INTRODUCTION TO SOCIOLOGY

B.S.O.C.-131

B.A. General - 1st Semester

Chapter Wise Reference Book
Including Many Solved Sample Papers

Based on

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I.G.N.O.U.

& Various Central, State & Other Open Universities

By: *Kumud Lohani*

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BSOC-131-EM

Content

INTRODUCTION TO SOCIOLOGY

S.No.	*Chapterwise Reference Book*	*Page*

BLOCK-1 : INTRODUCTION TO SOCIOLOGY

BLOCK-2: RELATIONSHIP OF SOCIOLOGY WITH OTHER SOCIAL SCIENCES

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QUESTION PAPER

June – 2023

(Solved)

INTRODUCTION TO SOCIOLOGY

B.S.O.C.-131

Time: 3 Hours]   **[Maximum Marks: 100**

Note: Attempt any **five** questions. All questions carry **equal** marks.

Q. 1. Discuss the elements of culture.

Ans. Ref.: See Chapter-7, Page No. 71, 'Elements of Culture'.

Q. 2. Explain the major perspectives on Social Institutions.

Ans. Ref.: See Chapter-9, Page No. 96, 'Perspectives on Social Institutions'.

Q. 3. What is Social Psychology? Explain its inter-disciplinary approaches.

Ans. Ref.: See Chapter-3, Page No. 27, 'Defining Social Psychology' and 'Inter-disciplinary Approach to Social Psychology'.

Q. 4. Explain the relationship of Sociology with Political Science.

Ans. Ref.: See Chapter-6, Page No. 60, 'Relationship of Sociology with Political Science'.

Q. 5. Explain the concept of status and role with suitable examples.

Ans. Ref.: See Chapter-10, Page No. 106, 'The Concept of Status' and 'The Concept of Role'.

Q. 6. Discuss the functional theory of Malinowski.

Ans. Ref.: See Chapter-12, Page No. 128, 'The Functionalism of Malinowski'.

Q. 7. What is socialisation? Explain different types of socialisation.

Ans. Ref.: See Chapter-11, Page No. 115, 'What is Socialisation?' and 'Types of Socialisation'.

Q. 8. Explain the concept of community. Discuss its main features.

Ans. Ref.: See Chapter-8, Page No. 82, 'Introduction', 'Definitions of Community' and 'Characteristics of Community'.

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QUESTION PAPER

December – 2022

(Solved)

INTRODUCTION TO SOCIOLOGY $\quad$ B.S.O.C.-131

Time: 3 Hours] $\hspace{5cm}$ **[Maximum Marks: 100**

Note: *Attempt any* **five** *questions. All questions carry* **equal** *marks.*

SECTION – I

Q. 1. What do you understand by 'Objectification of Labour'? Discuss its effect on the production process.

Ans. Ref.: See Chapter-17, Page No. 88, Q. No. 3.

Q. 2. Compare and contrast Weber's and Schumpeter's perspective on entrepreneurship.

Ans. Ref.: See Chapter-15, Page No. 73, 'Theoritical Background of Entrepreneurship with Special Reference to Max Weber and Joseph Schumpeter's', 'Contribution of Max Weber', Page No. 74, 'Contribution of Schumpeter'.

Q. 3. Explain the concept of power with reference to the viewpoint of Anthony Giddens.

Ans. Power or domination is often thought to be right and legitimate; however, domination has also been described as a form of repression. In our everyday lives we have to deal with individuals and agencies that attempt to exercise power over us, making us do things which they want us to do. For Anthony Giddens, 'power' is a fundamental concept in the social sciences. By 'power' Giddens means 'transformative capacity', i.e., the ability to make a difference in the world. In Giddens's view, whenever an individual carries out a social action – by which we understand any action with an intention behind it – that individual makes a difference in the world. The consequences of a social action may go against many other individuals' vested interests. We all carry out social actions, so it follows that we all have power. However, the amount of power an individual has is related to 'resources'. Giddens outlines two distinct types of resources. One is allocative resources i.e. control over physical things such as owning a factory. Another is authoritative resources i.e. control over the activities of people. For example, by being high up in an organization like the civil service All social systems are viewed as 'power

systems', and usually this means that they are involved in the 'institutional mediation of power'. By this, Giddens means that institutions, such as schools, attempt to control the lives of individual people by the use of rules, which become deeply embedded in our everyday lives. The nation-state, such as France or Britain, a geographical area with recognised borders and a government, is described by Giddens as a 'power container' that has a high concentration of both allocative and authoritative resources. In other words, the state

More specifically, in the narrow sense, power implies dependency upon the agency of others and the capability of an individual to prevail upon them. The thrust is on domination on the part of the individual who may be said to hold power and compliance on the part of others over whom the individual exercises control. This relationship then, may be understood as one of domination. Thus Giddens writes, 'It is in this sense that men have power over others; this is power as domination'. Power, therefore, depends upon the distribution of resources and the capability of individuals to make the most of them effectively. He upholds that in actual situations everyone does have possibilities of exercising power. An individual in a subordinate position is never completely dependent and is often able to convert the available resources 'into some degree of control over the conditions of reproduction of the system'. Giddens opines that power is not always oppressive. In fact, power may best be understood as the capacity to achieve outcomes. In fact, power flows smoothly in processes of social reproduction in the larger matrix of structures of domination. More importantly, despite the fact that constraints of power cannot be ignored, power is often a medium for attaining freedom or emancipation.

INTRODUCTION TO SOCIOLOGY

BLOCK-1 : INTRODUCTION TO SOCIOLOGY

Emergence of Sociology and Social Anthropology

①

INTRODUCTION

Sociology and anthropology involve the systematic study of social life and culture in order to understand the causes and consequences of human action. They are closely related to each other. Although they have many similarities, but they had arrived at different time in the history. It is considered that social anthropology appeared little earlier than sociology. It is really difficult to find the difference between the subject-matters of the two disciplines.

The appearance of sociology is bit easier to trace than social anthropology. Both these disciplines were included in academics only in the 19th century. As we will go through the chapters, we will find the different historical developments of the appearance of the two disciplines.

CHAPTER AT A GLANCE

EMERGENCE OF SOCIOLOGY

The emergence of sociology coincided with two of the most significant social and political revolutions of recent times. In 1838 the French social thinker Auguste Comte was the first to use the term sociology as a way of studying the world in terms of society, having grown up during the aftermath of the French Revolution of 1789. Along with the industrial revolution in England during the 18th century and the rise of urbanisation and mass social change, thinkers such as Comte, Durkheim and Marx began to realise the need to study society in its current form as opposed to the tendency of past philosophers on "Imagining the ideal society". The scientific and technological advances led to the transformation from a traditional rural agrarian society to a modern urban industrial society. With the new inventions, the scale of production changed from small home-based to large-scale factory like enterprises.

This period of history is often described as 'The Great Transformation', which led to the emergence of sociology. Around the late 18th century an intellectual period known as 'The Enlightenment' challenged many of the established orders of society from an analytical and scientific perspective.

With a greater emphasis on the state as opposed to an established monarchy and church system, a new social movement known as nationalism came into existence, as some replaced allegiance to God and the monarchy with an allegiance to the state. Nationalism has sparked various uprisings since the French revolution (most notably National Socialism in Germany during the 1930's) and again gave people another perspective of the society they live in. This is relevant as Nationalism is studied in depth in social scientific fields such as anthropology and sociology today.

It could be argued that the intellectual revolution known as 'The Enlightenment' during the 18th century lay the ground for the French revolution which saw through significant social change. It brought about an ideology which believed that scientific and historical study should be looked at and incorporated into a philosophical perspective. Enlightenment figures such as Charles Montesquieu, one of the pioneers of social science, saw humanity as something that develops from infancy to maturity with conflict in between the different stages. He also believed that the Enlightenment could be the beginning of a great period of human development, as science was being applied to humanity. This could be described as the birth of sociology and of social scientific thought.

Enlightenment

The Age of Enlightenment, in this period of European thought, emphasis was placed on the individual's possession of critical reasoning and experience. There was also widespread skepticism regarding the primacy of religion as a source of knowledge and heartfelt opposition to traditional authority. A basic assumption of the Enlightenment was that scientific laws had been designed with

a view to human happiness and that the "Invisible hand" of either providence or the emerging economic system of capitalism would ensure that the individual's pursuit of enlightened self-interest would always be conducive to the welfare of society as a whole. In France, the Enlightenment (also referred to as the Age of Reason) was dominated by a group of thinkers referred to collectively as the philosopher.

The Scientific Revolution

A scientific revolution is a change in the attitudes and behaviour of the scientific community. Scientific revolutions are sociological facts and must be studied by methods of sociology, while epistemic ruptures are linguistic facts which can be studied by methods of epistemological reconstruction of scientific texts.

The "Scientific Revolution" refers to historical changes in thought and belief, to changes in social and institutional organisation, that unfolded in Europe between roughly 1550-1700; beginning with Nicholas Copernicus (1473-1543), who asserted a heliocentric (sun-centered) cosmos, it ended with Isaac Newton (1642-1727), who proposed universal laws and a Mechanical Universe.

This revolution was marked by a new attitude towards man and nature. Natural objects became the subject of close observation and experiment. The impact of this revolution was crucial therefore, not just in changing material life, but also the ideas which people held about nature and society.

SOCIAL AND ECONOMIC CHANGES THAT SWEPT 19TH CENTURY EUROPEAN SOCIETY

French Revolution

French Revolution also called Revolution of 1789, revolutionary movement that shook France between 1787 and 1799 and reached its first climax there in 1789 – hence the conventional term "Revolution of 1789," denoting the end of the ancient régime in France and serving also to distinguish that event from the later French revolutions of 1830 and 1848. The French Revolution of 1789 marked a turning point in the history of human struggle for 'Liberty, fraternity and equality'. This revolution had brought far reaching changes for French societies as well as throughout the Europe. India was also was influenced by the ideas generated during this revolution. Ideas like liberty, fraternity and equality, which now form a part of the preamble to the Constitution of India, owe their origin to the French Revolution.

Some of the major philosophers, whose ideas influenced the French people, were rationalists who believed that 'all true things could be proved by reason'. These thinkers were, Montesquieu (1689-1755), Locke (1632-1704), Voltaire (1694-1778), and Rousseau (1712-1778).The ferment created by these ideas along with the prevailing social conditions in the French society led to the French Revolution which marked an end of despotic monarchy and changed the political structure of European society and replaced the age of feudalism by heralding the arrival of liberal democracy. These revolutions had led to positive changes on many societies. But these changes attracted the attention of many early theorists were not the positive consequences but the negative effects. Some of the thinkers of this period literally wanted a return to the peaceful and relatively orderly days of the Middle Ages.

Industrial Revolution

Industrial Revolution, in modern history, the process of change from an agrarian and handicraft economy to one dominated by industry and machine manufacturing. The main features involved in the Industrial Revolution were technological, socio-economic and cultural.

In Europe, especially England, the discovery of new territories, explorations, growth of trade and commerce and the consequent growth of towns brought about an increase in demand for goods.

During this revolution the factory system was introduced which led to a change in economy from a feudal to a capitalist system of production. A new class of capitalists emerged who controlled this new system of production. With this revolution society moved from the old age of handmade goods to the new age of machine-made goods.

Impact of the Industrial Revolution on Society

The Industrial Revolution was a major turning point in history which was marked by a shift in the world from an agrarian and handicraft economy to one dominated by industry and machine manufacturing. It brought about a greater volume and variety of factory-produced goods and raised the standard of living for many people, particularly for the middle and upper classes. However, life for the poor and working classes continued to be filled with challenges. Wages for those who laboured in factories were low and working conditions could be dangerous and monotonous. Children were part of the labour force. They often worked long hours and were used for such highly hazardous tasks as cleaning the machinery. Industrialisation also meant that some craftspeople were replaced by machines. Additionally, urban, industrialised areas were unable to keep pace with the flow of arriving workers from the countryside, resulting in inadequate, over-crowded housing and polluted, unsanitary living conditions in which disease was rampant. The conditions for the working-class gradually improved as governments instituted various labour reforms and workers gained the right to form trade unions.

THE RISE OF SOCIOLOGICAL THEORY

In Europe when sociology was shaping up as a subject, intellectual ferment was being witnessed in the form of Enlightenment which was a period of remarkable intellectual development and change in philosophical thought.

The Enlightenment thinkers had this thought that with the changes taking place in the society because of emergence of Sociology were the Philosophy of History, that is, recognition of the fact that society progress in stages (patterns) and that because of the presence of this pattern, laws to understand society too could formulated in a scientific and systematic manner, on the lines of natural sciences. And a method of sociological inquiry came to recognise as a tool that could be used to recognise social problems occurring in the society and finding solutions for social reform was emerged as quantitative method of Social Survey.

Conservative Reaction to Enlightenment

Because of Conservative Reactionists to the Enlightenment like Louis de Bonald (1754-1840) and Joseph de Maistre (1753-1821) contributed as much to the development of sociology as did scholars who were influenced by the Enlightenment.

It would have been appropriately said that 'While the goals of sociology have been influenced by the Conservative thought (harmony, stability and unity), the methods would have been influenced by the Enlightenment thinkers who realised that though one can't go back to the past, but could create a better society acquiring a knowledge of the society (Scientific Method) (Retzer 2016).' Enlightenment and Conservative thought combined to create the science of Sociology.

EMERGENCE OF SOCIAL ANTHROPOLOGY

Social anthropology is the study of how humans give meaning to the world through different social norms, values, practices and means of organisation. As such, the role of the social anthropologist is to explore and understand other cultures and societies, and in so doing, to better understand his or her own worldview as well. Social anthropology being part of anthropology, its emergence has been historically linked with the development of other components of anthropology. With the emergence of social anthropology, it has also been closely linked with other disciplines of the social sciences, like sociology, philosophy, ethno-history, history, psychology (social psychology), political science, and economics. Sociology is the closest discipline of social anthropology.

Ancient Greeks used word anthropology as *Anthropologia* occurs in 1595. In 1798 Immanuel Kant published a book entitled "*Anthropologie in Pragmatischer Hinsicht*". The Portuguese and Spaniards wrote chronicles of their conquests of parts of Africa and the New World in the centuries of 15th and 16th. Beginning with the writings of Herodotus of Halicarnassus the foundation of anthropology has also been dated back to the Greco-Roman renaissance period. Herodotus "has been even cited as a likely forerunner, if not the 'Father' of ethnography" suggested by Voget. When, Herodotus is mainly remembered for his history of the Persian Wars and the writings of detailed travel narratives from various parts of western Asia and Egypt, that time Scythians was remembered on the northern coast of the Black Sea, the Ethiopians, and the peoples of the Indus valley. Some Greek philosophers of that time, mainly, Socrates, Plato and Aristotle influenced on the study of man and society. The Roman philosopher Marcus Tullius Cicero significantly contributed to the understanding of human society latter. Some philosophers began to take interest in the study of society and the state, particularly in the 16th century A.D after a gap of several centuries. Thomas Hobbes and Machiavelli were some of these scholars while before this, the significant contribution of Ibn Khaldun in the 14th century A.D. on the moral historical philosophy and structural-functional analysis of social phenomena were also mentioned.

First Phase of Development

There were many eminent philosophers who have made immense contributions to the understanding of society, who were Rousseau, Vico, Baron de Montesquieu and John Locke who dealt with the social phenomena of the time. The philosophical foundation for the development of the social sciences and the science of human society which included sociology and anthropology were certainly laid by the earlier works. The departure to the earlier philosophical and historical studies of the development of anthropology and social science of came in two phases. The first phase (1725-1840) was "Philosopher scientists succeeded in separating the study of man, society, and civilization from history and thereby formulated a general social science" (Voget, 1975:41). By Hoebel (1958) view says that "Anthropology stems primarily from natural science and carries a greater measure of the natural science tradition" and not from history or philosophy. While relations between anthropology and history were being discussed" the division was perhaps at its sharpest.

Second Phase of Development

Culmination of second phase came with the introduction of thermodynamic and Darwinian evolutionary theory (Voget, 1975:42). In this phase there was "Transition in the natural sciences from a static equilibrium model to a dynamic model." With such a diverse field as anthropology, an attempt was

made in the 1860s for integrating into a general anthropological discipline that would engage on the early history of man. This period marks the emergence of anthropology into an academic discipline. It is through the inspiration of the "Triumphs of the scientific method in the physical and organic domain,19th century anthropologists believed that socio-cultural phenomena were discoverable lawful principles. In the emergence of the anthropological scientific institution". Historic and evolutionary processes were at work (Voget 1975:89). Anthropology "Began as the science of history", according to Marvin Harris, a historian of anthropological development. (1979:1).

EMERGENCE OF MODERN SOCIAL ANTHROPOLOGY

The modern anthropology is part of the study of the social sciences, and analyzes the man as a rational being from philosophical theories and integrating other disciplines. Its objective is to analyze all the aspects of the man to understand its evolution and above all the important advances and changes of thought that arose between century XVII and XIX.

Franz Boas and Bronislaw Malinowski are often regarded as the first modern anthropologists. Boas belonged to Germany but he came to the US in 1880 to study the American Indians. He conducted field research by himself and founded modern American cultural anthropology. Alfred Kroeber, Ruth Benedict and Margarete Mead were students of Boas. Boas contributed substantially to the field of anthropology. Boas is called the founder of Modern American Anthropology. His fields of specialization include: ethnology, linguistics, archaeology, and physical anthropology. Malinowski hailed from Poland who later on immigrated to Britain in 1910. He is known for his work on the Trobrianders living in the islands of New Guinea. He conducted fieldwork among these tribals between 1915 and 1918.

According to Malinowski, social anthropology is concerned with the interrelationships of various parts of tribal society. Yet another thinker who substantially contributed to British social anthropology and helped to define it was A.R. Radcliffe-Brown. He was profoundly inspired by Durkheim's writings on social integration. Durkheim made important studies about the division of labour in primitive societies and about religion and totemism. Radcliffe-Brown was a functionalist and considered society as an organic whole.

Alfred Reginald Radcliffe-Brown (1881-1955) is said to be the founder of the British school of anthropology. Radcliffe-Brown is known for developing structural functionalism in social anthropology.

Besides Boas, Malinowski and Radcliffe-Brown, there are also others who have shaped the subject-matter and definition of modern social anthropology. These include Marcel Mauss, Levy-Bruhl and Sigmund Freud. Evans-Pritchard's approach to social anthropology was quite suitable not only to him but also other British social anthropologists. His definition was, thus, historically conditioned.

PIONEERS OF SOCIAL ANTHROPOLOGY

There were many pioneers of social anthropology including Lewis Henry Morgan (1818-1881), John Ferguson McLennan (1827-1881), Adolf Bastian (1826-1905), and Sir Edward Burnett Tylor (1832-1917). Anthropologists such as Franz Boas (1858-1942), Sir James George Frazer (1854-1941) and W.H.R. Rivers (1864-1922) soon followed them. There were also many anthropologists who had made significant contributions to the founding and development of anthropology, particularly social anthropology.

Henry Lewis Morgan studied the kinship system from which he developed the evolutionary stages of society, was a very important development of social anthropology. *Systems of Consanguinity and Affinity of the Human Family* (1871) and *Ancient Society* (1877) were his important works. With his these two, Karl Marx was greatly influenced to develop his theory of class and historical materialism. A Scottish ethnologist Ferguson McLennan, wrote his book *Primitive Marriage* (1865) which was a significant contribution to the understanding of marriage in the pre-literate societies.

A medical turned ethnologist and also an anthropologist Adolf Bastian was regarded as the "Father of German anthropology". His well-known book was a "*Three-volume treatise, Der Mensch in der Geschichte* (1860 '*Manin History*') with views on human psychology and cultural history that shared little common ground with the evolutionists, who studied a universal movement and ignored the concrete events of cultural history (Eriksen et al 2001: 27-28;cf. Koepping 1983). The idea of biologically distinct races was opposed by him and he formulated the principle of the psychic unity of mankind (*ibid*: 28).

Sir Edward Burnett Tylor was generally regarded as the "Founder" or 'Father of Cultural Anthropology' was mainly concerned with theories of cultural evolution and diffusion, origins of religion and magic. Till today his conceptual definition of 'Culture' and 'Cultural Survivals' are still reckoned. Among the pioneers of social/cultural anthropology he used to stand out as the most eminent anthropologist. His main works include: *Researches into the Early History of Mankind and the Development of Civilization* (1865),