



केन्द्रीय विद्यालय संगठन
Kendriya Vidyalaya Sangathan

समाज शास्त्र
SOCIOLOGY

कक्षा/Class: XI
2024-25

विद्यार्थी सहायक सामग्री
Student Support Material



संदेश

विद्यालयी शिक्षा में शैक्षिक उत्कृष्टता प्राप्त करना केन्द्रीय विद्यालय संगठन की सर्वोच्च वरीयता है। हमारे विद्यार्थी, शिक्षक एवं शैक्षिक नेतृत्व कर्ता निरंतर उन्नति हेतु प्रयासरत रहते हैं। राष्ट्रीय शिक्षा नीति 2020 के संदर्भ में योग्यता आधारित अधिगम एवं मूल्यांकन संबन्धित उद्देश्यों को प्राप्त करना तथा सीबीएसई के दिशा निर्देशों का पालन, वर्तमान में इस प्रयास को और भी चुनौतीपूर्ण बनाता है।

केन्द्रीय विद्यालय संगठन के पांचों **आंचलिक शिक्षा एवं प्रशिक्षण संस्थान** द्वारा संकलित यह 'विद्यार्थी सहायक सामग्री' इसी दिशा में एक आवश्यक कदम है। यह सहायक सामग्री कक्षा 9 से 12 के विद्यार्थियों के लिए सभी महत्वपूर्ण विषयों पर तैयार की गयी है। केन्द्रीय विद्यालय संगठन की 'विद्यार्थी सहायक सामग्री' अपनी गुणवत्ता एवं परीक्षा संबंधी सामग्री-संकलन की विशेषज्ञता के लिए जानी जाती है और अन्य शिक्षण संस्थान भी इसका उपयोग परीक्षा संबंधी पठन सामग्री की तरह करते रहे हैं। शुभ-आशा एवं विश्वास है कि यह सहायक सामग्री विद्यार्थियों की सहयोगी बनकर सतत मार्गदर्शन करते हुए उन्हें सफलता के लक्ष्य तक पहुंचाएगी।

शुभाकांक्षा सहित।

निधि पांडे
आयुक्त, केन्द्रीय विद्यालय संगठन

STUDY MATERIAL PREPARED BY

TOPIC	PREPARED BY
1. Sociology, Society and its relationship with the other Social Science disciplines	Mrs. Renu Prajapati KV AFS Memaura
2. Terms, concepts and their use in Sociology	Mrs. Ruchi Singh KV Kanpur Cantt
3. Understanding Social Institutions	Ms. Roli Mishra KV RRC Fatehgarh
4. Culture and Sociolization	Mrs. Puja Singh KV SGPGI Lucknow
7. Social Change and Social order in Rural and Urban Society	Mrs. Neetu Shukla KV Unnao
9. Introducing Western Sociologists	Mrs. Satyawati PM Shri KV No.1 JRC
10. Indian Sociologists	Mr. Dileep KV No.2 Armapur

**COURSE STRUCTURE
CLASS XI (2024-25)**

One Theory Paper Time: 3 Hours

Max. Marks: 80

Units		No. of periods	Marks
A	Introducing Sociology		
	1. Sociology, Society and its relationship with other Social Science disciplines	18	10
	2. Terms, concepts and their use in Sociology	16	10
	3. Understanding Social Institutions	20	12
	4. Culture and Socialization	16	12

	Total	70	44
B	Understanding Society		
	7. Social Change and Social order in Rural and Urban Society	20	12
	9. Introducing Western Sociologists	20	12
	10. Indian Sociologists	20	12
	Total	60	36
	Total	130	80
	Project Work	40	20

COURSE CONTENT

A.	INTRODUCING SOCIOLOGY	44 Marks
Unit 1	Sociology, Society and its Relationship with other Social Sciences <ul style="list-style-type: none"> • Introducing Society: Individuals and collectivities. Pluralities and Inequalities among societies. • Introducing Sociology: Emergence. Nature and Scope. • Relationship with other Social Science disciplines 	18 Periods
Unit 2	Terms, Concepts and their use in Sociology <ul style="list-style-type: none"> • Social Groups and Society • Social Stratification • Status and Role • Society & Social Control 	16 Periods
Unit 3	Understanding Social Institutions <ul style="list-style-type: none"> • Family, Marriage and Kinship • Work & Economic Life • Political Institutions • Religion as a Social Institution • Education as a Social Institution 	20 Periods
Unit 4	Culture and Socialization <ul style="list-style-type: none"> • Defining Culture • Dimensions of Culture • Socialization • Agencies of Socialisation & Sociology 	16 Periods

B.	UNDERSTANDING SOCIETY	36 Marks
Unit 7	Social Change and Social Order in Rural and Urban Society <ul style="list-style-type: none"> • Social Change: Types, Causes and Consequences • Social Order: Domination, Authority and Law; Contestation, Crime and Violence • Concepts: Village, Town and City • Social Order and Social Change in Rural and Urban Areas 	20 Periods
Unit 9	Introducing Western Sociologists <ul style="list-style-type: none"> • The Context of Sociology • Karl Marx on Class Conflict • Emile Durkheim : Division of Labour in society • Max Weber: Interpretive Sociology, Ideal Type & Bureaucracy 	20 Periods
Unit 10	Indian Sociologists <ul style="list-style-type: none"> • G.S. Ghurye on Caste and Race • D.P. Mukherjee on Tradition and Change • A.R. Desai on the State • M.N. Srinivas on the Village 	20 Periods

PROJECT WORK	
Periods: 40	
Max. Marks: 20	
A. Project undertaken during the academic year at school level	15 Marks
<ol style="list-style-type: none"> 1. Introduction -2 Marks 2. Statement of Purpose – 2 Marks 3. Research Question – 2 Marks 4. Methodology – 3 Marks 5. Data Analysis – 4 Marks 6. Conclusion – 2 Marks 	
B. Viva – based on the project work	05 Marks

SOCIOLOGY (Code No. 039)
QUESTION PAPER DESIGN
CLASS XI (2024-25)

S.No.	Competencies	Total Marks	Weightage (%)
1	Knowledge & understanding Exhibit memory of previously learned material by recalling facts, terms, basic concepts, and answers. Demonstrate understanding of facts and ideas by organizing, comparing, translating, interpreting, giving descriptions, and stating main ideas	30	37.5%
2	Application of Knowledge and Concepts Solve problems to new situations by applying acquired knowledge, facts, techniques and rules in a different way. Examine and break information into parts by identifying motives or causes. Make inferences and find evidence to support generalizations Present and defend opinions by making judgments about information, validity of ideas, or quality of work based on a set of criteria.	32	40%
3	Formulate, Analyse, Evaluate & Create Compile information together in a different way by combining elements in a new pattern or proposing alternative solutions.	18	22.5%
	Total	80	100%

INTRODUCING SOCIOLOGY

Topic 1 – SOCIOLOGY, SOCIETY AND ITS RELATIONSHIP WITH THE OTHER SOCIAL SCIENCES

Gist of the Lesson

Important terms:

Anthropology: The multidisciplinary study and analysis of the origin and characteristics of human beings and their societies, customs and beliefs. It is the study of primitive society and studies man and the development of human race.

Bourgeoisie: The middle class, especially regarded as politically conservative and socially self-interested.

Capitalism: An economic system based on private rather than state, ownership of businesses, factories, transport services etc, with free competition and profit making.

Dialectic: The existence or action of opposing social forces.

Gemeinschaft: A kind of society in which life intimates, a community in which everyone knows everyone else and people share a sense of cohesiveness.

Gesellschaft: A form of society characterized by impersonal relationship, individual accomplishment and self-interest.

Macro Sociology: The study of large social groups, organisation and social systems.

Micro Sociology: The study of human behavior in context of face to face interaction.

Positivism: Method of scientific inquiry and given emphasis on empirical research rather than introspection method.

Praxis: Practice to find solution of human problems.

Society: Web of social relationship.

Values: Ideal mode of behavior i.e. what 'ought to be' or should be aspect of life.

Sociology: A recently developed academic discipline, based upon the tenet that all animals and human behavior is ultimately dependent upon genetic encoding moulded through evolutionary history by the process of selection.

- A society is a group of people who share a common culture, occupy a territorial area and are bound to each other by a common history.
- Societies may be simple, may be complex. It is natural to human beings. We all are social beings. We cannot survive without society. We human beings cannot attain our goals alone, we want society. The society provides us security, relationship, identity and sense of belongingness.
- Society is mandatory not only for mere survival but also for a good life.
- Society is a continuous process. It is not imposed upon people. It goes on as a natural process. Social relations are the base of social structure. Society can be understood in its abstract as well as concrete form.
- The main characteristics of the society are interdependence, cooperation and conflict, mutual awareness, similarities and differences, abstraction in terms of relationship and dynamism in nature.
- Individual and society are directly related to each other. Both are complementary. The individuals live in collective activities not due to compulsion but by necessity. Human beings and their societies are inseparable although we all individuals are compliant and rebellion, conventional as well as unorthodox, submissive and aggressive i.e. all sort of contradictions and functioning with opposites.
- Biological, ecological, psychological and social factors significantly influence all of us. These influences cause variation in individual and with all commonality in cultural factors each individual becomes unique with different physical and psychological attributes.
- All human beings are social beings. We all belong to some culture which determines the individual's economic maintenance system for personality development. The society basically promotes a particular system to everybody in which individual develops different terms of relationship.
- In this perspective human society is different from animal society. Human beings have its own culture and a dynamic communication system whereas the animal society has no culture and they have no dynamic form of speech. Animal

- Behaviour is instructive whereas we are social beings. Human society is dynamic and interdependent, having common goals and interact among one another whereas animals' society is static.
- Sociology is a scientific and comprehensive study of society.
- The very origin of the word 'Sociology' comes from the Latin word 'Socius' (companion) and the Greek word Ology (study of), to indicate its nature as a hybrid discipline.
- August Comte, a French philosopher coined the term Sociology in 1838 and called it the science of human associations. He is known as the 'Father of Sociology'. The contributions of Durkheim Spencer and Max Weber is significant to develop Sociology as a separate discipline.
- Sociology is a scientific study but due to its relationship with social life it can neither be specifically defined nor can its boundaries be marked. According to Bottomore, "Sociology is a modern science, not a century old." Sociology is a new science.
- Emile Durkheim said that Sociology is the study of collective representation. Human personality i.e. cognitive (Thinking), conative (Behavioral) and Affective (Feeling) constitute social facts. These social facts are external dimension of human mind which controls human behavior to maintain the social network. According to Durkheim, "All that which is a social fact constitutes the subject matter of Sociology."
- According to Hobhouse, "Sociology studies the interaction of human minds."
- Park and Burgess said that Sociology is the science to study collective behavior. According to Max Weber, human activities are goal directed, which fulfills some objectives. All human beings engage in actions for the realization of given goals. Sociology asserts the importance of the community and the comparatively limited possibilities that exist for social change.
- It has often been taken up by the social reforms.
- In the present form, Sociology embraces a range of different views concerning both what a social science should comprise, and what might be the proper subject matter of Sociology in particular.
- There are three general conceptions of the object of sociological interest:

- Social 'Structure' in the sense of patterns of relationships which have an independent existence, over and above the individuals or groups that occupy positions in these structures at any particular time e.g. the positions of nuclear family may remain same from generation to generation.
- Collective Representations: Meaning and ways of cognitively organizing the world which have a continued existence over and above the individuals who are socialized into them.
- Meaningful Social Action: According to this view, there is no such thing as society; merely individuals or groups entering into social relationships with each other.
- By and large Sociology as a scientific discipline has certain characteristics. It is a social science, not a natural science, which studies social groups and social relations. It is a categorical science, not a normative science because it deals with 'what is' instead of 'who ought to be'.
- Sociology is a pure science, not an applied science. It simply collects the knowledge about human society. It is an abstract science not a concrete science. It simply deals with the design and norms and interested in the fact that despite the differences in their origin and culture people live in a common human society.
- Sociology is a science of generalization and not specialization. It simply makes generalizations about human groups, social actions, societies and their structure. Sociology is both a rational and empirical science. It draws facts, classify them and derive their mutual relationship which are verified with empirical evidence with minimum error and maximum accuracy.
- Sociology analyses society. It focuses on the emergence of society. It deals with major social units and their dynamics.
- There are two main schools of thought to determine the scope of society.
 - Formal School: According to this perspective, sociology studies the forms of social relations. The profunder of this approach are Weber, Simmel, Vierkandt Ward and Von Wiese.

- Synthetic School: This school mainly emphasizes on the need of social science which studies general conditions of school life. It studies society as a whole. Main profunder of this school are Durkheim, Hob house and Sorokin. Sociology is a comprehensive study of society. It is positively related with other social sciences particularly with economics, history, psychology and political science.
- Sociology and history are positively related as both are social sciences and concerned with each other. But Sociology is a general science.
- History is a special science dealing with events only. It focuses on description of historical events using historical facts. Sociology uses scientific methods to derive facts.
- Sociology analyses the social problems and provides solutions whereas history simply provides description of facts.
- Sociology is an analytical discipline whereas history is a descriptive discipline.
- Sociology is concerned with the present and to some extent with future whereas history studies only the past. Sociology deals with the similarities in different events whereas history focuses on differences in similar events.
- Sociology is an abstract science. It studies the social processes and relationships, whereas history is a concrete science, which focuses on social events occurred due to social interaction.
- Sociology and political science are related to each other being social sciences but both have different domains.
- Sociology is a general science whereas political science is a special science, dealing with political aspect of human life.
- Political science focuses only on one form of human association, the 'state' but sociology deals with all forms of association.
- Sociology is considered a broader form of political science.
- Political Science treats human beings with a political perspective whereas Sociology explains how the people change as a political animal.

- According to Barnes, “The most significant thing about sociology and political theory is that most of the changes that have taken place in the political theory in the last 50 years have been suggested and marked out by sociology.”
- Sociology and social psychology have a positive link.
- Sociology studies the society while psychology studies the individual in the society.
- Sociology focuses on organisations of group while psychology studies the individuals.
- Sociology deals with social processes whereas psychology is the study of mental processes like Attention, Memory and Learn up etc.
- Sociology and Anthropology are closely related because anthropology is the study of man and its development of human race and sociology studies modern society in which the people live.
- Anthropology studies culture which is small and static while sociology studies the dynamic and vast culture.
- Sociology is a comprehensive study of whole society whereas economics studies only the economic part of the society. Sociology is an extensive science as it focuses on all the aspects whereas economics mainly deals with economic view point.
- Sociological approach is collectivistic to deal with people whereas economics has individualistic approach.
- Social behavior is explained in sociology through social norms but in economics activities of people are dealt from rules of economics.
- Sociology is related with social relations in general terms whereas economics being special science focuses only on economic relations.

Question and Answers

Question 1. Why is the study of the origin and growth of sociology important?

Answer:

- The study of origin and growth of societies are important in sociology to understand several personal and social issues.
- England was the centre of industrial revolution. The understanding of how urbanisation or factory production influenced all modern societies is very important.
- Sociology of India reflects origin and growth of people, social institution and their problems. Indian history is full of imperialistic invasions. In India there has been a long past of feudalism, capitalism and colonisation.
- Indian history related to political, social or cultural domains is written by foreigners and therefore it is far from truth.
- Basically it is biased. Therefore Sociology of India is also biased. Presently Indian society can be understood in its complexity of tradition which are influenced by Turks, Mongols, Kushan, Afgans and Britishers and the influence of modern world. Indian sociology is a complex product of its history.

Therefore the study of the origin and growth of society is important for sociology.

Question 2. Discuss the different aspects of the term 'society'. How is it different from your common sense understanding?

Answer:

- Society is the web of social relationship.
- Sociology is a system of usage and procedures of authority and mutual aid of many groupings and division of control of human behaviour and of liberties. (Maciver and Page).
- This definition of sociology emphasises that main features of society are usage, procedure, authority, mutual aid, group and division and liberties.
- Usage means accepted ways (norms) of the society.

- Procedure refers to social institutions like family or marriage which is important for social network.
- Authority means a system which controls the units of society (Individual) or maintains social web.
- Groups and division mean groups and subgroups in which the individual interacts and learn social norms.
- Control of human behaviour refers to social control and freedom to the individuals in the form of written or unwritten norms which are important for smooth functioning of social network.
- Above mentioned elements are different aspects of society and web of social relationship, according to Maciver and Page.

1 Very Short Answer Type Questions

Question 1. What is Sociology?

Answer:

- Sociology is a comprehensive study of whole society.
- Sociology is a descriptive and analytical discipline concerned with the structural aspects of human society.
- Sociology is the science of human relations.

Question 2. What is society?

Answer: Society is a system of usage and procedures of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. It is the web of social relationship. It is always changing.

Question 3. How human society is different from animal's society? (HOTS)

Answer: The organism needs food, sex and security. Both human beings and animals are similar in security needs, reproduction, sensations, mental process, blood circulation and diseases. But both are different:

- Humans have their own culture comprising experiences with which animals are deprived.
- Human beings have a complex system of speech and communication. We can comprehend, can use hands whereas animals cannot.

Question 4. State characteristics of society.

Answer: According to **Harry M. Johnson**, society has following characteristics:

- Definite territory: Society is a territorial group.
- Progeny: The members of a society came by means of human reproduction within the group of people.
- Culture: Society is always culturally sufficient.
- Independence: Society is permanent, self-contained and an integrated group. The members of the group are interdependent.

Question 5. Explain the concept of social facts.

Answer: There are ways of thinking, feeling and acting that are experienced by individuals as external and constraining and that are general throughout the social group. Emile Durkheim emphasised on social facts. He talked about individual and collective consciousness. All thoughts, ideas or inventions developed by individuals, when accepted and adopted by larger group became part of collective consciousness. He stated that society is external to man. It influences our entire life. We are part of society having our own specific place in the social system.

Question 6. How society is a continuous process?

Answer: Society is a continuous process. It functions in a natural way. Society is not imposed upon people rather it is accepted by the members. The most important part in the functioning of society is negotiations. Due to social interaction society gets constituted and reconstituted.

Question 7. How Sociology is a progressive science?

Answer: Sociology deals with modern society. It is a new science which came into existence in

recent times. Latest concepts are included in sociology which keeps the subject up to date. Sociology is the science that deals with social groups, their mode of organisation, the processes that tend to maintain or change these forms of organisation, and the relations between groups. Therefore, it is a progressive science.

Question 8. What is Anthropology?

Answer:

- Anthropology is the study of primitive society.
- It studies cultures which are small and static.
- It is the study of man and development of human race. There are four main branches: Physical anthropology, Social anthropology, Cultural anthropology and Applied anthropology.

Question 9. What do you know about Formalistic School?

Answer:

Formalistic School is a sociological approach to study society. It studies the forms of social relation or their socialisation. It emphasises on the study of forms. Main supporters of this school are Weber, Simmel and Ward.

Question 10. What do you know about Synthetic School?

Answer: Sociology is a general science which studies society as a whole. This perspective does not consider speciality in sociology. Main supporters of the school are Durkheim, Hob house and Sorokin.

Question 11. What is the meaning of social science?

Answer: Social science is a general label applied to the study of society and human relationship. Discipline boundaries are by no means always clear and the generic term 'social science' usually covers most of the disciplines including sociology, social psychology, political science and geography.

Question 12. Discuss the pluralistic perspective of a society.

Answer: Society can be understood better as a group of people who are interacting, interdependent, have a structure and follow a similar cultural pattern. Each society is unique. Society includes similarities, diversities, inequalities because in the society each individual has his own personal values and ideals. Individuals live in a society.

Question 13. State main features of Sociology.

Answer:

- Sociology is a social science.
- It is a pure science, not an applied science.
- It is a categorical science, not a normative science.
- Sociology is a general science.
- It is both rational and empirical science.
- Culture, social organisation, social institution and social structure are the subject matters of sociology.
- Sociology is a science of generalisation rather than specialisation.

Question 14. How Sociology and Anthropology are related to each other?

Answer: Anthropology is study of the primitive, simple and traditional men, illiterate society. Sociology is the study of complex, modern man that may be illiterate/literate men/ differentiated society.

- Developmental details of society in a systematic and clear manner is subject matter of anthropology whereas sociology records happenings in the present day society in a scientific manner.

Short Answer Type Questions

Question 1. Is Sociology a science?

Answer: Sociology is a science as it involves objectives and systematic methods of investigation

and evaluation of social reality in the light of empirical evidence and interpretation.

It is not a natural science because human behaviour is not exacting and varies from person to person.

Sociology is a categorical science because it relates to “what is”. It is a pure science because sociology collects the knowledge about human society only and not concerned with its application. Sociology is an abstract science because it studies the design and norms of the society. It is a science of generalisation. It provides understanding about groups, social actions, subject matter and structure. Sociology presents general principles related to social interaction so it is a general science. Sociology is a science because it uses scientific methodology. It uses method of observation and believes in theory of causation and objectivity.

Question 2. What do you understand by Sociology? Discuss Sociology as a scientific discipline.

Answer:

Sociology is a comprehensive study of the whole society. It is descriptive and analytical discipline concerned with the structural part of human society.

It is study of man and his human environment in their relation with each other. Sociology is the synthesising and generating science. It deals with the behaviour of men in groups.

Science goes with the method and not with subject matters. It is approach rather than content that is the test of science. From this perspective, Sociology is a science as it involves objective and systematic methods of investigation and evaluation of social reality in the light of empirical evidence and interpretation.

It cannot be directly modelled on the patterns of natural science, because human behaviour varies from person to person.

Sociology is a science because it uses scientific methods to collect facts related to problems and explains ‘What is’, ‘Why’ and ‘How’ of the social relationships. Sociology as a scientific discipline is primarily concerned with the systematic study of the development, organisation and operations of human society of various types.

Question 3. What is society? Describe the main characteristics of society.

Answer:

A society is a group of people who share a common culture, occupy a territorial area and are bound to each other by a common history.

According to Maciver and Page, 'Society is a web of social relationships'.

It is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together.

Society is not simply a group of people, it is a system of relationship that exists between the individual of the group.

A society is a group with certain characteristics:

- **Definite territory:** A society is a territorial group. Nomadic societies have much larger territory than the complex modern societies.
- **Sexual reproduction:** The members of a society came by means of progeny i.e. human reproduction.
- **Comprehensive culture:** Societies are culturally self-sufficient. They may have sub-culture as well. This common pattern of culture provides identity to the members.
- **Independence:** Society is permanent, self-sustained and an integrated group.

Society is based on social relationships, their members are interdependent and interact among one another and is abstract because it is the web of relationships.

The main aspects of any society are its culture, social organisation, social institutions and the social structure.

Long Answer Type Questions

Question 1. Describe the growth of Sociology in India.

Answer: The history of origin and development of Sociology in India is more than 4000 years old. The fundamental source of social ideology was religion. During Indian Vedic era, a systematic development of different social institutions of society was prevalent. Sociology in

India has been influenced by various internal processes particularly the colonial regime which tried to prove their cultural superiority in comparison of Indian culture.

First of all, Sociology courses were taught at Calcutta University in the Department of Economics, Political Science, Human Geography and Anthropology. This was pioneered by philosopher Brajendra Nath Seal, Benoy Sarkar, anthropologist K.P. Chattopadhyay and human geographer Nirmal Bose.

- In 1914, the Department of Sociology was started for PG students of economics. As Sociology as defined today have been first of all introduced in India in Bombay University under the guidance of Prof. Patriels in 1919.
- In 1923, Mysore University introduced Sociology in BA course as a separate subject. Presently Sociology is being taught in most of the Indian universities as a BA pass or BA honours course and PG courses.
- Presently the premier institutes of India like JNU, Delhi School of Economics, Tata Institute of Social Science have special professional courses in Sociology.
- Indian sociologists who contributed significantly to make their subject flourish are Dr. Radha Kamal Mukherjee, Prof. P.N. Prabhu, Prof. Wadia, Prof. Shrinivas, Dr. R.N. Saxena, Prof. R.R. Shastri, Prof. Kapadia, Prof. N. Prasad, Prof. T.K. Oomen, Prof. S.C. Dubey, Prof. Andrea.

Question 2. How Sociology and Political Science are related to each other?

Answer: Political science studies political institution such as state governments and its branches like legislative, executive and judiciary.

- Sociology studies power in terms of social context e.g. during elections.
- Political Science is restricted to study of formal organisation and institutions whereas sociology is concerned with study of behaviour of the people in power.
- Sociology focuses on social stress on the interpersonal relationship between political institution.

- The main task of a political scientist is to study the political behaviour whereas main task of sociologist is to develop knowledge that would explain both social and political behaviour along with the consequences of this behaviour.
- There are several areas of social life that need both the approaches e.g. implementing a law and its effect on people.

Question 3. How success of French Revolution and Industrial Revolution caused changes in social life of people universally?

Answer: Success of French and American Revolution

Enlightenment values of intellectual and political freedom found expressions in the French Revolution in 1789.

These revolutions popularised the notion that individuals possess alienable rights, monarchy was overthrown and democracy was brought in. Ideals of liberty, equality and fraternity put an end to the age of feudalism. Birth based privileges were abolished.

Industrial Revolution and Capitalism

Began in Britain in late 18th and early 19th centuries it had two major aspects.

(a) Systematic application of science and technology to industrial production: Invention of new machines, and harnessing of new sources of power revolutionised the production process.

There was now factory production of goods on a large scale.

(b) Industrial revolution was based upon new, dynamic forms of economic activity. Capitalism revolutionised ways of organising labour and markets. Entrepreneurs were now engaged in the sustained, systematic pursuit of profit. Large scale production was geared towards distant markets, raw materials too were procured from all over the world.

These changes in production system led to many dramatic changes in social life too.

1. Before industrialisation, agriculture and textiles were the chief occupations of the British.

2. Most people lived in villages. Like in our own Indian villages, there were peasants and landlords, the blacksmith and leather workers, the weavers and the potters, the shepherds and the brewers.

3. Society was small. It was hierarchical, that is the status and class positions of different people were clearly defined. Like all traditional societies it was also, characterised by close interaction. With industrialisation each of these features changed.

4. One of the most fundamental aspects of the new order was the degradation of labour, the wrenching of work from the protective context of guild, village, and family. Both the radical and conservative thinkers were appalled at the decline of the status of the common labourer, not the skilled craftsmen.

5. Urban centres expanded and grew. It was not that there were no cities earlier. But their character prior to industrialisation was different. The industrial cities gave birth to a completely new kind of urban world. It was marked by the soot and grime of factories, by overcrowded slums of the new industrial working class, bad sanitation and general squalor. It was also marked by new kinds of social interactions.

Consequently many early sociologists like Karl Marx and Durkheim were concerned with the scientific analysis of the developments in industrial society.

Sociology was therefore born as “Science of the new modern industrial society”.

Question 5.

In what ways did the Industrial Revolution lead to the birth of Sociology in Europe?

- The Industrial Revolution began in Britain in the late 18th and early 19th centuries. It marked the beginning of the scientific age and led to changes in social lives of people.

- Before industrialization the rural sector was important. The chief occupation was farming and weaving. Society was hierarchical, status and class conscious. People worked according to their needs, factors like daylight and deadlines.
- Industrialisation meant there was a systematic application of science and technology. Huge factories were set up for large-scale production of goods like textiles and iron and steel. New forms of economic activity gave rise to capitalism as the pursuit of profit was geared to markets in distant colonies.
- There was a dramatic change in social life as a new working class emerged. Farmers migrated to industrial cities, which were characterised by overcrowded housing, poor sanitation and general squalor.
- An indicator of this new society was the emergence of “clock time”. The tempo of work was set by the clock and calendar. Factory production meant that work began punctually and people worked in shifts for set hours and were paid according to what they produced.
- Karl Marx and Durkheim were appalled at the degradation of factory workers and became concerned with the scientific analysis of developments in industrial society. Sociology was born as a result of this as it was based on the understanding of “science of a new modern industrial world”.

INTRODUCING SOCIOLOGY

Topic 2 –TERMS, CONCEPTS AND THEIR USE IN SOCIOLOGY

Gist of the Lesson

1. **Social group** refers to a collection of continuously interacting persons who share common interest; culture, values and norms within a given society.

2. Characteristics of social group

(a) Persistent interaction to provide continuity

(b) A stable pattern of these interactions

(c) A sense of belonging

(d) Shared interest

(e) Acceptance of common norms and values

(f) A definable structure

3. Individuals are a part of collective bodies like the family, tribe, caste, class, clan, and nation.

Features of Social Group•

Requirement of two or more individuals• Persistent interaction to provide continuity is essential;

- A stable pattern of these interactions;
- A sense of belonging to identify with other members, shared interest;
- Acceptance of common norms and values• A definable structure;
- Groups are dynamic in nature and not static. Some internal changes keep occurring whether they are family groups, friendship groups or caste groups etc.
- Four basic systems of stratification have existed in human societies: *slavery, caste, estate and class. Estate Slavery*
- A system identical with Feudalism.
- Form of inequality in which they were legally defined; each estate some individuals are had a status with legal rights and literally owned by others. Duties, privileges and obligations.
- It represented a broad division of labour having definite functions. SOCIAL
- Feudal estates were political groups.

STRATIFICATION

In reality there are innumerable occupation-based caste groups, called Jatis.

- The caste system in India has undergone considerable changes.

The difference between Caste and Class is that Caste is determined at birth, whereas Class is elucidated according to someone's economic and social standing in society. Caste includes ritual holiness, status, etc., while class is represented by the social prestige of a person in the society like money, profession, etc.

DIFFERENCE BETWEEN SOCIAL GROUP AND QUASI GROUP

There is a thin line difference between quasi group and social group. A group of people can take the form of a quasi-group at some point and as a social group in specific circumstances. For instance, teenagers worrying about acne and pimples, teenagers in metropolitan cities, etc. can be examples of quasi groups. However, in specific circumstances when the group of teenagers turns out to be studying in the same class, a group of common friends, etc., it becomes social groups.

In group and out group- A sense of belonging marks an in group. This feeling separates **us** or **we** from **them** or **they**. Children belonging to a particular schools may form an in-group. An out-group one to which the members of an in group do not belong.

Reference Group: It is a collection of people that we use as a standard of comparison for ourselves regardless of whether we are part of that group.

CHARACTERISTICS OF SOCIAL GROUPS

A social group can be said to have at least the following characteristics:

- persistent interaction to provide continuity;
- a stable pattern of these inter- actions;
- a sense of belonging to identify with other members, i.e. each individual is conscious of the group itself and its own set of rules, rituals and symbols;
- Shared interest
- acceptance of common norms and values
- a definable structure

SOCIAL STRATIFICATION

Social stratification can thus be defined as the existence of structured inequalities between groups in society, in terms of their access to material or symbolic rewards. **Ogburn and Nimkoff**

defines social stratification as *“The process by which individuals and groups are ranked in more or less enduring hierarchy of status is known as stratification”*.

Society can be seen as consisting of ‘strata’ in a hierarchy, with the more favoured at the top and the less privileged near the bottom. Stratification has a crucial place in the organisation of society. Every aspect of the life of every individual and household is affected by stratification. Opportunities for health, security, educational success, fulfilment in work and political influence are all unequally distributed in systematic ways.

FORMS OF SOCIAL STRATIFICATION

SLAVERY

Slavery is the extreme form of inequality in which some individuals are literally owned by others. The Greeks and Romans kept slaves as soldiers, servants, labourers and even civil servants. The Romans captured slaves from present day Britain, France and Germany. Slave armies were kept by the Ottomans and Egyptians. As a formal institution slavery has at present been eradicated. However, there are still instances of its existence found in numerous forms in many corner of the world.

CASTE AS A SYSTEM OF STRATIFICATION

1. Your social position is determined by the caste you are born in. You cannot change your caste.
2. Caste dictates the type of work an individual can do and doesn't allow occupational mobility.
3. Caste endogamy is practiced with regard to marriages. An individual can marry only within his/her own caste.
4. Caste determines one's social relationship. Social interaction is restricted by caste.
5. There is restriction in terms of food and food sharing.

CLASS AS A SYSTEM OF SOCIAL STRATIFICATION

Class system is different from the other forms of stratification in four main aspects.

1. The boundaries between class groups is not as clear cut as in the caste system.
2. Class status can be achieved and is not ascribed.
3. The class stratification is mainly based on inequalities with regard to possession of economic resources.
4. The process of inequality operates through large scale impersonal association of the members.

STATUS AND ROLE

Status: It refers to the position an individual occupies in a group or in society. Each status has certain defined rights and duties assigned to it. Examples of status- Doctor, mother, teacher etc.

Ascribed Status

- A social position, which a person occupies by birth.
- Assumes involuntarily.
- Bases for ascribed status are age discrimination, caste, gender discrimination and kinship • Eg: Simple and tradition in societies are marked by ascribed status.

Achieved status

An achieved status is a position in a social group that one earns based on merit or one's choices. This is in contrast to an ascribed status, which is one given by virtue of birth. Examples of achieved status include becoming an athlete, lawyer, doctor, parent, spouse, criminal, thief, or a university professor.

- Status and prestige are interconnected terms
- Every status is accorded certain rights and values
- Values are attached to the social position
- Example: The prestige of a doctor may be high in comparison to a shopkeeper even if the doctor may earn less.

Status Sequence: Individual also acquires different status at various stages of life for example a son becomes a father, a grandfather and then great grandfather and so on.

Role:

This is performed according to status

- A role is the dynamic or the behavioural aspect of status
- Roles are played.

Role Conflict:

- When a person has many role-sets, performance of one role may be in conflict with another role. This situation is called as role conflict.

Social Control:

- It refers to the various means used by a society to bring its unruly members back into line.

- Social control is considered essential because its main objective is to maintain balance in social system and to develop cooperative attitude in the individuals. Need of Social Control:

(1) To establish social order.

(2) To control human behaviour.

(3) To protect original elements of culture.

(4) Social security.

(5) Unity in the group.

Perspectives of Social Control:

This refers to:-

FUNCTIONALIST

- The use of force to regulate the behaviour of individuals and groups.
- Enforcing of values and patterns for maintaining order

PERSPECTIVE in society. (Durkheim)

- Social control here is directed to restrain deviant behaviour of individuals or groups as well as to mitigate tensions and conflicts. This refers to:

- Conflict theorists see social control more as a mechanism

CONFLICT to impose control of dominant social classes on the rest of society. PERSPECTIVE

- Stability would be seen as the formal writ of one section (Karl Marx) over the other.
- Likewise law would be seen as the formal writ of the powerful and their interest on society.

Types of Social Control:

(1) Formal Social Control: It includes control by state, law, police, bureaucracy, army, Political power, education etc. The state exercises legal power to control the individual and group behaviour. It should be codified and systematic.

(2) Informal Social Control: It includes control by religion, custom, tradition, mores, convention etc.

Sanction: A sanction is a mode of reward or punishment that reinforces socially expected forms of behavior. Social control can be positive or negative. Deviance It refers to modes of action

which do not conform to the norms and values held by most of the members of a group or society

Question and Answers

Question 1. Why do we need to use special terms and concepts in sociology?

Answer: As opposed to commonsensical knowledge, sociology like any other science has its own body of concepts and methods of data collection.

As a social science, sociology does need to have certain agreed upon meanings of social realities and processes in studying. Each subject is required to have a standard vocabulary, terminology, language and concepts through which professionals can converse and maintain the different identity of its subject.

It becomes all the more important to discuss sociological terms so as to distinguish what they mean from commonsensical usage which may have varied meanings and connotations.

Question 2. As a member of society you must be interacting with and in different groups. How do you see these groups from a sociological perspective?

Answer: Social group refers to the members or individuals defined by formal or informal criteria of membership, who share a feeling of unity or are bound together in relatively stable patterns of interaction is known as social group.

The members of social group establish relationships on the basis of common characteristics and goals and influence each other

Social groups can be defined as an organised structure of two or more persons who interact with one another, have shared goals, are interdependent, and consider themselves as members of a group.

Groups have the following salient characteristics:

- A social unit consisting of two or more individuals who perceive themselves as belonging to the group. This characteristic of the group helps in distinguishing one group from the other and gives the group its unique identity.
- A collection of individuals who have common motives and goals. Groups function either working towards a given goal or away from certain threats facing the group.
- Persistent interaction to provide continuity.
- A stable pattern of interaction.
- Acceptance of common norms and structures.

- A collection of individuals who are interdependent on what one is doing may have consequences for others.
- There is an organised structure by a set of roles, norms, status and cohesiveness.

Sociologists, Anthropologists and Social Psychologists categorised groups into different types:

Primary and Secondary groups

Primary groups are pre-existing formations which are usually given to the individual whereas secondary groups are those which the individual joins' by choice, e.g., family, caste and religion are primary groups, whereas membership of a political party is an example of secondary group.

In a primary group, there is face to face interaction, members have close physical proximity and they share warm emotional bonds.

Primary groups are central to individual functioning and have a major role in developing values and ideals of the individual during the early stages of development.

Secondary groups are those where relationships among members are more impersonal, indirect and less frequent.

In the primary group, boundaries are less permeable i.e. members do not have the option to choose membership as compared to secondary groups where it is easy to leave and choose another group.

Primary groups have a sense of belongingness whereas secondary groups are relatively large in size, maintain formal and impersonal relationships e.g. schools, offices, hospitals etc.

Formal and informal groups

- The functions of the group are stated explicitly and formally in formal groups
- The formation of formal groups is based on specific rules or laws and members have
- definite roles.
- Formal groups differ to informal groups on the basis of structure.
- Informal groups are more flexible and members have close relationship.

Question no 3- what have you observed about the stratification system existing in your society? How are individual lives affected by stratification.

Social stratification refers to the existence of structured inequalities between groups in a society, in terms of their access to materials or symbolic rewards. Historically, there have been four basic systems of stratification- slavery, caste, estate and class.

In India, there are several stratifications on the basis of caste, class, gender etc. In several organisations, stratification exists on the basis of the roles of the employees.

The life of the individuals is affected by stratification because people are placed in higher or lower strata. The lower strata is devoid of certain symbolic rewards and material advantages which improve the quality of the life of the recipient such as wealth, income, health, security in a job, etc. On the other hand, the higher strata enjoys all the benefits of the society. These material benefits or privileged position are also passed on to the future generations of the higher strata.

Question 4. What is social control? Do you think the modes of social control in different spheres of society are different? Discuss.

Answer: The term 'social control' refers to the social process by which the behaviour of individuals or group is regulated.

Society is a harmonious organisation of human beings and expected to perform their functions accordingly. In order to exist and progress society has to exercise certain control over its members, such controls are termed as social control. Consequently social control is pervasive feature of any society.

Social control helps to restrain the unwanted behaviour of the individuals and the groups. It is an influence, exercised by society for promoting the welfare of the group as a whole.

INTRODUCING SOCIOLOGY

Topic 3 – UNDERSTANDING SOCIAL INSTITUTIONS

Gist of the Lesson

Key Points

Citizen: A member of a political community, having both rights and duties associated with that membership.

Division of Labour:

- All societies have some rudimentary form of division of labour
- It involves the specialisation of work tasks
- Different occupations are combined within a production system
- With the development of industrialism, the division of labour becomes more complex than in any earlier type of production system.
- In the modern world, the division of labour is international in scope.

Gender:

- Gender is seen as a basic organising principle of society
- Social expectations about behaviour regarded as appropriate for the members of each sex.

Empirical Investigation: Factual enquiry carried out in any given area of sociological study

Endogamy: When marriage is within a specific caste, class or tribal group.

Exogamy: When marriage occurs outside a certain group of relations

Ideology: Shared ideas or beliefs, which serve to justify the interests of dominant groups.

- Ideologies are found in all societies in which there are systematic and engrained inequalities between groups.
- The concept of ideology connects closely with that of power since ideological systems serve to legitimise the differential power which group hold

Legitimacy: The belief that a particular political order is just and valid

Monogamy: When marriage involves one husband and one wife alone

Polygamy: When marriage involves more than one mate at one time

Polyandry: When more than one man is married to a woman

Polygyny: When more than one woman is married to man

Service Industries: Industries concerned with the production of services rather than manufactured goods, such as the travel industry.

Stateless Society: A society which lacks formal institutions of government

Social Mobility: Movement from one status or occupation to another

Sovereignty: • The undisputed political rule of a state over a given territorial area

Social Institutions:

Informal: Family, marriage and kinship

Formal: Politics; Economics; Religion and education etc.

An institution is something that works according to rules established or at least acknowledged by law or by custom.

Functionalist perspective on social institution

Social institutions a complex set of social norms, beliefs, values and role relationship that arise in response to the needs of society.

In other words social institution exists to satisfy social needs.

Conflict perspective on social institution

All individuals are not placed equally in society. All social institutions will operate in the interest of dominant sections of society.

The dominant social section not only dominates political and economic institutions but also ensures that the ruling class idea become the ruling ideas of a society.

FAMILY, MARRIAGE AND KINSHIP

Family

Family is a group of persons directly linked by kin connections, the adult members of which assume responsibility of caring for children. Diverse family forms are found in different societies.

Types of family

i)On the basis of Dominance

(a)Patriarchy Family

(a) Matriarchy Family

ii)On the basis of Residence

a) Patrilocal Family

b) Matrilocal Family

c) Neolocal Family

iii) On the basis of Structure

(b) Joint Family

(a) Nuclear Family

iv) On the basis of Descent

(a) Patrilineal Family

(b) Matrilineal Family

c) Bilineal Family

v) On the basis of Kinship

(a) Family of Orientation (Family of birth)

(b) Family of Procreation (Family in which a person is married)

Family According to Functionalists

The family, according to functionalists, performs crucial responsibilities that contribute to society's basic requirements and help to maintain social order. According to the functionalist viewpoint, modern industrial societies work best when women care for the family and males earn the family's living.

The functionalists regard the nuclear family as the unit most suited to meet the needs of industrial society. In this type of family, one adult can work outside the home while the other takes care of the house and children. In practise, this specialisation of duties within the nuclear family entails the husband taking on the 'instrumental' function of breadwinner, while the woman takes on the 'affective', emotional role in domestic settings.

Characteristics of a Family

A form of marriage: A family requires a home, a householder, for its living. Without a dwelling place the task of child bearing and child rearing cannot be adequately performed.

An economic provision: Every family needs an economic provision to satisfy the economic needs. The head of the family carries on a certain profession and earns money to maintain the family.

A system of nomenclature: Every family is known by a name and has its own system of reckoning descent. Descent may be reckoned through the male line or through the female line. Usually the wife goes and joins her husband's family in a patriarchal system and vice-versa in a matriarchal system.

Thus it can be said that family is a biological unit employing institutionalised sex relationship between husband and wife. It is based on the fact of production and nurture of the child is its important function. It is a universal institution found in every era and in every society.

Families linked to other social spheres and families change:

Family, household, its structure and norms are closely linked to the rest of society.

Example:- Unintended consequences of the German unification. During the post – unification period in the 1930s Germany witnessed a rapid decline in marriage because the new German state withdrew all protection and welfare schemes which were provided to the families prior to the unification.

How gendered is the family?

The belief is that the male child will support the parents in old age and the female child will leave upon marriage results in families investing more in a male child.

Despite the biological fact that female baby has better chances of survival than a male baby the rate of infant mortality among female children is higher in comparison to male children in lower age group.

Marriage

Marriage is a socially acknowledged and approved sexual union between two adult individuals.

Different Forms of Marriage:

1) Monogamy- restricts the individual to one spouse at a time.

2) Polygamy- marriage to more than one male at one time.

i) Polygyny. - one husband with two or more wives.

ii) Polyandry - one wife with two or more husbands.

Serial Monogamy:

In many societies individuals are permitted to marry again often on death of the first spouse or after divorce. But they cannot have more than one spouse at one and the same time. Such monogamous marriages are termed as serial monogamy.

Characteristics of Marriage:

Marriage is a specific relationship between two individuals of the opposite sex and it is based on mutual rights and obligations. As a system of rules marriage is an institution.

In Islam, marriage is considered a contract while in Hinduism it is considered to be a sacrament religious activity.

Procreation, bringing up children, familial love and economic co-operation are other necessary elements of marriage. All societies have their own customs and systems of marriage. In almost all societies marriage and religious activities are connected with each other.

Rules of Marriage:

Endogamy - marriage within culturally defined group.

Exogamy - requires the individual to marry outside of his/her own group.

Kinship:

Definition: According to **Murdock**, *“Every adult in every human society is generally related to two nuclear families. The first of these is the family in which he is born and which includes his parents, brothers and sisters. The second type of family is that which the individual sets up through marriage and which includes husband, wife and their children. The relationship formed by both these types of family ancestors and successors are called kinship.”*

Division of kinship

All kinship relations are generally divided into two branches:

- Father’s father-paternal grandfather
- Mother’s father-maternal grandfather

There are others like brother’s daughter and sister’s daughter, son’s son and daughter’s son.

Work:- Work can be defined as the carrying out of tasks requiring the expenditure of mental and physical effort which has as its objective - the production of goods and services that cater to human needs.

Characteristics of economic system of modern society

- (a) Highly complex division of labour.
- (b) Trained people perform specialised task and receive a wage for this work.
- (c) Managers supervise the work to enhance worker's productivity and discipline.
- (d) Shift in the location of work.
- (e) Advances in industrial technology.
- (f) Factories owned by capitalist enterpruners.
- (g) Enormous expansion of economic interdependence.

Transformation of work:

- (a) Industrial processes were broken down into simple operations.
- (b) Mass production demands mass markets.
- (c) Significant innovation was the construction of a moving assembly line.
- (d) Flexible production and decentralisation of work.

Political institution

Political institutions are concerned with the distribution of power in society. Two concepts, which are critical to the understanding of political institutions, are power and authority. Power is the ability of individuals or groups to carry out their will even when opposed by others. It implies that those who hold power do so at the cost of others.

This notion of power is fairly inclusive and extends from family elders assigning domestic duties to their children to principals enforcing discipline in school; from the General Manager of a factory distributing work among the executives to political leaders regulating programmes of their parties. The principal has power to maintain discipline in school. The president of a political party possesses power to expel a member from the party. In each case, an individual or group has power to the extent to which others abide by their will. In this sense, political activities or politics is concerned with 'power'.

Authority is that form of power, which is accepted as legitimate, that is, as right and just. It is institutionalised because it is based on legitimacy. People in general accept the power of those in authority as they consider their control to be fair and justified. Often ideologies exist that help this process of legitimation.

A society is called stateless if it

- (i) has no rigid boundary or permanent physical territory;
- (ii) follows oral traditions, and the bureaucratic aspect is absent from it;

(iii) has a single person holding several major powers of religious, economic and political offices within the society;

(iv) there is no fixed rigidly spelt out ideology and has simple economy.

Thus, in a stateless society. The absence of rules and regulations in society prove chaotic leading to the collapse of social system in other words a society which lacks formal institutions of government.

The concept of State

State exists where there is a political apparatus of government (institutions like a parliament or congress, plus civil service officials) ruling over a given territory.

Government authority is backed by a legal system and by the capacity to use military force to implement its policies.

The functionalist perspective of State

It sees the state as representing the interests of all sections of society.

The conflict perspective

It sees the state as representing the dominant sections of society.

Modern states are very different from traditional states. These states are defined by sovereignty, citizenship and, most often, ideas of nationalism.

Sovereignty: refers to the undisputed political rule of a state over a given territorial area.

Citizenship: It is a permanent membership acquired by individual after continuous stay of five years within a country. Citizenship rights may include civil, political and social rights.

Citizenship rights includes:

(i) Civil rights-freedom of speech and religion etc.

(ii) Political rights - right to participate in election etc.

(iii) Social rights - health benefit, social and welfare rights.

Nationalism: It arises when different elements are joined together such as language, religious, history and symbols. All these give a sense of being part of a single political community. All the modern societies are 'nation-states' 'Nation - States' are the states in which the great masses of population are citizens who regard themselves as a part of single nation.

Religion The Sociological study of religion is different from a religious or theological study of religion in many ways. One, it conducts empirical studies of how religions actually function in society and its relationship to other institutions. Two, it uses a comparative method. Three, it investigates religious beliefs, practice and institutions in relation to other aspects of society and culture.

Methods to study religion

The empirical method:-

It means that the sociologist does not have a judgemental approach to religious phenomena.

The comparative method:-

It is important because in a sense it brings all societies on level with each other. It helps to study without bias and prejudice. The sociological perspective means that religious life can be made intelligible only by relating it to domestic life, economic life and political life. Religion exists in all known societies, although religious beliefs and practices vary from culture to culture.

Characteristics that all religions seem to share are:

(i) set of symbols, invoking feelings of reverence or awe;

(ii) rituals or ceremonies;

(iii) A community of believers.

Rituals associated with religion are very diverse.

Sociology and Religion

(i) Religion has a very close relationship with power and politics.

(ii) Views of classical sociologists, Max Weber, Calvinism demonstrate how sociology looks at religion.

(iii) Social forces always and invariably influence religious institutions. Conversely, religious norms influence social understanding.

Durkheim's perspective on religion:

He has defined it as a 'unified system of beliefs and practices related to sacred things that is things set apart and forbidden beliefs and practices which unite one single moral community called a church.

According to **Durkheim** in every religion a distinction is made between sacred and profane sacred things include an element of supernatural. Profane things are kept at distance from sacred and are considered away from religion.

Max Weber's perspective on religion:

He started his theory of religion in his book *entitled " The Protestant Ethic and the Spirit of Capitalism"* Calvinism (protestants) exerted an important influence on the emergence and growth of capitalism characterized to earn money and to re-invest profit as a mode of economic organization.

The Calvinist believed that the world was created for the glory of god that any work in this world has to be done for his glory, making even mundane work's acts of glory.

Calvinist also believed in the concept of pre destination which meant whether one will go to heaven or hell was pre-ordained.

Education

Education is a life-long process, involving both formal and informal institutions of learning.

For some people school is a step towards higher education and finally employment, for some people it may mean acquiring some necessary social skills.

There is a qualitative distinction between simple societies and complex, modern societies. In the case of the former there was no need for formal schooling.

Children learnt customs and the broader way of life by participating in activities with their adults.

In complex societies, we saw there is an increasing economic division of labour, separation of work from home, need for specialised learning and skill attainment, rise of state systems, nations and complex sets of symbols and ideas. How do you get educated informally in such context? How would parents or other adults informally communicate all that has to be known to the next generation? Education in such social context has to be formal and explicit.

Education functions as a stratifying agent

(a) different kinds of schools depending on our socio-economic background.

(b) intensifies the existing divide between the elite and the masses.

Children going to privileged schools learn to be confident as compared to the deprived ones who cannot attend school or drop out.

Gender and caste discrimination impinges upon the chances of education.

Multiple choice questions (1 mark)

1. Identify the structure of the family where men exercise authority and dominance

- a)Patriarchy. b)Matriarchy
- c) Polygamy. d) Patrilineal

Ans: a

2. The socially acknowledged and approved sexual union between two individuals is known as -

- a)Family. b)Marriage
- c) Kinship. d) Education

Ans: b

3. Education is -

- a) A process related with certain year of life. b) A lifelong process.
- c) A process starts of the age of six and ends at the age of 14
- d)It is a process between a teacher and any two or three students.

Ans: b

4.Which of the following is not a Characteristics that all religions seem to share -

- a)set of symbols, invoking feelings of reverence or awe;
- b)rituals or ceremonies;
- c)a community of believers
- d) disbelief in rituals

Ans: d

5. Assertion - A distinctive characteristics of the economic systemof modern societies is the existence of a highly complex division of labour.

Reason - Work has been divided into an enormous number of different occupations in which people specialise.

- a) Both A and R are true and R is the correct explanation of A.
- b) Both A and R are true but R is not the correct explanation of A.
- c) A is true and R is false.
- d) A is false and R is true.

Ans : a

6. Which of the following is not correct about power.

- a) Power is the ability of individuals or groups to carryout their will even when opposed by others.
- b)An individual or group does not hold power in isolation, they hold it in relation to others.
- c)Power is not exercised through authority.
- d)All of above

Ans : c

7. Citizenship rights include civil, political and social rights. Civil rights involve

i) the freedom of individuals to live where they choose

ii) freedom of speech and religion

iii) the right to own property

iv) the right to equal justice before the law.

a) i, ii, iii.

b) ii, iii, iv

c) i, ii, iv.

d) i, ii, iii, iv

Ans: d

8. According to Durkheim 'profane' is concerned with normal life while 'sacred' is related with

a) supernatural b) mundane

c) Every day Activities d) power

Ans: a

9. Identify the structure of the family where women exercise authority and dominance

a) Patriarchy. b) Matriarchy

c) Polygamy. d) Patrilineal

Ans: b

10. The form of power considered legitimate is -

a) Authority. b) Political Party

c) Welfare State. d) Sovereignty

Ans : a.

Very Short Answer Type Questions (2 marks)

1. What do you mean by Social Institution. Give example of two social institution.

Ans : Social Institution are forms of procedure which are recognized and accepted by society.

For example, marriage is an institution.

2. What is work?

Ans : Work refers to economic activity or paid employment.

3.Mention the basic component of religion.

Ans : (i)set of symbols, invoking feelings of reverence or awe;

(ii)rituals or ceremonies;

(iii)a community of believers.

4.How gendered is the family?

Ans: The belief is that the male child will support the parents in the old age and the female child will leave on marriage results in families investing more in a male child. Despite the biological fact that a female baby has better chances of survival than a male baby the rate of infant mortality among female children is higher in comparison to male.

5.What is the importance of education according to functionalists?

Ans: For the functionalists, education maintain and renews the social structure, transmits and develops culture. The Educational system is an important mechanism for the selection and allocation of individuals in their future roles in the society. It is also regarded as the ground for proving one's ability and hence selective agency for different status according to their abilities.

6.Define kinship. Mention two factors on which kinship system is based.

Ans : The bond of blood or marriage that binds people together in group is called kinship. It deals with notions or ideas about "relatedness " or relationship through birth and through marriage. Kinship refers to a set of persons relatives as relatives either by virtue of blood relationship or by virtue of marriage relationship.

7. What do you mean by Nuclear family and Joint family?

Ans : Nuclear family is small family. Nuclear family is a group of persons consisting of husband, wife and their unmarried children.

Joint family is large family. Within a joint family two or more family reside sharing common residence, kitchen and property.

Short Answer Type Questions

(4 marks)

1.What is difference between formal and informal education?

Ans: formal education is mostly done within a classroom setting and informal education is done during your day-to-day life activities.

Informal education is not imparted by an institution such as school or college. Informal education is not given according to any fixed timetable. There is no set curriculum required. Informal education consists of experiences and actually living in the family or community.

2. Explain how transformation of work took place from pre-industrial to industrial society

PRE INDUSTRIAL SOCIETY

- (a)In ancient society, division of labour was simple.
- (b)Most of the people worked in field or cared for their livestock.
- (d)Division of work was on the basis of age and gender.

INDUSTRIAL SOCIETY

- (c) Division of work was on the basis of age and gender.
- (b) Most of the people worked in field or cared for their livestock
- (a) In ancient society, division of labour was simple

3. Write a short note on division of labour.

Ans : In all type of societies division labour have existed. However in modern societies division of labour is more prominent and more complex. With the development of industrialization. division of labour increases in all societies. In simple word it means division of work and its specialization. It refers to a system of distribution of work among the people according to their skill and competence.

4 .Note what are the marriage rules that are following in your society.

Ans : There are different type of marriage rules prevailing in the society. They are Endogamy, Exogamy, Monogamy and polygamy. Endogamy: Endogamy refers to a kind of marriage in which one individual must marry within one's own caste, religion, race or tribe. Endogamy does not allow marriage outside group.

Exogamy :- Exogamy is opposite to endogamy. Exogamy refers to a kind of marriage in which an individual marries outside his own group. Marriage within the caste is not allowed.

Monogamy :- It is a kind of marriage in which one man marries only one women. Monogamy is the most widespread and commonly found form of marriage in human society. Polygamy :- It is a kind of marriage in which one man marries more than one woman and one woman marries more than one man. There are two kinds of polygamy one is known as polygamy and the other is known as polygamy.

Polyandry :- polyandry is a form of marriage in which one woman marries more than one man.

Long Answer Type Questions (6 marks)

1.Discuss the kind of rights that exist in your society.

Ans : Rights are essential aspect of society. There are several kind of rights exist in society. Individual enjoy rights to develop their own personalities and potentialities. Following are rights of individuals in society –

(i) Civil rights :- Civil rights are basic rights by which individual fulfill the primary conditions of social life. Civil rights enables the individual to lead a free and progressive life. For example, right to life, right to freedom, right to property and right to education right to religion are civil right.

(ii) Economic right :- Economic rights are very important because without this right individual cannot fulfill the basic necessities of life . An individual can lead a life with dignity with the economic right. For example, right to work, right to ways, right to rest are economic right.

(iii) Political right :- Every citizen enjoy political right in a democratic country. It means the right to participate in the government. A citizen enjoy three kind political right for example –

(a) Right to vote :- people elect their own representative by giving vote.

(b) Right to contest :- A citizen has the right to contest in the election.

(c) Right to apply for government post: A citizen has the right to apply for government post and office.

2."Religion affects the economic development of a country." Justify the statement.

(a) Pioneering work by Max Weber demonstrates how sociology looks at religion in its relationship to other aspects of social and economic behaviour.

(b) Weber argues that Calvinism (a branch of protestant Christianity) exerted an important influence on the emergence and growth of capitalism as a mode of economic organization.

(c) The Calvinist believed that the world was created for the glory of god that any work in this world has to be done for His glory, making even mundane work s acts of glory.

(d) Calvinist also believed in the concept of pre destination which meant whether one will go to heaven or hell was pre-ordained.

(e) The money earned was not to be used for worldly consumption rather the ethics of Calvinism was to live frugally.

3.Read the following passage and answer the questions given.

Education is a life–long process, involving both formal and informal institutions of learning. Here we are however confining ourselves only school education. We are all aware how important getting admission into a school is. We also know, for many of us, school is a step towards higher education and finally employment. For Some of us it may mean acquiring some necessary social skills. What is common in all cases is that there is a felt need for education.

Sociology understands this need as a process of transmission/communication of group heritage that is common to all societies. There is a qualitative distinction between simple societies and

complex, modern societies. In the case of the former there was no need for formal schooling. Children learnt customs and the broader way of life by participating in activities with their adults. In complex societies, we saw there is an increasing economic division of labour, separation of work from home, need for specialised learning and skill attainment, rise of state systems, nations and complex sets of symbols and ideas. How do you get educated informally in such context? How would parents or other adults informally communicate all that has to be known to the next generation? Education in such social context has to be formal and explicit.

a) what is Education? (2 marks)

Ans: Education is a life-long process, involving both formal and informal institutions of learning.

b) Why is it necessary to learn skill in present modern World? (4 marks)

Ans: In complex societies, we saw there is an increasing economic division of labour, separation of work from home, need for specialised learning and skill attainment, so that we can do our work in a proper manner.

INTRODUCING SOCIOLOGY

Topic 4 - CULTURE & SOCIALIZATION

WHAT IS CULTURE

Culture refers to the shared patterns of behaviors, beliefs, values, customs, traditions, and practices that are learned and transmitted within a society or group. It encompasses a wide range of human activities and expressions, including language, art, music, religion, cuisine, social habits, and more. Culture shapes how individuals perceive the world, interact with each other, and interpret their experiences. It is deeply rooted in history, geography, and the social dynamics of a particular group or community. Culture is dynamic and evolves over time, influenced by interactions with other cultures, technological advancements, and changing social norms.

DIFINITION OF CULTURE

Culture can be defined as the set of shared attitudes, values, goals, and practices that characterize a group of people, organization, or society. It encompasses the beliefs, customs, traditions, art, literature, language, and social behaviors that define and distinguish one group from another. Culture is transmitted through social learning and encompasses both tangible and intangible aspects of human society.

CULTURE DEFINITION ACCORDING TO MAICAIVER AND PAGE

The definition of culture according to **Maicaiver and Page** can be summarized as follows:

Culture is the sum total of beliefs, values, knowledge, norms, customs, rituals, art, and other capabilities and habits acquired by members of society.

This definition emphasizes the comprehensive nature of culture, encompassing both tangible and intangible aspects that are acquired and shared within a society or group of people.

CULTURE DEFINITION ACCORDING TO MAJUMDAR

According to **R.C. Majumdar**, a prominent Indian historian, culture can be defined as the total achievements of a people in the fields of thought, art, literature, religion, ethics, and social norms. It encompasses both material and non-material aspects of human civilization, reflecting the collective intellect and creativity of a society across generations.

TYPES OF CULTURE

Culture can be categorized into various types based on different criteria. Here are some common ways to classify types of culture:

1. Material Culture vs. Non-material Culture:

- **Material Culture:** This includes physical objects created, used, or modified by human societies, such as tools, buildings, artifacts, and technology.
- **Non-material Culture:** This encompasses intangible aspects of culture, such as beliefs, values, norms, customs, traditions, language, symbols, rituals, and worldview.

2. High Culture vs. Popular Culture:

- **High Culture:** Refers to cultural products and activities that are considered to have significant aesthetic, intellectual, or spiritual value. It is often associated with elite or educated segments of society and includes fine arts, classical music, literature, philosophy, etc.
- **Popular Culture:** Includes cultural products, activities, and ideas that appeal to a broad audience and are often consumed or practiced by the general public. This can include entertainment, fashion, mass media, sports, internet memes, etc.

3. Subcultures:

- Subcultures are groups within a larger culture that have distinct norms, values, and practices that differentiate them from the dominant culture. Examples include countercultures, youth subcultures, ethnic subcultures, etc.

4. **National Culture vs. Organizational Culture:**

- **National Culture:** Refers to the cultural practices and values shared by individuals within a nation-state. It includes customs, traditions, language, history, religion, and social norms specific to that country.
- **Organizational Culture:** Refers to the values, beliefs, norms, and behaviors that characterize an organization. It influences how members of the organization interact with each other and with external stakeholders.

5. **Multiculturalism:**

- Multiculturalism refers to the coexistence of different cultural groups within a society, each maintaining their distinct cultural practices and identities while interacting with one another.

6. **Global Culture:**

- Globalization has led to the emergence of a global culture characterized by shared values, practices, and ideas that transcend national boundaries. This includes global media, international brands, globalized cuisines, etc.

These types of culture help us understand the diversity and complexity of human societies and the various ways in which culture shapes individuals and communities.

WHAT IS SOCIALIZATION

Socialization is the process through which individuals learn and internalize the norms, values, beliefs, and behaviors of their culture or society. It is a lifelong process that begins in infancy and continues throughout one's life. Here are key aspects of socialization:

1. **Learning Norms and Values:** During socialization, individuals learn the rules (norms) and principles (values) of their society or social group. Norms dictate appropriate behaviors, while values define what is considered important or desirable.

2. **Acquiring Social Roles:** Socialization teaches individuals the roles they are expected to play in society. These roles may be based on factors such as gender, age, occupation, or social status.
3. **Internalizing Culture:** Through socialization, individuals internalize cultural knowledge, beliefs, symbols, language, and traditions that are specific to their society or social group.
4. **Development of Self-Identity:** Socialization contributes to the development of a person's self-concept and identity. This includes understanding one's place in society, relationships with others, and personal characteristics.
5. **Agents of Socialization:** Socialization occurs through various agents or sources, including family, peers, school, media, religion, and other institutions that transmit cultural values and norms.
6. **Cultural Reproduction:** Socialization plays a crucial role in reproducing and maintaining cultural continuity across generations. It ensures that cultural practices, beliefs, and behaviors are passed down from one generation to the next.

Overall, socialization is fundamental to the functioning of societies as it shapes individuals' understanding of themselves, their interactions with others, and their place within the broader social and cultural context.

DEFINITION OF SOCIALIZATION

Socialization can be defined as the lifelong process through which individuals learn and internalize the values, norms, beliefs, and behaviors of their culture or society. It is the process by which individuals acquire the skills necessary to participate effectively in their social environments and to develop a sense of self-identity and belonging within their community. Socialization occurs through interactions with various agents of socialization, such as family, peers, school, media, and religious institutions, which transmit cultural knowledge and shape individuals' understanding of social roles and expectations.

AGENCIES OF SOCIALIZATION

Agencies of socialization are the various social institutions and individuals that play a role in the socialization process of individuals. These agencies transmit cultural norms, values, beliefs, and behaviors to members of society. Here are some key agencies of socialization:

1. **Family:** The family is often considered the primary agent of socialization. It is where children first learn basic values, norms, and social roles through interactions with parents and siblings.
2. **School:** Formal education systems play a significant role in socialization by teaching academic knowledge and skills, as well as social norms and values. Schools also socialize children into roles such as student, peer, and future worker.
3. **Peer Groups:** Peer groups are influential during adolescence and beyond. They provide opportunities for social interaction outside the family context and contribute to the development of peer norms, group identity, and social skills.
4. **Media:** Mass media, including television, movies, internet, and social media, shape cultural norms, values, and behaviors. Media influences attitudes, beliefs, and perceptions about society and the world.
5. **Religion:** Religious institutions socialize individuals by transmitting beliefs, rituals, moral values, and ethical principles. Religion often plays a significant role in shaping individuals' worldview and sense of purpose.
6. **Workplace:** The workplace introduces individuals to occupational roles, work-related norms, and organizational culture. It teaches skills necessary for professional life and reinforces societal expectations regarding productivity, teamwork, and hierarchy.
7. **Government and Legal Systems:** Laws, regulations, and governmental institutions contribute to socialization by establishing norms of behavior, enforcing societal rules, and promoting civic responsibilities.
8. **Community and Social Groups:** Community organizations, clubs, sports teams, and other social groups provide opportunities for individuals to interact, form relationships, and learn social roles and expectations within specific contexts.

9. **Gender and Cultural Groups:** Cultural and ethnic communities, as well as gender roles, influence socialization by transmitting traditions, customs, language, and values specific to particular cultural or gender identities.
10. **Cultural lag** when the material or technological dimensions change rapidly, the non-material aspects can lag behind in terms of values and norms.

This can give rise to a situation of culture lag when the non-material dimensions are unable to match the advances of technology.

Each of these agencies of socialization contributes to the development of individuals' identities, values, beliefs, and behaviors within the broader context of society. They shape how individuals perceive themselves and others, as well as their roles and responsibilities in various social settings.

Important Questions:

10 MCQ RELATED TO CULTURE AND SOCIALIZATION

1. **Question 1:** Which of the following best defines culture?
 - A) Biological traits inherited from ancestors
 - B) Shared beliefs, values, and practices of a group
 - C) Economic status of individuals within a society
 - D) Political system governing a nation
2. **Question 2:** What term describes the process by which individuals learn the values, norms, and roles of a society?
 - A) Acculturation
 - B) Enculturation
 - C) Adaptation
 - D) Globalization
3. **Question 3:** Which of the following is an example of non-material culture?
 - A) Clothing styles

- B) Language
 - C) Tools and technology
 - D) Artifacts
4. **Question 4:** What is the term for the process by which individuals internalize the values, beliefs, and norms of a given society and learn to function as members of that society?
- A) Cultural diffusion
 - B) Socialization
 - C) Stratification
 - D) Segregation
5. **Question 5:** Which theoretical perspective emphasizes the ways in which culture and social structures perpetuate social inequalities?
- A) Functionalism
 - B) Conflict theory
 - C) Symbolic interactionism
 - D) Feminist theory
1. **Question 1:** Which of the following best describes the concept of cultural relativism?
- A) Judging another culture solely by the standards of one's own culture
 - B) Viewing and evaluating another culture based on its own standards
 - C) Believing that all cultures are fundamentally the same
 - D) Adopting elements of multiple cultures simultaneously
2. **Question 2:** What term describes the lifelong social experience by which individuals develop their human potential and learn culture?
- A) Social mobility
 - B) Cultural diffusion
 - C) Socialization
 - D) Cultural assimilation
3. **Question 3:** Which of the following is an example of a cultural universal?
- A) Language
 - B) Western democracy

- C) Fast food
 - D) Hip-hop music
4. **Question 4:** According to sociologist George Herbert Mead, which stage of socialization occurs when individuals learn to take the perspective of specific others?
- A) Preparatory stage
 - B) Play stage
 - C) Game stage
 - D) Generalized other
5. **Question 5:** Which theoretical perspective emphasizes the importance of symbols and language in shaping social reality?
- A) Functionalism
 - B) Conflict theory
 - C) Symbolic interactionism
 - D) Feminist theory

10 VERY SHORT TYPE QUESTIONS RELATED TO CULTURE AND SOCIALIZATION

1. What is the primary purpose of socialization?
2. Define ethnocentrism in one sentence.
3. Name one example of non-material culture.
4. How does cultural relativism differ from ethnocentrism?
5. What role do agents of socialization play in shaping individuals?
6. Give an example of a cultural universal.
7. Briefly explain the concept of social norms.
8. How does socialization differ across cultures?
9. Define the term "social identity."
10. What is the significance of language in cultural transmission?

5 SHORT TYPE QUESTIONS RELATED TO CULTURE AND SOCIALIZATION

1. What are the main agents of socialization?

2. How does culture influence our behavior?
3. Define cultural relativism.
4. What is the difference between material and non-material culture?
5. How does socialization contribute to the formation of social identity?

5 LONG TYPE QUESTION COMPETENCY BASED RELATED TO CULTURE AND SOCIALIZATION

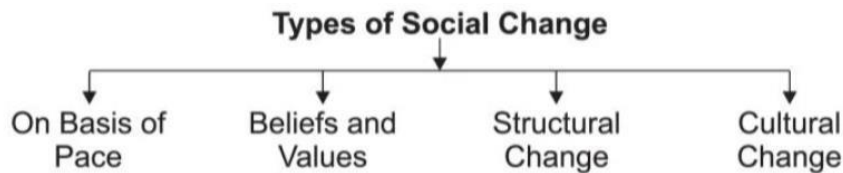
1. Describe a scenario where cultural relativism could be applied effectively. How would understanding cultural relativism contribute to better intercultural communication?
2. Discuss the role of family as an agent of socialization. How does family influence the development of cultural values, norms, and identity in individuals? Provide examples to illustrate your points.
3. Explain the concept of social identity and its significance in shaping individual behavior and interactions within society. How do factors such as race, ethnicity, and socioeconomic status contribute to the formation of social identity?
4. Compare and contrast the concepts of material and non-material culture. Provide examples of each and discuss how these elements interact to create a cohesive cultural framework within a society.
5. How does globalization impact cultural diversity and socialization processes worldwide? Discuss both the positive and negative implications of globalization on cultural identity and societal norms, using specific examples to support your arguments.

UNDERSTANDING SOCIETY

Topic 7 - Social Change and Social Order in Rural and Urban Society

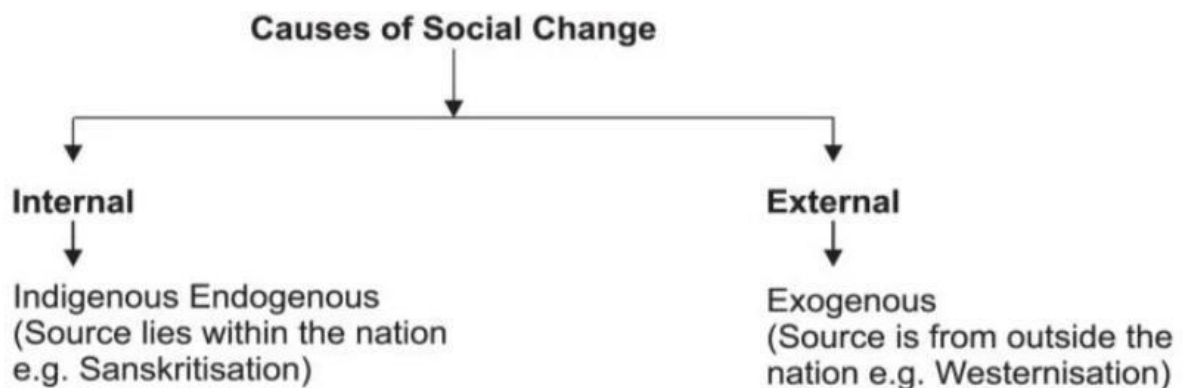
Gist of the Lesson

- Social change refers to changes in structure and culture of the society. Changes can be both intensive and extensive.



- Darwin proposed the theory of evolution and emphasized on the 'survival of the fittest'.
- Darwin's theory of evolution has been adapted to the social world and termed as 'social Darwinism', a theory that emphasised the importance of adaptive change.
- In contrast to evolution, revolutionary change is quick, sudden and overthrows the existing system. Example French Revolution.
- Changes in values and beliefs can also lead to social change.
- On the basis of pace social change may be Evolutionary (Darwin's theory) or Revolutionary (French revolution)
- Changes in ideas, values and beliefs also lead to social change
- Industrialization and urbanization have led to change in the structure of the society.
- Sanskritization and Westernization have brought change in its culture.

Causes of Social Change



Five broad types of sources of causes of social change: Change are environmental, technological, economic, political and cultural.

a) Environment: Nature, ecology and the physical environment and its

influence on the structure and shape of society. (b) Technology and economy: Technology along with economic change has been responsible for immense social changes, for e.g., Industrial revolution.

(c) Politics: Political forces have been the most important causes of social change, for e.g., history of warfare.

- India's struggle for Independence.
- Nepal's rejections of monarchy.
- Biggest political change of history: universal adult franchise.

(d) Culture: Ideas, values beliefs are important in shaping people's life. Changes in their beliefs help to transform society.

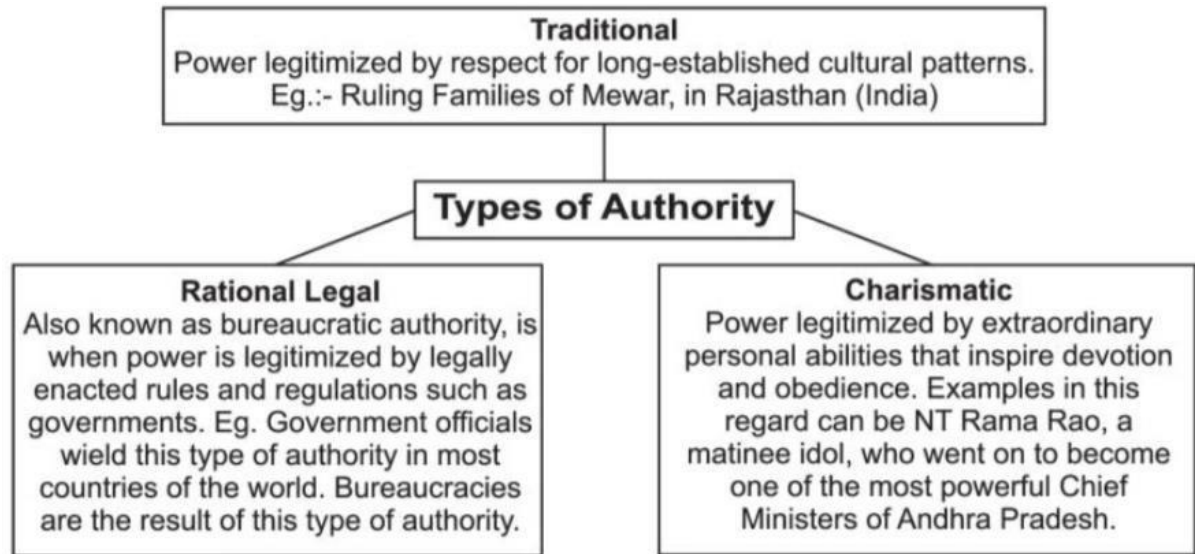
- Women's struggle for equality.

No single factor can account for social change. Causes of social change are often inter-related. Pace of change in modern and contemporary times is much faster than before.

Counter culture: Counter are protests against or refusal to conform to prevalent social norms. Eg - Youth rebellion

The content of this protest may involve anything from hairstyles and clothing fashions to language or lifestyle.

- Social order: refers to active maintenance and reproduction of particular pattern of social relations and of values and norms.
- Ways of achieving order:
 - (a) When people spontaneously wish to abide by a set of rules & norms.
 - (b) When people are compelled in various ways to obey norms.
- Authority: is defined by Max Weber as legitimate power - that is, power considered to be justified or proper, e.g. authority of a teacher, a police officer, etc.



- Law: is an explicitly codified norm or rule. It is usually written down, and there are laws that specify how laws are to be made or changed. Laws apply to all citizens of a country.
- Contestation: refers to broad forms of insistent disagreement. It includes dissent or protest against laws or lawful authorities.
- Crime: is an act that violates an existing law. The moral worth of the act is not determined solely by the fact that it violates existing law. If the existing law is believed to be unjust, e.g. a person may claim to be breaking moral reason, e.g. when Mahatma Gandhi broke the salt law, he was committing a crime.
- Violence is the enemy of social order, and an extreme form of contestation that transgresses not only the law, but important social norms. Violence in society is the product of social tensions. It is also a challenge to the authority of the state.

Social Order and Social Change in villages, Town and City:

- Villages emerged as part of the major changes in social structure brought about by the transition from nomadic ways of life based on hunting, gathering food and transient agriculture to a more settled form of life.
- Investment in land and technological innovations in agriculture created the possibility of producing surplus.
- Advanced division of labour created the need for occupational specialisation.
- All these changes together shaped the emergence of the village as a population settlement based on a particular form of social organisation.

Distinction between villages and cities:

- Villages - significant proportion of its population is involved in agriculture activities, low density of population as compared to cities and towns.
- City Majority of people engaged in non-agriculture pursuits. Population density i.e. (the number of persons per unit over, such as square km) is higher than villages.

Social order and social Change in Rural Areas:

- Change is slower to arrive in villages than in towns because of
- personalised relationships and as traditional social practices are stronger.
- New modes of communication have accelerated the pace of change in villages.
- Land reforms have altered the structure of land ownership.
- Changes in the technological organisation of agriculture also has a large and immediate impact on rural society.
- Sudden fluctuations in agricultural prices, droughts or floods can cause havoc in rural society.
- Large scale development programmes aimed at the rural people can also have an enormous impact e.g. National Rural Employment Guarantee Act of 2005.

Social Order and Social Change in Urban Areas:

- Urbanism as a way of life for large segments of the population is a modern Phenomenon.
- City life and modernity go very well together.
- City fosters the development of group identities, based on factors like race, religion, ethnicity etc.
- High population density places a great premium on SPACE and creates very complex problems of logistics.
- City life presents formidable challenges of planning, implementation and maintenance.
- Shortage of housing for the poor leads to homelessness and the phenomenon of 'street people'. It is also the leading cause for the emergence of slums.
- People live in cities is based on socio-cultural identities. Creation of ghettos through the conversion of mixed composition neighbourhoods into single community neighbourhoods (ghettoisation) is common in cities all over the world.
- City centres are experiencing a revival in many major western cities as attempts are made to regenerate community life. A related phenomenon 'gentrification' which refers to the conversion of a previously lower-class neighbourhood into a middle and upper class one.
- Changes in modes of mass transport may also bring about significant social change in cities.

TERMS AND CONCEPTS

1. Customs Duties, Tariffs: Taxes imposed on goods entering or leaving a country, which increase its price and make it less competitive relative to domestically produced goods.
2. Dominant Castes: Term attributed to M.N. Srinivas; refers to landowning intermediate castes that are numerically large and therefore enjoy political dominance in a given region.
3. Gated Communities: Urban localities (usually upper class or affluent) sealed off from its surroundings by fences, walls and gates, with controlled entry and exit.
4. Gentrification: The term used to describe the conversion of low class (urban) neighbourhood into a middle or upper-class neighbourhood.
5. Ghetto, Ghettoisation: Originally from the term used for the locality where Jews lived in medieval European cities, today refers to any neighbourhood with a concentration of is the process of creation of ghettos through the conversion of mixed composition neighbourhoods into single community neighbourhoods.
6. Legitimation: The process of making legitimate, or the grounds on which something is considered legitimate, i.e., proper, just, right etc.
7. Mass Transit: Modes of fast city transport for large numbers.

Question and Answers

1 MARKS QUESTION

A. Choose the correct answer

1. Which thinker proposed a theory where living organisms evolve-or change slowly over several centuries or even millennia, by adapting themselves to natural circumstances?

- a. Spencer
- b. Darwin
- c. Einstein
- d. Comte

2. The French revolution (1789-93) 1917 are examples of..... and the Soviet or Russian revolution of

- a. Evolution
- b, Political evolution

c, social evolution

d. Revolution

3. The new spinning and weaving machines destroyed the industry of the Indian subcontinent with technological innovations in the textile industry in Britain.

a. Transport

b. handloom

c. silk

d. cotton

4. Ruling families of Mewar, in Rajasthan India, are an example of

authority. a. Bureaucratic

b. charismatic.

c. Traditional.

d. None

5. The term dominant castes was coined by (Sociologist)

a. M.N. Srinivas

b. Andre Beville

c. Ramaswamy

d. A.R. Desai

B. Fill in the blanks

6. 'Social Darwinism', is a theory that emphasised the importance of change.

7. Youth rebellion is an example of Culture.

8. Bureaucratic authority is also known as.....

9. The National Rural Employment Guarantee Act was introduced in the Year

10. Urban communities that are sealed off by fences or walls with controlled entry and exit are called communities.

C. True or False

11. Judge in Court room is the example of charismatic authority
12. Urban life is a closely knit community
13. Gated Communities are known as safe and affluent neighbourhoods
14. Law is an explicitly codified norm or rule
15. Max weber has referred to four types of legitimate authorities

D. Correct the statement

16. Revolution is a kind of change that takes place slowly over a long period of time.
17. When the source of change is outside the nation for e.g.: westernization it is called indigenous change.
18. Authority is related to tradition power
19. According to 2011 census report, 60% population lives in urban areas. 20. Urban life is dominated by religious beliefs and superstitions

E. Answer the following question by choosing correct option:

- 21. Assertion (A): The change is slower in villages than in towns.

Reason (R): The personalised relationships and traditional social practices are stronger in villages.

(a)Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A)

(b)Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of Assertion (A)

(c)Assertion (A) is true, but Reason (R) is false

(d)Assertion (A) is false, but Reason (R) is true

22. Assertion (A): Evolutionary change is the change that takes place slowly over a long period.

Reason (R): Darwin's theory emphasized the idea of 'the survival of the fittest'.

(a) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A)

(b) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of Assertion (A)

(c) Assertion (A) is true, but Reason (R) is false

(d) Assertion (A) is false, but Reason (R) is true

23. Assertion (A): Urbanism as a way of life for large segments of the population is a modern phenomenon.

Reason (R): City life & modernity go very well together.

(a) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of Assertion (A)

(b) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of Assertion (A)

(c) Assertion (A) is true, but Reason (R) is false

(d) Assertion (A) is false, but Reason (R) is true

24. Which of the following is/are true for the speciality of villages of

India? I. The main occupation is agriculture.

II. The relations are personal.

III. The process of social change is slow.

(a) I is false

(b) I, II are true

(c) I, III are true

(d) I, II, III are true

25. Which of the following is / are true for the sources / causes of social change?

I. Culture

II. Environment

III. Technology

(a) I is false

(c) I, III are true

(b) I, II are true

(d) I, II, III are true

2 MARKS QUESTION

1. What are the sources of social change?
2. Give any two examples of revolutionary change.
3. What do you understand by 'universal adult franchise'?
4. What is counter-culture?
5. What do you understand by the term ghettoisation

4 MARKS QUESTION

1. Distinguish between evolutionary and revolutionary forms of social change.
2. Nature, ecology and physical environment have significant influence on the structure and shape of society. Discuss.
3. How do changes in values and beliefs lead to social changes?
4. What is the role of politics in bringing about social change?
5. 'Authority is defined by legitimate power.' Explain.

6 MARKS QUESTION

1. How is authority related to domination and the law?
2. Define Authority. Explain the different types of authority with suitable examples.

SOURCE BASED QUESTION

Read the following source and answer the given question:

The Clock of Human History

Human beings have existed on earth for about half a million years. Agriculture, the necessary basis of fixed settlements, is only about twelve thousand years old. Civilisations date back on more than six thousand years or so. If we were to think of the entire span of human existence thus for as a day (Stretching from midnight to midnight), agriculture would have come to existence at 11.56 pm and civilizations at 11.57. The development of modern societies would

get underway only at 11.59 and 30 second! Yet perhaps as much change has taken place in the last thirty seconds of this human day as in all the time leading up to it.

1. What is the necessary basis of fixed settlement and how old is it?
2. How is the speed of social change?

ANSWERS

1 MARKS ANSWERS

A. Choose the correct answer

1. (b)

2. (d)

3. (b)

4. (c)

5. (a)

B. Fill in the blanks

6. Adaptive

7. Counter

8. Rational Legal

9. 2005

10. Gated Communities

C. True/False

11. True

13. True

12. False

14. True

15. False

D. Correct the Statement

- 16. Evolution is a kind of change that take place slowly over a long period of time.**
- 17. When the source of change is within the nation for e.g sanskritization, it called indigenous change.**
- 18. Authority is related to legal power**
- 19. According to 2011 census report, 37.7% population lives in urban area.**
- 20. Rural life is dominated by religious beliefs and superstitions.**

E. Answer the following question by choosing correct option: -

- 21. (a)**
- 22. (b)**
- 23. (a)**
- 24. (d)**
- 25. (d)**

2 MARKS ANSWERS

1. Social change can be driven by factors like population shifts, technological advancements, new ideas, environmental changes, and social movements.
2. The French Revolution and the Civil Rights Movement are examples of revolutionary changes that brought about significant social restructuring.
3. Universal adult franchise refers to the right of all adults to vote, regardless of factors like gender, race, or social class.
4. A counter-culture is a subculture that challenges the dominant cultural norms and values of a society.
5. Ghettoization describes the concentration of a minority group, often facing social and economic marginalization, in a specific area.

4 MARKS ANSWERS

1. **Evolutionary vs. Revolutionary Social Change:** Social change can occur in two main ways:

- **Evolutionary Change:** This is a gradual, incremental process where societal structures, norms, and values slowly adapt over time. It's like changing gears in a car – smooth and relatively predictable. Examples include the rise of technology gradually transforming communication, or the increasing acceptance of women in the workforce over generations.
- **Revolutionary Change:** This is a rapid and drastic transformation of a society, often involving an overthrow of existing power structures and a fundamental shift in social order. It's like slamming on the brakes and taking a sharp turn – dramatic and impactful. The French Revolution or the Civil Rights Movement are good examples.

2. **Nature, Ecology, and the Shaping of Society:** The environment plays a profound role in shaping societies. Factors like climate, geography, and natural resources influence social structures, cultural practices, and even political systems. For instance, societies in arid regions may develop complex irrigation systems, while those near plentiful fishing grounds might focus on maritime trade. Limited resources can lead to competition and conflict, while abundant resources might allow for more complex social hierarchies to emerge. Environmental changes, like climate change or natural disasters, can also force societies to adapt and find new ways to live.

3. **Values and Beliefs as Drivers of Social Change:** Changes in values and beliefs can be powerful engines of social change. When a significant portion of a society begins to question traditional values or embrace new ideas, it can lead to a re-evaluation of social norms and institutions. For example, the rise of feminist values challenging traditional gender roles has led to significant social changes in areas like marriage, work, and family structures. The spread of environmentalism has influenced policies and individual behaviors aimed at protecting the planet. New religious beliefs or scientific discoveries can also trigger social transformations.

4. **Politics as a Tool for Social Change:** Politics plays a crucial role in enacting and enforcing social change. Governments can use legislation to address social issues, promote equality, or regulate behaviors. For instance, laws prohibiting racial discrimination or granting LGBTQ+ rights represent political actions with social change outcomes. Political parties and social movements often work together to influence policy and enact social change. However, political systems can also be resistant to change, and the effectiveness of politics in promoting social change depends on factors like the level of democracy and the distribution of power.
5. **Authority and Legitimate Power:** Authority is not simply about having power; it's about having power that is recognized and accepted by others. This "legitimate power" allows individuals or institutions to make decisions and enforce rules without facing constant resistance. For example, a teacher has authority in the classroom because students acknowledge their right to lead the class. Legitimacy can be based on tradition, charisma, competence, or a combination of factors. When authority is perceived as illegitimate, it can lead to social unrest and challenges to the existing power structure. Understanding the sources of legitimacy helps us analyze how power functions within societies.

6 MARKS ANSWERS

1. Authority, Domination, and the Law: A Delicate Dance

Authority, domination, and the law are intricately woven threads in the tapestry of social order. While seemingly distinct, they interact in profound ways:

Authority: Imagine a conductor leading an orchestra. Their authority isn't simply about having a baton. It's the **acceptance** by musicians that their leadership guides the performance. This acceptance stems from the conductor's expertise and the established rules of music. This is the essence of authority - **legitimate power**. People acknowledge the authority's right to make decisions and enforce rules because they believe in their legitimacy.

Domination: Now consider a warlord controlling territory through fear. Their power is undeniable, but it lacks legitimacy. People obey out of fear of punishment, not respect for the

warlord's right to rule. This is domination - **power without acceptance**. It creates a fragile order, prone to resistance when fear diminishes.

The Law: Here's where the law steps in. It acts as the **scaffolding** that strengthens authority. A welldefined legal system establishes clear rules for behavior and consequences for violations. It fosters **predictability** and a sense of **fairness**. When authority figures make decisions based on these laws, their legitimacy is reinforced. People are more likely to accept the conductor's leadership if they believe it follows the established "score" (laws) of music.

The Symbiotic Relationship: The relationship is symbiotic. **Authority relies on the law** for legitimacy.

Clear legal frameworks provide a basis for authority and ensure their decisions aren't arbitrary. Conversely, **the law needs a legitimate authority** to enforce it effectively. If people don't believe in the authority's right to rule, the law becomes a toothless tiger. Social order weakens as adherence becomes optional.

The Breakdown: Imagine the conductor starts making up the music on the fly, ignoring the score. The musicians might initially follow out of habit, but resentment and resistance would soon build. Similarly, an authority figure consistently acting outside the law loses legitimacy, leading to social unrest and challenges to their power.

In essence, authority thrives in the fertile ground nurtured by a legitimate legal system. The law provides the framework, and authority ensures its smooth operation.

2. Unveiling the Faces of Authority: Exploring Different Types

Authority isn't a one-size-fits-all concept. Sociologists have identified different types based on the source of their legitimacy:

- **Traditional Authority:** This is the authority of "because it's always been done this way." Imagine a king or queen. Their power stems from **customs and traditions** passed down through generations. People accept their rule because it's the established order, a familiar melody in the social orchestra.

- **Charismatic Authority:** Here, the leader's **personal magnetism** and exceptional qualities become the source of authority. Think of a revolutionary leader who inspires fervent loyalty with their charisma. People follow not because of laws, but because they believe the leader has a special destiny, like a captivating soloist leading the orchestra in an unexpected yet powerful direction.
- **Legal-Rational Authority:** This is the authority of established **rules and procedures**. Modern bureaucracies exemplify this. People accept the authority of a judge because they believe in the fairness and legitimacy of the legal system, not necessarily the individual judge. It's like following the conductor's lead because everyone agrees it's the best way to play the piece, not because they particularly like the conductor themselves.

Understanding these different types of authority helps us navigate the complexities of social order. It highlights the importance of legitimacy and the diverse ways power structures can be established.

SOURCE BASED PARAGRAPH ANSWERS

1. The source claims **agriculture**, around twelve thousand years old, is the foundation for permanent settlements.
2. It compares human history to a day. Farming arrived at 11:56 pm, civilizations at 11:57 pm. Modern societies began a mere 30 seconds before midnight. This metaphor highlights the vast majority of human history witnessing slow change, with the most dramatic transformations happening in the very recent past. In just the last sliver of time, as much change has occurred as in all the preceding years.

UNDERSTANDING SOCIETY

TOPIC 8- INTRODUCING WESTERN SOCIOLOGISTS

KEY NOTES

- Alienation: A condition in which men are dominated by forces of their own creations, which confront them as other powers. It is a process in capitalist society by which human beings are separated from nature, other humans, their self and their work. According to Marx, it is a condition of self-estrangement.
- Charismatic authority: Based on charismatic legitimacy which depends on devotion to the specific and exceptional sanctity, heroism or exemplary behavior.
- Surplus value: It refers to the quantity of value produced by the worker beyond the necessary labour time.
- Office: A public post or position of impersonal and formal authority with specified powers and responsibilities.
- Enlightenment: A period in 18th century when philosophers rejected the supremacy of religious doctrines, established reason as the means of truth and the human beings as the sole bearer of reason.
- Bureaucracy: A mode of organisation which was premised on the separation of the public from the domestic world. Regulated by explicit rules and regulations.
- Productive forces: All the means or factors of production such as land, labour, technology, . source of energy etc.

The modern era in Europe and the conditions of modernity were brought about by three major processes. These were:

- The Enlightenment or dawning of the age of reason.
- The quest for political sovereignty embodied in the French Revolution.

- The system of mass manufacture inaugurated by the Industrial Revolution.

The Enlightenment:

- The ability to think rationally and critically transformed the individual human being into both the producer and the user of all knowledge, the 'knowing subject'.
- Only persons who could think and reason could be considered as a complete human being.
- For reason to become the defining feature of the human world, it was necessary to displace nature, religion and the divine acts of gods from the central position.
- The Enlightenment was made possible by, and in turn helped to develop, attitudes of mind that we refer to today as secular, scientific and humanistic.

The French Revolution:

- The French Revolution (1789) announced the arrival of political sovereignty at the level of individuals as well as nation-states.
- The Declaration of Human Rights asserted the equality of all citizens and questioned the legitimacy of privileges inherited by birth.
- The peasants, most of whom were serfs (or bonded labourers) tied to landed estates owned by members of the aristocracy, were freed of their bonds.
- The numerous taxes paid by the peasants to the feudal lords and to the churches were cancelled.
- The state had to respect the privacy of the autonomous individual and its laws could not intrude upon the domestic life of the people.
- A separation was built between the public realm of the state and a private realm of the household.
- Religion and the family became more 'private' while education (specially schooling) became more 'public'.

- The nation-state itself was also redefined as a sovereign entity with a centralized government.
- The ideals of the French Revolution—liberty, equality and fraternity became the watchwords of the modern state.

The Industrial Revolution:

The foundations of modern industry had two major aspects.

The first was the systematic application of science and technology to industrial production, particularly the invention of new machines and the harnessing of new sources of power.

Secondly, the industrial revolution also evolved new ways of organizing labour and markets on a scale larger than anything in the past.

- Low wages at the factory meant that men, women and even children had to work long hours in hazardous circumstances to make out a living.
- Modern forms of governance, with the state assuming control of health, sanitation, crime control and general 'development' created the demand for new kinds of knowledge.
- Karl Marx was from Germany but spent most of his intellectually productive years in exile in Britain.
- Marx had studied philosophy but he was not a philosopher. He was a social thinker who advocated an end to oppression and exploitation.
- He believed that scientific socialism would achieve this goal.
- Marx argued that human society had progressed through different stages. These were: primitive communism, slavery, feudalism and capitalism.
- Capitalist society was marked by an ever intensifying process of alienation operating at several levels.
 - First, modern capitalist society is one where humans are more alienated from nature than ever before.

- Second, human beings are alienated from each other as capitalism individualizes previously collective forms of social organization, and relationships get more and more market-mediated.
- Third, a large mass of working people is alienated from the fruits of its labour because workers do not own the products they produce.

Marx believed that capitalism was nevertheless a necessary and progressive stage of human history because it created the preconditions for an egalitarian future free from both exploitation and poverty.

- Capitalist society would be transformed by its victims, i.e. the working class, who would unite to collectively bring about a revolution to overthrow it and establish a free and equal socialist society.
- In order to understand the working of capitalism, Marx undertook an elaborate study of its political, social and specially its economic aspects.
- Marx's conception of the economy was based on the notion of a mode of production.
- The economic base is primarily economic and includes the productive forces and production relations.
- Productive forces refer to all the means or factors of production such as land, labour, technology, sources of energy (such as electricity, coal, petroleum and so on).
- Production relations refer to all the economic relationships and forms of labour organization which are involved in production.
- Production relations are also property relations, or relationships based on the ownership or control of the means of production.
- Marx argued that people's ideas and beliefs originated from the economic system of which they were part.
- How human beings earned their livelihood determined how they thought – material life shaped ideas, ideas did not shape material life.
- Marx laid great emphasis on economic structures and processes because he believed that they formed the foundations of every social system throughout human history.

Class Struggle:

- For Marx, the most important method of classifying people into social groups was with reference to the production process, rather than religion, language, nationality or similar identities.
- He argued that people who occupy the same position in the social production process will eventually form a class.
- As the mode of production – i.e., the production technology and the social relations of production changes, conflicts develop between different classes which result in struggles.
- The capitalist mode of production creates the working class, which is a new urban, property-less group created by the destruction of the feudal agricultural system.
- Serfs and small peasants were thrown off their lands and deprived of their earlier sources of livelihood.
- A new social group was created consisting of property-less people who were forced to work for their living. This shared location within the production process makes workers into a class.
- Marx was a leader of class struggle. He believed that class struggle was the major driving force of change in society.
- Marx and Engle presented their views in a clear and concise manner. Its opening lines declare, 'The history of all hitherto existing societies is the history of class struggle'.
- The working class lost all the means of production that it owned (or had access to) in the past. Thus, in the capitalist social system, workers had no choice but to sell their labour for wages in order to survive, because they had nothing else.
- Even when two classes are objectively opposed to each other, they do not automatically engage in conflict. For conflict to
- occur it is necessary for them to become subjectively conscious of their class interests and identities, and therefore also of
- their rivals' interests and identities.

- 'Class consciousness' is developed through political mobilisation where class conflicts occur. Such conflicts can lead to the overthrow of a dominant or ruling class (or coalition of classes) by the previously dominated or subordinated classes – this is called a revolution.
- In Marx's theory, economic process created contradictions which in turn generated class conflict.
- Economic processes did not automatically lead to revolution. Social and political processes were also needed to bring about a total transformation in society.
- This dominant ideology, or way of seeing the world, tends to justify the domination of the ruling class and the existing social order. For example, dominant ideologies may encourage poor people to believe that they are poor not because they are exploited by the rich but because of fate, or because of bad deeds in a previous life, and so on.
- Dominant ideologies are not always successful, and they can also be challenged by alternative worldviews or rival ideologies.
- According to Marx, economic processes generally tend to generate class conflicts, though it also depends on political and social conditions. In given favourable conditions, class conflicts culminate in revolutions.
- Emile Durkheim may be considered as the Founder of Sociology. He was the first to become a Professor of Sociology in Paris in 1913.
- Durkheim was sent to Rabbinical school (a Jewish religious school) for his early education.
- He entered *the Ecole Normale Superieure* in 1876. He broke with his religious orientation and declared himself an agnostic.
- His moral upbringing had an enduring influence on his sociological thinking.
- The moral codes were the key characteristics of a society that determined the behavior patterns of individuals.
- Coming from a religious family, Durkheim cherished the idea of developing a secular understanding of religion. It was in his last book, *The Elementary Forms of Religious Life* that he was finally able to fulfill this wish.

- For Durkheim, the social class was to be found in the codes of conduct imposed on individuals by collective agreement. It was evident in the practices of everyday life.
- 'Moral facts are phenomena like others; they consist of rules of action recognizable by certain distinctive characteristics, it must then be possible to observe them, describe them, classify them and look for certain laws explaining.
- The morality appropriate for one society was inappropriate for another. So for Durkheim, the prevailing social conditions could be deduced from the moral codes.
- This made sociology akin to the natural sciences and was in keeping with his larger objective of establishing sociology as a rigorous scientific discipline.
- Durkheim's vision of sociology as a new scientific discipline was characterised by two defining features.

It was to be an empirical discipline:

- One of Durkheim's most significant achievements is his demonstration that sociology, a discipline that dealt with abstract entities like social facts, could nevertheless be a science founded on observable, empirically verifiable evidence.
- Social facts are like things. They are external to the individual but constrain their behavior. Institutions like law, education and religion constitute social facts.
- Social facts are collective representations which emerge from the association of people. They are not particular to a person but of a general nature, independent of the individual. Attributes like beliefs, feelings or collective practices are its example.

Division of Labour in Society:

- In his first book, Division of Labour in Society, Durkheim demonstrated his method of analysis to explain the evolution of society from the primitive to the modern.
- He classified a society by the nature of social solidarity which existed in that society.
- He argued that while a primitive society was organised according to 'mechanical' solidarity, modern society was based on 'organic' solidarity.

- Mechanical solidarity is founded on the similarity of its individual members and is found in societies with small populations.
- It typically involves a collection of different self-sufficient groups where each person within a particular group is engaged in similar activities or functions.
- Mechanical solidarity based societies have repressive laws designed to prevent deviation from community norms.
- This was because the individual and the community were so tightly integrated that it was feared that any violation of codes of conduct could result in the disintegration of the community.
- Organic solidarity characterizes modern society and is based on the heterogeneity of its members.
- Interdependence is the essence of organic solidarity. It celebrates individuals and allows for their need to be different from each other, and recognizes their multiple roles and organic ties.
- The laws of modern society are 'restitutive' in nature rather than 'repressive'. This means that in modern societies, the law aims to repair or correct the wrong that is being done by a criminal act.
- In primitive societies the law sought to punish wrong doers and enforced a sort of collective revenge for their acts.
- In modern society the individual was given some autonomy, whereas in primitive societies the individual was totally submerged in the collectivity.
- Individuals have different identities in different contexts. This enables individuals to emerge from the shadow of the community and establish their distinct identity in terms of the functions they perform and the roles they play.
- The Division of Labour in Society provides a good preview of Durkheim's enduring concerns.
- His objective and secular analysis of the social ties which underline different types of society laid the foundation of sociology as the new science of society.

Max Weber:

- Max Weber was one of the leading German social thinkers of his time.
- He wrote extensively on many subjects but focused on developing an interpretive sociology of social action and of power and domination.
- Another major concern of Weber was the process of rationalisation in modern society and the relationship of the various religions of the world with this process.
- Weber argued that the overall objective of the social sciences was to develop an 'interpretive understanding of social action'.
- For Weber, 'social action' included all human behaviour that was meaningful, that is, action to which actors attached a
- meaning.
- Sociology is a systematic form of 'empathetic understanding', that is, an understanding based not on 'feeling for' (sympathy) but 'feeling with' (empathy).
- Weber was among the first to discuss the special and complex kind of 'objectivity' that the social sciences had to cultivate.
- The social world was founded on subjective human meanings, values, feelings, prejudices, ideals and so on.
- Social sciences inevitably had to deal with these subjective meanings.
- In order to capture these meanings and describe them accurately, social scientists had to constantly practise 'empathetic understanding' by putting themselves (imaginatively) in the place of the people whose actions they were studying.
- 'Empathetic understanding' required the sociologist to faithfully record the subjective meanings and motivations of social actors without allowing his/her own personal beliefs and opinions to influence this process in any way.
- Weber called this kind of objectivity 'value neutrality'.
- The sociologist must neutrally record subjective values.
- Weber recognized that this was very difficult to do because social scientists were also members of society and always had their own subjective beliefs and prejudice.

- However, they had to practice great self-discipline, exercise an 'iron will' as he puts it in order to remain 'value neutral' when describing the values and worldviews of others.
- Weber suggested another methodological tool for doing sociology—the 'ideal type'.
- An ideal type is a logically consistent model of a social phenomenon that highlights its most significant characteristics. Being a conceptual tool designed to help analysis, it is not meant to be an exact reproduction of reality.
- Ideal types may exaggerate some features of phenomenon that are considered to be analytically important, and ignore or downplay others.
- An ideal type is to be judged by how helpful it is for analysis and understanding, not by how accurate or detailed a description it provides.
- The ideal type was used by Weber to analyse the relationship between the ethics of 'world religions' and the rationalization of the social world in different civilisations.
- Weber used the ideal type to illustrate three types of authority that he defined as traditional, charismatic and rational – legal.
- While the source of traditional authority was custom and precedence, charismatic authority derived from divine sources or the 'gift of grace', and rational-legal demarcation of authority.
- Rational-legal authority which prevailed in modern times was epitomised in the bureaucracy.
- It was a mode of organization which was promised on the separation of the public from the domestic world.
- Bureaucracy restricted the power of the officials in regard to their responsibilities and did not provide absolute power to them.

Bureaucratic authority is characterised by these features:

- Functioning of Officials
- Hierarchical Ordering of Positions
- Reliance on Written Document
- Office Management; and
- Conduct in Office

Functioning of Officials:

Within the bureaucracy officials have fixed areas of 'official jurisdiction' governed by rules, laws and administrative regulations. The regular activities of the bureaucratic organisation are distributed in a fixed way as official duties. Commands are issued by higher authorities for implementation by subordinates in a stable way, but the responsibilities of officials are strictly delimited by the authority available to them.

Hierarchical Ordering of Positions:

Authority and office are placed on a graded hierarchy where the higher officials supervise the lower ones.

Reliance on Written Document:

The management of a bureaucratic organization is carried out on the basis of written documents (the files) which are preserved as records.

Office Management:

As office management is a specialized and modern activity it requires trained and skilled personnel to conduct operations.

Conduct in Office: As official activity demands the full time attention of officials irrespective of her/his delimited hours in office, hence an official's conduct in office is governed by exhaustive rules and regulations.

- Weber's characterization of bureaucracy as a modern form of political authority demonstrated how an individual actor was both recognized for her/his skills and training and given responsibilities with the requisite authority to implement them.
- According to Weber, bureaucracy is a type of social organisation in hierarchical order. In this order each person has some power and authority.
- Its aim is to run the administration of the state.

An ideal type of bureaucracy has following features:

- Specified spheres for workers and officials.
- Hierarchy of official position.
- Functioning of officers in modern bureaucracy.
- Office management.

QUESTION AND ANSWERS

4 Very Short Answer Type Questions

Question 1. Explain the term 'Bourgeoisie'.

Answer: According to Marx, Bourgeoisie are those few people who own the means of production in a capitalist society. They enjoy both economic and political power.

Question 2. Explain the term 'surplus value'.

Answer: The term 'surplus value' refers to the quantity of value produced by the worker beyond the necessary labour time, i.e., the working time required to produce a value equal to the one he has received in the form of wages.

Question 3. List two suitable grounds on which Marxian theory of class struggle has been criticised.

Answer: Karl Marx has absolutely ignored the middle class. Middle class has a great importance in modern society especially that society which can be called the supreme capitalist society. The class struggle cannot be accepted as constructive. Hence, it is always destructive and it leads to fascism which any society is unable to bear.

Question 4. Explain briefly social fact as interpreted by Durkheim.

Answer: Social facts are those ways of thinking, doing work and feeling which has the special characteristics to maintain its existence exterior to the individual consciousness. Durkheim also writes, "Social facts are those ways of working, thinking and feeling which are exterior to man and which controls the man by their power of constraint".

Question 5. Why Emile Durkheim is called the ‘key classical theorists in sociology’?

Answer: Emile Durkheim is one of the ‘key classical theorists in sociology’. He is best known for founding sociology as a scientific discipline and for defining the boundaries of its subject matter.

His key theoretical statement lies in his claim that social phenomena are realities that can only be explained by other social facts.

Question 6. Differentiate between the sacred and the profane.

Answer: The sacred is that which is considered holy and dreaded. It includes religious beliefs and rites, duties or anything related to religious treatment par excellence.

The profane relates to the ordinary, utilitarian aspects of life, dull or routine, full of impurity.

Question 7. What is social fact, according to Durkheim?

Answer: Social facts are those ways of working, thinking and feeling which are exterior to man and which controls the man by their power of constraints.

Short Answer Type Questions

Question 1. Discuss main contributions of Karl Marx.

Answer: Karl Marx was born in Trier, Germany on May 5, 1818. Marx was educated at the Treves school. He obtained his doctorate from the University of Jena in June, 1841. Marx’s personal life was a difficult struggle. Marx died on 14th March, 1883.

Karl Marx says that each society has two opposite classes:

1. The exploiters (means capitalists) and
2. The exploited (means workers).

The term ‘surplus value’ refers to the quantity of value produced by the worker beyond the necessary labour time i.e., the working time required to produce a value equal to the one he has received in the form of wages.

The term ‘alienation’ refers to the work alien, which means foreigner, and therefore alienation would mean becoming stranger to one’s own people and the product etc. In a capitalist society, alienation dominates every institutional sphere such as religion, economy and polity.

Question 2. Write short note on Max Weber.

Answer: Max Weber was born on 21st April, 1864 in Erfurt, Germany. He studied and received his degree in law. After the completion of his doctoral and the post-doctoral dissertations in 1897 he joined Heidelberg University as a Professor of Economics. He started his works in sociology in 1916 and was appointed Professor of Sociology at Munich. He died on July 14, 1920. His main works include:

- The Protestant Ethic and Spirit of Capitalism
- The Religion of India.
- Economy and Society
- Essays in Sociology

Question 3. How Durkheim interpreted suicide?

Answer: According to Durkheim, all deaths which are the direct or indirect results of any function of dead person about which he himself knows that thin act will cause death to him.

Durkheim suggested four forms of Suicide:

- Egoistic Suicide: Characterised by excessive reflection on personal matters.
- Altruistic Suicide: When the individual is over integrated with society. For example, Jauhar Pratha in Rajputs.
- Anomic Suicide: The state, which results from the weakening of powers in society that regulate social equilibrium. Individual meets frustration, which they are not able to cope with.
- Fatalistic Suicide: Due to excessive degree of regulation e.g. suicide of enslavement under the master.

Question 4. Explain in detail Karl Marx's theory of class struggle.

Answer: Karl Marx was of the view that:

- Human society passed through different stages of development viz primitive, communal, ancient, feudal and capitalist.
- Each stage is defined by a mode of production.
- The factors of production are in the hands of the “oppressors”, they control them; the “oppressed” are deprived of them.
- There is a conflict between the “haves” and the “have-nots”.
- When the proletariat becomes conscious and acquires revolutionary character, there is an overthrow of those in power or the bourgeoisie.

Long Answer Type Questions

Question 1. Write a short note on Emile Durkheim.

Answer: Emile Durkheim was born on 15th April, 1858 in France. His elementary education was completed at Ecole. After graduation from the Ecole, he started working for the doctoral degree. He obtained his doctorate in 1893, and was appointed Professor in the Paris University. Durkheim founded L'Année Sociologique, the first social science journal in France. He died on Nov. 15, 1917. His works include :

- Division of Labour in Society
- The Rules of Sociological Method
- Suicide
- The Elementary Forms of Religious Life.

According to Durkheim, social facts are the substance of sociological study. Durkheim was strongly concerned with outlining the nature and scope of sociology.

- They are general throughout society.
- They are external to individuals and exist independently on their will.
- They exercise external constraint over individuals.

Question 2. Explain “theory of suicide” as stated by Emile Durkheim.

Answer: Emile Durkheim identified four types of suicide:

1. **Egoistic Suicide:** A person gives too much importance to his own self or ego; is not properly integrated in society; excessive self- reflection on personal matters leading to withdrawal from the outside world; as a result there is weakening in the bonds of solidarity in the family, religious and political organizations.
2. **Altruistic Suicide:** In this the person is over-integrated with the society. They commit suicide for the cause of society or a kind of self-denial, e.g. Sati, Jauhar.
3. **Anomic Suicide:** In societies that experience sudden changes. Anomic is a state which results from the weakening of the powers in the society that regulate social equilibrium. The person meets frustration and he cannot withstand it, he puts an end to his life.
4. **Fatalistic Suicide:** When there is excessive degree of regulation and an overly developed regime, e.g. seeing no alternative to enslavement under the master a slave takes his life.

Question 3. Highlight the basic characteristics of religion.

Answer: The basic characteristics of religion are:

- Belief in supernatural power.
- Emotional state of mind associated with the beliefs, happiness, fear, reverence etc.
- Material objects involved in the religious practices-altar, cross, sacrifice, flower. Incense sticks, special clothes, banana leaves etc.
- Variations in the types of material objects used in religious ceremonies-differ from culture to culture.
- Specific rituals – fasting, chanting, dancing, specific types of food etc.
- Specific mode of worship.
- Concept of heaven and hell; sacred and profane etc.
- A special place of worship.
- Generally rituals are performed in isolation but occasionally it is performed collectively.

Question 4. How did Max Weber explain “social action”? Elaborate on the types of social action seen in society. (HOTS)

Answer: According to Max Weber

- An action is social when it is oriented or directed to others in society.
- It is social in so far as by virtue of the meaning attached to it by the acting individual or individuals.
- All human behaviour to which the actor attaches a subjective meaning is social action.

Types of social action

- Goal-Rational Action: Both means and goals are rationally selected by the individual.
- Value-Rational Action: These are performed under the influence of ethical values and religious beliefs of the individual.
- Emotional Action: The means and ends of the action are selected on the basis of emotional criteria. They may not be rational.
- Traditional Action: Tradition and customs guide the selection of the means and ends.

UNDERSTANDING SOCIETY

TOPIC 9- INDIAN SOCIOLOGISTS

Gist of the Lesson

Formal university teaching of sociology only began in 1919 at the University of Bombay. In the 1920s, two other universities — those at Calcutta and Lucknow — also began programmes of teaching and research in sociology and anthropology.

sociologists and anthropologists mostly ,L.K. Ananthakrishna Iyer (1861-1937), began his career as a clerk, moved on to become a school teacher and later a college teacher in Cochin state in present day Kerala. In 1902, he was asked by the Dewan of Cochin to assist with an ethnographic survey of the state.

- The British government wanted similar surveys done in all the princely states as well as the presidency areas directly under its control.

He was invited to lecture at the University of Madras, and was appointed as Reader at the University of Calcutta, where he helped set up the first post-graduate anthropology department in India.

- He remained at the University of Calcutta from 1917 to 1932.
- The lawyer Sarat Chandra Roy (1871-1942) was another 'accidental anthropologist' and pioneer of the discipline in India. Roy's interest in anthropological matters began when he gave up his school job and began practising law at the Ranchi courts, eventually being appointed as official interpreter in the court.

During his entire carrer Roy published more than one hundred articles in leading Indian and British academic journals in addition to his famous monographs on the Oraon, the Mundas and the Kharias.

Govind Sadashiv Ghurye (1893-1983)

G. S. Ghurye was born on 12 December 1893 in Malvan, a town in the Konkan 1913: Joined Elphinstone College in Bombay with Sanskrit Honours for the B.A. degree which he completed in 1916. Received the M.A. degree in Sanskrit and English from the same college in 1918.

1919: Selected for a scholarship by the University of Bombay for training abroad in sociology.

1923: Ph.D. submitted under A.C. Haddon after River's sudden death in 1922. Returned to Bombay in May. Caste and Race in India, the manuscript based on the doctoral dissertation, was accepted for publication in a major book series at Cambridge.

1924: After brief stay in Calcutta, was appointed Reader and Head of the Department of Sociology at Bombay University in June.

1936: Ph.D. Programme was launched at the Bombay Department; the first Ph.D. in Sociology at an Indian University was awarded to G.R. Pradhan under Ghurye's supervision.

1951: Ghurye established the Indian Sociological Society Sociological Bulletin was launched in.

1959: Ghurye retired from the University, but continued to be active in academic life, particularly in terms of publication — 17 of his 30 books were written after retirement.

Ghurye on Caste and Race

- G.S. Ghurye's academic reputation was built on the basis of his doctoral dissertation at Cambridge, which was later published as Caste and Race in India (1932).
- Ghurye's work attracted attention because it addressed the major concerns of Indian anthropology at the time. In this book, Ghurye provides a detailed critique of the then dominant theories about the relationship between race and caste.
- Herbert Risley, a British colonial official who was deeply interested in anthropological matters, was the main proponent of the dominant view.
- This view held that human beings can be divided into distinct and separate races on the basis of their physical characteristics such as the circumference of the skull, the length of

the nose, or the volume (size) of the cranium or the part of the skull where the brain is located.

- Ghurye did not disagree with the basic argument put forward by Risley but believed it to be only partially correct.

He pointed out the problem with using averages alone without considering the variation in the distribution of a particular measurement for a given community. Ghurye believed that Risley's thesis of the upper castes being Aryan and the lower castes being non-Aryan was broadly true only for northern India

Ghurye is also known for offering a comprehensive definition of caste. His definition emphasises six features.

1- Caste is an institution based on segmental division.

2-Caste is based on hierarchical division.

3-The institution of caste necessarily involves restrictions on social interaction,

4- Following from the principles of hierarchy and restricted social interaction, caste also involves differential rights and duties for different castes

5-Caste restricts the choice of occupation, which, like caste itself, is decided by birth and is hereditary

6-Caste involves strict restrictions on marriage. Caste 'endogamy', or marriage only within the caste

- Between the 1920s and the 1950s, sociology in India was equated with the two major departments at Bombay and Lucknow.
- Both began as combined departments of sociology and economics. While the Bombay department in this period was led by G.S. Ghurye, the Lucknow department had three major figures, the famous 'trinity' of Radhakamal Mukerjee (the founder), D.P. Mukerji,

and D.N. Majumdar. Although all three were well known and widely respected, D.P. Mukerji was perhaps the most popular.

(Dhurjati Prasad Mukerji 1894-1961)

- D.P. Mukerji was born on 5 October 1894 in a middle class Bengali brahmin family. Undergraduate degree in science and postgraduate degrees in History and Economics from Calcutta University
- He was strongly influenced by Marxism, though he had more faith in it as a method of social analysis than as a political programme for action.
- D.P. wrote many books in English and Bengali. His Introduction to Indian Music is a pioneering work, considered a classic in its genre..

1924: Appointed Lecturer in the Department of Economics and Sociology at Lucknow U.P.

1949: Appointed Professor (by special order of the Vice Chancellor) at Lucknow University.

1953: Appointed Professor of Economics at Aligarh Muslim University

1955: Presidential Address to the newly formed Indian Sociological Society

1956: Underwent major surgery for throat cancer in Switzerland Died on 5 December 1961

D.P. Mukerji on Tradition and Change

(Mukherji) Given the centrality of society in India, it became the first duty of an Indian sociologist to study and to know the social traditions of India.

- For D.P. this study of tradition was not oriented only towards the past, but also included sensitivity to change.
- Thus, tradition was a living tradition, maintaining its links with the past, but also adapting to the present and thus evolving over time. As he wrote, "it is not enough for the Indian sociologist to be a sociologist.
- Indian sociologist. D.P. pointed out that the root meaning of the word tradition is to transmit.
- Its Sanskrit equivalents are either parampara, that is, succession; or aitihiya, which comes from the same root as itihās or history.

- D.P. believed that there were three principles of change recognised in Indian traditions, namely; shruti, smriti and anubhava

Akshay Ramanlal Desai (1915-1994)

- A.R. Desai is one of the rare Indian sociologists who was directly involved in politics as a formal member of political parties.
- Desai was a life-long Marxist and became involved in Marxist politics during his undergraduate days at Baroda, though he later resigned his membership of the Communist Party of India.
- He wrote his doctoral dissertation on the social aspects of Indian nationalism and was awarded the degree in 1946.

A. R. Desai was born in 1915. Early education in Baroda, then in Surat and Bombay.

1934-39: Member of Communist Party of India; involved with Trotskyite groups.

1946: Ph.D. submitted at Bombay under the supervision of G.S. Ghurye.

1948: Desai's Ph.D. dissertation is published as the book: Social Background of Indian Nationalism.

1951: Joins the faculty of the Department of Sociology at Bombay University

1953-1981: Member of Revolutionary Socialist Party.

1961: Rural Transition in India is published.

1967: Appointed Professor and Head of Department.

1975: State and Society in India: Essays in Dissent is published.

1976: Retired from Department of Sociology.

1979: Peasant Struggles in India is published.

Desai identifies the following unique features of the welfare state:

- (i) A welfare state is a positive state. This means that, unlike the 'laissez faire' of classical liberal political theory, the welfare state does not seek to do only the minimum necessary to maintain law and order.
- (ii) The welfare state is an interventionist state and actively uses its considerable powers to design and implement social policies for the betterment of society.
- (iii) The welfare state is a democratic state. Democracy was considered an essential condition for the emergence of the welfare state this definition.
- (iv) Welfare state involves a mixed economy. A 'mixed economy' means an economy where both private capitalist enterprises and state or publicly owned enterprises co-exist.
- (v) A welfare state does not seek to eliminate the capitalist market, nor does it prevent public investment in industry and other fields
- (vi) A.R. Desai also wrote on the Marxist theory of the state.

M.N. Srinivas

- Probably the best known Indian sociologist of the post-independence era, M.N. Srinivas earned two doctoral degrees, one from Bombay University and one from Oxford.
- Srinivas was a student of Ghurye at Bombay. Srinivas' intellectual orientation was transformed during the years he spent at the department of social anthropology in Oxford.
- Srinivas' doctoral dissertation was published as Religion and Society among the Coorgs of South India.
- Srinivas was appointed to a newly created lectureship in Indian sociology at Oxford, but resigned in 1951 to return to India as the head of a newly created department of sociology at the Maharaja Sayajirao University at Baroda.
- M.N. Srinivas on the Village the Indian village and village society remained a life-long focus of interest.
- The experience of fieldwork proved to be decisive for his career and his intellectual path.

Srinivas helped encourage and coordinate a major collective effort at producing detailed ethnographic accounts of village society during the 1950s and 1960s.

Srinivas' writings on the village were of two broad types

- There was first of all ethnographic accounts of fieldwork done in villages or discussions of such accounts.
- A second kind of writing included historical and conceptual discussions about the Indian village as a unit of social analysis.

Srinivas believed that the village was a relevant social entity. Historical evidence showed that villages had served as a unifying identity and that village unity was quite significant in rural social life. Srinivas also criticized the British administrator anthropologists who had put forward a picture of the Indian village as unchanging, self-sufficient, "little republics". Using historical and sociological evidence, to form impressions of what was going on in the heartland of India. Village studies thus provided a new role for a discipline like sociology in the context of an independent nation. Rather than being restricted

M.N. Srinivas was born on 16 November 1916 in anlyengar brahmin family in Mysore. His father was a landowner and worked for the Mysore power and light department. His early education was at Mysore University, and he later went to Bombay to do an MA under G.S. Ghurye.

Mysore Narasimhachar Srinivas (1916-1999)

1942: M.A. thesis on Marriage and Family among the Coorgs published as book.

1944: Ph.D. thesis (in 2 volumes) submitted to Bombay University under the supervision of G.S. Ghurye.

1945: Leaves for Oxford; studies first under Radcliffe Brown and then under Evans-Pritchard.

1947: Awarded D.Phil. degree in Social Anthropology from Oxford; returns to India.

1948: Appointed Lecturer in Indian Sociology at Oxford; fieldwork in Rampura.

1951: Resigns from Oxford to take up Professorship at Maharaja Sayaji Rao University in Baroda to

found its sociology department.

1959: Takes up Professorship at the Delhi School of Economics to set up the sociology department there.

1971: Leaves Delhi University to co-found the Institute of Social and Economic Change at Bangalore.

Died on 30 November 1999.

Question and Answers

Question 1: How did Ananthakrishna Iyer and Sarat Chandra Roy come to practice social anthropology?

Answer: Ananthakrishna Iyer came to practice social anthropology by voluntarily helping the British administrators in ethnographic surveys of India. He was initially a clerk and then became a college teacher at Ernakulum. In 1902, he was asked by the Dewan of Cochin to assist with an ethnographic survey of the state. Later, he worked for British government as unpaid Superintendent of Ethnography. His work received appreciation from British anthropologists and administrators. Iyer became a reader at the University of Madras and set up the post-graduate department of anthropology at the University of Calcutta. Thus, he became the first self-taught anthropologist. Sarat Chandra Roy was educated in law and English. He gave up his law practice and became a school teacher in Ranchi. He was appointed as the official interpreter in the court after he resumed his law practice. Gradually, he became interested in the tribal society, as he had to interpret the tribal customs in the court. He gained considerable knowledge on the culture and society of the tribal people of Chhotanagpur. Roy produced valuable monographs and research articles on this subject. He travelled and did intensive fieldwork pertaining to the tribal community. Thus, the experiences gained by Iyer and Roy in the course of their work led to their interest in social anthropology.

Question 2: What were the main arguments on either side of the debate about how to relate to tribal communities?

Answer: The main arguments, on either side of the debate about relating to tribal communities, were led by the British administrator-anthropologists and the nationalists. According to the British, the tribes of India were primitive people and had a different culture from the Hindus. They believed that the simple tribal people would suffer exploitation and cultural degradation at the

hands of Hindu people who wanted the assimilation of tribal people with them. Thus, they needed to be protected by the state in order to safeguard their interests. On the other hand, the nationalists, of whom G.S Ghurye was the most famous exponent, argued that the tribes of India were not backward, but had been interacting with the rest of Hindu society over a long period. The process of assimilation had been experienced by all the communities in India and the tribes were only a step behind in this process. According to nationalists, attempts to preserve tribal culture only contributed to their backwardness. They believed tribal society needed as much reform as Hindu society. Thus, the main difference in both viewpoints was the perception about the impact of mainstream culture on tribes.

Question 4: Summarise the social anthropological definition of caste?

Answer: The social anthropological definition of caste was given by G.S Ghurye, which comprised six features.

These were as follows:

- (i) Caste is an institution based on segmental division. This means that the castes were different and closed segments that comprised people of an exclusive social order determined by birth. The individuals born in a particular caste would always remain in that caste.
- (ii) Caste society is based on hierarchical division. The caste system was based on a hierarchical order, and each caste had unequal status as compared to others.
- (iii) The institution of caste necessarily involves restrictions on social interaction, specially sharing of food. There were many restrictions in the caste system based on the ideas of purity and pollution.
- (iv) Caste involves differential rights and duties for different caste as a consequence of hierarchy and restricted social interaction. These pertained to religious life and everyday practices.
- (v) The choice of occupation, like caste itself, is decided by birth and is hereditary. It was a rigid form of division of labour. A person born as a shudra would always remain one, however hard he worked or whatever success he achieved.

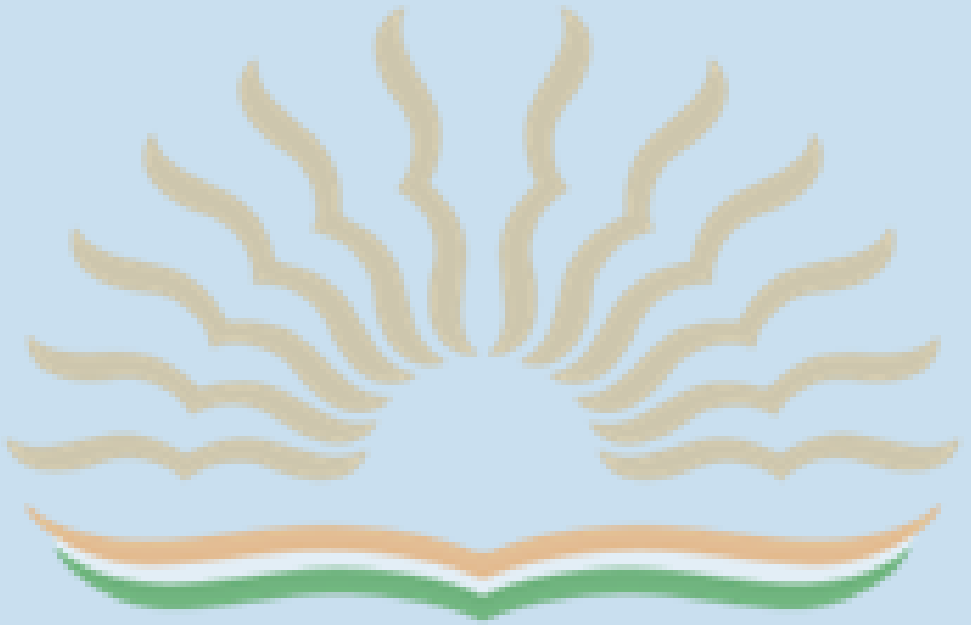
- (vi) Caste involves strict restrictions on marriage. The marriage between people of different castes was strictly prohibited and rules existed regarding both endogamy and exogamy.

Question 7: What is a welfare state? Why is A.R. Desai critical of the claims made on its behalf?

Answer: A.R. Desai explained three features of a welfare state.

These were as follows:

- (i) A welfare state is a positive state that uses its power in order to implement social policies for the betterment of society. It is interventionist in nature.
- (ii) Democracy and democratic institutions are considered the most important factors for the emergence of the welfare state.
- (iii) A welfare state includes a mixed economy. It means the co-existence of both the private and state owned enterprises. The public sector concentrates on basic goods and social infrastructure, while the private industry produces consumer goods. Desai is critical of welfare states like Britain, USA and countries in Europe. He argues that the claims of these states are exaggerated, while they are not even able to provide basic social and economic security to their citizens. They are unable to reduce economic inequality. The process of development in these states is not independent of market fluctuations. A high level of unemployment alongside excess economic capacity indicates the failure of welfare state. Therefore, A.R. Desai is critical of the claims made on behalf of welfare state and concludes that its existence is a myth.



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