...] I'm telling you classic things! Remember Rastignac in the Human Comedy! You will triumph, I'm sure! (FLAUBERT 2017, p.50).

Marriage, as a variable of social mobility, is quite present in this context.
romance. Frédéric himself is the target of several marriage plans, whether by himself or by others.
wanting to become Mrs. Dambreuse's lover, whether it's when Rosanette, the courtesan, wants to change
Life and starting a family through marriage with Frédéric. And, of course, without forgetting the plans
Mr. Roque, who aspired to a title of nobility for his daughter through marriage with
Frédéric. In this last case, the situation is peculiar, since Louise, Mr. Roque's daughter, was an heiress.
of a considerable fortune, while Frédéric "descended from an old family of nobles,
now extinct" (FLAUBERT, 2017, p. 41), and suffered from serious financial problems. Regarding
Regarding the financial problems, Mr. Roque knew them in minute detail; after all,

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He had granted several loans to Mrs. Moreau, but for this poor man, a title of
Honor was important, especially for being the son of a servant. The idea of honor was
so ingrained in Mr. Roque's mind that the risks of his daughter's marriage to Frédéric were
compensated by other ideas. This is because the title of nobility should be requested from
Ministry of Justice, fearing it might not be recognized.
Such honor fascinated Mr. Roque, the son of a former servant. If the count's crown did not
If he came, he would console himself with something else; for Frédéric could arrive at the deputation when Mr.
Dambreuse was to be elevated to a peer, and then he would help him in his affairs, obtaining provisions for him.
He liked the young man personally. In short, he wanted him as a son-in-law because he made concessions.
He had been fixated on this idea for a long time, and it only made it prosper. (FLAUBERT 2017, p. 317).

The circumstances surrounding Mr. Roque's desire to marry his daughter to Frédéric bring to light...
a quest for distinction that goes far beyond a repressed desire, because if the young person does not
If he were able to regain his title of nobility, Mr. Roque himself would make his future son-in-law...
Congressman. And belonging to high society, being distinguished, didn't necessarily mean being a...
Aristocrat by origin: the hierarchical structure was changing, and old Mr. Roque
He could discern two hierarchical structures: that of the "old regime" and that of the "new regime."
"Republican," colored by parliamentary democracy. The two structures did not repel each other; however,
On the contrary, they were part of something broader, called "high society." Even the very
Frédéric Moreau viewed elected office as a way to distinguish himself from others, and
Flaubert makes it quite clear when he says that Moreau "was seduced by the attire that the deputies wore, he said-
Yes, they would wear it. He was already seen wearing a waistcoat with a tricolor sash; and that itch, that
"The hallucinations became so strong" (FLAUBERT, 2017, p. 383). The subtleties of the republic were
little noticed. In the representation of the masses, this regime presented itself in the form of a
unwavering equality.

In high society, individual actions were guided by both economic order.
as well as by the distinction. This heterogeneity – hitherto impossible, if one considers the
The aristocracy and its courteous ways as a closed group – this was only possible through
Exogamous marriages, which united individuals from different backgrounds and social situations.
In one of Dambreuse's parties, Flaubert mentions weddings of people with disparate age ranges –
something insignificant in itself, but significant in the radicalization of social ascension – to
to say: "Some looked like weary widows, others had the manners of dishonest merchants; and

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"Old men accompanied their wives, who could be their grandmothers" (FLAUBERT, 2017, p. 182).

The radicalization of social ascension through marriage constituted an action utilitarian, devoid of any reciprocal sentimental ideal. And, as Flaubert describes Generally, marriages with an age discrepancy are assumed to be marriages of Poor women who wanted to rise socially through marriage with wealthy older men. Despite Given the lack of a description of the psychological traits of utilitarian marriages, the meanings Frédéric's psychological state in his relationship with Mrs. Dambreuse possibly manages to encompass the unity of the totality of this type of relationship. The first reason considered by Frédéric for The desire to get married is driven by economic factors, since "their income was significantly reduced. He should restrict expenses, or fix the situation, or do something. "beautiful marriage" (FLAUBERT, 2017, p. 315). However, Frédéric's action does not have only one reason; others also contribute to the practical realization of his ideal. When it becomes Mrs. Dambreuse's lover, driven by economic interest, prestige, and the desire to possess something scarce. They become intertwined; the voluptuousness of libido is disregarded. Moreover, speaking of libido, Frédéric He needed to fantasize about an intimate relationship with Mrs. Dambreuse.

> Beside her, he [Frédéric Moreau] did not feel that rapture of his whole being that impelled him towards Madame Arnoux, nor the joyful disorder in which Rosanette initially left him. But he coveted her as something abnormal and difficult, because she was noble, because she was rich, because she was devout, imagining that she possessed delicate feelings, as rare as her lace, with amulets on her skin and modesty in depravity. (FLAUBERT 2017, p. 463).

And about libido, [...] Then he recognized what he had hidden from himself, the disillusionment of his senses. Nevertheless, he continued to feign intense passion; but to feel it, he needed to evoke The image of Rosanette or Mrs. Arnoux. This sentimental atrophy left him with his head... Completely free and, more than ever, aspiring to a high position in society. Because He had one of those stirrups, the least he could do was use it. (FLAUBERT 2017, p. 473).

Marriage, as a variable of social mobility, is motivated by desires for nobility. Wealth and high social standing. Possibly "sentimental atrophy," that is, atrophy of libido. in these marital relationships, one of the causes of the reproduction of this relational structure was that Flaubert (2017, p. 466) calls it the "upper world of patrician adulterers and high intrigues". Be that as it may, the institution of marriage in high society is portrayed by Flaubert in his It delves into subterranean aspects, directly attacking the moral hypocrisy of the elite.

Another type of upward mobility, within the recorded social hierarchical structure. According to Flaubert, it is the variable of professional training through education. In this case, two

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Significant examples include Baptiste Martinon, who manages to rise socially, and Charles Deslauriers, who remains stagnant in the social hierarchy, despite both being lawyers. The Two young men were excellent students during their university years. Referring to their personalities, Martinon is taciturn in his approach, and Deslauriers is impetuous in his principles; this difference does not It justifies the success of one and the misfortune of the other. The difference in the social climb of these two. The event occurs when Martinon's family, through their social influence, places him in the... Public Prosecutor's Office. Contact with influential people is undoubtedly a lever. This is a determining factor in this type of social advancement through profession, and this is the case with Martinon. that "in fifteen days he would have his bachelor's degree in law. His family knew a minister; 'a beautiful career' was opening up before him" (FLAUBERT, 2017, p. 104). The rise in Social hierarchy, as mentioned earlier, arouses envy among those close to one another. that which has risen, which makes him the target of distrust and suspicion, being regarded as deviant and traitorous. Martinon does not shy away from this reaction when, for example, "Frédéric, venting her ill will towards him [Martinon], she immediately attacked his spirit, his character, His false elegance, the whole man. He was just a typical nouveau riche peasant! The new "The aristocracy and the bourgeoisie were not worth the old nobility" (FLAUBERT, 2017, pp. 343 and 344).

The historical period of the novel (1840-1860) points to an escalation of relations. Social concepts objectified by capital. Increasingly, the economic structure undermines other meanings. of individual action and, to a certain extent, determines other spheres of life. During this period Historically, luxury goods cease to be just another item and enter the circuit of capital. like commodities, without respecting national borders. In this way, Flaubert describes meticulously the rooms and the women's restrooms, adorned with items from various parts of the world:

> The anteroom decorated in the Chinese style... (FLAUBERT 2017, p. 83) [...] She wore a black velvet dress and, in her hair, an Algerian hairpiece... (ibid., p. 84) [...] ... a Dutch sideboard stood before a stand with Turkish pipes... (ibid., p. 85) [...] The three curtains of Algerian cloth... (ibid., p. 96) [...] A kind of Chinese ceiling... and Venetian lanterns... (ibid., p. 114) [...] Now he discovered a [niche] of iridescent silk, with a small chiseled ivory handle, which had come from China. (ibid., p. 124) [...] Through the open windows one could see the whole garden, with its vast lawn, bordered by an old Scottish pine... (ibid., p. 127) [...] ... a bed with twisted columns, with a Venetian mirror at the headboard. (ibid., p. 165) [...] ... the Turkish divan... (ibid., p. 168) [...] He wore an Algerian scarf on his head... (ib, p. 172) [...] A Japanese dagger hanging on the wall... (ib, p. 285) [...] ... he noticed it up there, between a vase from China... (ib, p. 311) [...] What they gave him was large, furnished with fine furniture, lined with Indian chintz and silent... (ib, p. 410) [...] ... a Frisian cap hanging on a Chinese screen... (ib, p. 463).

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Art itself ceases to be commercialized within restricted circles, becoming a merchandise – nothing new there. However, a new type of relationship between the artist and his art becomes established: the artist and his art lose creative autonomy, and the form is subjugated. by the market. This situation is recorded in the novel and, by far, resembles the criticism of Frankfurt School thinkers (Adorno; Horkheimer, 1986). In one of the meetings of several Artists in the L'Art Industriel shop, owned by Mr. Arnoux, an old man reprimands the artists. because they want to make money from their paintings:

> Then they discussed some paintings for which Apollonie's head had served as a model. The absent colleagues were criticized.
>
> They were astonished by the price of their work; and everyone complained about not earning enough, when a man of average height entered, his coat fastened by a single button, with bright eyes and a somewhat mad appearance.
>
> — What a bunch of bourgeois you are! — he said — What does that matter, for goodness sake! The old men who crafted masterpieces didn't worry about millions. Correggio, Murillo... (FLAUBERT 2017, p.71).

The idea of making a living from one's art and having creative autonomy was prevalent in the minds of many. artists, as is the case with this old man. This artistic autonomy is not against the venal condition of work of art, but it refers to the subjective autonomy of inspiration, without contamination by External interests, that is, market interests. This type of criticism is made explicit in the words of an artist. called Pellerin, who says:

> Concern with external truth denotes contemporary baseness; and art will become, if we continue like this, some kind of pathetic thing, below religion as poetry and politics as self-interest. You will not achieve the goal of art – yes, the goal of art! – which causes us an impersonal exaltation, with small works, despite all the cleverness in their execution. There are Bassolier's paintings, for example: they are beautiful, pleasant, clean, light! You can put them in your pocket, take them on a trip! Notaries buy them for twenty thousand francs; in terms of idea, they are not worth three pennies; but, without the idea, nothing is great! Without greatness, nothing is beautiful! (FLAUBERT 2017, p. 86).

The logic of capital expands into social relations and, similarly, so does technology. It modifies the Parisian way of life. This change in Paris is discussed by the characters. about the romance when they are spending a weekend at the Arnoux's country house, and "then they talked about beautification of the capital, of the new neighborhoods, and Oudry even mentioned, among the great speculators, Mr. Dambreuse" (FLAUBERT, 2017, p. 128). Technological modernization is carried out by businessmen, among whom Mr. Dambreuse is a peculiar figure for to analyze this period of sociogenesis. This banker, when speaking of the conglomerate's objectives. Regarding the French coal mines, he says:

> "We have on our board (the prospectus showed) a pair from France: a scientist from the Institute and a retired senior officer of the engineering corps—well-known names! Such elements reassure fearful capital and attract attention."

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> "Smart capital! – The company would have the state's orders for itself, then the railways, the steam navy, the metallurgical establishments, the gas, the bourgeois kitchens. – Thus, we heat, we illuminate, we penetrate even the homes of the humblest couples." (FLAUBERT 2017, p. 253).

Throughout the novel, Mr. Dambreuse is sometimes called a capitalist, sometimes a bourgeois. Sometimes an aristocrat, sometimes a banker. This classificatory heterogeneity is understandable, because, At this historical moment in 1840, social classes were in sociogenesis – a fact disregarded by class theory, which conceives of the formation of social classes (in the context of economic) as always watertight, understanding history without origin or beginning, but always constituted in structural antagonism. The historical and social aspects of the novel *A Sentimental education* is dense and sheds light on the formation of interest groups in modernity and the social conflicts of 1848 in Paris.

Mr. Dambreuse's social origins would certainly be those of an ascending class... The post-1789 bourgeoisie, living in class struggle against the aristocracy; however, nothing more Wrong. By unveiling the lived world, Flaubert's novel dismantles a certain vulgar current of thought. Sociology and resumes the sociological commitment to the intelligibility of history. But, Returning to the novel, the social origin of this nobleman, Mr. Dambreuse, is:

> Mr. Dambreuse was actually called Count d'Ambreuse; but since 1825, gradually abandoning his nobility and his party, he had turned to industry; and with his ear to every department, his hand in every enterprise, on the lookout for good opportunities, shrewd as a fox and hardworking as an Auvergnat, he had amassed a fortune that was said to be considerable; moreover, he was an officer of the Legion of Honor, a Member of the General Council of the Aube, a deputy, a peer of France one of these days; [...] and during his dealings with power, he leaned towards the center-left. (FLAUBERT 2017, p.51, 52).

Just look: Mr. Dambreuse is an aristocrat interested in industry. Although not Although he used his title of count, he lived harmoniously with the lifestyle of the nobility, without to relinquish their social role in clubs or the honor of being a nobleman. Thus, it is impossible to characterize Mr. Dambreuse as a bourgeois struggling against the nobility, just as it is impossible to assert On the contrary, that is, he is an aristocrat fighting against the bourgeoisie. This short circuit in The theory of class struggle led Karl Marx, in The Eighteenth Brumaire of Louis Bonaparte, recognized that the aristocracy could also adhere to the capital relationship without any loss of their way of life. In this regard, Marx empirically recognizes this phenomenon and calls it this group, the "financial aristocracy." The very homogeneous and monolithic term "bourgeoisie" This is dismantled by Marx when he records the social foundations of the Second Republic and says: "The republic The bourgeoisie triumphed. Alongside them were the financial aristocracy, the industrial bourgeoisie, and... "Middle class, the petty bourgeoisie" (MARX, 2008, p. 26). When commenting on Paris in 1848,

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Marx recognizes the complexity and distance between the lived world and his speculation.
philosophical aspects of the *Communist Manifesto* – although this philosophical speculation is contained within high doses in *The Eighteenth Brumaire* – when it says:

> The period before us encompasses the most heterogeneous mixture of glaring contradictions: constitutionalists who openly conspire against the Constitution; revolutionaries who are avowedly constitutionalists; [...] If there is a period in world history of no relevance whatsoever, it is this one. Men and events appear as inverted Schlemihls, as shadows that have lost their bodies. (MARX 2008, pp. 44, 45).

When comparing Marx's work, it becomes clear that Mr. Dambreuse's private life is, in fact,
In truth, it is a historical social average, freeing itself from any accusation of particularism or of "social idiosyncrasy".

As seen previously, Mr. Dambreuse is a typical representative of the aristocracy.
financial sector, a group that skillfully adapted to social relations driven by capital.
Although they were considered monarchists – even going so far as to claim that title for themselves –
, His political ideals were as inconsistent as his actions. If one could say which...
Regarding the ideological regime of these aristocrats, one could venture to say: social stability and order.
above any ideology.

On the eve of the February Revolution of 1848, the Dambreuse family throws a grand party.
in his mansion. Among the social figures present were politicians, businessmen,
illustrious scientists, magistrates, and doctors (FLAUBERT, 2017, p. 215). Among the conversations, the
Reformist banquets in favor of the republic always resurfaced, provoking passions and hatred.
Among those present, contradictions between ideology are evident in the speech of one of the guests.
and political action, when he says: "– And the conservatives themselves call themselves progressives!
To bring us what?! A republic! As if that were possible in France! – everyone
They declared that a republic was impossible in France" (FLAUBERT, 2017, p. 217). The ideology
The term "republican" was very imprecise in 1840: any negative mention of the republic was immediately dismissed.
to the tragic experience of 1792. Those in favor saw the republic as a paradise from God in
earth; it would be the regime of gender equality, as Miss Vatnaz envisioned (FLAUBERT, 2017,
(p. 384). Feelings surrounding the republic were mixed and imprecise.

For the financial aristocracy and other groups in high society, the republic was
less feared for its ideals than for the violent rupture it could cause, bringing
social instability and risk to their fortunes.

The February 1848 revolution was undoubtedly a historical contingency. Moreover,
This is a paradox, because man lives through experience, but his historical direction will always be...

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more contingent than teleological. Regarding this historical contingency of the revolution of February 1848, Flaubert (2017, pp. 356-357) says:

> Upon reaching Rue Tronchet, he heard a great clamor behind the Madeleine; he advanced and saw, at the far end of the square, to the left, people in workers' aprons and bourgeois. In fact, a manifesto published in the newspapers had summoned all the signatories of the reformist banquet to that location. The ministry, almost immediately, posted a proclamation forbidding it. The previous night, the parliamentary opposition had given up; but the patriots, who ignored this decision of their leaders, had gone to the meeting, followed by a crowd of curious onlookers. A short while ago, a delegation from the schools had gone to see Odilon Barrot. He was now at the Ministry of Foreign Affairs, and it was unknown whether the banquet would take place, whether the government would carry out its threat, or whether the National Guards would appear. There was great resentment against the deputies and against the government. The crowd grew ever larger when, suddenly, the refrain of La Marseillaise vibrated in the air.

The February Revolution was not backed by a homogeneous group or social class, if We want to use that term. The social composition of those who experienced the revolution was diverse, with distinct social groups. In Flaubert's records, this social base of the revolution It was composed of the bourgeoisie and the working class. Checking the reliability of this information, It is possible once again to compare Marx and Flaubert in relation to the same episode:

> – [says Dussardier] I'm coming from there! Everything's fine! The people triumph! The workers and the bourgeois embrace! Ah! If only they knew what I saw! ¡Qué Fantastic people! How beautiful! (FLAUBERT 2017, p. 375).

And all the elements that had prepared or carried out the revolution – the dynastic opposition, the republican bourgeoisie, the democratic-republican petty bourgeoisie and the social workers Democrats – provisionally find their place in the February government (MARX 2008, p. 25).

Once the republic was proclaimed a fait accompli, the upper-class groups They soon forgot that they were once monarchists. Mr. Dambreuse, thoughtfully, He confesses that he "was delighted with the events and gladly adopted 'our sublime motto: liberty, equality, fraternity', having always, at heart, been a republican." (FLAUBERT, 2017, p. 382). The other groups in high society follow Mr. Flaubert's example. Dambreuse and swear their loyalty to the republic:

> Then Frédéric went to see the Marshal. She received him bitterly, for she was angry at having abandoned him. Her resentment vanished in the face of repeated assurances of peace. Now all was calm, no reason to be afraid; he kissed her, she declared herself for the Republic – as the Archbishop of Paris had already done, and as the following would do with marvelous promptness and zeal: the Magistracy, the Council of State, the Institute, the Marshals of France, Changarnier, Mr. de Falloux, all the Bonapartists, all the Legitimists, and a considerable number of Orleanists (FLAUBERT 2017, p. 377).

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And once again, the information from the novel can be compared with the work of Marx.
noticing the similarity:

> After founding a republic for the bourgeoisie, expelling the revolutionary proletariat from the field of struggle, and momentarily silencing the democratic petty bourgeoisie, they themselves are sidelined by the mass of the bourgeoisie, which, with just cause, claims this republic as its own property. This mass, however, was monarchist. Part of it, the large landowners, had dominated during the Restoration and was therefore legitimist. The other part, the financial aristocrats and the large industrialists, had dominated during the July Monarchy and was consequently Orleanist. The high dignitaries of the army, the university, the Church, the judiciary, the academy, and the press could be found on both sides, although in different proportions. Here, in the bourgeois republic, which bore neither the name of Bourbon nor that of Orléans, but rather that of Capital, they had found the form of government by which they could govern jointly. [...] Finally, the leaders of this party, Thiers and Berryer, the Orleanist and the Legitimist, were compelled to openly declare themselves republicans, to confess that they were monarchists at heart, but that their ideas were republican, that the parliamentary republic was the only possible form of government for the effective rule of the bourgeoisie (MARX 2008, pp. 39 and 86).

The similarities between the excerpts are general, while at their core there are subtle differences. By
For example, while Flaubert's only commitment is to describe history as it happened.
In his lived experience, Marx describes it by always forcing a reconciliation with his theoretical framework.

The conception of social history in Flaubert's novel is not guided by any
theory; that is, there is no temporal separation between past, present and future: history is
described in dynamic and contradictory movement. The richness of this novel lies in the themes of
Social mobility and hierarchical shifts between social groups in modern times are undeniable.

Final Considerations

After the exposition of these two novels, the epistemic treatise of sociology becomes...
Scratched. After all, sociology, continuing the philosophical tradition, advocates a break.
Epistemological divide between theoretical-social knowledge and common sense. In the case of
In literature, differences in form do not signify inferiority in sociological matters.
Lukács, a social theorist, even acknowledged the greatness of literature when he said that "it is in
Furthermore, the novel depicts the specific contradictions of bourgeois society.
in a more appropriate and typical way. The contradictions of capitalist society thus provide the key to
understanding the novel as a genre" (LUKÁCS, 1981, p. 177).

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Reflecting on the reach of the works of writers and sociologists among the public,
Without a doubt, the novel resonates more; this is because its language is easily accessible and
His reflections are profound and detailed, unlike conceptual and logical language.
which massacres young sociology students. And, sometimes, borders on fiction (imagination).
The concept contained in some social theories surpasses that of literature; for literature, in making use of
Fiction, its symbols are always referenced in everyday language. Now, when a
If a sociologist – or even a philosopher – proposes to speculate about society, symbols are...
chimerical and idiosyncratic, meaningful only within their ideal system.

The importance of a literary work goes beyond its aesthetic value, which, in itself, already...
That's justified. But if its sociological content is considered, without a doubt, sociology will have...
conditions for advancing social understanding.

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