Artículos

The *social class struggles concept* with an interdisciplinary approach*:* a paramount concept for research in library and information science (LIS), by: Zapopan Martín Muela-Meza [1] (MEXICO).

"[M]ost of the major states of history owed their existence to conquest. The conquering peoples established themselves, legally and economically, as the privileged class of the conquered country. They seized for themselves a monopoly of the land ownership and appointed a priesthood from among their own ranks. The priests, in control of education, made the class division of society into a permanent institution and created a system of values by which the people were thenceforth, to a large extent unconsciously, guided in their social behavior." –Albert Einstein, "Why socialism," *Monthly Review, 1949* (Einstein, 2005: 151-152)

"As long as science is an historic process it is a process of struggle, of confrontation, and of conflict, either within the interior science, or outside with other forms of knowledge. It is a struggle of ideas, theories, of methods, of points of views about some or other problem and in pro of this or that solution. However, science as a social process involves directly the human beings who hold the ideas and, consequently, this struggle becomes social, that is, social class struggle. ... There is a history of science that is more real and that has been written still very partially. It is the history of science as a struggle for knowledge and like struggle of interests; it is the violent and bloody struggle, which reached the persecution and murder, until the book burning and destruction of libraries. [...] Because of this, since the antiquity were formed different points of view which produced the dissimilar perspectives, trends, and scientific schools." –Segundo Sánchez Galicia, Mexican sociologist, Sinaloa Autonomous University, Culiacán, Sinaloa, Mexico (Galicia Sánchez, 1985: 40-41) [2]

Abstract

This paper analyses the *social class struggles* concept with an interdisciplinary approach to be used by theorists and practitioners of library and information science (LIS). This concept emerged as part of the theoretical framework employed by the author in his doctoral thesis (Muela-Meza, 2010): *An Application of Community Profiling to Analyse Community Information Needs, and Providers: Perceptions from the People of the Broomhall Neighbourhood of Sheffield, UK*. This concept is complemented from philosophy (Marx and Engels, [1848] 1976a), and the natural sciences (Hauser, 2006; Sagan and Druyan, 1992), and it served the author to understand better the bigger dimensions of the underlying issues behind social classes and human conflicts. It also served to understand better the contradictions between people (e.g. LIS users with contradictory and mutually exclusive information needs to be provided by libraries and other institutions of information recorded in documents), and how these intensify when these are interrelated with the social class they belong to (Muela-Meza, 2007). This paper also criticises some competing views whose proponents by pretending fallaciously and deceitfully to deny the presence of social class divides in society, such as those rhetorical ploys of post-modernism that propose capitalist-

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[2] Note of translation: this excerpt was translated from Spanish to English by the author.

class-driven ideologues of "community cohesion" based on "social capital" (Putnam, 1999). It shows evidence of how those followers (e.g. Pateman, 2006; Contreras Contreras, 2004; Bryson, Usherwood and Proctor, 2003) of capitalist-class ideologues, by doing so they aligned their discourse to that of dominance hierarchies and hegemony against working class people, in LIS and other sciences, and the humanities. It also criticises the postmodern pseudoscience because it pretends to undermine the logical rationality fundamental in LIS and all other sciences. It recommends that LIS theorists and practitioners employ the *social class struggles* concept as configured here in order to understand better contradictions, conflicts, and struggles within LIS theory and practice, and also to search for broader epistemological aims such as *justice* and *wisdom* (Fleissner and Hofkirchner, 1998), concealed by the capitalist or bourgeois and middle classes for their benefit against working class.

Keywords

Sciences of Information Recorded in Documents; Library and Information Science (LIS) -- Epistemology; LIS -- Methodology; social class; social class struggles; dominance hierarchies; submission hierarchies; hegemony; critical and sceptical thinking; logical fallacies; rhetorical ploys.

Resumen

Este trabajo analiza el concepto *lucha de clases sociales* con un acercamiento interdisciplinario para ser empleado por teóricos y practicantes de la bibliotecología y ciencia de la información. Este concepto surgió como parte del marco teórico utilizado por el autor en su tesis doctoral (Muela-Meza, 2010): *Una aplicación del perfilado de la comunidad para analizar las necesidades y proveedores comunitarios de información: percepciones de la gente del Barrio Broomhall de Sheffield, Reino Unido.* Este concepto es complementado de la filosofía (Marx and Engels, [1848] 1976a), y de las ciencias naturales (Hauser, 2006; Sagan and Druyan, 1992), y le sirvió al autor a entender mejor las dimensiones más amplias de las cuestiones controvertidas subyacentes detrás de las clases sociales y conflictos humanos. También le sirvió para entender mejor las contradicciones entre la gente (e.g. usuarios de bibliotecas con necesidades de información contradictorias y mutuamente excluyentes para ser satisfechas por bibliotecas y otras instituciones de información documental), y cómo éstas se intensifican cuando son interrelacionadas con la clase social a la que pertenecen (Muela-Meza, 2007). Este artículo también critica algunas opiniones contrastantes cuyos partidarios al pretender falaz y engañosamente negar la presencia de divisiones de la sociedad en clases sociales, tales como esas estratagemas retóricas del postmodernismo que proponen los ideólogos de la clase capitalista o burguesa como la "cohesión de la comunidad" basada en el "capital social" (Putnam, 1999). Muestra evidencia de cómo esos seguidores (e.g. Pateman, 2006; Contreras Contreras, 2004; Bryson, Usherwood and Proctor, 2003) de la clase capitalista o burguesa, al hacer eso alinearon su discurso al de las jerarquías de dominación y hegemonía contra la gente de la clase trabajadora, en bibliotecología y otras ciencias sociales, y en las humanidades. También critica la pseudociencia del postmodernismo porque pretende socavar la lógica racional fundamental en la bibliotecología y todas las demás ciencias. Recomienda que los teóricos y practicantes de la bibliotecología empleen el concepto de la *lucha de clases sociales* como fue configurado aquí para entender mejor las contradicciones, conflictos, y luchas dentro de la teoría y práctica de la bibliotecología, y también para buscar objetivos epistemológicos más amplios tales como la *justicia* y la *sabiduría* (Fleissner and Hofkirchner, 1998), ocultado por las clases capitalista o burguesa y media para su beneficio contra la clase trabajadora.

Palabras clave

Ciencias de la información documental; Bibliotecología y ciencias de la información – Epistemology; Bibliotecología y ciencias de la información documental – metodología; clase social; lucha de clases sociales; jerarquías de dominación; jerarquías de sumisión; hegemonía; pensamiento crítico y escéptico; falacias lógicas; estratagemas retóricas.

1. Introduction

This paper emerges as part of the theoretical framework employed by the author in his doctoral thesis (Muela-Meza, 2010). The title of this thesis was: *An Application of Community Profiling to Analyse Community Information Needs, and Providers: Perceptions from the People of the Broomhall Neighbourhood of Sheffield, UK.* Its research question was: What are the community information needs and provision of the residents of the Broomhall neighbourhood of Sheffield, UK according to their perceptions? Its overall aim of this thesis was: To analyse, through the application of a community profiling tool, the community information needs of the residents of the Broomhall neighbourhood of Sheffield, UK, and to evaluate to what extent information providers meet those needs. And its four objectives were: 1) To identify the community information needs of the residents of the Broomhall neighbourhood, 2) To establish to what extent information providers satisfy the community information needs of the residents of the Broomhall neighbourhood; 3) To explore the effectiveness of the community profiling tool to analyse community information needs and provision; and 4) To understand the possible implications of this study for policy makers.

The methodology employed in this thesis to generate [3] and analyse data was the qualitative research methodology, particularly interpretivism or interpretivist approaches (Mason, 2002). The methods employed through the process of triangulation were: analysis of documents, observation, and interviews (individual and through focus groups).

Based on the sound suggestions from some commentators (Gorman and Clayton, 2005; Oliver, 2004; Mason, 2002) a theoretical framework was employed from the onset within the qualitative research methodology. Even some researchers who have conducted community profiling research (e.g. Moran and Butler, 2001; and mainly Green, 2000a; 2000b) recommended to use a theoretical framework from the onset.

Hence, this thesis (Muela-Meza, 2010), within the qualitative research methodology employed a theoretical framework from the onset. This included: a) the rationale for choosing a theoretical framework in qualitative research, b) the discussion of the conceptual scheme and its operationalization, and c) the three concepts employed in this study: the concept of the materialist conception of history (Marx and Engels, [1845-1846] 1976a: 41-42; Reale and Antiseri, 2004: 218; Sagan and Druyan, 1992; Hauser, 2006), the *social class struggles* concept, and the concept of configuration as an open structure of theory (de la Garza Toledo, 2008; 2002; 2001; 2000; 1999; Mason, 2002: 56, 178) .

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[3] According to the sociologist Jennifer Mason (2002) within the qualitative research methodology data are generated, not collected as in positivistic approaches.

The major eight information needs that emerged from this study (Muela-Meza, 2010: 2) were divided into issues 4 and features:

1)   Issues of territoriality or uses of the land (e.g. housing; expansion of Sheffield and Hallam universities becoming university student villages);
2)   Issues of poverty, social and economic inequalities (e.g. unemployment, debt, crime);
3)   Health issues (e.g. drug addiction, lack of: green public open space, playgrounds, and sports and leisure facilities);
4)   Political issues;
5)   Cultural issues (e.g. multicultural, ethnic, religious, and national issues);
6)   Communication issues.

These are the features found:

7)   Transport features;
8)   Educational features.

Those six issues and two features, at the same time, have been considered as the eight major community information needs as perceived by the residents of Broomhall, on which the information providers assessed in this study acted upon them (either helping to cope with them, or as hurdles).

Therefore, this paper addressed the *social class struggles* concept that dialectically and simultaneously emerged and was configured throughout this LIS thesis (Muela-Meza, 2010) as the most important concept for this study. The next section explains the rationale for choosing this concept.

2. Rationale for choosing the *social class struggles* concept

This section is divided in four subsections: 1) How the *social class struggles* concept emerged; 2) Definition of this concept with an interdisciplinary approach; 3) Some views in favour of this concept; and 4) Some competing views of this concept. The first explains how this concept emerged within the thesis (Muela-Meza, 2010) at its early stages. The second gives the working definition of this concept. The third explains some of the views in favour of this concept. In addition, the fourth explains some competing views of this concept in order to bring the reader contrasting views; hence, she or he might assess the validity and reliability of this concept on the grounds of its own argumentation and counter argumentation, instead of the ideological or political grounds the concept might have emerged.

The next subsection explains how the *social class struggles* concept emerged.

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4 The first six information needs emerged as being negative issues perceived by respondents, and the remaining two emerged as not so negative features.

2.1 How the *social class struggles* concept emerged

One of the political issues that emerged from the pilot study of the author's thesis (Muela-Meza, 2010) was the awareness that the residents from the four sections of the Broomhall neighbourhood were divided by social class conflicts. These are some examples of this social class divide as perceived from two residents of the first focus group interview:

> "because mainly the people who live here in those rich houses are students, lawyers, lecturers, but as for people they are working class people mostly live in this area [sections A, B and C] and they [are] enrolled in government benefits and the youngsters are being neglected" [a working class respondent from section C] [F.G.01.A]

> "I see like a divide in Broomhall, a divide in riches [sic] classes and poor in Broomhall, and the poor ones with families are neglected and that is what I see as the biggest problem right now" [a working class respondent from section C] [F.G.01.D]

Therefore, the author commented on this finding to his supervisor, [5] and suggested to him that the *social class* issue should be addressed and included in the thesis. The supervisor accepted the suggestion, and that is how the author (Muela-Meza, 2010) included the *social class* issue in the thesis. However, this inclusion was not easy to conceptualise methodologically. Hence, this paper addresses this conceptualisation adapted to LIS.

2.2   Operationalization of the social class struggles concept

As shown in the working maps of the Broomhall neighbourhood of Sheffield, UK, of the author's doctoral thesis (Muela-Meza, 2010), [6] the neighbourhood emerged divided into four geographical sections. In the section A is where most poor working class residents live. In section B, there is a mix of working and middle classes, yet the working class prevails. In section C, most of the residents are middle class with few working or capitalist classes. In section D, the Broomhall Park, which is almost homogenous, most residents belong to the middle class and to some extent to the capitalist or bourgeois class.

Figure 4.2 (Muela-Meza, 2010: 91) shows a map of Broomhall showing its actual geographical relief as taken from a Google Earth's satellite snapshot circa 2004-2005. Here, the reader can assess the high density of green areas (e.g. section D), or the lack of them (e.g. section A); the high density of houses in some areas (e.g. section A) and the lowest density of houses in others (e.g. the small amount of large houses and mansions from section D), and so on.

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[5] Professor Nigel Ford.
[6] See Figures 4.1 , and 4.2 in Chapter 4 of the author's thesis (Muela-Meza, 2010: 91).

Hence, below each interviewee's excerpt cited in the thesis a description of her or his social class was included, including the section she or he belongs to within Broomhall (either A, or B, or C, or D), and a unique coding number assigned to each respondent (see these codes below on Table 1).

See Table 1 below to assess at a glance the identification codes that were given to each respondent.

Table 1 Identification codes for interviewees	
Type of respondents	**Identification codes**
Focus groups (FGs) interviews to residents	3 FGs. FG 1: 6 respondents (F.G.01.A, F.G.01.B, F.G.01.C, F.G.01.D, F.G.01.E, F.G.01.F). FG 2: 3 respondents (F.G.02.A, F.G.02.B, F.G.02.C). FG 3: 5 respondents (F.G.03.A, F.G.03.B, F.G.03.C, F.G.03.D, F.G.03.E)
Individual interviews to residents (RIs)	10 RIs: R.I.01, R.I.02, R.I.03, R.I.04, R.I.05, R.I.06, R.I.07, R.I.08, R.I.09, R.I.10.
Individual interviews to information providers (IPs)	8 IPs: IP.01, IP.02, IP.03, IP.04, IP.05, IP.06, IP.07, IP.08.

All information providers, for this study, have emerged as belonging to the middle class. For this doctoral study, no member of the capitalist or bourgeois class living within the working geographical boundaries of Broomhall was interviewed, because when they refused to take part in this research project, when they were invited. However, the opinions from the members of this class relating to Broomhall were collected from the literature, since all the businesses were considered members of the capitalist or bourgeois class, either small, or medium (e.g. local shops, or local landlords), or big (e.g. construction developers, cfr. Cromar, 2003, and LDA Design, 2005).

Therefore, the *social class struggles* concept played an important role in the analysis, and discussions of this doctoral study (Muela-Meza, 2010), because the reader can easily interrelate a social class status of a given respondent, with his or her territorial section within the neighbourhood (either A, or B, or C, or D).

Thus, this gives an instant picture of territoriality linked with social class. Then the reader could assess the opinions of the respondents and compare them with others from the same or different classes within the same territorial section, or from a different section. In the case of information providers, the reader will still be able to distinguish marked differences amongst them depending of the section they work, or live, or work. As for the members of the capitalist or bourgeois class analysed from the literature, the reader can assess how their arguments go in line with their class interests (e.g. the big construction developing business of Cromar, 2003, and LDA Design, 2005 pretending fallaciously and deceitfully create "community cohesion" by pretending make money from their "regeneration" plans of ruining the scarce green spaces, brown fields, parks, and playgrounds of the poorer working class people from section A, and C of

Broomhall), and how middle class residents make alliances with them, both of them against working class interests.

In addition, the *social class struggles* concept, as part of the conceptual scheme and its operationalization within this doctoral thesis, was interrelated to many other concepts and controversial issues rarely included in the discourse of LIS, or social science, or the humanities. These follow the chapters where they were located:

> "Chapter 2 (materialist conception of history; library and information provision); Chapter 3 (materialistic concept of need; "bottom up" concept of needs; information recorded in material documents; community profiling; spatial place where communities live in; human communities); Chapter 4 (working class revolts; cramped and unsanitary conditions of living of working class; territoriality; contrasting poorer and wealthier social classes); Chapter 5 (oppression; monopolization of knowledge and information; contradictions, tensions, and conflicts; to the findings of this project: issues of territoriality or uses of the land; issues of poverty, social and economic inequalities; health issues; political issues; cultural issues; communication issues; transport features; educational features); Chapter 6 (dominance hierarchies; hegemony; conflict)" (Muela-Meza, 2010: 12).

Thus, this gives the reader a broader picture of the deep "tenacity of class-based patterns of inequality and politics, and much else besides" (Egdgell, 1993: 122) that emerged from this study, instead of the demise of *social class struggles,* and how in this study, the more benefited classes for the time of the study were the capitalist or bourgeois and middle classes, against the working class.

The next section explains the theoretical discussions of the *social class struggles* concept.

3. Theoretical discussions of the *social class struggles* concept

This section explains some theoretical discussions of how the *social class struggles* concept was configured from the literature. It comprises: a) the definition of the concept, b) it analyses some views in favour of the concept, and c) it also shows some competing views in order to show a more contrasting analysis.

The next subsection analyses the *social class struggles* concept with an interdisciplinary approach.

3.1 Definition of the social class struggles concept with an interdisciplinary approach.

As it will be explained below, the *social class struggles* concept was configured with an interdisciplinary approach, that is, combining elements not only from the humanities and social sciences where is rooted, but also from the natural sciences. However this configuration from interdisciplinary approaches has not been conducted mimetically or eclectically as some commentators argue that scholars should not do so (e.g. Sokal and

Bricmont, 1999). Instead, this paper seeks scientific progress considering compatibility of sciences as an author suggests:

> "It is important to highlight that the confirmed theories of the most veteran sciences are supported by a solid framework of data that come from several sources; it is unusual that they come from a single "crucial experiment." In addition, scientific progress tend to articulate them in an unified skeleton, hence (for instance) biology must be compatible with chemistry, and chemistry with physics" (Sokal, 2009: 337). 7

Hence, for the sake of clarity, this is the working definition of the *social class struggles* concept with an interdisciplinary approach:

> Being human beings social mammals evolved from reptiles, they inherited the innate hierarchical drives of either dominance against the weak, or submission before the strong (at the beginning due to natural survival reasons, later and currently for institutionalized dominating motives) mainly to obtain valued resources (e.g. food, territories, properties, knowledge, information) (Sagan, 2001; 1980; 1978; with Druyan, 1992). However, "in societies with dominance hierarchies there will always be inequities in the distribution of valued resources. This is what defines dominance hierarchy" (Hauser, 2006: 394). Thus, these inequities have always prompted the dominated individuals or groups to challenge the dominant. These challenges are struggles (violent or non-violent), and they will continue as long as human social dominance hierarchy persists. "Though neither class nor race is a biological category, our mind is equipped with the hardware and software to pick out cues that identify the other... we can't erase the constraints that our mind imposes on our perceptions, and this includes dividing the world into dominant and subordinate, black and white" (Hauser, 2006: 212). Therefore, "the [written, recorded, Engels] history of all hitherto existing society is the history of class struggles" (Marx and Engels, [1848], 1976b: 482)" (Muela-Meza, 2010: 11-12).

The two interdisciplinary and integral approaches that configured this concept come from: a) the humanities (philosophy): the concept of s*ocial class struggles* coined by Marx and Engels ([1848], 1976b: 482), and b) from the natural sciences: the concept of *dominance hierarchy* (cfr. (Sagan, 2001; 1980; 1978; with Druyan, 1992; Hauser, 2006: 394). It underpins the facts from the natural sciences that human beings evolved from reptiles inheriting the innate hierarchical drives mainly of the weak being subdued by the dominant strong to obtain valued resources (e.g. food, sex, territories, properties, knowledge, information, etc.), either by violent or not violent (deterrence politics) conflicts and struggles.

Accordingly, the dominant strong and the weak subdued have been through human materialistic evolution confronted by innate contradictions in the obtaining of those resources that intrinsically derive into conflicts, and struggles (either violent or not violent). Thus, the Marxist concept of *social class struggles* did not foster conflicts, struggles or violence, instead it has made a sound approach of the human conflicts and struggles since the creation of the organisation of society in an inexorably contradictory class system, however, Marx and Engels ([1848], 1976b), as well as the experts of social

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7 Likewise, the humanities must be compatible with the natural sciences, and both with the social sciences. Note of translation: this excerpt was translated from Spanish to English by the author.

class analysis from the social sciences (e.g. Edgell, 1993) missed to address the *dominance hierarchy* of society that lies within the class system, as emerged from the natural sciences.

In addition, the author is cognizant that most people and most other animals on Earth are more submissive than dominant, and that the concept of *dominant hierarchy* should be changed to that of *submission hierarchy* as some authors suggest:

> "Since most animals submit than dominate, it might with greater justice be called a submission hierarchy than a dominance hierarchy. But we humans are transfixed with dominance and often, at least in the West and setting religion apart, a little repelled by submission. Vast libraries are written on "leadership" and virtually nothing on "followership" (Sagan and Druyan, 1992: 205).

However, for the time that this doctoral thesis (Muela-Meza, 2010) and this paper took place, it was not possible to delve deeper on the literature as to find out more on *dominance hierarchies*. That might be a theme for further research as to be linked with the *social class struggles* either by the author or another researchers.

Above has been established the definition of the *social class struggles* concept as configured in the author's thesis (Muela-Meza, 2010), and here. The next subsection explains some views in favour of it.

3.2   Some views in favour of the *social class struggles* concept

This section explains some views in favour of the *social class struggles* concept (see its definition above).

Through the literature was found the concept of the *social class struggles* as attributed to Marx and Engels (Marx and Engels, [1848], 1976a: 482; Delanty, 2005; Edgell, 1993). As defined by Marx and Engels, "the [written, recorded, Engels] history of all hitherto existing society is the history of class struggles" (Marx and Engels, [1848], 1976b: 482). The author is cognizant that such concept as configured by Marx and Engels (Marx and Engels, [1848], 1976a) belongs to their *Manifesto of the Communist Party;* hence it leans politically toward socialist and communist ideas. The author is also aware of the political implications that pamphlet has had since 1848 when they wrote it.

However, this Marxist concept of social class struggles captured, at the beginning, some of the perceptions of respondents in Broomhall as being divided by social class and that there were conflicts at the time of the provision of social services derived from that social class divide. For Marxism all societies were divided by social class, and the term *struggle* clearly states that those social classes have been throughout history in conflict. That is a conceptual operationalization and configuration of people's common language perceptions.

From the literature, only one commentator from LIS –other than the author--linked social class with struggles on similar lines to Marx and Engels in their *Manifesto of the Communist Party* ([1848], 1976a)

This is how he linked social class with struggles:

> "Two broad characteristics in every capitalist country are a sharp social division along class lines and a class struggle with varying degree of intensity. At the economic level, these struggles can be seen as struggles for inclusion in the share of national wealth, to own land and resources, to have a decent job with a living wage. At the political level, the struggle is for inclusion in the decision making process. At the social and cultural level, the struggle is to have the right to belong to a particular nationality, to use people's own language, and to practice one's own culture. The rights to organise, to get relevant education and information and to benefit from technological achievements are rights for which many excluded people have often given their lives" (Durrani, 2000).

However, Durrani (2000) did not acknowledge Marx and Engels' *Manifesto of the Communist Party* ([1848], 1976a) where he obtained the link of social class and struggles, he employed the rather loose neologisms of "social inclusion" and "social exclusion," e.g. as suggested by Anthony Giddens (1999) who is one of the strongest proponents to employ such neologisms to analyse, or blur social inequalities instead of the social class concept. Still, Durrani (2000) neither cited Giddens (1999), nor any other sound commentators as to shed more light on the implications of *struggles* with *social class* as explained here.

Nevertheless, the author was not content with the Marxist concept of *social class struggles,* as Marx and Engels stated it, particularly because of its implicit political and violent agenda in favour of socialism and communism against capitalism, however valid this concept was theoretically. That is the reason why the author delved deeper in the literature in order to configure a concept that best adapted to the Broomhall residents' perceptions of the early stages of this project, but avoiding any relationship with the implicit Marxist political agenda towards violence. In addition, the author has employed this Marxist concept, and all the other concepts in his PhD thesis (cfr. Muela-Meza, 2010), based only on their theoretical grounds, and he has done so in a rigorous manner, not simplistically.

The Marxist *social class struggles* concept has some underlying ideas. According to a sociologist, "The key ideas underlying Marx's social science are the movement from *contradiction [sic]* to *crisis [sic]* to *conflict [sic]* to *social change [sic]. …* These contradictions derive from the class structure, which is based on the exploitation of labour. … The resulting inequality is a structural inequality since there are two classes, those who work for wages and those who live from profit." (Delanty, 2005: 69).

First, Marxist theories and concepts have epistemological acceptance within the social sciences (e.g. Delanty, 2005; Edgell, 1993), and as such they have been employed rigorously in this paper. Second, the interrelationships of the ideas of contradictions

deriving from the class structure based on the exploitation of labour, and the resulting structural inequality of the conflicts between the working class (who work for wages) and the capitalist class (who live for profit), gave theoretical clarity to a better understanding of the social conflicts amongst the residents of the Broomhall neighbourhood, as it will give clarity to any LIS theorist or practitioner analysing any social phenomena in any other location where capitalist economic system rules.

This social inequality as explained above affects different aspects of social life. For instance, a commentator from LIS made also a similar connection of social inequality as a cause of inequality of access to information and ideas, and a connection to class and power as part of the causes of that inequality:

> "Inequality in access to information and ideas cannot be explained fully without reference to its relationship to the primary dimensions of inequality; the patterns of class and power. It is part of a much broader social issue" (Usherwood, 1989: 22).

Thus, social inequality gives a general dimension between the relationships of class and the power each class has within itself and amongst others (e.g. working, middle and capitalist or bourgeois classes as employed here, see below for further explanation). A sociologist (Edgell, 1993: 52), in a book dedicated *ex professo* to the analysis of the social class concept, concluded that any member of society can be ascribed to any social class (even if he or she is going upwards or downwards in the social mobility from one class to the next) in relation to three major determinants:

> 1) By how much private property individuals own;
> 2) By how much knowledge individuals have (and for the case of this paper, by how much information they have);
> 3) By how much physical labour they do (Edgell, 1993: 52).

That is, according to Edgell (1993), the more private property, knowledge and information (added by the author) any member of a class has, and the less physical labour she or he does for a living, the upper is the class she or he belongs to (e.g. capitalist or bourgeois class, and middle class), and vice versa (e.g. working class). Hence, the author agrees with the three major determinants of social class of Edgell (1993).

Edgell's (1993) three major determinants of social class are in line with the evolution of the social class concept since the earliest inception of the term. According to him:

> "Originally the term class referred to the division of the Roman population on the basis of property for fiscal and military purposes. This pre-modern usage was a static one in the sense that classes were regarded as ascriptive groupings of people who inherited a shared rank in society. The modern vocabulary of class is inextricably associated with the total reorganization of society that followed the industrial revolution. ... Two of the major consequences of this momentous social change were the creation of two new classes in the transformed class structure and the tendency for class positions to be allocated on the basis of ability rather than birth" (Edgell, 1993: 1).

On similar lines, a psychologist notes that social class is "differentiated by occupational prestige, education, and income" (Jones, 1998: 146). Jones' (1998) occupational prestige and income might be related to Edgell's (1993) physical labour, and Jones' (1998) education to Edgell's (1993) knowledge (and information added by the author).

However, since all the social classes have historically been struggling amongst themselves, the dominant classes attempting to take advantage over the dominated, as the concept of the *social class struggles* has been defined above, the political action of the people acting inside or outside Broomhall (as from any other neighbourhood, or place of the world) is no exception. On the same lines, a political philosopher (Demirovic, 2004) observes that the dominant classes exert their hegemony and domination through the monopolization of knowledge and information, which is of the particular interest of this research project. That is, they withhold and conceal information so the dominated classes, namely the working classes do not know what the powerful dominant and hegemonic classes (e.g. capitalist or bourgeois and middle classes) are doing allegedly to their benefit or against them:

> "As far as political domination is concerned, where knowledge [*and information, MUELA-MEZA, Z.M.]* can be monopolized, news reports and information create a considerable source of power; for those who are dominated can never know exactly what others are doing, which modes of collective behavior are developing and succeeding, and with which political reactions and decision they will have to contend" (Demirovic, 2004).

A Nobel laureate physicist concurs with that idea:

> "Moreover, under existing conditions, private capitalists inevitably control, directly or indirectly, the main sources of information (press, radio, education [and libraries and other documental information institutions]). It is thus extremely difficult, and indeed in most cases quite impossible, for the individual citizen to come to objective conclusions and to make intelligent use of his political rights" (Einstein, 2005: 156-157).

Not to mention that:

> "Control of information instrumentation, invariably, goes in hand with control of the message flow, its content, survellience capability, and all forms of information intelligence" (Schiller, 1996: 93).

How, then, do the powerful dominant classes –capitalist or bourgeois and middle classes—monopolize and conceal knowledge and information from the dominated classes? Demirovic responds to this question in these terms:

> "The state [*and virtually any powerful individual or political organization, or information provider, or Institution of Documental Information, MUELA-MEZA, Z.M.]*, however, defines public communication in a further sense. For the state is the sphere of political decision. Not everything that is decided is the result of previous communication. It is much more the case that politics must react to new challenges: the development of oil prices, an environmental catastrophe, currency speculation, or decisions made by international committees. In all of these cases parliament is called upon to agree to

decisions made by the government. The public arena can then criticize political action after the fact. But this has no consequences. The state has won time and created facts. The possibility, bound up with the concept of the public arena - namely, to make virtually everything the object of public discussion - once again suffers irreparably from an unavoidable non-simultaneity: public discussion always comes too late" (Demirovic, 2004)

And that is what has happened, happens and will happen in Broomhall as long as the state of things continues in the way they have been found in this project (Muela-Meza, 2010). That is, as long as capitalism or any other social, political and economical system divided by social classes exist.

Nevertheless, the commentators above (Delanty, 2005; Jones, 1998; Edgell, 1993; Usherwood, 1989), including Marx and Engels ([1848], 1976a), (whose concept is attributed to them), failed to explain the roots of *human conflicts*, *contradictions*, and *social inequality* associated with social class. These roots might be found (as mentioned above in the definition of *the social class struggles concept* as employed in this thesis) in the notion of "dominance hierarchy" from the natural sciences, namely materialistic evolutionary biology (Sagan and Druyan, 1992; Hauser, 2006: 394). That is the reason why the statement of Marx and Engels is included at the end of the working definition of this concept.

As mentioned above, the social class struggles concept emerged in the literature from the pamphlet *Manifesto of the Communist Party* by Marx and Engels ([1848], 1976a) written in 1848. Hence, by reviewing further the literature the author found that the *dominance hierarchy* from biology (Hauser, 2006; Sagan and Druyan, 1992) explained better than Marx and Engels ([1848], 1976a) themselves their *social class struggles concept,* and without having the need to resort to a politically driven notion of violence of socialists and communists against capitalists as in Marx and Engels ([1848], 1976a).

As encapsulated in the definition above, the reader can assess at a glimpse a materialistic and evolutionary trail of the human genetic drive of *dominance hierarchy*. Sagan and Druyan (1992) even noted that submission from the subordinate to the dominant is more pervasive than dominance. Recently Hauser (2006), a U.S. neurobiologist, who has conducted research for several years about the genetic moral drives of human and non-human primates, has concluded that "in societies with dominance hierarchies there will always be inequalities in the distribution of valued resources" (Hauser, 2006: 394).

Therefore, Marxist political agenda towards the empowerment of the proletarian class or working class to make the socialist revolution to overthrow the capitalist or bourgeoisie class and seize power by military violence is not too far from the ideas of dominance hierarchy. The dominated classes would always challenge the dominant ones in order to obtain valued resources first for their survival, and then for the betterment of their material or cultural conditions (e.g. access to information recorded in documents through LIS and other documental institutions). In addition, these challenges are

struggles, either violent or non-violent, that will depend of the capability of negotiation of the dominant classes to satisfy the dominated classes' needs accordingly.

The limitation of this Marxist conception is not that Marx and Engels foster violence of one class against others. That is already a socio-historic fact accepted by social science epistemology (e.g. Delanty, 2005; Edgell, 1993), and by the author (Muela-Meza, 2010; 2009; 2008; 2007; 2005; 2004a; 2004b; 2003) of this paper regardless that they have stated it bluntly in their pamphlet (Marx and Engels, [1848] 1976a). Their limitation might be found in their failure to explain that the proletarian or working class are also humans, and being humans, they carry genetically the drives for domination as noted by Hauser (2006). Hence, Marx and Engels failed to analyse the dominance hierarchy as explained by scientists from the natural sciences (e.g. Sagan and Druyan, 1992; Hauser, 2006).

After all that has been said, the *social class struggles concept* as complemented from philosophy (Marx and Engels, [1848] 1976a), and the natural sciences (Hauser, 2006; Sagan and Druyan, 1992), and as it is employed here, served the author to understand better the bigger dimensions of the underlying issues behind social class and human conflict. It served to understand better the contradictions amongst people, and how these intensify when these are interrelated with social class. Although Hauser (2006: 212) clarifies above in the working definition of this concept that *social class* is not a biological category, it is noteworthy to learn that he also notes that human mind is hardwired to divide the world into dominant and subordinate. Hence, it is illuminating to know that humans have genetically inherited propensities to have contradictions, and to engage into conflicts, or struggles, regardless of their cultural, or socio-historic influences.

As for the library and information science field, the author wrote a book chapter relating to the ethical contradictions of the social responsibilities of LIS (Muela-Meza, 2007), where he made a comprehensive review of the major findings of Hauser (2006) from the past ten years. He concluded what has been explained above, that as long as humans live in societies shaped by dominance hierarchies (Hauser, 2006; Sagan and Druyan, 1992), which have taken the form of social classes (Marx and Engels, [1848], 1976a), then contradictions and inequalities will accompany human relationships, thus, conflicts, or struggles will always appear.

Hence, these contradictions (Muela-Meza, 2007), also affect information needs and provision in libraries and other institutions of information recorded in documents. Another LIS commentator approaches the analysis of the idea of contradictions in LIS but only as related to *community profiling* [8] by commenting that "what does not seem to have publicly acknowledged is that sometimes the needs and interests of different

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[8] *Community profiling* (or *community analysis* in the USA) is the major instrument employed by the author in his PhD thesis, and it is one of his main lines of research and specialisation. See Muela-Meza (2010) for more information about this instrument.

groups are mutually exclusive. Until we accept this librarians will struggle to meet these conflicting demands" (Roddy, 2005: 41). However, she does not explicitly mention that there are contradictions in her analysis of needs, and her ideas of "needs mutually exclusive" and "conflicting demands" do not relate to the social class concept, or with the *social class struggles* concept explained above. She does not explain either why the needs and interests of different groups of library and information users are mutually exclusive. Nevertheless it is noteworthy that a LIS commentator writing about *community profiling* in public libraries, although in a two page professional magazine article, approximates to the ideas of contradictions in LIS used by the researcher before (Muela-Meza, 2008; 2007; 2005; 2004a; 2004b; 2003), and throughout his thesis (2010), and this paper.

Another LIS researcher in a major PhD thesis applying *community profiling* to library services (Louie, 1976: 169-170) did not find contradictions *per se* in her study, however she found similarly to Roddy (2005) that "the concept of a metropolitan library serving *all [sic]* all members of its community is generally considered utopian." With utopian, Louie (1976) meant that public libraries could not serve equally every individual within the communities from the neighbourhoods where these libraries were established. However, Louie failed to analyse why it is utopian for libraries to provide all the information needed by all library users.

Hence, according to the concept of *social class struggles* employed here, the needs and interests of different groups of library users are mutually exclusive, and become conflicting demands, because all individuals in society belong consciously or unconsciously to different social classes (Jones, 1998). These are always in conflict (Edgell, 1993), and most of the time involve struggle (Marx and Engels, [1848], 1976b) amongst them, either by violence or non violence (Hauser, 2006; Sagan and Druyan, 1992). Since they live in a society organised through dominance hierarchy, the library and information needs, interests, and demands of everyone, despite the fact that each individual is different from the rest, would be mediated by the social class which they belong. As explained above, a society divided hierarchically through social classes which *per se* interact socially in constant contradiction and conflict, their members might bring consciously or unconsciously their social class interests (Jones, 1998) to their daily relationships with others (e.g. being information users, or information providers).

As for being utopian for a library to satisfy equally all the needs of its users, it is utopian for LIS services and professionals to pretend to satisfy all users equally when they live in a world socially unequal, and divided by dominance hierarchy, and within social classes in constant contradiction and conflict. A philosopher of the theory of needs elaborates this idea by noting that social groups (and classes for the interest of this study), may have attributed their needs equally in terms of quality, but their provision, in terms of quantity, would be different for all. She notes:

> "[N]eeds are attributed to individuals according to their group [class] of affiliation, but these groups are now being produced by institutions. The attribution continues the [dominance]

> hierarchy within the social and political institutions. … that is, to distribute in quality the same types of needs, but in a quantity entirely different [to each group or class]" (Heller, 1996: 89-90).

Hence, within the dominance hierarchy, the upper the class (e.g. capitalist or bourgeois class), the better the benefits they gain from society in detriment of the lower classes (e.g. working class).

Nevertheless, the author is aware that this *social class struggles* concept alone might not explain effectively all the myriad of factors that make library and information provision an unequal service. There might be others regardless of users and providers belonging to a social class that might limit the capability of an equal information provision for all users through institutions of information recorded in documents (Documental Information Institutions, DIIs, like libraries 9). For instance, they might lack of enough budget to acquire all the information needed for everyone; they might not satisfy all information needs for the simple fact that there might not exist all the documents that satisfy them; they might not be the only information provider users choose to satisfy their needs; they might create collection development policies according to their budget, facilities, and staff which might limit them to satisfy all users' needs. Still, what is noteworthy about this concept is that users and information providers might not escape from such social class divide, and their implicit contradictions and conflicts, or struggles that may emerge when interacting with members of other classes, either consciously or unconsciously (Jones, 1998).

There are other examples from the literature that elaborate on the importance of the social class concept to analyse LIS phenomena. A study found evidence that public libraries are staffed mainly by middle class professionals, and that working class users were excluded to some extent from information provision (Muddiman, 2000a; Pateman, 2000). Another study found evidence of the impact of social class as determinant of some patterns of use of information agencies (e.g. libraries), where the upper classes (e.g. middle class professional/managerial occupations) are better informed and provided than the lower classes (e.g. working class unskilled occupations) (Marcella and Baxter, 2000). Another study found evidence that social class is a divider to access to Information and Communication Technology (ICT), where the upper classes had better access to ICT, whilst on the contrary the lower classes do not (Hull, 2003). Another LIS commentator suggested that the lower class newcomers to Canada might become a *class of information poor* who are "characterized by their difficulty or inability to obtain useful information" (Caidi and Allard, 2005: 304).

As for the different classes employed in this project, the author followed a three social class scheme as configured by a LIS commentator (Pateman, 2000: 28).

> 1) The capitalist or bourgeois class comprises the owners and controllers of the means of production, distribution and exchange –the factories, banks, shops, land, etc. and their agents.

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9 Documental Information, or information recorded in documents, and Documental Information Institutions are concepts borrowed from the Mexican philosopher of LIS Rendón Rojas (2005).

2) The middle class includes middle grade management, small business, professional sections and middle ranks of the state apparatus who act to a considerable extent as agents of the capitalist class, but the degree to which they exercise control over the means of production is often limited, and their income is derived mainly from selling their labour power for a salary.

3) The working class includes the great majority of the population, who sell their labour power, their capacity to work, in return for a wage or salary, and who work under the direction of the owner of the means of production and their agents (Pateman, 2000: 28).

This research project (Muela-Meza, 2010) and paper employed Pateman's class division in order to have an approximate idea that clarifies the social class position where the Broomhall residents or information providers stand concerning their social inter-relationships within this neighbourhood.

The next subsection analyses some competing views of the *social class struggles* concept.

3.3   Some competing views of the social class struggles concept

This section explains some competing views to the *social class struggles concept* (see its definition above).

The major competing views to the social class concept might be found in the views that consider that the capitalist society is not divided into social classes. For instance, a LIS commentator argues that most research in LIS relating to social issues, or social exclusion avoid deliberately using social class (Pateman, 2000). However, social class has been found to have a pervasive distinctiveness within capitalist society, and thus is an important concept with which to analyse LIS phenomena, as some LIS commentators have included it in their research (e.g. Caidi and Allard, 2005; Hull, 2003; Marcella and Baxter, 2000; Muddiman, 2000a; Pateman, 2000; Muela-Meza, 2010; 2009; 2008; 2007; 2006; 2005; 2004a; 2004b; 2003).

 In psychology, a commentator who has conducted a PhD thesis relating to subjectivity and class consciousness to develop class identity has noted that most psychologists have neglected the social class analysis, and have preferred others instead such as race and gender to analyse individuals' identities (Jones, 1998). However, she has argued that it has been an error in psychological epistemology to pretend to homogenise people of the same gender, race, or ethnic group, thus obscuring their socio-economic differences which actually exist regardless of other features, and that the social class concept can shed light on those differences, and still be able to be employed with those and other concepts (Jones, 1998: 145).

In a line similar to that of Jones (1998), an education scientist from the point of view of the Marxist educational theory elaborates further, arguing that the differences in gender, race, age, sexuality, etc. are "conditioned by social class and value production, with special reference to the struggle for economic and social justice" (Rikowski, 2002: 25). Hence, the author of this paper goes along with Jones' (1998) and Rikowski's

(2002) arguments and has also employed the social class concept as a determinant to the differences of the different groups of people in Broomhall, regardless of their gender, race, age, sexuality, or other characteristics.

Other competing views have to do with the rhetorical ploys that social classes, or groups, or individuals belonging to different classes, or groups, live or socially interact in harmony and cohesion, hence free from contradictions, conflicts, or struggles derived from the social class dominance hierarchy. These rhetorical ploys fostering "community cohesion" have been found associated with the current thinking called post-modernism (Rikowski, 2002). These have also been found in the literature specifically related to Broomhall. For instance, in capitalist class residential and business construction corporations doing business in Broomhall (these could be assessed in the studies of Cromar, 2003, and LDA Design, 2005), which have made capitalistic-class-driven short research projects to regenerate Broomhall into a market valuable zone which might benefit mainly the capitalist class development corporations. Cromar (2003) supported his study with the rhetorical ploy of capitalist class or bourgeois commentators who underpin the rhetorical ploy of "social capital" (Putnam, 1999) where "social capital" would bring "community cohesion" and hence regeneration in the neighbourhoods with equal benefits for all social classes, without conflicts or struggles.

This post-modern rhetorical ploy of "social capital" has also been brought to the LIS discourse without the sufficient scientific rigor or criticism. For instance, some LIS researchers (Bryson, Usherwood and Proctor, 2003) mentioned that "social capital" emerged in their study as a theme from their empirical data (Bryson, Usherwood, and Proctor, 2003: 8). However, it is unlikely that the "social capital" rhetoric ploy had emerged from a research of that nature, it rather seems that the authors brought it as an a priori theoretical framework –from the onset-- and then built their research design upon it.

Another commentator (Pateman, 2006: 42) argues that by the post-modern rhetorical ploy "social capital is meant the networks of interactions that we have with one another, that bind us together and act as a primary means of exchanging the information, skills and help we need in our day-to-day life." However, it is interesting to note that Pateman's (2000) earlier clarity on social class division, which is actually the working classification of social classes employed in the author's thesis (Muela-Meza, 2010), and in this paper, and Usherwood's (1989) notions of social class and power as dimensions of social inequalities have been contradicted by their own writings from more recent years. Lately they have confused the capitalist or bourgeois class with the rhetorical ploy of the "social capital" (Pateman, 2006; Bryson, Usherwood, and Proctor, 2003).

However, the post-modern rhetorical ploys of "social capital" and "community cohesion" have not been found as sound concepts validated by international social science epistemological conventions (e.g. de la Garza Toledo, 2008; 2002; 2001; 2000; 1999; Delanty, 2005; 2003; Edgell, 1993). Furthermore, those commentators who

supported the "social capital" rhetorical ploy (e.g. Pateman, 2006; Cromar, 2003; Bryson, Usherwood and Proctor, 2003; Putnam, 1999) have failed to define the *capital concept* from the economic theory, which is clearly related to the capitalist or bourgeois class, and hence have brought epistemological confusion to their assertions. For instance, this is how Karl Marx, a philosopher who devoted more than 40 years conducting research about the *capital concept* in order to conduct a sound and scientific critique of the overall capitalist system of production, defined in 1867 the concepts of *capital* and *capitalist* (the individual) in his multi-volume work, *Capital: A Critical Analysis of Capitalist Production:*

> "As capitalist, he is only capital personified. His soul is the soul of capital. But capital has one single life impulse, the tendency to create value and surplus-value, to make its constant factor, the means of production, absorb the greatest possible amount of surplus-labour. Capital is dead labour, that, vampire-like, only lives by sucking living labour, and lives the more, the more labour it sucks. The time during which the labourer works, is the time during which the capitalist consumes the labour-power he has purchased of him" (Marx, [1867], 1974: 224).

Marx's definition of *capital* and *capitalist* have been generally accepted by international epistemological communities as sound concepts for social science analysis (e.g. de la Garza Toledo, 2008; 2002; 2001; 2000; 1999; Delanty, 2005; 2003; Edgell, 1993), unlike "social capital,", "intellectual capital," "human capital" and other post-modern rhetorical ploys that have not been accepted by epistemological communities of the social sciences (de la Garza Toledo, 2008; 2002; 2001; 2000; 1999; Delanty, 2003; 2005; Edgell, 1993). Those post-modern rhetorical ploys, instead of being theoretical concepts –either with theoretical or empirical applications— to analyse socio-historic facts are merely ideologies (de la Garza Toledo, 2008) which only foster political values of dominance in line with the capitalist or bourgeois class with the exclusive aim to subdue subordinate classes, particularly working class.

Furthermore, the capitalist and bourgeois ideologues of the "social capital" and the "community cohesion" rhetorical ploys (e.g. Putnam, 1999) and their followers (e.g. Pateman, 2006; Contreras Contreras, 2004; Bryson, Usherwood and Proctor, 2003) fallaciously [10] and deceitfully foster through the LIS discourse the ideas of cohesiveness within human communities, because it is precisely *capitalism*, *capital*, and *the capitalists*, as defined above by Marx ([1867], 1974: 224), what undermines the already scarce cohesiveness within communities in capitalist societies, as a critical communications scientist argues:

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[10] The fallacies fostered by these commentators are the *epistemic fallacy* where they fail to distinguish sound scientific and epistemological concepts from rhetorical ploys, and the *common practice fallacy* where they assume that simply because everyone employs "social capital" and "community cohesion" rhetorical ploys these must be consequently scientifically and epistemologically valid. For a larger analysis of fallacious thinking and rhetorical ploys brought to LIS discourse see Muela-Meza' (2008) article: "An introduction to the critical and sceptical thinking in the sciences of information recorded in documents." For a broader critique within different sciences and the humanities see Sokal (2009), Sokal and Bricmont (1999), Dawkins (2008), Sagan (2001; 1998; 1997; 1980; 1978; with Druyan, 1992), and Bowell and Kemp (2005).

> "In truth, public services, by definition, mean everyone in the society benefits from their provision, often in indirect ways, totally outside the reach calculation. Similarly, everyone suffers if these services are either limited to certain groups or denied altogether. When these services are stripped of their social character, privatised, and put on an individual ability-to-pay basis, the common good is grievously wounded. Along with the inevitable inequity that accompanies ability-to-pay standards comes further weakening of the social organism. The more [capitalist, MUELA-MEZA] contractual arrangements enfold the lives of people, the less cohesiveness there is in the community" (Schiller, 1996: xv).

Thus, these post-modern rhetorical ploys were not considered because they do not comply with the scientific method, and the epistemological and methodological rigor and consistency of the social sciences (de la Garza Toledo, 2008; 2002; 2001; 2000; 1999; Delanty, 2005; 2003; Edgell, 1993), which included library and information science (Muela-Meza, 2010; 2008; 2007; 2005; 2004b; Gimeno Perelló, 2007a; Rikowski, 2007; Rendón Rojas, 2005).

A sociologist elaborates on this idea in his epistemological book *Social Science: Philosophical and Methodological Foundations*:

> "When it comes to methodology and philosophy for social science, postmodernism is limited. The value for social science of embracing vague concepts drawn from literary criticism and evocative images of power is limited. ... Its major failings are its inability to articulate critical normative foundation for social science on the one side and on the other it has deflected social science from the task of providing explanations for social phenomena" (Delanty, 2005: 118).

In addition, from the natural sciences, some authors agree with Delanty (2005), and they even go beyond by criticising that postmodernism is:

> "[A]n intellectual trend characterized for the denial more or less explicit of the rationalist tradition of the Illustration, for the theoretical constructions disconnected from any empirical proof, and for a cognitive and cultural relativism that considers that science is nothing more than a "narrative", a "myth", or a social construction" (Sokal and Bricmont, 1999: 19). [11]

In addition, the postmodernist rhetorical ploys not only deny the rational foundations of science, they are also associated with other non scientific or anti-scientific views such as: charlatanism, solipsism, radical scepticism, scienticism, dogmatism, religion, intellectual impostures, fashionable nonsense, and worst of all –amongst many others-- as pseudoscience (cfr. Sokal, 2009; Sokal and Bricmont, 1999; Dawkins, 2008; Muela-Meza, 2010; 2008, 2007; 2005). [12]

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[11] Note of translation: this excerpt was translated from Spanish to English by the author.

[12] For a deeper critique against some of the major contemporary postmodernists that might fit in this description (e.g. Jacques Lacan, Julia Kristeva, Luce Irigaray, Bruno Latour, Jean Baudrillard, Gilles Deleuze, Felix Guattari, Jacques Derrida, Paul Virilio, Thomas Kuhn, Karl Popper, Paul Feyerabend, Pierre Duhem, Willard van Orman Quine, Jean-Francois Lyotard, David Bloor, Barry Barnes, Richard Rorty, and others) that influence fallaciously and deceitfully mainly the humanities, some social sciences, and few natural sciences see Sokal and Bricmont (1999), and Sokal (2009). For a similar critique, but

Hence, theorists and practitioners from LIS and other sciences and the humanities should be wary of employing postmodernist rhetorical ploys that deny the rationalist and epistemological foundations of science, and that overtly pretend to undermine the scientific foundations of library and information science (LIS) by adopting non scientific and anti-scientific positions disguised fallaciously as scientific with the clear intention to deceit LIS theorists and practitioners (Muela-Meza, 2008). If LIS theorists and practitioners adopt postmodernist rhetorical ploys (or of any other kinds) that pretend to undermine LIS scientific foundations, then we must critically question if LIS is a social science, or if we should let postmodernist pseudo-scientists to downgrade it to the domains of pseudo-scientific, non scientific, and anti-scientific ways of thinking (e.g. religion, fiction, myth, magic, sorcery, ufology, astrology).

The position taken here is that library and information science should not be downgraded it to any non scientific forms of thinking, and that it should adopt a more robust critical thinking against any sort of fallacious and deceitful thinking (e.g. postmodernist pseudoscience).

Thus, these are but few competing views to the *social class struggles* concept as configured here, however, it was a daunting task to include them either in the doctoral thesis (Muela-Meza, 2010) or in this paper. Nevertheless, in the author's thesis (Muela-Meza, 2010), and in this paper, attention has been given in maintaining a scientific rigor, and an epistemological and methodological consistency.

4. Conclusions

As stated from the conclusions of the doctoral study from which emerged this paper (c.fr. Muela-Meza, 2010), *social class struggles* with an interdisciplinary approach emerged as a paramount concept for social science and LIS research in general, and as being appropriate at the time to analyse the social class contradictions, for this particular study.

In addition, it was evident how some commentators (e.g. Pateman, 2006; Cromar, 2003; Bryson, Usherwood, and Proctor, 2003; Contreras Contreras, 2004; Putnam, 1999) by using politically and ideologically biased and fallacious terminology such as "social capital" and "community cohesion" they aligned deliberately their discourse with the dominant hegemonic discourse of the capitalist and bourgeois class.

This *social class struggles* concept was also more appropriate in terms of describing the contradictory relationships of power and domination through deprivation of information or knowledge, or the deprivation of property, and in terms of describing whether individuals do physical labour for a living (Edgell, 1993; Demirovic, 2004).

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limited to library and information science, see Muela-Meza (2010; 2009; 2008; 2007; 2005; 2004a; 2004b; 2003), and Rendón Rojas (2005).

Social class struggles was also more appropriate than those concepts employed in non social-class or socio-economic-mediated models, such as *sense making (*e.g. as interpreted by Agada, 1999: 75*)*.

And for those detractors of the employment of the class concept for the analysis, synthesis, critique and questioning of LIS, social science and other scientific phenomena, a sociologist states:

> "Hence, what needs to be explained is not the presumed demise of class, but the tenacity of class-based patterns of inequality and politics, and much else besides. In the meantime, class rules and classlessness remains a dream rather than a reality" (Edgell, 1993: 122).

Therefore, the *social class struggles* with an interdisciplinary approach as configured here [13] did not only emerge as a paramount concept to be employed by the research communities in LIS, social sciences, humanities, and natural sciences. This concept also emerged as a controversial issue that divide people, and deprive large numbers of people in the world, particularly from the working class, preventing them from being socially, economically, and politically benefited with society's mainstream wealth; that that middle and capitalist class people usually enjoy better and on an constant and steady basis.

Hence, being research communities mainly members of the middle class, they might be more socially aware of these struggles being daily waged based on social class divides, and they might be aware of the need to delve deeper on an understanding, and critique of the causes of why the working class and middle-capitalist class divide widens more and more, where the working class people are more and more worse off. Thus, researchers and practitioners, by delving on the use of the *social class struggles* as a methodological instrument for research in LIS, social sciences, natural sciences, and the humanities, they might be also delving into the search for justice and wisdom in the capitalist global system to the benefit of –mainly—the working classes, elements that have been deliberately concealed by the capitalist and middle classes from serious and international epistemological debates (e.g. as in the capitalist&middle-class driven ideologies of the "information or knowledge society," cfr. Fleissner and Hofkirchner, 1998: 206; Muela-Meza, 2008; de la Garza Toledo, 2008).

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[13] And in the doctoral study from where it emerged (Muela-Meza, 2010).

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http://sites.google.com/site/cinfodocuanlffyl/boletininformaciondocumental; c) Courses that I teach: (Fundamentals of Library and Information Science; Research Methodologies in Library and Information Science; Research in Library and Information Science; Research Seminary in Library and Information Science; Bibliographic Method; Project Design of Library and Information Services; Evaluation of Information Services; Reading Promotion; Marketing of Library and Information Services; School Libraries; Comparative Librarianship; Documental Research Techniques (both: traditional and online through UANL Nexus platform). **Publications:** These are my recent publications: (2010). *An Application of Community Profiling to Analyse Community Information Needs, and Providers: Perceptions from the People of the Broomhall Neighbourhood of Sheffield, UK*. Sheffield, UK: University of Sheffield, Department of Information Studies. [PhD Thesis]. Accessible in open access through E-LIS: http://eprints.rclis.org/18649/; (2009). "For a critique of the copyright system and of the role of librarians as copyright police." *Library and Information Science Critique (Crítica Bibliotecológica)* **2** (1). Accessible online in open access through E-LIS: http://eprints.rclis.org/17293/1/CB.v2.n1.Articulo2.zmmm.pdf; (2008). "Critical and skeptical thinking in the sciences of information recorded in documents (Pensamiento crítico y escéptico en las ciencias de la información documental)". *Library and Information Science Critique (Crítica Bibliotecológica)* **1** (1). Accessible online in open access through E-LIS: http://critica.bibliotecologica.googlepages.com/vol.1.no.1; (2007). "Ethical contradictions of the social responsibilities in librarianship." In: Gimeno Perelló, J. & López López, P. (Eds.). *Libraries and Social Compromise. C*hapter 14, pp.417-444, Gijon, Asturias, Spain: Trea. [in Spanish]. Accessible in open access through E-LIS: http://eprints.rclis.org/archive/00011805/; co-author: Story, A., Darch, C. & Halbert, D. (Eds). (2006). The Copy/South Dossier : Issues in the Economics, Politics, and Ideology of Copyright in the Global South. Canterbury, Kent, UK: The Copy/South Research Group. Accessible online in open access through E-LIS: http://eprints.rclis.org/archive/00006278/; (2006). "The age of the corporate State versus the informational and cognitive public domain." *Information for Social Change.(UK)*. (23). Accessible online in open access through E-LIS: http://eprints.rclis.org/archive/00007319/. But I have published 9 peer-reviewed articles; 7 non peer-reviewed articles; and 23 researchers have cited my publications worldwide. **Lines of research:** Community profiling or analysis in LIS; qualitative research methodologies and interpretivism; information needs; critical and sceptical thinking; critical epistemology and theory in LIS; social commitment in LIS; critique to information society; intellectual property affecting LIS; ethics in LIS; LIS education. **Current research projects:** Responsible of the project: *Study on the Viability for the Opening in the Morning Shift and Distance and Online Delivery of the Undergraduate Program of LIS of the Faculty of Philosophy and Letters at the Nuevo Leon Autonomous University (UANL),* with the collaboration of Dr. Jose Antonio Torres Reyes, PhD. **Honours and other academic distinctions:** a) Laureate with the distinction of "Candidate to Become a National Researcher" for outstanding high academic merits devoted for scientific and technological research by the Mexican National System of Researchers of the National Council of Science and Technology (SNI-CONACYT), Federal Mexican Government, Mexico, 2011-2013; b) Laureate with the distinction of "PROMEP-Profile (Profile of the Mexican Program for the Betterment University Professors)", for outstanding high academic merits devoted for scientific and technological research by the PROMEP Program of the Secretary of Public Education, Federal Mexican Government, Mexico, 2009-2012; c) Member of the *Copy/South Research Group,* Canterbury, Kent, UK, 2005-to present; d) E-LIS: The International Eprints Open Archives in Library and Information Science, 2005 – Present. (selected as Coordinator of the Editors of E-LIS for Mexico). **Other data:** Activist of Amnesty International since 2004; Activist of Greenpeace since 2004; Member of the Spanish Collective of LIS Teachers for Social Committment since 2009. **Contact:** Facultad de Filosofia y Letras, UANL, Ciudad Universitaria, San Nicolas de los Garza, Nuevo Leon, MEXICO, Telephone/Fax: +52 (81) 8376-0620. E-mail: zapopanmuela[nospam]gmail.com. **Full text Curriculum Vitae:** http://sites.google.com/site/zapopanmuela/.