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**THE STUDY
OF SOCIETY**

By: Dhiraj Pandey

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QUESTION PAPER

(June - 2019)

(Solved)

THE STUDY OF SOCIETY

Time: 3 Hours]

[Maximum Marks: 100

Note: The question paper has three sections. Attempt questions as per the instructions given in each section.

SECTION - I

Answer the following questions:

Q. 1. Distinguish between simple and complex society.

Ans. Ref.: See Chapter-3, Page No. 14, 'Introduction', 'Economies in Simple Society', Chapter-4, Page No. 19, 'Introduction' and 'Defining a Complex Society'.

Q. 2. Discuss the changes that have taken place in the institution of marriage.

Ans. Ref.: See Chapter-6, Page No. 30, 'Changes in Marriage', Page No. 31, Q. No. 5 and 6.

Q. 3. Explain the role of education and media in socialization.

Ans. Ref.: See Chapter-9, Page No. 43, 'Mass Media and Socialization' and Chapter-10, Page No. 44, 'Life Long Learning and Education' and Page No. 47, Q. No. 2.

Q. 4. Explain the socio-cultural dimensions of development.

Ans. Ref.: See Chapter-34, Page No. 157, 'Introduction', Page No. 158, 'Socio-cultural Dimensions of Development' and Page No. 162, Q. No. 6.

SECTION - II

Answer the following questions:

Q. 5. Explain the structural-functionalist view on social structure.

Ans. Ref.: See Chapter-25, Page No. 112, 'The Structural Functionalist Point of View'.

Q. 6. Explain the role of magic in Simple Society.

Ans. Sociologists generally define religion as a codified set of moral beliefs concerning sacred things

and rules governing the behaviour of believers who form a spiritual community. Though religion is personal, yet it has a social aspect and social role to play. It has been a powerful agency in simple society and perform several social functions. Religion is the ultimate source of social cohesion. It is the foundation upon which social values rest. It emphasize in one form or the other, the consequences follow approved or disapproved actions. Religions support the folkways and customs by placing the powerful sanctions of the supernatural behind them. Thus religion is the integrating and unifying force in human society. Religion is a matter of faith and belief. It is a belief in supernatural or superhuman forces. Some people believe in several kinds of forces and accordingly worship them all. Magic practices, common in simple societies, are distinguished from the religious ones by the fact the former always have a definite end in view, which is immediate, practical and usually private. They are intended to produce a definite effect by threatening or intimidating Gods while in religion, a worshipper seeks them by praying and petitioning to Gods. Frazer distinguished between two kinds of magic imitative and contagious. In imitative magic an individual imitates what he wishes to happen e.g. to cause rain, the magician fills his mouth with water and squirts it out in different directions. In contagious magic a separated part of the body such as nail, hair is taken and magic is played on it.

Also Ref.: See Chapter-3, Page No. 16, 'Religion and Magic'.

Q. 7. Discuss Religion as an agency of Social Change.

Ans. Ref.: See Chapter-20, Page No. 88, 'Religion and Social Change'.

Q. 8. In what way does Patrilineal Society differ from Matrilineal Society? Provide with suitable examples.

Ans. Ref.: See Chapter-7, Page No. 36, Q. No. 3 and 4.

Q. 9. Differentiate between Culture and Civilization.

Ans. The term 'culture' is a Latin origin of the world 'cultus', which refers to cultivating or refining something, in such a way that it provides admiration and respect. In finer terms, culture is the way people live, reflected in the language they spoke, food they eat, clothes they wear and the Deity they follow or worship. It expresses the manner in which one thinks and do things.

In other words, culture is the set of knowledge, experiences and behaviours which is commonly shared by a group of people. It is something that a person gains through learning.

Culture includes art, knowledge, belief, customs, traditions, morals, festivals, values, attitudes, habits and so on which are inherited by a person as a member of society. It is everything; an individual achieves as a member of a social group. It can be seen in the literature, music, dance forms, religious practices, dressing style, food habits, ways of greeting others, recreation and enjoyment. Different cultures can be found in different places, as it varies from region to region.

Civilization is described as a process of civilizing or say developing the state of human society, to the extent that the culture, industry, technology, government, etc. reaches the maximum level. The term 'civilization' is derived from a Latin term 'civis' which indicates 'someone who resides in a town'.

The term 'civilization' is not confined to town; rather it talks about adopting better ways of living, and making best possible use of nature's resources, so as to satisfy the needs of the group of people. Further, it stresses on systematising society into various groups that work collectively and constantly to improve the quality of life, regarding food, education, dress, communication, transportation, and the like.

The following points are noteworthy, so far as the difference between culture and civilization is concerned:

- The term 'culture' refers to the embodiment of the manner in which we think, behave and act. On the contrary, the improved stage of human society, where members have the considerable amount of social and political organisation and development, is called civilization.
- Our culture describes what we are, but our civilization explains what we have or what we make use of.
- Culture is an end; it has no measurement standards. As against this, civilization has precise measurement standards, because it is a means.
- The culture of a particular region can be reflected in religion, art, dance, literature, customs, morals, music, philosophy, etc. On the other hand, the civilization is exhibited in the law, administration, infrastructure, architecture, social arrangement, etc. of that area.
- Culture denote the greatest level of inner refinement, and so it is internal. Unlike, civilization which is external, i.e. it is the expression of state of the art technology, product, devices, infrastructure and so forth.
- Change in culture is observed with time, as in the old thoughts and traditions lost with the passage of time and new ones are added to it which are then transmitted from one generation to another. On the flip side, civilization is continuously advancing, i.e. the various elements of civilization like means of transportation, communication, etc. are developing day by day.

Q. 10. Explain the basic features of Potlatch Ceremony.

Ans. Ref.: See Chapter-14, Page No. 65, 'The Potlatch Ceremony'.

Also Add: People work for others as a social obligation and in turn get some other form of service which are not necessarily equivalent. As Malinowski and Marshal Mass observed—the ritualized gifts exchange of Trobriand Islanders and Eskimos are not

Sample Preview of The Chapter

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THE STUDY OF SOCIETY

UNDERSTANDING SOCIOLOGY



Nature and Scope of Sociology

INTRODUCTION

Sociology is a science which attempts to understand social action through a causal explanation of its course and effects. “Action” is the human behaviour to which the acting individual (or individuals) attaches a subjective meaning. Action in this sense may be either external or internal behaviour, failure or refrain. Action is “social” if the acting individual takes account of the behaviour of others and is thereby oriented in its course.

“Sociology is the study of human social life, groups and societies. It is a dazzling and compelling enterprise, having as its subject matter our own behaviour as social beings. The scope of sociology is extremely wide, ranging from the analysis of passing encounters between individuals in the street up to the investigation of world-wide social processes.”

In brief, sociology is a distinct social science, but it is not an isolated social science as the current trends indicate that every social science is depending more and more on inter-disciplinary approach, that is, historians and sociologists, for example, might even work together in curricular and search projects which would have been scarcely conceivable prior to about 1945, when each social science tendered to follow the course that emerged in the 19th century; to be confined to a single, distinguishable, though artificial, area of social reality.

WHAT IS SOCIOLOGY?

Sociology is a social science that studies society and the individual in perspective of society. The origin of

Sociology lie in the 19th century but the during the 1960-70s, it became a major social science subject, taught in universities and colleges, and schools. The scope of sociology has only become more scientific with time.

Sociology is the study of social rules and processes that bind and separate people not only as individuals, but as members of voluntary associations, professional bodies, groups, and institutions.

CONCEPT OF SOCIETY AND CULTURE

A **society** is a grouping of individuals characterized by patterns of relationships between these individuals that may have distinctive culture and institutions. The word *society* may also refer to an organized voluntary association of people for religious, cultural, scientific, political, patriotic, or other purpose.

Culture generally refers to patterns of human activity and the symbolic structures that give such activities significance and importance. Cultures can be “understood as systems of symbols and meanings that even their creators contest, that lack fixed boundaries, that are constantly in flux, and that interact and compete with one another”.

THE EMERGENCE OF SOCIOLOGY

The social conditions of the nineteenth and early twentieth centuries were of the utmost significance to the development of sociology. The chaos and social disorder that resulted from the series of political revolutions ushered in by the French Revolution in 1789 disturbed many early social theorists. While they recognized that a return to the old order was impossible,

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they sought to find new sources of order in societies that had been traumatized by dramatic political changes.

The Industrial Revolution was a set of developments that transformed Western societies from largely agricultural to overwhelmingly industrial systems. Peasants left agricultural work for industrial occupations in factories. Within this new system, a few profited greatly while the majority worked long hours for low wages. A reaction against the industrial system and capitalism led to the labour movement and other radical movements dedicated to overthrowing the capitalist system. As a result of the Industrial Revolution, large number of people moved to urban settings. The expansion of cities produced a long list of urban problems that attracted the attention of early sociologists.

Socialism emerged as an alternative vision of a worker's paradise in which wealth was equitably distributed. **Karl Marx** was highly critical of capitalist society in his writings and engaged in political activities to help engineer its fall. Other early theorists recognized the problems of capitalist society but sought change through reform because they feared socialism more than they feared capitalism.

All of these changes had a profound effect on religiosity. Many sociologists came from religious backgrounds and sought to understand the place of religion and morality in modern society.

Throughout this period, the technological products of science were permeating every sector of life, and science was acquiring enormous prestige. An ongoing debate developed between sociologists who sought to model their discipline after the hard sciences and those who thought the distinctive characteristics of social life made a scientific sociology problematic and unwise.

Social Groups: In sociology, a group can be defined as two or more humans that interact with one another, accept expectations and obligations as members of the group, and share a common identity. By this definition, society can be viewed as a large group, though most social groups are considerably smaller.

A social group consists of two or more people who interact with one another and who recognize themselves as a distinct social unit. The definition is simple enough, but it has significant implications. Frequent interaction leads people to share values and beliefs. This similarity and the interaction cause them to identify with one another. Identification and attachment, in turn, stimulate more frequent and intense interaction. Each group maintains solidarity with all to other groups and other types of social systems.

Gemeinschaft and Gesellschaft: **Gemeinschaft and Gesellschaft** are sociological categories introduced by the **German** sociologist **Ferdinand Tönnies** for two **normal types** of human association. (*A normal type*) as coined by Tönnies.

Gemeinschaft (*often translated as community*) is an association in which individuals are oriented to the large association as much if not more than to their own self interest. Furthermore, individuals in **Gemeinschaft** are regulated by common mores, or beliefs about the appropriate behaviour and responsibility of members of the association, to each other and to the association at large; associations marked by "unity of will".

Gesellschaft: In contrast, **Gesellschaft** describes associations in which, for the individual, the larger association never takes on more importance than individual self interest, and lack the same level of shared mores. **Gesellschaft** is maintained through individuals acting in their own self-interest.

KINDS OF SOCIAL GROUPS

Primary Group/Secondary Group: A primary group is a typically **small social group** whose members share close, personal, enduring primary relationships. These groups are marked by members' concern for one another, shared activities and **culture**, and long periods of time spent together. Examples include family, childhood friends, and highly influential social groups (team sports groups, academic groups, etc...).

People in a **secondary group** interact on a less personal level than in a primary group, and their relationships are temporary rather than long lasting. Since secondary groups are established to perform functions, people's roles are more interchangeable.

The theory of primary and secondary groups was put forward by **Charles Horton Cooley**, a sociologist. He labelled these groups as "primary" because people often experience these sort of groups early in their life. Relationships formed in primary groups are often long-lasting and goals in themselves. They also are often psychologically comforting to the individuals involved and provide a source of support and encouragement. Primary groups play an important role in the development of **personal identity**.

Primary Groups: If all groups are important to their members and to society, some groups are more important than others. Early in the twentieth century, Charles H. Cooley gave the name, primary groups, to those groups that he said are characterized by intimate

face-to-face association and those are fundamental in the development and continued adjustment of their members. He identified three basic primary groups, the family, the child's play group, and the neighbourhoods or community among adults. These groups, he said, are almost universal in all societies; they give to people their earliest and most complete experiences of social unity; they are instrumental in the development of the social life; and they promote the integration of their members in the larger society. Since Cooley wrote, over 65 years ago, life in the United States has become much more urban, complex, and impersonal, and the family play group and neighbourhood have become less dominant features of the social order.

Secondary Groups: Secondary groups, characterized by anonymous, impersonal, and instrumental relationships, have become much more numerous. People move frequently, often from one section of the country to another and they change from established relationships and promoting widespread loneliness. Young people, particularly, turn to drugs, seek communal living groups and adopt deviant lifestyles in attempts to find meaningful primary-group relationships. The social context has changed so much so that primary group relationship today is not as simple as they were in Cooley's time.

MAJOR CONCERNS OF SOCIOLOGY

Sociology is concerned with the study of human social behaviour and the influence of society upon this behaviour. More specifically, sociologists examine the behaviour of individuals as members of social networks and groups such as the family, the work group, organizations, communities, and societies. Sociologists also study the behaviour of social groups and organizations as they interact with each other.

Through the synthesis of theoretical analysis and empirical research, Sociology provides a critical and systematic understanding of the processes which structure the society in which we live. Through focusing on the social patterns and forces which influence humans Sociology provides a counterbalance to the individualistic manner in which life in modern societies is often viewed. This means that for sociologists the lives of individuals can only be understood through studying the social context in which they live. Therefore, studying sociology enables individuals to understand the nature of patterns in groups and collective life in which they are a part of, for example families, youth cultures, workplaces, ethnic communities or society as a whole. As such the discipline of sociology examines that which constitutes our daily experience and social life.

Sociology is a diverse discipline, which makes use of a range of theories and concepts. For example, it may view society as a series of exchanges and interactions through which people influence each other and create meaning; or it may regard society as a large-scale structure, which constrains and affects the way people think and act. Similarly it makes use of a range of different research methods: observations, interviews, statistics and textual analysis to name but a few.

CONCEPT OF CULTURE

“Culture” is a term we commonly use to explain the differences in our ways of living. Culture can be defined as all the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation. Culture has been called “the way of life for an entire society.” As such, it includes codes of manners, dress, language, religion, rituals, norms of behaviour such as law and morality, and systems of belief as well as the art.

The generally shared knowledge, beliefs and values of members of society. Culture is conveyed from generation to generation through the process of socialization. While culture is made up of ideas, some sociologists also argue that it is not exclusively ideational but can be found in human-made material objects. They define a separate ‘material culture’. This distinction appears weak, since human-made material objects must embody human ideas. Culture and social structure are considered as the two key components of society and are therefore the foundation concepts of sociology.

SOCIOLOGY AND SCIENCE

The definition of sociology uses the phrase “scientific study.” Many people do not consider the social or soft sciences—such as sociology and psychology—to be true or hard sciences—such as chemistry and physics. Whereas inherent differences exist between the soft and hard sciences, the same fundamental principles of scientific inquiry apply. The word *science* comes from the Latin *scire* meaning “to know,” and for centuries “science” referred to virtually any academic discipline, including theology, languages, and literature. Only in the last hundred years or so has science come to mean a field of study that relies on specific research values and methods. (Remember that Emile Durkheim in the late 19th century was the first sociologist to use the scientific method.) Thus, whether or not a particular discipline like sociology is a science depends more on the methods used than on the particular subject area studied.

Sociology is the scientific study of society; it cannot be modelled directly upon the natural sciences, because

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studying human nature is fundamentally different from studying the world of nature. However according to one viewpoint the systematic approach to the study of society makes sociology a science of society.

FOUNDING FATHERS OF SOCIOLOGY

Auguste Comte: Auguste Comte (1798 - 1857) was a French positivist thinker and came up with the term of sociology to name the new science made by Saint Simon. One universal law that Comte saw at work in all sciences he called the 'law of three phases'. It is by his statement of this law that he is best known in the English-speaking world; namely, that society has gone through three phases: Theological, Metaphysical, and Scientific. He also gave the name "Positive" to the last of these because of the polysemous connotations of the word.

Comte formulated the law of three stages, one of the first theories of the social evolutionism: that human development (social progress) progresses from the theological stage, in which nature was mythically conceived and man sought the explanation of natural phenomena from supernatural beings, through metaphysical stage in which nature was conceived of as a result of obscure forces and man sought the explanation of natural phenomena from them until the final positive stage in which all abstract and obscure forces are discarded, and natural phenomena are explained by their constant relationship. This progress is forced through the development of human mind, and increasing application of thought, reasoning and logic to the understanding of world.

In using social static and social dynamics, Comte saw the former as the assessment of the general principles of actions and reaction of the diverse parts of the social system (or society), which he argued cannot be studied separately "as if they had an independent existence" but must be analysed as a whole. With regard to social dynamics, Comte believed that the whole society must be the unit of analysis, and how it develops and how it changes with time is knowable.

Emile Durkheim: Émile Durkheim generally regarded as one of the founders of sociology. Durkheim's sociology is constructed on a set of assumptions of a system having interdependent parts that are held together by a large value system. Durkheim's works emphasized 'consensus' and 'social order' to the exclusion of social change and conflict to which Marx spoke extensively in his monographs. Despite the conservatism nature of Durkheim, "He advanced a discussion of the division of labour in society in which he accounted for the increased specialization, characteristic of modern capitalist

society". In his book, '*Social Division of Labour*' he has envisaged three aspects of social life:

- Social Solidarity or Unity of society
- Division of labour, and
- Social evolution.

According to Emile Durkheim, solidarity is of two types:

- Mechanical Solidarity, and
- Organic Solidarity.

Durkheim assumes that the society has certain functional pre-requisites, the most important being, social order.

Max Weber: Max Weber conceived of sociology as a comprehensive science of social action. In his analytical focus on individual human actors he differed from many of his predecessors whose sociology was conceived in social-structural terms. Weber's discussion of authority relations--why men claim authority, and feel they have a legitimate right to expect willing obedience to their command--illustrates his use of the ideal type as an analytical tool and his classification of types of social action. Weber distinguished three main modes of claiming legitimacy. Authority may be based on rational grounds and anchored in impersonal rules that have been legally enacted or contractually established. This type is rational-legal authority, which has increasingly come to characterize hierarchical relations in modern society. Traditional authority, on the other hand, which predominates in pre-modern societies, is based on belief in the sanctity of tradition, of "the eternal yesterday." It is not codified in impersonal rules but inheres in particular persons who may either inherit it or be invested with it by a higher authority. Charismatic authority, finally, rests on the appeal of leaders who claim allegiance because of their extraordinary virtuosity, whether ethical, heroic, or religious.

Karl Marx: Karl Marx was a social scientist and a philosopher. He believed that social change is what was needed for a better society, and to effect social change there must be class-conflict. He wrote-"*All human history thus far is the history of class struggles.*" Marx maintained that the main sources of social change come primarily from economic influences. He identified the main dynamic of modern development as the expansion of capitalism. Capitalism, he argued, divided societies into conflicting classes where the ruling class exploited the working class and the working class struggled to overcome that exploitation. Marx believed that we must study the divisions within a society that derive from the economic inequalities if we want to understand the forces shaping that society. He believed that capitalism