



Study Material

For

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The material is intended to help the learners

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Unit 1

Introduction to Sociology

Humans have always sought to examine themselves and their social. In the course of time, several intellectual disciplines such as theology, history, political science, economics, psychology, and ethics were developed to explain different aspects of human enterprises. August Comte (1798-1857), who is known as the father of sociology, recognized the absence of a general science that deals with society as a whole. In other words, it was Comte's idea that if history, economics, political science, psychology and other subjects study different areas of social phenomena, there must be a general social science to deal with society as a whole and to examine the interrelationship among them. Comte also felt that there was no science yet to deal with such social institutions as marriage, family and community as well as the numerous social structures and processes. Thus, there was a definite need to create a new discipline. August Comte combined two terms "**socius**", Latin for society, and "**logos**", Greek for studying, and coined "sociology" which literally means "**study of society**". According to the Wikipedia, the free encyclopedia, the term "sociology" was first used by Emmanuel Joseph Sieyes (1748-1836), who was a French writer in 1780 in an unpublished manuscript. However, in general it is believed that the term was first introduced by August Comte in 1839, known as the "father of sociology".

The term sociology is derived from the Latin word "**socius**" meaning 'association or society' and "**logos**" meaning 'science or study'. Thus, in a general sense sociology is a science of society and of social relations, social groups and social change. Sociology is the study of man's behavior in social groups, of social relationships and the processes by which human group activities take place.

Sociology emerged as a discipline due to the changes that took place in 19th century. The industrial revolution of England, democratic revolution of America and

France changed the basic structure of society. The sweeping change in the social reforms creating rich and poor groups invited the intention of social thinkers to find solutions to solve the social problems and social evils that cropped up as a result of these revolutions.

August Comte, A French philosopher, is known as the father of sociology. His famous book ‘positive philosophy’ was published during 1830-1842 in 6 different volumes. In this book he gave the name of sociology to that science which studies the relations of society. This subject was started in 1839.

Sociology is a very important subject as compared to other social sciences. After 1850 it is being studied as a science and it come to be known as an independent subject. As an independent subject it was started in 1876 in U.S.A., in 1889 in France, after Ist world war in India and in Poland in 1919.

Some important Definitions of sociology

According to August Comte, “Sociology as the abstract and theoretical science of social phenomena”.

According to Emile Durkheim, “Sociology as the study of social facts which are the collective ways of feeling, thinking and acting”.

According to Max Weber, “Sociology as the study of social action and social relationships”.

According to MacIver and Page, “sociology is about social relationship, the network of relationship we call society”.

According to Giddings, “sociology is the systematic description and explanation of society viewed as whole”.

International Encyclopedia of the social sciences “defines sociology as the study of social aggregates and groups in their institutional organisation, of institutions and their organisation, and of the causes and consequences of changes in institutions and social organisation”.

Today sociologists are more apt to define sociology as the scientific study of society, its institutions, structures, and processes. Typically, sociology is concerned with social interaction, social groups, and social behavior. It examines why people behave the way they do, how culture shapes human behavior and what sorts of group dynamics influence social behavior. The focus of sociology, therefore, is on social systems and processes, rather than individual beliefs and behaviors.

Nature of Sociology

There is much controversy regarding the nature of sociology among the sociologists. Different writers have given different views about the nature of sociology. But actually people have some wrong conceptions about the meaning of science. Word science has been used as by equating it with engineering and technology. Now first off all we will see that what science is.

Meaning of science: Generally when a layman talks about science then he believes that only physics and chemistry are science. But this idea is not correct because we include all those subject matters in science which can be obtained by using scientific method. For instance, if we want to make a table then we will collect all the things required in making the table like wood, nails, fevicol and different tools. But we cannot say to these things as table unless it is not made with a proper planning and until it is not given a proper shape. This method is known as scientific method.

Actually there is no relation of science with subject matter. Any subject matter can be a science if it is obtained with the help of scientific method. As per as Hurton and Hunt, “Science is a study method with which the organized and systematic collection of knowledge can be attained”.

Different sociologists have given different meanings of science.

According to Gillin and Gillin, “The true sign of science is a certain type of approach towards the field which we wish to investigate.”

According to Karl Pearson, “The unity of all sciences consists alone in its method, not in its material.”

According to Huxley, “Science is systematic body of knowledge based on reason and evidence.”

In this way scientific method is that method in which after taking one problem, review of literature, after making hypothesis, after planning research design, collection of data, after observation, recording, analysis and classification of results are taken out. If any subject matter is using all these ways then it can say be called science.

After knowing about scientific method we can say about science that:

- 1) It is that knowledge which studies ‘what is’.
- 2) Which can predict?
- 3) Which can tell about causal-effect relation?
- 4) Which can be verified by any fact?
- 5) Which can be explained without any controversy?
- 6) Which can be re-examined?

Sociology as a Science

1. Sociology uses scientific methods: sociology uses scientific methods for the study of social facts. These methods are historical method, comparative method, case study method, experimental method, ideal type, verstehen etc. These methods of sociology have been made on the basis of scientific method. Sociology uses all the steps of scientific methods to find facts like all the natural sciences are using. The base of all those methods is scientific and all these methods are used in sociology.

So in this way if we can use scientific method in the study of sociology then we can call it as a science.

2. Sociology explains the causal-effect relations: Sociology not only collects the facts, in fact it also tries to know their causal-effect relations. It just not tries to know that 'Why it is' but it also try to know about 'Why' and 'How'. It means that it tries to know about reasons and results of different facts. For example if any sociologist is studying the problem of unemployment or low status of women then he is just not limiting himself to the collection of data related with that problem but he also tries to know about why this problem came into being and what are its results. It means that why and how this problem came into being. So on the basis of giving explanation of causal-effect relations we can call it a science.

3. Sociology studies anything with objectivity: In sociology any fact is observed without any bias. A Sociologist tries to study facts and phenomena with objectivity and on the basis of any reason. According to his nature, man can be biased. His interest, habits, feelings can come in study but sociologists studies everything with objectivity and does not bring his likings and disliking in his study.

The study of any society by sociology is always based on objectivity because sociologist tries to study on the basis of social facts. For example, if he studies the problem of caste system then he keeps his beliefs, thoughts and feelings away from his study. If he will not then it will be very difficult to find solution of that problem. Sociologist tries to observe any problem with objectivity and on the basis of this we can call it a science.

4. Sociology uses laws and concepts: Sociologists also uses scientific methods. The laws and concepts of sociology are universal but because of changes in sociology these are also changed with the passage of time. But some concepts are there which are same everywhere in every age. If there will be no change in sociology then these laws can be applicable in all ages. Except this by using scientific methods we can

also study any topic many a times with which we can come to know about social reality. That is why can call it a science.

5. Sociology can predict: we can predict with the help of sociology. If any problem arises in society then sociology not only collects subject matter related with that problem but it gives the result of that problem after its analysis. It also tells us that how it will affect that society and which type of problem will be faced by that society.

On the basis of this analysis we can conclude that sociology is a science. It is related with facts but is not related with personal feelings, biases and beliefs. It is conceptual because it shows complex observation on the basis of reasons. It is value free because it does not tell anything about right or wrong. In this way we can say that sociology is a science.

Limitations of sociology as science

There are some of the limitations which come in the way of sociology being a positive science.

1. Problem of experimentation: Experimentation is crucial in scientific observation to establish precise relationships between different variables. It is practically impossible to control human behavior in a laboratory like situation.

2. Problem of quantification with sociology: Although some aspects of sociological phenomena can be quantified using statistical methods. But large parts of its data are essentially qualitative in nature and hence are not amendable to quantitative technique.

3. Problem of generalization with sociology: sociologists have not being successful in arriving at law-like generalizations through studies. Human behavior does not follow recurrent patterns like physical objects. At best sociologists can establish statistical correlations.

4. Problem of objectivity: objectivity refers to a frame of mind whereby the personal prejudices and predilections of the scientists do not affect the collection and analysis of data. However it has been found that objectivity is nearly impossible in sociological research. A sociologist can only minimize subjectivity.

True, sociology is not like the natural sciences, but it does not mean that sociology is not a science. Sociology is a science but not a positive science like physics and chemistry. In calling sociology a science one does not mean to accord to it the same degree of exactness as is found in physical sciences. Sociology can claim to be a science because it employs scientific method in its study. Comte describes it as social physics.

Subject matter of sociology

An all-embracing and expanding science like sociology is growing at a fast rate no doubt. It is quite natural that sociologists have developed different approaches from the time to time in their attempts to enrich its study. A general outline of the fields of sociology on which there is considerable agreement among sociologists could be given here.

- **Firstly**, the major concern of sociology is sociological analysis. It means the sociologist seeks to provide an analysis of human society and culture with a sociological perspective.
- **Secondly**, sociology has given sufficient attention to the study of primary units of social life. In this area, it is concerned with social acts and social relationships, individual personality, groups of all varieties, communities (urban, rural, and tribal), associations, organizations and populations.
- **Thirdly**, sociology has been concerned with the development, structure and function of a wide variety of basic social institutions such as the family and kinship, property and religion, economic, political, legal, educational and scientific, recreational and welfare, aesthetic and expressive institutions.

- **Fourthly**, no sociologist can afford to ignore the fundamental social processes that play a vital role. The social process such as co-operation and competition, accommodation and assimilation, social conflict including war and revolution; assume prominence in sociological studies.
- **Fifthly**, sociology has placed high premium on the method of research also. Contemporary sociology has tended to become more and more rational and empirical rather than philosophical and idealistic.
- **Sixthly**, sociologists are concerned with a task of "formulating concepts, propositions and theories". "Concepts are abstract from concrete experience to represent a class of phenomena".
- **Finally**, in the present era of explosion of knowledge sociologists have ventured to make specialisations also. Thus, today good number of specialized fields of inquiry is emerging out.

Emergence and Development of Sociology

Sociology is the science of society and its institutions. It is considered as one of the youngest social sciences. There have been numerous factors that can be attributed to the development of the subject in the historical perspective, especially in the nineteenth century.

It was first coined in 1780 by the French essayist Emmanuel Joseph Sieyes (1748-1836) in an unpublished manuscript. Sociology was later defined independently by the French philosopher of science, August Comte (1798-1857), in 1839. Comte had earlier used the term "social physics", but that had subsequently been appropriated by others, most notably the Belgian statistician Adolph Quetelet. Comte endeavored to unify history, psychology and economics through the scientific understanding of the social realm.

Development of Sociology can be divided into four stages:

1. First stage of development:

The earliest use of sociology is claimed to be in Indian scriptures like Upanishads, Mahabhart, Geeta, Samarvatiya etc.

2. Second stage of development:

This stage of development made little influence on its flourishing. The famous philosophers like Thomas Aquinas and Dante carried out the work of social study.

3. Third stage of development:

This stage of development marked the scientific approach to the study of social study. Thomas, Hobbes, Malthus, Rousseau etc. were the main supporters of the social study.

4. Fourth stage of development:

August Comte regarded as the father of sociology used the term sociology in 1839 during that period and made profound contributions in its growth and development.

Relation of sociology with other social sciences

Let us now examine the relationship between sociology and other social sciences. We have already described sociology as a general social science that deals with society as a whole, and other Social sciences as specific disciplines which concentrate on different aspects of the social world. All social science subjects have close relationship with each other. No one can be comprehensively studied in isolation. Without such a relationship study of one aspect will not only be incomplete but can also lead to confusing and wrong conclusions. Sociology therefore, has very close relationship with other social science subject. Barnes and Bakey have said that “sociology is regarded neither as the mistress nor as the handmade of other social sciences but as their, sister.”

Social sciences are those sciences which are related with phenomena, processes, methods of human society like economics, political science, psychology, history, anthropology. All these sciences scientifically study human behavior.

Sociology and other social sciences are related with the study of human society yet their point of view of study is different. These all are different from each other as well as they are interrelated. They all study society. They all are dependent upon each other as well as interrelated. Sociology, as social science, has joined the family of social sciences very recently. It was born at a time when there was no other social science to study the human society in its entirety with all its complexity.

Relation of sociology with economics

Economics is a social science that is related to sociology. The fact that society is influenced by economic factors while economic process is largely determined by the social environments clearly proves that the relation between sociology and economics is very intimate.

Economics is defined as a study of mankind in ordinary business of life or to be more exact, it is the science of wealth in its three phases of production, distribution and consumption. It is thus concerned with that part of individual and social action which is most closely connected with the attainment and with the use of material requisites of well being. According to Dr. Marshall, "Economics is the study of activities of simple business of human life" in this way economics studies money on one side and on the other side it also studies humans which are more important. Economics tries to find that how a person earns the money and how he spends that money. Economics cannot go far ahead without the help of sociology and other social sciences. For instance, in order to solve economic problems of unemployment, business cycles or inflation, an economist has to take into consideration the social phenomena existing at the particular time.

After looking at the meaning of sociology and economics we come to conclusion that both the sciences are related with society and its humans. Sociology studies the social aspects of society and Economics studies the economic aspects of society. Person is related with both social and economic activities while living in society. Economist is related with economic conditions of a person and Sociologist is related with social conditions of that same person. According to Karl Marx, “Economic factors are responsible for change in society.”

Similarly, sociology is also influenced by economic forces and plays a very important role in every aspect of our social life. It is for this reason that sociologists have been concerned with economic institutions. The earliest sociologists like Spencer have included the economic activity of man in their analysis of social relationships. Sumner, Durkheim, and Max Weber also approached the study of society through its economic institutions. Karl Mark and Frederick Engels had gone to the extent of asserting that economic activity was the sole motive force of the society. Since then, Economic determinism has found a significant place in the theories of many social scientists seeking to explain these vital phenomena.

Differences between Sociology and Economics

Sociology and economics are very much related with each other and they both use each other’s rule and results. But still they are different from each other in many ways. Their differences are given below:

Difference of scope: Sociology gives a clear picture of different sectors of society. That’s why the scope of sociology is wide. But Economics is a confined only to study the economic sectors of society. That’s why its scope is limited.

General and specific: Sociology is a general science because it studies every type of social phenomena. Which are not related with one aspect of society but are related

with the whole society. But Economics is a special science because it is confined only to the economic activities of society.

Different point of view: Sociology is related to understand the social activities which exist in society and it studies the social problems. That's why its point of view is social. On other side Economics is related with materialistic happiness of a person like how to earn more money, its distribution and consumption. That's why its point of view is Economic.

Difference in unit of study: Unit of Sociology is group. It studies the behavior of a person living in a group. But on the other side Economics is related with study of economic aspect of a person. That's why its unit is one person or human being.

Difference in methods: Sociology and Economics both use different methods to study their subject matter because the subject matter of both is different. Sociology uses historical method, comparative method, sociometry method etc. Economics uses inductive method and deductive method.

Economics is older than sociology because sociology was accepted as an independent subject in the later part of nineteenth century but economics was started with the beginning of society.

In this way there are a number of differences in Economics and Sociology but it doesn't mean that they don't have any relation. They both help each other for the study of each other's subject matter. That is why they both are deeply related with each other.

Relation of Sociology with Anthropology

Sociology and anthropology lie so close together that they often appear as two names for the same field of enquiry. The relation between sociology and anthropology is widely recognized today. In fact, anthropologist Kroeber pointed out that the two sciences are twin sisters.

Anthropology derived from two Greek words ‘Anthropos’ meaning man and ‘logos’ meaning study. Thus according to etymological meaning, Anthropology is the study of man as such that is a study development of human race.

Anthropology has been divided into three divisions:

1. Physical Anthropology: it studies physical characteristics features of man with which humans came into being and developed.

2. Cultural Anthropology: This part of anthropology finds that part of history about which no written is available. Digging up old buildings, skeletons’, ancient things come in this. With these physical proofs a light is thrown on the origin, development and culture of man. In this way it tries to find human culture of ancient times.

3. Social Anthropology: it deals with the institutions and human relationships of primitive, of the past and present. It studies completely of the human society. It studies everything of a society like economic, political, family system, religion, art, beliefs etc.

Anthropology thus devotes its attention entirely to the study of man and his culture as they developed in times long past. Sociology on the other hand studies the same phenomena as they exist at present. According to Kluckhohn, “The Sociological attitude has tended towards the practical and present, the Anthropological towards pure understanding and the past. Sociology studies social relationships, their forms, institutions, groups and processes and Anthropology studies Ancient society, Ancient human’s origin, development and culture.

Sociology has to depend upon Anthropology to understand the present day social phenomena from our knowledge of the past. Sociology has borrowed cultural area, cultural traits, interdependent traits, cultural lag and other conceptions from social Anthropology on whose basis cultural Sociology has developed.

From this it is clear that sociology and anthropology are same in aim and subject matter and it is very difficult to differentiate them.

Differences between the two sciences

In spite of the interdependence of these two sciences the field of the study of each is quite distinct.

1. Firstly, Anthropology is the study of the whole society. It studies its political and legal problems, family organisation, religion, occupations etc. Sociology studies only its particular aspects. The focus of a sociologist is social interaction.
2. Secondly, Anthropologist studies cultures which are small and static, while Sociology studies civilizations which are vast and dynamic.
3. Thirdly, Anthropology and Sociology are separate sciences as the former is the study of man and his culture as they developed in times long past; while the latter studies the same phenomena as they are at present.

Lastly, Sociology is concerned with both social Philosophy and social planning where as Anthropology is not concerned with social planning. It does not make any suggestions for the future.

Yet according to this discussion Sociology and Anthropology are different from each other but they cannot stay without each other's help. That's why they are inter-related with each other.

Relation of Sociology with Psychology

Sociology and psychology both are deeply inter-related. They both study behavior of man. According to Crest and Cretchfield, "Social psychology is the science of behavior of the man in the society." In short sociology studies the social relations and psychology studies mental relationships.

Social psychology studies individual behavior. It means that whatever effort of society is exerted on mental part, psychology studies that effect. To understand

the individual behavior, it is not necessary to see its social circumstances but it is necessary to see Neuro Glandular system. Mind, Reflection, Learning, Love, Hatred, Emotions are mental processes which are being studied by social psychology. Sociology studies scientifically these social processes.

These both sciences are very much interrelated. According to Maclver, "Sociology is special aid to psychology just as psychology gives special aid to Sociology". Social psychology which is an important branch of psychology has very close relationship with sociology in so far as study of human nature and behavior is concerned. Sociologists seek help of social psychologists in understanding changes which come in social structure of a society. It has been said that social psychology, is a link between psychology and society in the words of Karl Pearson, "Sociology in special gives aid to psychology, just as psychology gives special aid to sociology".

Today it is accepted that no special phenomena can be scientifically studied without psychological basis. Proper understanding of human behavior can only help in objectively and realistically understanding social disharmonies and conflicts.

Differences between two subjects

In spite of these points of similarity sociology and psychology have the following differences.

1. Difference in outlook: According to psychology the base of human behavior is mind but according to sociology the social base of human behavior is his nature to live in society. In this way the outlook of psychology is individual and outlook of sociology is social.

2. Difference in subject-matter: Psychology studies inter-relation of different actions of a man but sociology studies relationship of many humans.

3. Difference in methods: Generally psychology uses experimental method which is used very less in sociology. Sociology generally uses historical method, comparative method, structural functional method.

4. Difference of unit: Generally psychology studies one man but sociology studies atleast two humans at a time.

According to Bogardus, the difference between sociology and psychology are given below:

- 1) As psychology analyses mental processes, so sociology analyses social processes.
- 2) Difference of attitudes- sociology deals with social life from social point of view and psychology from psychic point of view.

So from the given discussion it is clear that out of these both sciences, no one is completely independent. Both of them help each other. They cannot live without each other. To keep their own existence they need to take and give help to each other.

Relation of Sociology with History

Sociology is the science of society. It is primarily concerned with the present day societies. History on the other hand is the study of the past. Both history and sociology are related to each other. To relationship between the two is a two-way traffic. Sociology is helpful to history and history supports sociology. The relationship between the two can be explained in the words of Howard, "History is past sociology and sociology is present history".

The common thing which the both history and sociology share is society. Sociology is concerned with its present while as history with its past. The present aspect of society cannot be analyzed without reference to the past of society and it is here that these are related each other. This relationship has given rise to historical sociology. According to this, sociological analysis is based on historical data. This is primarily done by the use of primary sources available in archives or by the use of written history.

However, history is also dependent on sociology in the sense that it needs sociological information about the various aspects of society i.e. its customs, laws, traditions, institutions, and in general modes of behavior. The historians present an accurate description of events which relates to one another in a time sequence so that one can have a continuous story from the past and present. History is now being studied from sociological point of view. It is rightly said that the study of history would be meaningless without the appreciation of social significance. If history, is to be useful to understand the present and to serve a guide for the future, sociological interpretations of facts is absolutely essential. Thus two disciplines are mutually helpful and dependent on each other.

Differences between the two sciences

But inspite of their close relationship the two subjects are distinct:

Difference in outlook: Both these subjects study same subject matter from different point views. History explains the war but sociology studies those processes which were behind the war. Sociologists explain those phenomenons from social point of view. In this way, History gives stress on past societies and Sociology gives stress on present.

Difference in subject matter: Subject matter of sociology is very wide as compared to history's subject matter. History studies some of the special events but sociology studies general phenomenon or laws. History only tells us that why anything happened but sociology is interested in the inter-relations of different phenomena and then tyros to tell the reason of that phenomena.

Difference in methods: Comparative method is used in sociology but history uses descriptive method. History explains any phenomena and studies the different stages of its development for which descriptive method is correct. On contrary to this after studying any phenomena in different times and countries, sociology establishes the

laws of change of that phenomenon. In this way we can say there is a lot of difference in the methods of history and sociology.

Difference in units: The unit of analysis of sociology is human society and group but history stress on the study of functions and events of humans.

In this here we have given relation and differences of history and sociology. Yet a number of differences are there in them, but still we can say that they both are complementary to each other. They cannot live without each other.

Unit 2

Basic concepts

Society

Introduction

The term society is the most fundamental one in sociology. But still it is one of the most vague and general concept in the sociologists vocabulary. We speak of the co-operative society, agricultural society, the friendly society etc. In these examples, the society means an association.

Man is a social animal. He cannot live without an organization. Therefore, the collectivity of which man has created during the long course of his revolution is known as society.

The word 'society' has been widely used. In common parlance, it is used to designate a group. Sometimes it is used to designate an institution. But the popular meaning does not serve the purpose of sociologists.

The term society is derived from the Latin word 'socius' which means sociability. As George Simmel pointed out, it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. Man lives in cities, towns, villages, tribes, but never alone. Man needs society for his living, working and enjoying life. Society has become an essential condition for human life to arise and to continue. Human life and society always go together.

Definitions

According to G. D. M. Cole, "Society is the complex of organized associations and institutions with a community".

According to MacIver, "Society is a web of social relationship".

As per as Leacock is concerned, "Society includes not only the political relations by which men are bound together but the whole range of human relations collective activities".

According to Giddings, "Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together".

Characteristics of society

Interdependence: - There is always a sense of interdependence in a society, the modern society is a world of inter-dependence, because due to the diversified roles of individual, clear division of labour, there is interdependence in all the fields. For instance, family is based upon the interdependence of man and woman. One depends upon the other for the satisfaction of one's needs.

Likeness and difference: - Society also means likeness; it is due to the like wants which they associate in the performance of unlike functions. It can be observed in kinship, through blood relationships in the primitive society, but in modern society, it can be seen in nationality.

Co-operation and conflict: - Without co-operation no society can exist, to fulfill our different needs and habits we need co-operation of others. Conflict is also bound to arise where there is co-operation because they are two sides of the same coin.

Group of people: - Society is composed of people. Without teachers and students, there can be no school, college and no university. Similarly without people there can be no society, no social relationships, and no social life at all.

Elements of society

Likeness: - Likeness therefore is an essential pre-requisite of society, as MacIver says, "Society means likeness". The sense of likeness was focused in early society of kinship that is real or supposed blood relationships. In modern societies the conditions of social likeness have broadened out in the principle of nationality or one world. Intimacy, association of any kind or degree would be impossible without some understanding of each by the other.

Society is social relation which is abstract: - Society embodies the social relationship among the individuals. It means that it is not something which can be seen, observed, touched etc but an abstract feeling which cements the human being

with one another. Society is not concrete form of organization but an abstract in its essential terms. The presence of society prevails at those many places wherever we feel the development or existence of social relationships.

It is a permanent organization: - Society is entirely different from the temporary gatherings of the people. It is a coherent organization. It is permanent. Society is not born with any objective to achieve but its existence will be till this planet is inhabited by the human beings. Its origin goes back to the dawn of history of men and stretches to those remote corners of the planet where people are living together.

Difference: - Society also implies difference. A society based entirely on likeness is bound to be loose in sociability's. If men are exactly alike, their social relationships would be very much limited. They would contribute very little to one another.

Interdependence:- Social relationships are characterized by interdependence. Family, the first society with which we all are closely associated, is based on the biological inter-dependence of the sexes. None of the two sexes is complete by itself and therefore, each seeks fulfillment by the aid of the other. The fact of interdependence is very much visible in the present world. Today not only countries but also continents depend upon one another.

Co-operation:- Co-operation is another essential element of society. Without co-operation no society exists. Unless people co-operate with each other, they cannot live a happy life. Family rests on co-operation. The members of the family co-operate with one another to live happily and joyfully.

Social control: - Society has its own ways and means to control the behavior of its members. These means include customs, traditions, mores, law, beliefs etc.

Community

Introduction

Community is a geographical area having common centers of interests and activities. The word community is derived from the two Latin words namely 'com' and 'munis'. In English 'com' means 'together' and 'munis' means 'to serve'. Therefore, community means to serve together. It means, the community is an organization of human beings framed for the purpose of serving together. MacIver defines community as "an area of social living marked by some degree of social coherence". We know that a person rarely exists alone. He is linked in many ways to his fellows who form a group. Community is a circle in which common life is living it includes all our social relationships.

Definitions

According to Parsons, "A community is that collectivity, the members of which share a common territorial area as theirs".

According to Kingsley Davis, "Community is the smallest territorial group that can embrace all aspects of social life".

According to Green, "A community is a cluster of people, living within a contiguous small area, who share common way of life".

According to Bogradus, "Community is a social group with some degree of we feeling and living in a given area".

From the above discussion we can say that communities are not formed by group of people to confirm certain interests. The people just do not interact only to fulfill their means but due to existence of community sentiments, we feeling and sense of belongingness, dependency and need of each other. There are different views regarding community.

Elements of community

Group of people:- community is a group of people. Whenever the individuals live together in such a way that they share the basic conditions of a common life, we call them forming community.

Locality:- The group of people forms a community when it begins to reside in a definite locality. A community always occupies a territorial area. The area need not be fixed for ever. The people may change their area habitation from time to time just as nomadic community does. However, most of the communities are well settled and drive a strong bond of solidarity. Among the village people there is unity because they reside in a definite locality.

Community sentiments:- Community sentiments means a feeling of belonging together. In modern time this sentiment lacks very much among the people e.g In big cities a man does not know even his next door neighbor. Mere neighbourhood does not create a community if community sentiment is lacking. Therefore, to create community, the sentiment of common living must be present among the residents of the locality.

Particular name:- society is nameless but not community, because community is the group of people living at some particular place with common culture, scripts, whereas society is the name of human behaviors and mutual relations. Community is always known with particular name. Such as on the basis of linguistic condition people in Punjab are called Punjabi. Living in Kashmiri culture are called Kashmiri.

We feeling:- the members of a community use the same language, conforms to the same mores, possess the same sentiments and have same attitudes. We feeling is the essential in the people belonging to a community.

Definite area:- Community have a definite area or locality. Without it, the relations between individuals cannot be established.

Permanence:- A community is not temporary. It essentially includes a permanent life in a definite place. Communities are never formed with any particular aim and

object, as associations are formed. Associations vanish after achieving the object but community still prevails. The proof of this assertion lies in the existence of age-old communities in the modern era.

Difference between Society and Community

Society	Community
1. Society is a web of social relationships.	1. Community consists of a group of individuals.
2. There can be more than one community in a society.	2. There cannot be more than one society in a community.
3. Society is abstract.	3. Community is concrete.
In a society common interests and objectives are not necessary.	4. In a community common interests and objectives are necessary.
A definite geographical area is not necessary for society.	5. A definite geographical area is necessary for community.
A community sentiment is not essential for society.	6. Community sentiments are essential for community.
Society is wider than community.	7. Community is smaller.

Association

Introduction

Men have diverse needs, desires and interests which demand satisfaction. There are three ways of fulfilling these needs. Firstly they may act independently each in his own way without caring for others. This is unsocial with limitations. Secondly men may seek their ends through conflicts with one another. Finally men may try to fulfill their ends through cooperation and mutual assistance. This cooperation has a reference to association.

When a group or collection of individuals organize themselves expressly for the purpose of pursuing certain of its interests together on a cooperative pursuit an association is said to be born. According to Morris Ginsberg an association is a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends. The associations may be found in different fields. No single association can satisfy all the interests of the individual or individuals. Since Man has many interests, he organizes various associations for the purpose of fulfilling varied interests. He may belong to more than one organization.

Characteristics of association

Association: An association is formed or created by people. It is a social group. Without people there can be no association. It is an organized group. An unorganized group like crowd or mob cannot be an association.

Common interest: An association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. Accordingly those who have political interests may join political association and those who have religious interests may join religious associations and so on.

Cooperative spirit: An association is based on the cooperative spirit of its members. People work together to achieve some definite purposes. For example a political party has to work together as a united group on the basis of cooperation in order to fulfill its objective of coming to power.

Organization: Association denotes some kind of organization. An association is known essentially as an organized group. Organization gives stability and proper shape to an association. Organization refers to the way in which the statuses and roles are distributed among the members.

Regulation of relations: Every association has its own ways and means of regulating the relation of its members. Organization depends on this element of regulation. They may assume written or unwritten forms.

Association as agencies: Associations are means or agencies through which their members seek to realize their similar or shared interests. Such social organizations necessarily act not merely through leaders but through officials or representatives as agencies. Associations normally act through agents who are responsible for and to the association.

Durability of association: An association may be permanent or temporary. There are some long standing associations like the state; family, religious associations etc. Some associations may be temporary in nature.

Institution

The concept of institution is one of the main concepts in sociology, which means a complex of folkways, mores and laws that determine the ways in which the order shall be maintained in the society. But in ordinary and non- scientific language, the word institution means organisation with some specific purpose, usually a public or a charitable one. Sometimes the building in which organisation is housed is also called as institution.

However, sociological meaning of an institution is different from the common usage. An institution is not a building; it is not a group of people; it is not an organisation. An institution is a system of norms to achieve some goal or activity that people is important or more formally an organized cluster of folkways and mores centered on a major human activity. Institutions are structured processes through which people carry on their activities.

Definitions:

Ginsberg. Institutions “may be described as recognized and established usages governing the relations between individuals and groups.”

MacIver and Page. Institutions may be defined as the “established forms or conditions of procedure characteristic of group activity.”

Kingsely Davis. Institution can be defined as “a set of interwoven folkways, mores, and laws built around one or more functions.”

Characteristics

The main characteristics of social institutions may be described here:

- **Institutions are standardized norms:** An institution must be understood as standardized procedures and norms. They also prescribe rules and regulations that are to be followed.
- **Institutions are means to satisfy the needs:** institutions are formed to satisfy the primary needs of men. It has social reorganization behind it.
- **Institutions are the controlling mechanisms:** institutions like religion, morality, state government and law etc control the behavior of men. These mechanisms preserve the social order and give stability to it.
- **Abstract in nature:** institutions are not external, visible or tangible things. They are abstract.

- **Relatively permanent:** institutions normally do not undergo sudden or rapid changes. Changes take place slowly and gradually in them. Many institutions are rigid and enduring. They in course of time, become the conservative elements in society.
- **Synthesizing of symbols.** Institutions may have their own symbols, material or non-material. For example, the state has flag, emblem and national anthem as its symbols.

Unit 3

Basic concepts-

Social groups

Introduction

Social group: - Two or more persons in interaction constitute a social group. The membership of the group may be involuntary and voluntary. It has common aim. A social group may consist of a family, husband and wife, a group of friends, a village or a nation.

Definitions:

MacIver, “By group we mean any collection of social beings, which enter into distinctive social relationships with one another”.

Edward Sapir, “Any group is constituted by the fact that there is some interest which holds its members together”.

Define the concept of Primary Group.

The concept of primary group is a significant contribution of C. H. Cooley to the social thought. Primary groups are found in all societies. He called Primary groups as the nursery of human nature. They are personal and face to face. The face to face relationship denotes to the intimacy we have for the people of primary groups. Our friends and family members come under this category. The another aspect of Primary group is that it is informal, this is due to the frequent, close interaction of these group people with each other like in a group of playmates etc. The Primary group is the nucleus of all social organizations. It is a small group in which a few persons come into direct contact with one another. These persons meet face to face for mutual help, companionship and discussion of common questions.

Cooley used the term ‘Primary groups’ to mean a social group characterized by face to face relationship, mutual aid and companionship. By Primary groups, Cooley meant the intimate, personal face to face groups in which we find our companions and comrades as the members of our family and our daily associations.

Primary groups are universal groups functioning in all states of cultural development. They are the chief basis of what is universal in human nature and human ideals. The ‘self’ is developed and moulded by the primary group relations. Primary groups specialize the individuals e.g. family, neighborhood, friends, club etc.

The main characteristics/features of Primary group

A Primary group has certain essential characteristics which distinguish it from a secondary group. These may be discussed as below:

Physical Proximity:- Physical proximity is necessary for a primary group. In the absence of physical proximity, close contacts among the members cannot be established.

Smallness of the group:- It is also necessary that the size of the primary groups is small. The closeness of the relations among the members will depend upon the smallness of the group.

Stability:- To promote closeness in a Primary group, it should be stable to some extent new friends increase and oldness decrease if a person tends to change places too often.

Personal relationships:- Another essential condition for primary groups is the personal relationships. In the absence of personal relations, close contacts cannot be established. In a primary group relationship is all inclusive which means that whole personality of an individual takes part in these relationships.

Identification of Interests:- In a Primary group, identity of interests is also necessary among the members. Close relations are established on account of common aims and identifications of interests.

Common aims:- The members who join a Primary group must have certain common aims to achieve. Members must struggle to a certain pleasure and avoid certain pains.

Communication:- Communication in the case of primary group like family or children's playground, e.g., is quick and effective. Direct or face to face contact helps easy communication between the members.

Direct co-operation:- Direct co-operation characterizes primary group. Members work directly and in co-operation with each other to achieve their common interests.

Maximum control:- For Primary groups, maximum control is necessary. This control should be no formality in the relationship.

Topic:

Secondary Group

Introduction

The term was introduced by Cooley; this is exactly an opposite group of the Primary group. Among the members of secondary groups, face to face contact is not present. Their relation is not intimate, but they have specific roles defined to them. Example prison where all the prisoners are known to the police man by the numbers they have. Secondary groups are generally large in size. It is regulated by the rules and regulations. Secondary groups are broad based and comprehensive in character. They have to be run efficiently. It opens new opportunities for the members. With industrialization and urbanization, the role of secondary groups has become wider. The secondary groups are established to fulfill a limited purpose, so the people also leave the groups as soon as the purpose of different people. As society becomes secular primary groups are replaced by secondary groups.

Definitions:

Ogburn, "The groups which provide experience lacking in intimacy are called secondary groups".

Davis, “Secondary groups can be roughly defined as the opposite of everything already said about primary groups”.

Mazumdar, “When face to face contacts are not present in the relations of members, we have secondary groups”

Characteristics or features of secondary groups

The main characteristics of secondary groups are given below:

Membership:- Membership in the case of secondary groups is voluntary. Individuals are at liberty to join or to leave the groups e.g. they are at liberty to join political parties, international associations like Rotary Club, Lions Club, business corporations and so on.

Specific interests: - Secondary groups are formed for the realization of specific interests. They are called ‘special interest groups’. Members are interested in the groups because they have specific ends to aim it.

No physical basis: - Secondary groups are not characterized by physical proximity. Many secondary groups are not limited to any definite area. There are some secondary groups like Rotary Club and Lion Club which are almost international in character. The members of such groups are scattered over a vast area.

Largeness of size: - Secondary groups are relatively larger in size. City, nation etc are examples because they are bigger in size. They may have thousands and lakhs of members.

Indirect communication: - Contacts and communication in the case of secondary groups are mostly indirect. Mass media of communication such as radio, telephone, television, newspaper etc are restored to have communication.

In a secondary group everybody will have to struggle for finding a job oneself. There is no decided place but that is to be decided on the basis of worth and work.

The members have no face to face familiarity with each other and develop that after they have joined the group.

Since the relations are indirect and the members are selfish each member tries to safeguard his interests in a secondary group.

Difference between Primary groups and Secondary Groups:

Primary Groups

Secondary Groups

Size of primary groups is small.	Size of secondary groups is very large.
Members are spread in a limited area.	Members are spread in large area.
Relations are very close and direct.	Relations are neither close nor direct.
Duration of primary group is lifelong.	Duration of secondary group is not as large as primary group.
These are found in both rural as well as in urban societies.	They are found only in urban societies
In primary groups, there is all round development of personality.	It does not care for all round development of its individuals.

<p>In primary groups the members directly co-operate with each other participating in the same process. They sit together, discuss together, and decide together.</p>	<p>In secondary groups, the co-operation with the fellow members is indirect. The members co-operate only to achieve the group's objective. It is not the process that brings them together.</p>
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Topic:

Reference Group

This concept was developed by the Hayman and then elaborated by R. K. Merton, Turner and Sheriff. The reference group may not be an actual group but can be called actually a imaginary group to which we would like to belong. We might belong to another group but would like to belong and confirm to norms of other groups. The characteristics of a reference group can be understood following circumstances.

When a member of group first aspires to become the member of group second, then the group second is called reference group.

When the members of the first group derives some satisfaction from being unlike the members of the second group in some respect, and even strive to maintain the difference between themselves and the members of the second group, the latter group is the reference group of the first.

When, without necessarily striving to be like or unlike or to belong to the second group, the members of the first group appraise their own group or themselves by using the second group or its members as a standard for comparison. The second group becomes reference to the first group.

According to R. K. Merton reference groups are those which are refereeing points of the individuals, towards which he is oriented and which influences his opinion tendency and behavior. He is also distinguished between reference groups and interaction groups.

The concept of reference group is formally originated in the field of social psychology. But this concept also has a distinctive place in the theory of sociology with its focus on the structure and functions of the social environments in which individuals are located.

In general, the reference group theory aims to systematize the determinants and consequences of those processes of evaluations and self appraisal in which the individuals take the values of standards of their individuals and groups as a comparative frame of reference.

Functional types of reference groups:-

Reference groups are said to provide “a frame of reference for self evaluation and attitude formation; there is said to be a need for “systematic study of the processes of value assimilation as part of reference group behavior.

There are two major types of reference groups along the lines vaguely enumerated in the preceding chapter:

Normative type, which sets and maintains standards for the individual.

Comparison type, which provides a frame of comparison related to which the individual evaluates himself and others.

There two types are only analytically distinct, since the same reference group can of course serve both functions.

To be distinguished from both types of reference groups are the groups identified by Turner, “Whose members constitute merely conditions” for the action of individuals. The concept of reference groups arises essentially from the fact that

any person acting in any situation may be influenced not only by his membership groups but also by his conception of other groups of which he is not a member. These other groups exert their influence as reference groups in a purely passive or silent way i.e., simply by being thought of.

Topic: STATUS

The term has two sociological uses:

1. R. Linton (1936) defined status simply as a position in a social system, such as child or parent. Status refers to what a person is, whereas the closely linked notion of role refers to the behavior expected of people in a status.
2. Status is also used as a synonym for honor or prestige, when social status denotes the relative position of a person on a publicly recognized scale or hierarchy of social worth. (See 'Social Stratification').

It is the first meaning of the term status, status as position, which we are going to refer to in the following paragraphs. Status as honour or prestige is a part of the study of social stratification.

A status is simply a rank or position that one holds in a group. One occupies the status of son or daughter, playmate, pupil, radical, militant and so on. Eventually one occupies the statuses of husband, mother bread-winner, cricket fan, and so on; one has as many statuses as there are groups of which one is a member. For analytical purposes, statuses are divided into two basic types:

Ascribed Statuses: Ascribed statuses are those which are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race ethnic group and family background.

Similarly, power, prestige, privileges, and obligations always are differentially distributed in societies by the age of the participants. This has often been said about the youth culture in the U.S. because of the high value Americans

attach to being young. Pre-modern China, by contrast, attached the highest value to old age and required extreme subordination of children. The perquisites and obligations accompany age change over the individual's lifetime, but the individual proceeds inexorably through these changes with no freedom of choice.

As the discussion implies, the number and rigidity of ascribed statuses vary from one society to another. Those societies in which many statuses are rigidly prescribed and relatively unchangeable are called caste societies, or at least, caste like. Among major nations, India is a caste society. In addition to the ascribed statuses already discussed, occupation and the choice of marriage partners in traditional India are strongly circumscribed by accident of birth. Such ascribed statuses stand in contrast to achieved statuses.

Achieved Statuses: Achieved statuses are those which the individual acquires during his or her lifetime as a result of the exercise of knowledge, ability, skill and/or perseverance. Occupation provides an example of status that may be either ascribed or achieved, and which serves to differentiate caste-like societies from modern ones. Societies vary in both the number of statuses that are ascribed and achieved and in the rigidity with which such definitions are held. Both ascribed and achieved statuses exist in all societies. However, an understanding of a specific society requires that the interplay among these be fully understood. For Weber class is a creation of the market situation. Class operates in society independently of any valuations. As Weber did not believe in the economic phenomena determining human ideals, he distinguishes status situation from class situation.

Topic: Role

Every status has a set of expectations associated with it. A role is the dynamic aspect of status. A role is what people do in the status they occupy. In other words,

status is occupied and roles are played. Role expectations are guided by cultural norms. However, different people who occupy the same status perform differently. We do know that all politicians, teachers, and policemen do not perform equally well.

Sometimes the same status may involve a number of different roles. A student, in addition to being a good student, may also have to perform such roles as class president, editor of the school journal, football player or club organizer. **Robert Merton introduced the role set** to refer to the cluster of roles associated with a single status. Different statuses, of course, have different roles; the term role set does not apply to them. We speak of role set to refer exclusively to a set of roles attached to a single status. For example, the status of a woman as a wife has several related roles: wife to her husband, mother to her child, nurse to the sick baby, member of the parent teacher association, etc.

Since individuals occupy a number of statuses simultaneously, they are also expected to perform a number of roles. Sometimes these roles are naturally in conflict. A student may also be a wife, a mother, and a daughter. While as a student she is expected to perform well, she also has obligations to her husband, her sick child, and her ageing father. Sociologists thus recognize **role conflict**, that is, incompatibility among roles corresponding to different statuses. **Role conflicts** are very common in modern societies. A woman who works outside the home is a bread winner but she is also expected to perform her roles as a wife and mother.

Even the many roles attached to the same status may be in conflict leading to **role strain**. The concept of role strain refers to an incompatibility between two or more roles associated with a single status. The students who spend too much time in extra-curricular activities does not do well in his studies. Similarly, the teacher may sometimes find it necessary to bring his work home, and when he spends too much

of his time in grading papers or doing research at home, his domestic obligations are strained.

Topic: Values

Define the concept of Values.

The term 'value' has a meaning in sociology that is both similar to and yet distinct from the meaning assigned to it in everyday speech. In sociological usage, values are group conceptions of the relative desirability of things. Sometimes 'value' means 'price'. But the sociological concept of value is far broader than here neither of the objects being compared can be assigned a price.

Values are shared agreements among members of a society as to what is desirable or undesirable in social life. Values are generalized standards by which people define what is good or bad, beautifully or ugly. Since they are generalized standards and only provide broad behavioral preferences, people are free to disagree on specific goals, norms, or practices. Freedom, justice, equality, patriotism, and democracy are some of the almost universal values. Generally speaking, capitalism, materialism, and individualism are supposed to be integral parts of the western value system. Since values guide our choices and our behavior, they are the key to the understanding of how people conduct themselves in a given society.

What is the value, for illustration, of the right of every human being to dignity in comparison to the need to improve the technical aspects of education? This issue is directly involved in the desegregation of the public schools and has been debated bitterly. Some attempts have been made to estimate the dollar costs of the old system of segregated schools and, more recently, estimates have been made of the costs of using both black and white children to end segregation. Most of the social costs of the two systems, however, defy statement in monetary terms and most people take

their stand on the issue in terms of deeply held convictions about what is important in life.

The idea of deeply held convictions is more illustrative of the sociological concept of value than is the concept of price. In addition, there are four other aspects of the sociological concept of value. They are: (1) values exist at different levels of generality or abstraction; (2) values tend to be hierarchically arranged (3) values are explicit and implicit in varying degrees; and (4) values often are in conflict with one another.

General and Specific Values

Such values as democracy, freedom, and the right to dissent are stated at a very broad level of generality. Each of them pervades many aspects of life and each is anything but situationally specific. If a comprehensive list of values were prepared, a large proportion of them would be found to be very general and abstract. Values are, however, also stated in fairly specific terms. Thus, we may define values as physical health or affluence.

On more specific levels yet, we may value between symphonies or powerful automobiles. We may also value silk rather than nylon or the writing of a particular novelist rather than that of another.

Topic: Norms

Concept of Social Norms

Social norms grow out of social value and both serve to differentiate human social behavior from that of other species. The significance of learning in behavior varies from species to species and is closely linked to processes of communication. Only human beings are capable of elaborate symbolic communication and of

structuring their behavior in terms of abstract preferences that we have called values. Norms are the means through which values are expressed in behavior.

Norms are established standards of social behavior which individuals in a group are expected to follow. They are simply rules of conduct which prescribe (pay your taxes) and proscribe (you shall not kill). Norms provides guidelines to patterns of behavior and define them as appropriate or in appropriate according to specific social situations. Some norms are explicit while others are implicit. **Explicit norms** are those norms that are stated formally. Several schools and colleges have explicit rules about the uniforms their students are required to wear.

Implicit norms are not written rules but those generally understood by members of the group. Boys and girls do not hug or kiss each other. There are also ideal norms and real norms. **Ideal norms** refer to high standards requiring strict conformity whereas **real norms** reflect standards of behavior in real situations. For example, the old adage, 'honesty is the best policy' states an ideal norm.

Norms are often situational in the same norms apply to certain situations but not to others. The dress that is appropriate for one occasion may not be appropriate for another. In the playground you can make all the noises you want but in the library you are supposed to observe silence. Norms also vary from time to time. Years ago the practice of untouchability was an established standard of behavior in India but no more. Slavery, discrimination, and corporal punishment are no longer approved forms of behavior. Many customs and practices which were, once upon a time, very common in India but are now considered unlawful or disgraceful.

Norms generally are the rules and regulations that groups live by. Or perhaps because the words, rules and regulations, call to mind some kind of formal listing, we might refer to norms as the standards of behavior of a group. For while some of the appropriate standards of behavior in most societies are written down, many of

them are not that formal. Many are learned, informally, in interaction with other people and are passed "that way from generation to generation.

The term "norms" covers an exceedingly wide range of behavior. So that the whole range of that behavior may be included. Sociologists have offered the following definition. Social norms are rules developed by a group of people that specify how people must, should, may should not, and must not behave in various situations.

Some norms are defined by individual and societies as crucial to the society. For example, all members of the group are required to wear clothing and to bury their dead. Such "musts" are often labeled "mores", a term coined by the American sociologist William Graham Sumner.

Norms are classified into three types: Folkways, Mores, and Laws

Folkways:

Folkways are appropriate way of doing things. They consist of thousands of informal rules which regulate our everyday life. They simply specify the way things are customarily done. Their violation may result in a raised eyebrow or a murmur of disapproval but no punishment. Matters of etiquette are the best examples of folkways. Cover your face when you sneeze in front of other people; vacate your seat on the bus in favor of an elderly passenger; reciprocate a greeting and say 'thank you' when appropriate. Since folkways are not strictly enforced, they leave room for forms of eccentric behavior.

Mores:

Mores are norms considered to be vital and morally important. Most of the mores are embedded in the system of morality shared by members of social group.

Their violations are punishable in various ways. It is important to remember that many of the mores are backed by law and enforced by the government but others are not. Forgery, rape, murder, and child abuse are violations of mores as well as the established laws of the state. But cheating in a friendly card game, spreading ugly rumors about your neighbor and premarital sex are violation of mores. Even in societies where adultery and prostitution are not punishable offences, they may be regarded as violation of mores. Even a simple act as cutting into the line of people who have queued up may be considered a violation of mores because the group feels strongly about it.

Unit- 4

Culture and society

Culture

The term 'Culture' is derived from the Latin word "cultura" meaning "to cultivate". Culture is a term that has various meanings. In 1952, Alfred Kroeber and Clyde Kluckhohn, compiled a list of 164 definitions of "culture" in Culture:

Various definitions:

According to E.B. Taylor, “The concept of culture was rigorously defined by E.B. Taylor in 1860s. According to him culture is the sum total of ideas, beliefs, values, material cultural equipments and non-material aspects which man makes as a member of society.”

According to M.J. Herskovits, “Culture is the man-made part of environment.”

According to Spencer, “Culture is the super organic environment distinguished from the inorganic or physical and from the organic-the work plants and animals.”

According to Malinowski, “Culture may be defined as a system of derived needs and an organized system of purposeful activities.”

Nature of culture:

1. Culture is social and not an individual:- Every individual takes some part in transmission and communication of culture as a social rather than individual being.

2. Culture fulfills some needs:- Culture fulfills these ethical and social needs which are ends in themselves.

3. Culture is acquired:- Culture is not innate but acquired through adaptations.

4. Culture is communicative:- Culture is communicated from one generation to the next. As a result of this culture is constantly accumulating.

Characteristics of Culture

1. Culture is social not biological:- Culture is acquired socially. Child acquires gradually different ideas, beliefs, and values by irritation and social contacts.

2. Transmissive quality:- Culture is transmitted from person to person and generation. An individual is moulded according to his family and society in which he lives.

3. Culture is social:- Culture is social not individual, every society has culture.

4. The idealistic quality:- Culture is based on some ideals in other words ideals are the real foundations of culture.

5. Adaptive quality: - Each culture adopts the qualities of outside environment. The contact of two or more cultures takes place and this interaction leads the adaptive quality.

6. Culture is dynamic:-Culture changes as society changes some aspects of culture changes rapidly, some others slowly, infact culture is ever changing.

Components of Culture

William ogburn divided culture into two components.

1) Material culture

2) Non material culture.

1) Material culture:- Consists of Manufactured things and objects which human society has created for its welfare such as tools, furniture, automobiles road bridges, highways, clothes, utensils, housing pattern books, ornaments, transport system, Radio, TV, and other luxurious items.

2) Non-Material Culture:- Non material culture consists of the words people use, the ideas, customs, beliefs, language, literature, art, music, religion, customs, and traditions.

Relationship between culture and education

There is intimate relationship between culture and education. Every person is born into a particular culture which provides him with definite patterns of behaviour and values which guide his conduct in different walks of life. Thus culture plays an important part in man's life. As Theodore Brameld remarked, " It is from the stuff of culture that education is directly created and that gives to education not only its own tools and materials but it's reason for existing at all."

Culture has profound implications for education. The social living is influenced by education and education itself is governed by social life. The total pattern of a society's life. Education produces a cultured man and also nourished and nurtured by the cultured man.

Functions of Education towards Culture

1. Conversation of culture.
2. Continuity of culture.
3. Transmission of Culture.
4. New Cultural patterns.
5. Promotion of Culture.
6. Adjustment to Cultural patterns.

Functions of Culture towards Man's Life (Education).

1. Helpful in refining personality.
2. Helpful in socializing the Individual.
3. Helpful in making social adjustments.
4. Helpful in understanding and improving society.
5. Helpful in survival of the nation.

Ralph Linton has talked about three ways in which the person can participate in culture.

- I). Universal Participation.
- ii). Specific Participation.
- iii). Participation in alternative elements.

Cultural process-assimilation, acculturation and enculturation

Assimilation.

Assimilation is the process whereby persons and groups acquire the culture of the other persons and groups in which they come to live – by adopting its attitudes and values and its way of life.

Assimilation is therefore, another form of interaction which cannot be neglected in the social process. But the same time , the extreme differences in cultural background, prejudice and physical differences usually Act as barriers to assimilation.

Definitions:

- According to Young and Mack, Assimilation is the fusion or blending of two previously distinct groups into one.
- For Bogardus Assimilation is the social process whereby attitudes of many persons are united and thus develop into a united group.
- Biesanz describes Assimilation is the social process whereby individuals or groups come to share the same sentiments and goals.
- For Ogburh and Nimkoff; Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook.

Assimilation is a slow and a gradual process. It takes time. For example, immigrants take time to get assimilated with majority group. Assimilation is concerned with the absorption and incorporation of the culture by another.

Characteristics

The major characteristics of assimilation are listed below

- i.** Assimilation is a slow and gradual process.
- ii.** It is not confined to a single field
- iii.** It is an unconscious process
- iv.** It is a two-way process

Factors influencing Assimilation

Assimilation is a process which is influenced by a lot of factors that relate with the involved groups.

The major factors that favour assimilation are:

- i.** Toleration
- ii.** Intimate social relationships
- iii.** Intermarriages
- iv.** Cultural similarity
- v.** Education
- vi.** Equal social and economic opportunity

The major factors that hinder assimilation are:

- i.** Isolation
- ii.** Racial or physical differences
- iii.** Cultural differences
- iv.** Prejudice
- v.** Dominance and subordination relation between the involved groups.

Differences between accommodation and assimilation

Accommodation	Assimilation
<ul style="list-style-type: none"> • Accommodation is a sudden process 	<ol style="list-style-type: none"> 1. Assimilation is a slow and gradual process

<p>2. It may or may not provide permanent solution to group differences and disputes</p> <p>3. It may be a conscious or unconscious process</p>	<p>2. It provides permanent solution to group differences and disputes</p> <p>3. It is an unconscious process</p>
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Acculturation

Cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture is called acculturation. It usually happens when individual in infancy gets exposure to more than one culture or an individual has prolonged contact with the people of other culture while living in their society. For instance, a refugee or immigrant living in the society can acquire, adapt or borrow traits from another culture or the people living in that particular society can even be get cultural influence by the immigrants. The other common example of acculturation is of the individual who went in any other country for educational or work purpose for a short time of 1-2 years, he/she is seen with a clear change in dressing, way of thinking and other by the people of his own society.

Enculturation

Enculturation is the process by which an individual learns the norms and values of a culture through unconscious repetition. The baby born starts learning culture with process of social interaction with the people living in the similar society. This is not a deliberate or forced teaching to an individual, it comes through the interaction with people of the society and with unconscious repetition of norms and

values. Every of the society has its own norms, beliefs, values, arts, and customs, and one learns them from the society for the society as one not knowing about the specific culture will surely find it difficult to interact with the people of the society. The cultural contrast can make a huge difference, for instance, in West it is alright for the women to wear skirts, bikinis as this is something they have inherited as part of their culture, whereas in countries like Saudi Arabia females are asked to wear veil and interact less with the ‘unknown’ males of the society.

Enculturation vs. Acculturation

- Enculturation is the process by which an individual learns the norms and values of a culture through unconscious repetition. On the other hand, cultural modification of an individual, group, or people as a result of prolonged contact with the people of other culture is known as Acculturation.
- Enculturation possesses one’s own culture, whereas acculturation is the merger of two cultures.
- The cultural contrast can make a huge difference, for instance, in West it is alright for the women to wear skirts, bikinis as this is something they have inherited as part of their culture, whereas in countries like Saudi Arabia females are asked to wear veil and interact less with the ‘unknown’ males of the society.

OBJECTIVE TYPE

CHOICE BASED CREDIT SYSTEM-2020

Question Bank & Answer Key

1. Who was the first to use the term sociology as a way of studying the world in terms of society?

a) Comte b) Spencer c) Durkheim d) Marx

2. Which of the following laid the foundation for French Revolution?

a) Dark Ages b) Communism
c) Enlightenment d) Globalization

3. Who among the following could be considered as an enlightenment philosopher?

a) Aristotle b) Plato c) Socrates d) Montesquieu

4. The French revolution led to the emergence of _____

a) Nationalism b) Socialism c) Communism d) Capitalism

5. The French Revolution began in _____

a) 1787 b) 1788 c) 1789 d) 1790

6. The type of social stratification that existed in France during the time of French revolution

a) Capitalism b) Class system c) Estate system d) Caste system

7. The system in which all the means of production belonged to the capitalist

a) Communism b) Socialism c) Capitalism d) Nationalism

8. The system in which the labourer had nothing to sell but his/her own labour power.

a) Communism b) Socialism c) Capitalism d) Nationalism

9. The concept of _____ was based on the ideology that society will gradually improve on the basis that the 'fittest' will be the most successful and therefore 'survive'.

a) Social Imperialism b) Social Marxism
c) Social Colonialism d) Social Darwinism

10. The Enlightenment was in many respects a renaissance of _____

- a) Scientific thought b) Blind belief
- c) Superstition d) Religious belief

11. _____ signaled the beginning of sociology as a discipline

- a) Middle age b) Stone age
- c) Dark age d) Enlightenment

12. _____ granted citizens individual freedoms and removed old established orders such as the church and crown, and gave people a new perspective of the world and the society in which they live

- a) French Revolution b) Scientific Revolution
- c) Industrial Revolution d) Russian Revolution

13. The _____ saw massive changes in society by the destruction of the feudal system and the establishment of capitalism

- a) French Revolution b) Scientific Revolution
- c) Industrial Revolution d) Russian Revolution

14. _____ and industrialization led to the emergence of the working class as a large and powerful body, which led to the birth of Marxism, and gave people a new perspective and relationship with the society they lived in

- a) Urbanisation b) Modernisation
- c) Westernisation d) Sanskritisation

15. Urbanisation and _____ led to the emergence of the working class as a large and powerful body, which led to the birth of Marxism, and gave people a new perspective and relationship with the society they lived in

- a) Industrialisation b) Modernisation
- c) Westernisation d) Sanskritisation

16. The first Estate in the Estate system

- a) Clergy b) Nobles c) Commoners d) Labourers

17. The second Estate in the Estate system

a) Clergy b) Nobles c) Commoners d) Labourers

18. The third Estate in the Estate system

a) Clergy b) Nobles c) Commoners d) Labourers

19. The power of _____ was based on the Church

a) Clergy b) Nobles c) Commoners d) Labourers

20. The power of _____ was based on the feudal seigniorial system

a) Clergy b) Nobles c) Commoners d) Labourers

21. ____ served as councillors to the royalty, diplomats and governors

a) Clergy b) Nobles c) Commoners d) Labourers

22. Surplus extraction was carried out by the impersonal laws of the market in

a) Feudalism b) Capitalism c) Socialism d) Communism

23. The _____ was enormously impressed by Isaac Newton's theory of gravity

a) French Revolution b) Scientific Revolution

c) Industrial Revolution d) Russian Revolution

24. The intellectual movement called "The Enlightenment" is usually associated with the _____

a) 15th Century b) 16th Century c) 17th Century d) 18th Century

25. The Enlightenment is associated with which of the following thinkers

a) Merton b) Parsons c) Simmel d) Voltaire

26. The Enlightenment is associated with which of the following thinkers

a) Merton b) Parsons c) Simmel d) Diderot

27. In Europe, _____ was one of the torchbearers of Enlightenment literature and philosophy

a) Rousseau b) Parsons c) Simmel d) Merton

28. Which of the following is a work of Rousseau?

- a) Positive Philosophy b) Das Capital
c) The Social Contract d) The City

29. "Man is born free, and everywhere he is in chains. Those who think themselves the masters of others are indeed greater slaves than they."

Name the book which opens with these lines

- a) Positive Philosophy b) Das Capital
c) The Social Contract d) The City

30. Who is the author of 'Spirit of the Laws'?

- a) Rousseau b) Montesquieu c) Simmel d) Merton

31. In a democracy, the _____ are sovereign

- a) People b) Relationships c) Roles d) Positions

32. The spirit of _____ arises when citizens no longer identify their interests with the interests of their country, and therefore seek both to advance their own private interests at the expense of their fellow citizens, and to acquire political power over them

- a) Inequality b) Equality c) Neutrality d) Sovereignty

33. The spirit of extreme _____ arises when the people are no longer content to be equal as citizens, but want to be equal in every respect

- a) Inequality b) Equality c) Neutrality d) Sovereignty

34. In _____, one part of the people governs the rest

- a) Aristocracy b) Despotism c) Laissez Faire d) Communism

35. The principle of an aristocratic government is _____

- a) Political virtue b) Honour c) Moderation d) Fear

36. _____ is the virtue which leads those who govern in an aristocracy to restrain themselves both from oppressing the people and from trying to acquire excessive power over one another

- a) Political virtue b) Honour c) Moderation d) Fear

37. The principle of monarchical government is _____

- a) Political virtue b) Honour c) Moderation d) Fear

38. The principle of democracy is _____

- a) Political virtue b) Honour c) Moderation d) Fear

39. The principle of despotism is _____

- a) Political virtue b) Honour c) Moderation d) Fear

40. _____ had introduced the concept of "industrialization"

- a) Saint-Simon b) Rousseau c) Montesquieu d) Voltaire

41. Saint-Simon is a primary figure of _____

- a) Socialism b) Capitalism c) Despotism d) Communism

42. _____ claimed that human beings enjoy natural rights over the political ones

- a) Ethical socialism b) Monopolistic socialism
c) Neutral socialism d) Instrumental socialism

43. _____ postulated everyone's right to a decent living standard and the right to human relations in the emerging urban and industrial society

- a) Ethical socialism b) Monopolistic socialism
c) Neutral socialism d) Instrumental socialism

44. Which of the following events was integral to the emergence of sociology?

- a) French revolution b) Westernisation
c) Globalisation d) Modernisation

45. Which of the following events was integral to the emergence of sociology?

- a) Industrial revolution b) Westernisation
c) Globalisation d) Modernisation

46. _____ strengthened the state which aimed to represent the will of the people

- a) French revolution b) Westernisation

c) Globalisation d) Modernisation

47. _____ in Europe followed the stage of feudalism

a) Slavery b) Capitalism c) Socialism d) Communism

48. Under _____, land was the main means of production

a) Feudalism b) Capitalism c) Socialism d) Communism

49. According to _____, the force of human Reason replaced established authority, such as the Church and the King

a) Enlightenment b) Capitalism c) Socialism d) Communism

50. _____ was a period of intellectual development and change in philosophical thought beginning in the eighteenth century

a) Enlightenment b) Capitalism c) Socialism d) Communism

51. Auguste Comte was a _____ philosopher

a) French b) German c) Russian d) Austrian

52. _____ coined the term sociology as a social science to study about society

a) Comte b) Spencer c) Durkheim d) Marx

53. _____ proposed the doctrine of Positivism

a) Comte b) Spencer c) Durkheim d) Marx

54. Who defined Sociology as a positive science?

a) Comte b) Spencer c) Durkheim d) Marx

55. _____ is the search for "invariant laws of the natural and social world."

a) Naturism b) Socialism c) Positivism d) Idealism

56. _____ consists of the investigations of laws of action and reaction of different parts of the social system

a) Social dynamics b) Social statics

c) Social biology d) Social chemistry

57. _____ focuses on whole societies as the unit of analysis and how they developed and changed through time

- a) Social dynamics b) Social statics
- c) Social biology d) Social chemistry

58. In _____ stage, people come to believe that all phenomena are created and influenced by gods and supernatural forces

- a) Theological b) Metaphysical
- c) Positivist d) Revolutionary

59. The _____ stage is a transitional stage in which mysterious, abstract forces replace supernatural forces as the powers that explain the workings of the world

- a) Theological b) Metaphysical
- c) Positivist d) Revolutionary

60. In ____ stage, people search for invariant laws that govern all of the phenomena of the world.

- a) Theological b) Metaphysical c) Positivist d) Revolutionary

61. Who proposed sociology to be studied in two main parts- social statics and social dynamics?

- a) Comte b) Spencer c) Durkheim d) Marx

62. Comte argued that the human mind, individual human beings, all knowledge, and world history develop through ____ successive stages

- a) Two b) Three c) Four d) Five

63. The _____ stage is the last and highest stage in Comte's work

- a) Theological b) Metaphysical
- c) Positivist d) Revolutionary

64. _____ seeks empirical regularities, which are correlations between two variables

- a) Naturism b) Totemism c) Positivism d) Fetishism

65. Comte says that method to study about society must be _____

a) Scientific b) Speculative c) Tentative d) Approximate

66. The first social thinker who developed Darwinian evolutionism in the society

a) Weber b) Spencer c) Durkheim d) Marx

67. The characteristic trait of militant societies is _____

a) Compulsion b) Negotiation

c) Toleration d) Accommodation

68. _____ type of society is based on voluntary cooperation and individual selfrestraint

a) Militant b) Industrial c) Simple d) Primitive

69. In which book has Spencer observed some similarities between biological and social organism?

a) Principles of Sociology b) Positive Philosophy

c) Positive Politics d) Human Society

70. Who introduced the concept of Social Class?

a) Comte b) Spencer c) Durkheim d) Marx

71. Who introduced the concept of Alienation?

a) Comte b) Spencer c) Durkheim d) Marx

72. According to Marx, _____ forces are the keys to underestimating society and social change

a) Social b) Cultural c) Political d) Economic

73. Who introduced the Social Conflict perspectives in Sociology?

a) Comte b) Spencer c) Durkheim d) Marx

74. Who believed that the history of human society has been that of class conflict?

a) Comte b) Spencer c) Durkheim d) Marx

75. Which of the following books is authored by Marx?

a) Principles of Sociology b) Positive Philosophy

c) Positive Politics d) Das Kapital

76. Which of the following books is authored by Marx?

a) Principles of Sociology b) Positive Philosophy

c) Positive Politics d) The Poverty of Philosophy

77. Which of the following books is authored by Marx?

a) Principles of Sociology b) Positive Philosophy

c) Positive Politics d) The German Ideology

78. _____ includes everything that goes into the production of the necessities of life

a) Mode of Production b) Forces of Production

c) Relations of Production d) Means of Production

79. _____ refers to the relationship between those who own the means of production and those who do not

a) Mode of Production b) Forces of Production

c) Relations of Production d) Means of Production

80. _____ refers to the physical means and techniques of production to which laborers add value and transform capital into products for sale

a) Mode of Production b) Forces of Production

c) Relations of Production d) Means of Production

81. Which of the following modes of production is said to be classless?

a) Primitive Communism b) Slavery

c) Feudalism d) Capitalism

82. In which of the following modes of production is the primary form of property possession of land in reciprocal contract relations?

a) Primitive Communism b) Slavery

c) Feudalism d) Capitalism

83. In which of the following modes of production is the primary form of property the possession of objects and services through state guaranteed contract?

- a) Primitive Communism b) Slavery
- c) Feudalism d) Capitalism

84. Which of the following books is authored by Marx?

- a) Principles of Sociology b) Positive Philosophy
- c) Positive Politics d) The Communist Manifesto

85. Who defined sociology as the study of societal evolution?

- a) Comte b) Spencer c) Durkheim d) Marx

86. _____are the sum total of social relations which human beings establish among themselves in the production of their material lives

- a) Mode of Production b) Forces of Production
- c) Relations of Production d) Means of Production

87. For Marx, the analysis of social order and the causes of social change must be discovered in the specific _____that a society has

- a) Mode of Production b) Forces of Production
- c) Relations of Production d) Means of Production

88. _____ shapes the mode of distribution, circulation and consumption, and is regulated by the state

- a) Mode of Production b) Forces of Production
- c) Relations of Production d) Means of Production

89. The ruling class in Feudalism is usually _____

- a) Clergy b) Nobility c) Commoners d) Peasants

90. In which mode of production is the primary form of exploitation wage labour?

- a) Primitive Communism b) Slavery

c) Feudalism d) Capitalism

91. The ruling class in Capitalism is _____

a) Bourgeoisie b) Proletariat c) Peasant d) Serf

92. In Capitalism, it is the _____ who exploit the proletariat

a) Bourgeoisie b) Nobility c) Peasant d) Serf

93. In Capitalism, _____ class possess only their own labour power, which they must sell in order to survive

a) Bourgeoisie b) Proletariat c) Peasant d) Serf

94. Capitalism may produce _____ who possess the means of production for the whole of society

a) Bourgeoisie b) Proletariat c) Peasants d) Serfs

95. In Capitalism, the Bourgeoisie exploits the _____

a) Clergy b) Proletariat c) Peasant d) Serf

96. Fredrick Engels hypothesized that _____ would emerge as the final form of capitalism before the contradictions reach a point where capitalism cannot sustain itself and socialism emerges as its successor

a) Liberal Capitalism b) Free Capitalism

c) State capitalism d) World Capitalism

97. In which book did Marx and Engels comment that the history of all hitherto existing society is the history of class struggles

a) Das Kapital b) The Poverty of Philosophy

c) The German Ideology d) The Communist Manifesto

98. Who are the owners of capital in Capitalism?

a) Bourgeoisie b) Nobility c) Peasant d) Serf

99. A class is defined by the ownership of _____

a) Property b) Labour c) Work d) Status

100. _____ is a strand of Marxism, which proposes that every economic order grows to a state of maximum efficiency, while simultaneously developing internal contradictions and weaknesses that contribute to its systemic decay

- a) Dialectical materialism b) Economic Materialism
- c) Cultural Materialism d) Social Materialism

101. ----- as measuring rods to find out similarities and differences in the actual phenomena.

- (a) Social fact (b) Ideal type (c) Typology (d) Role model

102. The city is written by _____

- (a) Durkheim (b) Marx (c) Weber (d) Spencer.

103. There is a ‘close relationship between religious beliefs of the people and their economic activities’ said by -----

- (a) Weber (b) Auguste comte
- (c) Karl Marx (d) Durkheim

104. Relatively large scale organisations with specialised functions.

- (a) Social organisation (b) Bureaucracy
- (c) Institution (d) Formal organisation.

105. ----- suicide is a product of relatively weak group integration

- (a) Egoistic (b) Altruistic (c) Anomic (d) Fatalistic

106. When the collective conscience weakens, men fall victim to ----- suicide.

- (a) Anomic (b) egoistic (c) Fatalistic (d) Altruist

107. Man is always ready to sacrifice his life for a great cause, principle, ideal or value

- (a) Anomic suicide b) Altruistic suicide
- (c) Egoistic suicide (d) fatalistic suicide

108. ----- is the first Sociologist to advocate a social action approach

(a) Parson (b) Marx (c) Weber (d) Durkheim

109. The actor assess both the goal and the means by which the goal can be achieved.

(a) Instrumental rational action (b) Traditional action

(c) value – related action (d) Affective action

110. The book ‘economy and Society is written by -----

(a) Karl Marx (b) Durkheim (c) Spencer (d) Weber

111. “Understanding the world from the actors points of view

(a) Social fact (b) Verstehen (c) Social action (d) Social world

112. ----- portrays society as a system

(a) Structuralism (b) Interactionalism

(c) Functionalism (d) Neo-functionalism

113. ----- believe that religion has an integrative force

(a) Post-modernist (b) Structuralist

(c) interactionalist (d) functionalist

114. The rules of sociological method is written by -----

(a) Auguste comte (b) Spencer (c) Weber (d) Durkheim

115. The book elementary forms of religion life is written by -----

(a) Spencer (b) comte (c) Durkheim (d) Parson

116. Who defined sociology as a science of social facts

(a) Auguste comte (b) Weber (c) Karl Marx (d) Durkheim

117. ----- must be regarded as ‘things’

(a) Ideal type (b) social action (c) social facts (d) solidarity

118. -----is synonymous with social cohesion or social integration

(a) Co-operation (b) unity (c) solidarity (d) social group

119. ----- is a solidarity of resemblance

(a) Mechanical solidarity (b) organic solidarity

(c) Social solidarity (d) inorganic solidarity

120. Organic solidarity emerges with the growth of the

(a) Industries (b) cities

(c) Division of labour (d) specialization

121. It is exercised over other individuals and may involve resistance and conflict

(a) Authority (b) Leader (c) power (d) ability

122. ----- based on the exceptional qualities of the leader

(a) Charismatic authority (b) traditional authority

(c) Legal authority (d) rational authority

123. ----- solidarity is abstract and general

(a) Social (b) mechanical (c) organic (d) inorganic

124. ----- leads feelings of individualism

(a) Division of labour (b) specialized function

(c) Technology (d) urbanization

125. ----- are external to the individualism

(a) Social facts (b) ideal type

(c) Social values (d) social solidarity

126. ----- literally means normlessness

(a) Anomic (b) altruistic (c) egoistic (d) None

127. Social bonds are relatively strong under ----- solidarity

(a) Social solidarity (b) organic solidarity

(c) Mechanical solidarity (d) inorganic solidarity

128. ----- is a highly individual act and conscious act

(a) Suicide (b) crime (c) murder (d) theft

129. In which book Weber argued that religious zeal was at the core of the growth of capitalism

- (a) General economic history
- (b) The Protestant ethic and the Spirit of Capitalism
- (c) The City
- (d) Economy and Society

130. A science as a vocation and politics as a vocation is one of the main works of --

-

- (a) Karl Marx (b) Durkheim (c) Spencer (d) Weber

131. Social bonds are relatively weak under ----- solidarity

- (a) Mechanical (b) organic (c) social (d) inorganic

ANSWER KEYS

1. Comte
2. Enlightenment
3. Montesquieu
4. Nationalism
5. 1789
6. Estate system
7. Capitalism
8. Capitalism
9. Social Darwinism
10. Scientific thought
11. Enlightenment
12. French Revolution
13. Industrial Revolution
14. Urbanisation
15. Industrialisation

16. Clergy
17. Nobles
18. Commoners
19. Clergy
20. Nobles
21. Nobles
22. Capitalism
23. The Scientific Revolution
24. 18th century
25. Voltaire
26. Diderot
27. Rousseau
28. The Social Contract
29. The Social Contract
30. Montesquieu
31. People
32. Inequality
33. Equality
34. Aristocracy
35. Moderation
36. Moderation
37. Honour
38. Political virtue
39. Fear
40. Saint-Simon
41. Socialism
42. Ethical socialism

43. Ethical socialism
44. French revolution
45. French revolution
46. Industrial revolution
47. Capitalism
48. Feudalism
49. Enlightenment
50. Enlightenment
51. French
52. Comte
53. Comte
54. Comte
55. Positivism
56. Social statics
57. Social dynamics
58. Theological
59. Metaphysical
60. Positivist
61. Comte
62. Three
63. Positivist
64. Positivism
65. Scientific
66. Spencer
67. Compulsion
68. Industrial
69. Principles of Sociology

70. Marx
71. Marx
72. Economic
73. Marx
74. Marx
75. Das Kapital
76. The Poverty of Philosophy
77. The German Ideology
78. Mode of production
79. Relations of Production
80. Forces of production
81. Primitive Communism
82. Feudalism
83. Capitalism
84. The Communist Manifesto
85. Spencer
86. Relations of production
87. Mode of production
88. Mode of production
89. Nobility
90. Capitalism
91. Bourgeoisie
92. Bourgeoisie
93. Proletariat
94. Bourgeoisie
95. Proletariat
96. State Capitalism

97. The Communist Manifesto
98. Bourgeoisie
99. Property
100. Dialectical materialism
101. Ideal type
102. Weber
103. Weber
104. Bureaucracy
105. Egoistic
106. Anomic
107. Altruistic suicide
108. Weber
109. Instrumental rational action
110. Weber
111. Verstehen
112. Functionalism
113. Functionalist
114. Durkheim
115. Durkheim
116. Durkheim
117. Social facts
118. Solidarity
119. Mechanical solidarity
120. Division of labour
121. Power
122. Charismatic authority
123. Organic

- 124. Division of labour
- 125. Social facts
- 126. Anomic
- 127. Organic solidarity
- 128. Suicide
- 129. The Protestant ethic and the
Spirit of Capitalism
- 130. Weber
- 131. Mechanical