

Biyani's Think Tank

Concept based notes

Social Thinkers

(BA Part-III)

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Preface

I am glad to present this book, especially designed to serve the needs of the students. The book has been written keeping in mind the general weakness in understanding the fundamental concept of the topic. The book is self-explanatory and adopts the “Teach Yourself” style. It is based on question-answer pattern. The language of book is quite easy and understandable based on scientific approach.

In this book I have tried to cover all the topics of introduction to Sociology like society, social structure, family, social status.

Any further improvement in the contents of the book by making corrections, omission and inclusion is keen to be achieved based on suggestions from the reader for which the author shall be obliged.

I acknowledge special thanks to Mr. Rajeev Biyani, *Chairman* & Dr. Sanjay Biyani, *Director (Acad.)* Biyani Group of Colleges, who is the backbone and main concept provider and also have been constant source of motivation throughout this endeavour. We also extend our thanks to M/s. Biyani Shikshan Samiti, Jaipur, who played an active role in co-ordinating the various stages of this endeavour and spearheaded the publishing work.

I look forward to receiving valuable suggestions from professors of various educational institutions, other faculty members and the students for improvement of the quality of the book. The reader may feel free to send in their comments and suggestions to the under mentioned address.

Author

Syllabus

Paper-I : SOCIAL THINKERS

Section-A

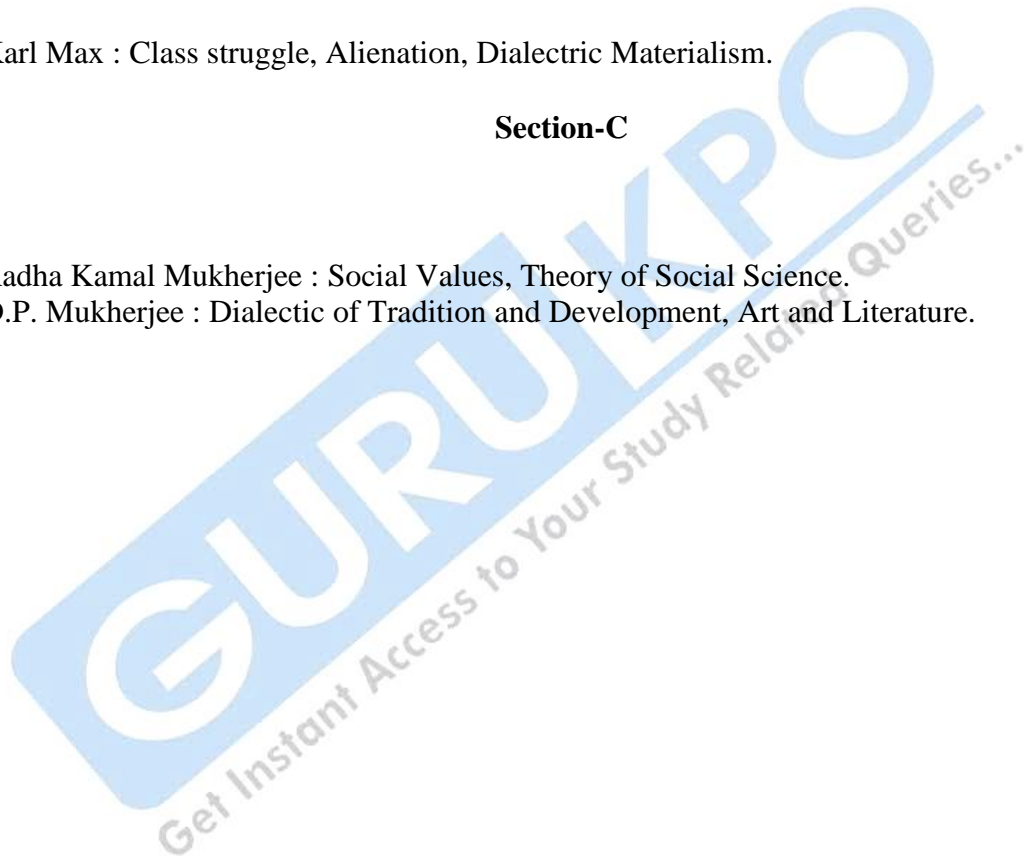
- a. Durkheim : Social Fact, Division of Labour.
- b. Max. Weber : Social Action, Bureaucracy.

Section-B

- c. Karl Max : Class struggle, Alienation, Dialectic Materialism.

Section-C

- d. Radha Kamal Mukherjee : Social Values, Theory of Social Science.
- e. D.P. Mukherjee : Dialectic of Tradition and Development, Art and Literature.



Chapter 1

Max Weber

Q.1. Give the life sketch of Max Weber?

Ans.

- Born in Thuringia, Germany (1864)
- Was the eldest of eight children
- Weber was a sickly child
 - suffer from physical and mental torment
- His father was a prominent liberal politician and civil servant,
- His Mother was a moderate Calvinist and very religious.
- Parents were refugees from catholic persecution
- Parents had marriage problems because of different beliefs.
- Both Weber and his brother Alfred became a sociologists and economists.

Q.2. What is bureaucracy?

Ans.

The word bureaucracy is derived from French word 'Bureaucracy' which means a bench or a desk.

Q.3. What do you mean by Bureaucracy in Weber's word?

Ans.

Max Weber believed that bureaucratic organizations are the dominant institutions of industrial society. A bureaucracy is concerned with the business of administration, with controlling, managing and coordinating a complex series of tasks. Bureaucratic organizations are increasingly dominating the institutional landscape. Department of state, political parties, business enterprises, the military, education and churches are all organized on bureaucratic lines. To appreciate the nature of modern society, Weber maintained that an understanding of the process of bureaucratization is essential.

Weber's view of bureaucracy must be seen in the context of his general theory of social action. He argued that all human action is directed by meanings. Thus, in order to understand and explain action, the meanings and motives which lie behind it must be appreciated.

Weber identified various types of action which are distinguished by the meaning on which they are based. These include 'affective' or 'emotional action', 'traditional action' and 'rational action'.

Affective action stems from an individual's emotional state at a particular time. Loss of temper which results in verbal abuse is based on established custom. An individual acts in a certain way because of ingrained habit, because things have been done that way. He has no real awareness of why he does something; his actions are simply second nature. By comparison, rational action involves a clear awareness of a goal. It is the action of a manager who wishes to increase productivity, of a builder contracted to erect a block of flats. In both cases the goal is clearly defined.

Rational action also involves a systematic assessment of various means. Thus if a capitalist in the building trade aimed to maximize profit he would carefully evaluate factors such as alternative sites, raw materials, building techniques, labour costs and potential market in order to realize the goal. This would entail precise calculation of costs and careful weighing of the advantages and disadvantages of various factors involved. His action is rational since, in Weber's word, rational action is 'the methodical attainment of a definitely given and practical end by means of increasingly precise calculations of means'.

Weber believed that rational action had become the dominant mode of action in modern industrial society. He saw it expressed in a wide variety of areas; in state administration, business, education, science and even in western classical music. He referred to the increasing dominance of rational action as the process of rationalization. Bureaucratization is the prime example of this process. A bureaucratic organization has a clearly defined goal. It involves precise calculation of the means to attain this goal and systematically eliminates those factors which stand in the way of the achievement of its objectives. Bureaucracy is therefore rational action in an intuitional form.

Q.4. How bureaucracy is a system of control?

Ans.

Bureaucracy is also a system of control. It is a hierarchical organization in which superiors strictly controls and discipline the activities of subordinates. Weber argued that in any large-scale task, some must coordinate and control the activities of others. He states that, 'the imperative coordination of action of a considerable number of men requires control of a staff of persons'. In order for this to be effective, it must be regarded as legitimate. There must be a 'minimum of voluntary submission' to higher authority. Legitimacy can be based on various types of meanings. For example it can derive from traditional or rational meanings. Thus legitimacy can take the forms of traditional authority or rational authority. The form of organizational structure derives from the type of legitimacy on which it is based.

Weber identified three forms of legitimacy which derive from three types of social action. Affective, traditional and rational action each provides a particular motive for obedience, a motive based respectively on emotion, custom and rationality. These types a legitimate control are charismatic authority, traditional authority and rational –legal authority. Each results in particular forms of organizational structure. Weber constructed models to represent each of authority. They are known as ‘ideal types’ and represents ‘pure’ forms which is not expected to exist in historical reality. In practice types of authority, they are closer to one ideal type than to others.

In a system of control based on charismatic authority, obedience derives from the devotion felt by subordinates to what they see as the exceptional qualities of their leader. These qualities are seen as super natural, superhuman or at least exceptional compared to lesser mortals. Charismatic leaders are able to sway and control their followers by direct emotional appeals which excite devotion and strong loyalties. Historical examples which approximate charismatic authority are fluid and ill-defined. An organizational structure which derives which derives from charismatic authority either share the charisma of the leader or possess a charisma of their own. They are not selected on the basis of family ties to the leader or on the basis of technical qualifications. There is no fixed hierarchy of officials and no legal rules governing the organization of leaders and followers.

Traditional authority rests on a belief in the rightness and established customs and traditions. Those in authority command obedience on the basis of their traditional status which is usually inherited. Their subordinates are directed by feelings of loyalty and obligations are directed by feelings of loyalty and obligation to long established positions of power. The feudal system of medieval Europe provides an example of traditional authority. Kings and nobles owned their position to inherited status and the personal loyalty of their subjects.

Q.5. What are the ideal types that bureaucracy contains?

Ans.

Firstly, ‘the regular activities required for the purpose of organization are distributed in a fixed way as official duties’. Each administrative official has a clearly defined area of responsibility. Complex tasks are broken down into manageable parts with each official specializing in a particular area. For example, state administration is divided into various departments such as education, defense and the environment. Within each department, every official has a clearly defined sphere of competence and responsibility.

Secondly, ‘The organization of offices follows the principles of hierarchy; that is every office is under the control and supervision of higher one’. A chain of command and responsibility is established whereby every officials is accountable to his immediate superior both for the conduct of his own official duties and those of everybody below him.

Thirdly, the operations of the bureaucracy are governed by a 'a consistent system of abstract rules clearly defines the limits of the authority held by various officials in the hierarchy. Obedience to superiors derives from a belief in the correctness of the rules. The rules also lay down fixed procedures for the performance of each task. They impose strict discipline and control leaving little room for personal initiative or discretion.

Fourthly, the 'ideal official' performs his duties in 'a spirit of formalistic impersonality.... Without hatred or passion'. The activities of the bureaucrat are governed by personal considerations such as his feelings toward colleagues or clients. His actions are therefore rational rather than personal.

Fifthly, officials are appointed on the basis of technical knowledge and expertise. Weber states that, 'Bureaucratic administration means fundamentally the exercise of control on the basis of knowledge. This is the feature of it which makes it specifically rational'. Thus officials are selected in terms of the contribution their particular knowledge and skills can make to the realization of organizational goals. Once appointed, the official is full-time paid employee and his occupation constitutes a career.

Promotion is based on seniority or achievement or combination of both.

Finally, bureaucratic administration involves a strict separation of private and official income. The official does not own any part of the organization for which he works nor can he use his position for private gain. In Weber's words, Bureaucracy segregates official activity as something distinct from the sphere of private life'.

Q.6. What are the two dangers on control of state bureaucratic administration?

Ans.

1. In times of crisis, bureaucratic leadership would be ineffective. Bureaucrats are trained to follow orders and conduct routine operations rather than to make policy decisions and take initiatives in response to crisis.
2. In capitalist society, top bureaucrats may be swayed by the pressure of capitalist interest and tailor their administrative practices to fit the demand of capital.

Q.7. What are the ways through which the dangers of state bureaucratic administration can be reduced?

Ans.

Weber believed that state bureaucratic administration can be avoided by strong parliamentary control of the state bureaucracy.

1. In particular, professional politicians must hold the top positions in the various departments of state. This will encourage strong and effective leadership since politicians are trained to take decisions.

2. It will help to open the bureaucracy to public view and reveal any behind the scenes wheeling and dealing between the bureaucrats and powerful interests. Politicians are public figures, open to public scrutiny and the criticism of opposition parties. They are therefore accountable for their actions.

Q.8. Is it possible for government bureaucracy to exercise considerable control over its 'political masters'?

Ans.

Yes, it is possible for government bureaucracy to exercise considerable control over political masters. This was given by M. Lipset in his study of socialist government in Canadian province of Saskatchewan.

1. The Cooperative Commonwealth Federation (CCF) came to power in 1944 with a programme of socialist government. In order to implement this programme the CCF had to operate through the local government bureaucracy.
2. Many top civil servants were opposed to its reforms and succeeded in either modifying or preventing them. They persuaded the new government that parts of its programme were not administratively feasible. At times the bureaucrats actually reversed the directives of the politicians. A cabinet minister decided that government work should be done by government employees rather than by private concerns. Despite this civil servants continued to give contracts to private industry. The CCF was particularly concerned to grant government aid to less wealthy farmers and provide leases for landless veterans, yet the bureaucrats continued the policy of the previous administration and supported the wealthy farmers. Although they didn't have it all their own way, some top civil servants boasted of "running my department completely" and of "stopping harebrained radical".
3. Lipset's study illustrates Weber's fears of the powers of bureaucrats to act independently from their 'political master'. Weber believed that only strong parliamentary government could control state bureaucracy. He suggested that state bureaucrats should be made directly and regularly accountable to parliament for their actions. The procedure for doing this is the parliamentary committee which would systematically cross-examine top civil servants.

Q.9. What are the characteristics of bureaucracy?

Ans.

1. The principle of fixed jurisdictional area.
2. The principle of office hierarchy.
3. Division of labour based on specialized functions.
4. A system of written documents
5. Office management -based on thorough and expert training.
6. Selection for employee based on technical competence.
7. Office holding as a vocation.
8. Provision for pecuniary compensation as fixed salary.
9. The system of tenure for life.

10. A clear distinction between sphere of office and private affair of the individuals.
11. The practice of performing specialized administration function.

Q. 10. What are the factors for development of bureaucracy?

Ans.

1. The development of money economy.
2. The quantitative development administrative tasks.
3. Qualitative changes of administrative tasks.
4. Technical superiority of bureaucracy.

Q.11. How many types of Bureaucracy are there?

Ans.

1. **Guardian Bureaucracy:** Max defines Guardian Bureaucracy dedicated to general welfare and acts as a champion of justice and custodian of communities welfare.
2. **Caste Bureaucracy:** is identified with British civil services which was drawn from Oxford and Cambridge graduates who mostly belonged to aristocratic families affording high fees.
3. **Patronage Bureaucracy:** If public appointments are made on the basis of personal favour or as political rewards, it is termed as Patronage Bureaucracy.
The spoil system prevalent in U.S.A is the example of Bureaucracy.
4. **Merit Bureaucracy:** if the civil servants are appointed on the basis of merit through competitive examinations, it is known as Merit Bureaucracy.

Q.12. What are the features of Bureaucracy.

Ans.

1. **Belief in rules:** Bureaucracy believes in rules and laws. The Bureaucrats are trained that all functions are performed according to laws and rules.
2. **Authority:** In Bureaucracy every post has a definite authority. The bureaucrats cannot performs the function which are outside their jurisdiction. He can perform only those function which are concerned with his departments.
3. **Specialization:** The bureaucrats perform its functions in a specific manner. The bureaucrats become used by doing one kind of functions for a long period. So they become specialized in particular functions.
4. **Laws of State as basis of authority:** The bureaucracy performs all the function in accordance with laws of the state.
5. **Salary:** Bureaucrats are given salary for the functions they perform.
6. **Paper work:** In bureaucracy, the activities are conducted on the basis of written documents and files. Every decision and act is written and records maintained.

Q.13. What are the evils of bureaucracy?

Ans.

1. **Circum locution:** The greatest criticism of bureaucracy is circum locution which is due to its lengthy and round about way of doing work. Bureaucrats care very much for formal

- rules and regulation. The minutest thing is to be written down in an official way and proper procedure is followed.
2. **Red Tapism:** Bureaucracy is characterized by red tapism. Red tapism is also related with circum location. Red Tapism means blind following of formal rules and regulations through prescribed rules is not it self bad but the blind attachment to them certainly impairs the efficiency of work because the case is not decided on the merit but an old and out dated records.
 3. **Formalism:** Another great defect of bureaucracy is its excessive adherence to formalism too much use of forms and formalities makes the officials lose his sense of judgment and initiative.
 4. **Unresponsiveness:** Bureaucracy is not usually responsive to the needs of the people. It considers it self as the self appointed guardian and interpreted of public interest. The bureaucrats think themselves as a separate and superior class to all other people whom they are destined to govern.
 5. **Empire building:** Bureaucrats perpetuates the evils of dividing the work of government into many isolated and self dependent sections, each pursuing its own ends. These units develop the tendency of being independent units.
 6. **Yes menship:** The top bureaucrats who are political favorites become perfect yesman of their political bosses. They in turn expect yes menship from their subordinate officers. Thus a vicious circle is build up and whether right or wrong it is their thinking that the boss must be supported.
 7. **Officiousness and traility:** Each man loves his own belief moments of authority. A public servants attempts to make his public office yield private gains or uses his power to confer unfair advantage on some special group.

Q.14. What are the safeguards of bureaucracy?

Ans.

1. The ministers should possess a dynamic personality and not play a tool in the hand of public services.
2. The maximum decentralization of power and authority should be granted so that the sub leaders realize their respect and the top leaders on account of excess of work do not sign the dotted lines.
3. A sound system of education should be developed so that the people are intellectually advance and the service may not be able to indulge in corruption.
4. Public servants should be selected and promoted on the basis of merit.
5. An impartial and unbiased press should be developed
6. A research should be made on advance methods.
7. A system of pooling should be there.

Q.15. What are the advantages of Bureaucratic system.

Ans.

1. Precision, speed, un-ambiguity, knowledge of files, continuity, discretion, unity, strict sub-ordination, reduction of friction and of material and personal costs- these are raised to the optimum point in the strictly bureaucratic administration, and especially in its monocratic form. As compared with all collegiate and a vocational forms of administration, trained bureaucracy work is not only more precise but, in the last analysis, it is often cheaper than even formally unremunerated honorific services.
2. Bureaucratization often above all the optimum possibly for carrying through the principle of specializing administrative functions according to purely objective consideration. Individual performances are allocated to functionaries who have specialized training and who by constant practice learn more and more. The 'objective' discharge of business primarily means a discharge of business according to calculable rules and without regard for persons.
3. It is suitable to the present day complex culture system. The more complicated and specialized modern culture becomes, the more its external supporting apparatus demands the personality detached and strictly objective expert.

Q.16. According to Max weber, how many types of authority are there?

Ans.

1. Traditional authority
2. charismatic authority
3. Rational legal authority

Q.17. How many types of rationality are there?

Ans.

4. **Practical rationality** - Characterized by acceptance of given realities or constraints in society, and simply calculating the best way to deal with them (opposed to threatening to alter the daily routine)
5. **Theoretical rationality** - Attempt to master reality, characterized by transcending daily realities in pursuit of enlightenment such as the "meaning of life"
6. **Substantive rationality** - Courses of action are determined by a value system in which behaviours are limited
7. **Formal rationality** – Courses of action are determined by "universally applied rules, laws, and regulation"
 - a. Weber saw formal rationality as leading to the "Iron Cage"- rational and established rules prevent individuals from deviating

Q.18. What do you understand by rationality?

Ans.

Rationality are those ideas and behaviour coherent, consistent and amenable to explicable knowledge. According to Weber due to rationality, calculations, qualification, predictability and regularity becomes important in a individual life. The contemporary world is characterized by rationality, to understand modern world, it is important to

understand its rational features and rationalizing forces individuals rely more on logic, reason, calculation other beliefs, norms and customs.

Rationalization comes by scientific special technological differentiation. Through rationalization they strive for perfection, refinement and mastery on external world. It establishes itself through rational organization and institution rationalization also exists in human values, beliefs and actions.

Q. 19. How many types of actions are there according to Max Weber?

Ans.

In the field of sociology, Weber's point of departure is the distinction between four types of actions, which are as follows:

- Zweck rational action
- Wert rational action
- Affective action
- Traditional action

Zweck rational action: This is a rational action which is performed in relation to a goal. It corresponds to Paretos's logical action. For example, action of the engineer, who is building a bridge or army general who wants to win a war. In such actions an actor clearly knows his goals and selects specific means to attain these goals. However, Weber defines rationality in terms of knowledge of the actor.

Wert rational action: This type of action is also rational action but in relation to values. For example, a brave captain goes down with his sinking ship. His action is rational not because of his bad behaviour. In this case, the action is not oriented to a goal or a system of value. In this case, the action is not oriented to a goal or a system of value, rather it is determined by an emotional reaction of the actor in a given set of circumstances.

Affective action: This type of action is emotional and is dictated primarily by the state of mind of the actor, for example, the slap which the mother gives her child because of his bad behaviour. In this

Traditional action: This type of action is dictated by belief and customs which becomes habitual. In this case, the individual performs the action according to the custom or traditional which have becomes a part of his personality because of conditioning.

According to Weber, the subject matter of sociology is social action. In sociology, an effort has to be made to understand the meaning which an individual attaches to his conduct. The classification of action into various types by weber is governed to a certain extent by interpretation of contemporary period of history. According to him, the major characteristics of the modern world are rationalization, which is expressed in the sphere of Zweck rational actions.

Multiple Choice questions Max Weber

Part-A

- Q.1. Where was Max Weber born?
- Germany
 - France
 - England
 - Italy
- Q.2. 'The Protestant Ethics and Spirit of Capitalism' book is written by:
- Karl Marx
 - Max Weber
 - Emile Durkheim
 - Auguste Comte
- Q.3. 'Economy and society' book is written by:
- Saint Simon
 - Auguste Comte
 - Karl Marx
 - Max Weber
- Q.4. Who coined the term 'Bureaucracy'.
- Max Weber
 - Emile Durkheim
 - Vincent De Gourney
 - Herbert Spencer
- Q.5. The French word 'Bureaucracy' means:
- Administration
 - Bench or desk
 - Rules
 - None of of the above
- Q.6. 'The sociology of Religion' book is written by:
- Karl Marx
 - Max Weber
 - Emile Durkheim
 - Saint Simon
- Q.7. "Sociology is study of social action between individuals." This definition is given by:
- Max Weber
 - Saint Simon
 - Auguste Comte
 - Karl Marx
- Q.8. Zweckrational Action means:
- to attain a particular goal are rationally chosen
 - striving for a goal which may not be rational, but is pursued by rational means

- c. action via emotional means.
d. None of the above.
- Q.9. Person pursues college degree to hopefully obtain a job that grants financial security is an example of:
- Zweckrational action
 - Wertrational action
 - Affective action
 - Traditional action
- Q.10. Person follows teachings of a prophet, or lives a certain way in hopes of receiving "eternal salvation" is an example of
- Zweckrational action
 - Wertrational action
 - Affective action
 - Traditional action
- Q.11. Ideal Type is :
- striving for a goal which may not be rational, but is pursued by rational means
 - to attain a particular goal are rationally chosen
 - A sort of measuring rod, devised of the most "logically consistent" features of a phenomenon
 - None of the above
- Q.12. Ideal capitalism has following component/s
- private ownership
 - pursuit of profit
 - competition
 - all of the above
- Q.13. Practical rationality is characterized by
- acceptance of given realities or constraints in society, and simply calculating the best way to deal with them
 - transcending daily realities in pursuit of enlightenment such as the "meaning of life"
 - a value system in which behaviors are limited
 - "universally applied rules, laws, and regulation"
- Q.14. _____ are goal-oriented organizations.
- Authority
 - Power
 - Rationality
 - Bureaucracy
- Q.15. _____ is the ability to impose one's will onto another, even when the other objects.
- Authority
 - Power
 - Rationality
 - Bureaucracy

- Q.16. _____ is power that is exercised with the consent of the ruled.
- Authority
 - Power
 - Rationality
 - Bureaucracy
- Q.17. Monarchical System is _____ type of authority.
- Rational-legal authority
 - Traditional authority
 - Charismatic authority
 - None of the above
- Q.18. Rules can be ignored, leading to inefficiency is dysfunction of:-
- Authority
 - Power
 - Rationality
 - Bureaucracy
- Q.19. Increasing bureaucratization threatens an:
- Simplicity
 - iron cage
 - Rationalization
 - Authority

Part B:

- Q.1. The stratification order/s of society is/are
- Economic class
 - Social status
 - Political power
 - All of the above
- Q.2. _____ is an analytical construct that serves the investigator as a measuring rod to ascertain similarities as well as deviation in concrete cases.
- Social action
 - Ideal types
 - Authority
 - Rationality
- Q.3. The Methodology of Social Science book is written by:
- Karl Marx
 - Max Weber
 - Emile Durkheim
 - Auguste Comte
- Q.4. The ideal types are not:
- Hypothesis
 - Ethical ideal
 - Averages

- d. All of the above
- Q.5. Personal authority of individual is called:
- Charismatic
 - Traditional
 - Rational- legal
 - None of the above
- Q.6. System of rules devised for rational reasons are called:
- Charismatic
 - Traditional
 - Rational- legal
 - None of the above
- Q.7. Responsibilities are assigned on merit rather than hierarchy in:
- Ideal type of Bureaucracy
 - Ideal type of Authority
 - Ideal type of Power
 - Ideal type of Rationality
- Q.8. Resistance to innovation and change is key problem of
- Authority
 - Power
 - Rationality
 - Bureaucracy
- Q.9. Over-attachment to rules can be inefficient is a dysfunction of :
- Authority
 - Power
 - Rationality
 - Bureaucracy
- Q.10. Weber's principles of bureaucracy is/are:
- Functional specialization
 - Hierarchy of authority
 - System of rules
 - All of the above

Answers:

Part A:

1. a	2. b	3. d	4. c	5. b	6. b	7. a	8. a	9.a	10. b
11. c	12. d	13. a	14. d	15. b	16. a	17. b	18.d	19.b	

Part B

1. d	2. b	3. b	4. b	5. a	6. c	7. a	8. d	9. d	10. d
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Chapter 2

Karl Marx

Q.1. Give the life sketch of Karl Marx?

Ans.

- Was born third of seven children to a Jewish family in Trier, Prussia in the western province of the Rhineland
- Father converted to Christianity as a Lutheran in 1818 because of the potential loss of his law practice
- Father introduced the value of knowledge exposing Marx to Enlightenment thinkers as well as German, and Greek classics
- Educated at home until the age of thirteen
- Graduated from the Trier Gymnasium and enrolled at the University of Bonn to study law at his father's advice
- He was interested in studying philosophy and literature but his father wouldn't allow it because he didn't believe he would be able to support himself
- A year later father forced him to transfer to Humboldt University of Berlin where he ended up studying philosophy and earning his doctorate in 1841
- While at University of Berlin he met and joined the group called the Young Hegelians

Q.2. Give the life sketch of Friedrich Engels?

Ans.

1. Most important influential person in Marx's life
2. Marx and Engels demanded a better order of society
3. Their famous, Manifesto of the Communist Party, discusses the main principles of the socialism they worked out
4. The two friends were the heart and soul of the revolutionary-democratic aspiration throughout Europe
5. Through Engels, Marx was introduced to the concrete conditions and misery of the working class
6. They were the first to show that the working class and their struggles were a result of the ruling class's attempts to oppress the proletariat
7. Marx and Engels attempted to organize the working class into revolution, so that they could attain economic and political freedom

Q.3. What is the relationship between economic, ecology and culture?

Ans.

Generally economic order is classified under the following categories:

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1. Primitive economic order:

In primitive order the tribal communities depend upon natural environment. Economic activities depend on whether conditions like rain, sun, flood and so on. The division of labor was based on age and sex. The concept of personal property was at the initial stage. The family, kinship groups and community owned the means of production.

The primitive society was self-sufficient in fulfilling its economic needs. Therefore, the system of commerce did not develop in these societies. The custom of offering gifts in these societies developed as social obligations on one hand and on the other as a kind of primitive trade. Hospitality was kind of economic service. From whatever was left from the hunting and the collection of food, developed the following customs in primitive societies:

- a. Gift or present
- b. Hospitality
- c. Free lending
- d. Free borrowing
- e. Common use

In these communities individual or familial prestige was considered more valuable than property.

2. Agrarian economic order:

Primitive communities gradually developed the knowledge of using land and growing plants in place of depending on hunting and food collecting. Even then land was owned by the whole clan or community. Gradually the concept of personal property developed. All the individuals of the community helped one another on cultivating land, building houses, cutting down the jungles and hunting. Rearing animals and plants and clearing jungles by collective efforts initiated the system of agriculture. The plough was developed with the advent of agriculture. Man learned to make use of animal labour also along with human labour. Production exceeded consumption. These surplus production commodities between two groups. Ex-change of commodities developed the practice of middlemen.

Agrarian economic order has the following characteristics:

- a. Use of land as the main source of production.
- b. Collective, familial or personal ownership of land
- c. Development of the exchange system for the excess production.
- d. Development of regular market.
- e. Development of rural market as the centre of local trade.
- f. Development of the custom of the village chief or the chieftains of many villages.

Agriculture, handicrafts, pre-industrial cities and regional unification resulted in the founding of feudalism. The unit of production in this system was the family. Land was chief source of production. The feudal lord had both economic and political power. This system did not have central power. The owner of the land and property received money and services from village communities and peasants. In return they protected villagers and peasants from invaders and murders. In this system the form of the division of labour developed further. Varieties of

produced goods increased. Cities developed. From the sphere of influence of these feudal lords and masters gradually developed states based on the modern nation. The use of metal was introduced in the agrarian economic system based on land. These metals were:

- a. Copper
- b. Silver
- c. Gold
- d. Iron

Wood and iron helped develop chariots and bullock-carts with wheels. The power of harnessing animals such as ox, horse, buffalo and camel began to be used for agriculture, transport and trade. Elephants too were used in many parts of the world. The use of animals for transport and production saved human labour. With the development of division of labour in societies various classes emerged such as feudal lords, peasants, craftsmen, agriculture workers or slaves. Along with the development of vast area of cultivation, surplus production, handicrafts, and expansion of political power, the economy of commercial land developed in pre-industrial cities.

Both the primitive and the agrarian economies were dependent on geographical environment and whether coordination. The exchange of commodities and services in these communities was conducted in accordance with mores and customs. Language, script, organized religion and permanent settlements were developed in the agrarian system. The capacity to build big buildings and castles also developed. Thus in the agrarian system of economy, boats made it simple to cross the seas and the system of trade with far off countries developed. One more achievement of economic activity in this period was the use of token currency for exchange.

3. Industrial economic order

As a result of agriculture, handicrafts, profits in commerce from surplus production and the peace and order established by the feudal system, there began in Europe an industrial revolution. In the feudal system the instruments of agriculture and crafts were small. They required a lot of human labour. Production took more time and its quantity was limited.

The use of mechanical power in place of human and animal power was at the basis of the industrial revolution. With the advent of the industrial revolution huge machines functioned with steam generated by coal. About a century later steam was replaced by electricity. The increasing use of machines caused such vast changes in production, transport and the system of distribution that this process has been named industrial revolution. The industrial revolution created the modern economy and the system of production, organization and human relationships connected with it.

According to Marx, the industrial capitalist system started developed in England in the mid-eighteenth century due to the exploitation of the colonies, new transport facilities, development of industry and commerce and inner contradiction of the feudal system. After that, there was no end to the process of industrial development because of the loot of the world market and the colonial exploitation.

This is called the capitalist system as it based on capital and the spirit of profit. Max Weber holds exactly the opposition view. According to him, the industrial order and the capitalist system are based on prudence, saving tendency, competition, hard work, value of time, and the spirit of duty. The basis of the capitalist spirit is the morality of Protestantism which teaches its adherents the moral aspect of the sense of duty, value of time, and saving. Weber supports his argument by saying that industrialization and capitalism began in Protestant countries. The vast changes that took place in technology, energy, and system of production after the industrial revolution gave birth to modern economic system.

Q. 4. What are the features of economic system?

Ans.

- 1) Importance of capital instead of labour.
- 2) Rise of factories as units of production instead of family.
- 3) Use of huge machines in place of human and animal labour
- 4) Use of system, electricity and atomic power instead of energy produced by human and animal labour.
- 5) Production for exchange and profit and not just for livelihood.
- 6) Development of world market in place of local market.
- 7) Competition instead of cooperation.
- 8) Improved means of transport and communication.
- 9) Wage-earning and professional classes.
- 10) Currency-based economy
- 11) Big companies and corporations
- 12) Industries managed by managers in place of industrialists.
- 13) City and technology-based economy instead of rural communities and agrarian system.
- 14) Very complicated system of the division of labour.

The modern industrial system has given birth to companies, corporations, share-markets, multinational companies, banks and the unions of industrialists and workers. Sociologists call these huge economic groups as formal organizations. These economic organizations are based on rules, system of impersonal relationships and the spirits of serving economic interests. These economic organizations have the following characteristics:

- 1) Membership of these is based on definite rules. The functionaries are elected regularly.
- 2) Their size and the number of their members is sometimes so big that individual and direct contact among them is not possible.
- 3) These organizations are formed deliberately with a view to achieve definite aims of production, distribution or exchange.
- 4) Owing to huge size and definite goals, the mutual relationships among the members is based on formal and legal rules instead of emotion and feeling.
- 5) The contact among the members is established after definite periods of time though meetings, papers and new papers.

Q. 5. Give a brief about Hegal Materialism?**Ans.**

According to **Hegal** “*What ever is rational is real what ever is real is rational*”. The Dialectics may be defined as “the theory of union of opposites”, the dialectical process consists of three process.

1. **Thesis:** The thesis affirms a presentation.
2. **Antithesis:** The anti thesis negates the proposition.
3. **Synthesis:** This combines the truth of thesis and out thesis and brings it nearer to reality and further if it is subjected to analysis then it is also found to be defected and, the whole cycle of thesis, anti-thesis and synthesis starts all over again and it goes on until the absolute is confirmed. The human thought about reality has conflict and reconciliation. There are three laws of dialectical materialism
 1. The laws of transformation of quantity into quality: one according to which the quantitative changes give rise to revolutionary qualitative changes.
 2. The law of unity of opposites: According to which the unity of concrete reality is unity of opposites.
 3. The laws of negation, according to which one opposite negates another and which in turn is negated another and which in turn is negated by a higher level of historical development, that preserves something of both negated terms of process.

Q.6. Give a brief outline of Historical Materialism propounded by Karl Marx?**Ans.**

The historical materialism considers man’s material conditions of existence as the objective reality in society. This theory analyses the human history as a series of stages based on a particular mode of production and characterized by a particular type of economic organization. According to him every society can be divided into two broad categories.

1. Those who own and control the means of production.
2. Those who don’t own them.

Thus in this structure the human beings enter into ‘*relation of production*’ and these relations when combined with forces of production gives rise to ‘*mode of production*’ and these mode of production forms the ‘**infrastructure**’ of the society and which effects, the superstructure and change in any of the structures effects another, in the process of evolution history passes though a dialectical mechanism of contradiction between the forces and relation of production which ultimately brings out changes in the entire economic base and transforming the structure. According to Marx, “The history of all hithero existing societies is the history of class struggle” and due to contradiction each stage of development contains the seeds of its own destruction. There is certain assumption made by Marx:

1. In a production process, individual tend to enter into certain indispensable relation of production independent of their will.
2. These relations of production correspond to a definite, stage of development of their material power of production.

3. The economic structure of the society is constructed by the relation upon whom the legal and political superstructures are based.
4. The mode of production of a society determines the character of the social, political and spiritual process of life.
5. The forces of production and relations of production always are under conflict with each other.
6. When there is a change in the economic function the entire super structure is transformed.

Q.7. what are the four stages of human history according to Karl Marx.

Ans.

The four stages of human history based of social relation relationship, and absence of private property and class.

1. **Primitive Communism:** The characteristics of communism are communal ownership, subsistence economy, simple form of social relationship, and absence of private property and class.
2. **Ancient slave production:** The ancient slave production is characterized by primitive accumulation of wealth, division of labour, emergence of classes, two main classes of this type of society are 'Master' and 'Slave'
3. **Feudalism:** It is the feature of medieval Europe predominance of church; here two main classes are that of serfs and landlords.
4. **Capitalism :** It is the economic system based on mechanized and large scale production, private ownership of wealth, profit making motive, accumulation of surplus, reinvestment or surplus free wages labour the two classes of capitalist society are
 - a. **Bourgeoisie**
 - b. **Proletariats**

According to Marx through out the history in difference stages, there is a distinct exploitation of man by man **and** his class struggle, except in the communism. The class struggle of the different class is a result of revolt against the existing economic system and according to Marx communist society is the right answer to the human struggle and will be the ultimate happiness because the elements of class and class conflict continues to exist in society.

Q.8. What is 'Class' according to Karl Marx?

Ans.

Marx has defined class in terms of man's location in the system of production and his control over the means of production and unequal property relation are the main reasons of formations of class and thus class is the aggregate of persons performing the same functions in the organization

of production, and the people belonging to same class has same enemy, due to number of factors class has originated in a society.

1. The expansion of production forces beyond the need for subsistence.
2. The extension of division of labour out side the family.
3. The accumulation of surplus.

Different classes have existed through out the history namely, slaves, master, serfs, land lords etc. he rejected the income, occupation and other reasons as the reason for development of class. The class is a analytical and dynamic category, the classes are the result of a particular mode of production eg. In the capitalism mode of production, one group owns the means of production and other does not. Thus this leads to the formation of two different classes in the society ie of owners and non-owners and there is a antagonistic relation between them which leads to the evolution of class struggle is an essential feature of any society and cannot be avoided. He tried to relate the origin of class consciousness which brings about the unity of the class and formation of class in itself. They are the objective conditions like the same economic conditions for a group in the system of production and forms the class for it self. It is the subjective awareness of ones class position which is also the collective action. Thus the class in it self becomes for class for it self. Related to these concepts they gave:

1. **Pauperization:** It is the process by which the poor becomes poorer and rich becomes richer as the forces of production develops ie the proletarians will become more richer.
2. **Embourgeoisement:** It is process according to Marx in which increasing number manual workers enter in the middle strata of the society to become the 'middle class'. The pyramid has become large at the bottom and small at the top, with this type increase, the stratification, system will change into a diamond or pentagon.
3. **Alienation:** The process of alienation is common among the class society due to the existence of private property and division of labour, the labour feels alienation in a class divided society and alienation is a common feature of the industrial society and the roots of alienation is found, there is estrangement from certain aspects of his social existence. There is alienated labour, he has given 4 aspects of alienated labour:
 - a. The workers is alienated from the process of production.
 - b. Alienation from self
 - c. Alienated from his people, alienation reaches high in the capitalist society where the labour is dominated by the requirement of capital. The more there is production of high quality goods, the more alienation will take place and the worker sees himself as prisoner of the market forces over which he has no control. Marx sees two important characteristics of industrial society as leading to alienation of workforce.
 - i. The mechanization of production.
 - ii. Division of labour
4. **False Class-consciousness:** It is the consciousness of a class or group of individuals who unable to recognize, their class position. The ruling class is so dominant that they do not challenge the exploitative class and when the subjective awareness comes toe class gives rise to real class consciousness.

Q.9. What is alienation?

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Ans.

The concept of 'alienation' has become very popular in modern literature, political philosophy, existentialist philosophy, psycho analysis, psychology and sociology. In the writings of Marx, alienation is a principle term, and hence it has dominated the history of sociological thought.

Alienation refers to the sense of powerlessness, isolation and meaninglessness experience by human beings when they are confronted with social institutions and conditions that they cannot control and consider oppressive.

According to Marx, alienation results from the lack of sense of control over the social world. People forget that society and social institutions are constructed by human beings and can, therefore, be changed by human beings. The social world thus environs people as a hostile thing leaving them alien in the very environment that they have created.

Four aspects of alienation

Marx took more interest in analyzing the process of alienation in capitalist society. Because of his close association with Engels, Marx became personally aware of the anguish and alienation of urban industrial workers.

According to Marx, alienation labour involves four aspects:

- Worker's alienation from the object that he produces.
- From the process of production
- From himself
- From the community of his fellowmen

According to Marx, alienation appears not merely in the result but also in the process of production, within productive activity itself.

1. **Alienation leads to Dehumanization:** Marx, was of the opinion that alienation would lead to dehumanization and devaluation of human beings. The worker is a victim of exploitation in the world of capitalism. The more wealth the worker produces, the poorer he becomes. Just as labour produces the world of things it also creates the devaluation of the world of men. The devaluation increases in direct proportion to the increase in the production of commodities.
2. **Extreme division of labour-A source of alienation:** An important source of this alienation, in Marx's view, is the extreme division of labour in modern societies. Each worker has a specific, restricted and limiting role. He or she no longer applies total human capacities of the hands, the mind, and the emotions to work. The worker has very less responsibility. He does not own the tools with which the work is done, does not own the final product, does not have the right to make decisions. He becomes a minute part of a process. Work becomes an enforced activity, not a creative and satisfying one.

3. **Alienation at its heights in a capitalist economy:** this situation is aggravated in a capitalist economies, in which the profit produced by the labour of the worker goes to some one else. The worker spends his life and produces everything not for himself but for the powers that manipulates him. While labour may produce beauty, luxury and intelligence, for the worker it produces only the opposite deformity misery and idiocy
4. **Alienation- in the words of Marx...**When then, constitutes the alienation of labour.
5. **First**, the fact that labour is external to the worker, that is it does not feel content but unhappy, does not develop freely his physical and mental energy but mortifies his body and ruins his mind. The worker, therefore, only feels himself outside his work, and in his work feels outside himself. He is home when he is not working, and when he is working he is not at home. His labour, therefore is not voluntary, but coerced, it is forced labour. It is therefore, not the satisfaction of a need, it is merely a means to satisfy the needs external to it. Its alien character emerges clearly in the facts as soon as no physical or other compulsion exists, labour is shunned like a plague.

Q.10. What is capitalism?

Ans.

- Marx argued that a new form of class inequality, called capitalism, characterized the society at the time of his writing.
- His theory implied that there would have to be a revolution that would destroy *capitalism*.
- The eventual replacement would be *communism*.
- Communism would create a classless society and, therefore, it would be the final and permanent state of society.

Q.11. What is scientific socialism?

Ans.

- Marx was not saying that capitalism would collapse because it was *immoral* or because it was *inefficient*.
- He was saying that capitalism would collapse because of the unalterable rules of social change that invariably destroy economic systems marked by class inequality.
- This is why another name for dialectical materialism is **scientific socialism**.

Q.12. Give the theory of class and class conflict?

Ans.

According to Marx, a social class is any aggregate of persons who performs the same function in the organization of production. It is determined not by occupation or income, but by the position an individual occupies and the function he performs in the process of production. For example, two carpenters, of whom one is the shop owner and the other is paid worker, belong to two different classes even though their occupation is the same. Bendix and Lipset have identified five variables that determines a class in Marxian sense:

1. Conflict over the distribution of economic rewards between the classes
2. Easy communication between the individuals in the same class positions so that ideas and action programmes are readily disseminated

3. Growth of class consciousness in the sense that the members of the class have a feeling of solidarity and understanding of their historic role
4. Profound dissatisfaction of the lower class over its inability to control the economic structure of which it feels itself to be exploited victim
5. Establishment of political organization resulting from the economic structure the historical situation and maturation of class consciousness.

According to Marxain viewpoint, from the beginning of human existence in community, society has been divided into classes because of its absolute dependence on the division of labour. The following classic statement of Marx's clearly states his views on classes and class struggles. The history of all hitherto existing society is the history of class struggles. Free men and slave, patrician and plebian, lord and serf, guild master and journeymen, in a word oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended either in a revolutionary reconstitution of society at large or in the common ruin of the contending classes.

Marx was not only interested in the origin of class, he was even more interested in the future of class, especially as that future relates to the emergence of class consciousness, awareness of shared interest and the necessity of mutual support to other struggling classes against the ruling class. Marx made a distinction between class in itself and class for itself. This distinction is reflected in the movement from classes potential self awareness to actual self awareness. Only when the common struggle as a point of consciousness appears within a class does that class actually emerge as a potential power force.

According to Marxain viewpoint, social class was bigger than the individual and the individual was dominated by it. In the words of Marx, "here individuals are dealt with only in so far as they are personifications of economic categories, embodiments of particular class relations and class interests". To deal with the predicament of the modern man, alienated, dominated and estranged from himself, his neighbour and his world, the analyst must not begin with the individual but the social structures within which the individual is essentially caught up and lost as a person.

Q.13. What is Dialectical Materialism?

Ans.

Dialectical materialism was coined in 1887 by Joseph Dietzgen a socialist tanner who corresponded with Marx both during and after the failed 1848 German Revolution. Dietzgen had himself constructed dialectical materialism independently of Marx and Fredrich Engles.

The term was not used by Marx in any of his works, and the actual presence of "dialectical materialism" within his thought remains the subject of significant controversy, particularly regarding the relationship between dialectics, ontology and nature.

Marxian interpretation of reality that views matter as the sole subject of change and all change as the product of a constant conflict between opposites arising from the internal contradictions inherent in all events, ideas, and movements.

Q.14. Discuss Marxian theory of Dialectical Materialism .

Ans.

Karl Marx is said to be the father of 'Dialectical Materialism'. This philosophy gave a scientific shape to the sociological studies. According to this philosophy or ideology which is based on German thoughts, the society develops as a result of the mutually. Contradictory forces that continues to struggle. These forces according to Karl Marx are :*Thesis, Anti-thesis*, which ultimately take the form of a 'Synthesis'. It was Hegel who first proposed this theory of dialectics. Hegel used all methods of thinking over philosophy, nature, science, history ect. In which ideas occupy an important role. According to him the external world or the material world represents the inner world or the ideas. Karl Marx has applied his theory of dialectics not only in the field of ideas but also in the field of society so far as material develop in this respect himself said: 'Matter is not a product of the world, but mind it self is merely the highest product of matter'.

Characteristics of dialectical Materialism:

1. **Dialectics:** According to Karl, Marx, world is not free. It is based on many things. The world everything is based on the other. In this respect he has recognized the importance of relativity.
2. **Nothing is important:** According to Karl Marx, nothing in the world is permanent or suitable. Everything continues to change and grow. The growth and development is not simple. The same is true/human society which continues to change, but after a particular stage, the process of evolution stops and the old ends yielding place to new.
3. **Everything develops certain qualities-** According to Dialectical Materialism of Karl Marx, everything develops one quality or the other, the quality that are based on one another brings conflict. This conflict leads to social change. For example in Feudal society, the Feudal Lords were opposed by the leaders or the masses and as a result of this conflict a new social order was born. This is true of the Capitalist society as well. In this society, as the influence of the workers increases , the power of the capitalists decreases. This brings workers increases, the power of the capitalist decreases. This brings about the downfall of capitalist order. Karl Marx has propounded it in a more elaborate manner in this theory of "Class Struggle."
4. **Importance of the external and the material world-** According to Karl Marx, theory of dialectical Materialism, it is external world which is more important. According to him, the ideas are secondary and they are born as a result of the matter of external world. Since the external is ever changing the ideas also

change. The process of improvement and downfall and the development in the external world and the world of matter.

- 5. Historical materialism and the theory of conflict-** Various thinkers have interpreted human history in various ways. Marx has disagreed with the interpretation of the history as a story of the deeds of great men or the story of certain events. He has interpreted history on the basis of historical materialism. According to this theory socio economic institution change according to times and according to these changes certain new developments take place. According to this theory, people did not work as an individual but group and classes. Persons belonging to one class have common economic interest and common means of livelihood. For example in Feudal Society, the farmers grow crop and Feudal lords exploit the Capitalist and the Workers. The history develops as a result of synthesis between thesis and anti-thesis which is nothing but another result of the struggle between various classes. He has, further, said that the ideas and the thoughts are born as a result of the material things and the scientific and technical development do influence the means of production and which has an effect on the society. In fact, Karl Marx has given most important place of materialism or the material world. According to him the whole history is a story of struggle between material forces. This has an effect on the development of history. This whole world of studying and interpretation of history is known as 'Historical Materialism' or interpretation of history according to material laws or the laws of the material world.

Q.15. What are the main aspects of theory of class conflict?

Ans. The main aspects of Marx's theory of class conflict have been described below:

- 1. The development of proletariats:** Marx described the process of development of the proletariats as follows, "The first attempts of the workers to associate among themselves always take place in the form of combinations. Large scale industry concentrates in one place a crowd of people unknown to one another. Competition divides their interests, which they have their interest, which they have against their boss, unites them in a common thought of resistance-combination. Thus combination always has a double aim, that of stopping the competition among themselves, in order to bring about a general competition with the capitalists".
- 2. The importance of property:** According to Marx, the most distinctive feature of any society is its form of property, and most distinctive feature of any society is its form of property and the crucial determinant of an individual's behaviour is his relations to property to property. Property division is the crucial breaking lines in the class structure.

3. **The identification of economic and political power and authority:** Although classes are based on forces and relations of production, they become socially significant only in the political sphere. Since the capitalist society is based on the concentration of the means of production and distribution in the hand of a few, political power becomes the means by which the ruling class perpetuates its domination and exploitation to the masses.
4. **Polarization of classes :** According to Marx, “The whole society breaks up more and more into two hostile camps on the concentration of the means of production and distribution in the hand of a few, political power becomes the means by which the ruling classes perpetuates its domination and exploitation of the masses.
5. **Polarization of classes:** According Marx, “The whole society breaks up more and more into two hostile camps, two great directly antagonistic classes: bourgeoisie and proletariats”. The capitalist own the means of production and distribution and the working classes own nothing but their labour. This is not to deny the existence of other classes. Marx referred to other classes like small capitalists, the petit bourgeoisie and the lumpen proletariat.
6. **The theory of surplus value:** The capitalist accumulate profit though the exploitation of labour. The value of any commodity is determined by the amount of labour it takes to produce it. The worker works half of its time for himself and the other half for the capitalist. The term surplus value refers to the quantity of the value produced by the worker beyond the necessary labour time, meaning by the latter the working time required to produce q value equal to the one he has received in the form of wages. Since the employers have the monopoly of the instruments of production, they can force the workers to do extra hours of work and profit tend to accumulate with increasing exploitation of labour.
7. **Pauperization:** Poverty of the preliterate grows with increasing exploitation of labour. According to Marx, “In every mode of production there is exploitation of men by men, the social product is so distributed that majority of people, the people who labour, are condemned to toil for no more than the barest necessities of life”.

Q.17. Critically analyze the Karl Marx theory?

Ans. Marx's predictions haven't come true.

- Capitalism is alive and well.
- The rate of profit shows no signs of falling over time; it is pretty stable.
- Workers have not become worse off over time; wage incomes have risen at about the same rate as capital income.
- Besides, the nature of capitalism has changed. Even workers own stocks and bonds nowadays and have an interest in the good health of capitalism.
- Democracy and its social welfare laws have tempered capitalism's worst excesses.
- Marx's theories may have ended up *saving* capitalism by convincing capitalist societies of the need for a certain level of fairness.

Part-A

1. Karl Marx was born in
 - a. Germany
 - b. France
 - c. England
 - d. Russia
2. The proletariat
 - a. makes its living by selling its labor to private employers; it owns no property
 - b. makes its living by using its own labor to work small amounts of property
 - c. makes its living by owning property and allowing the proletariat to use the property in return for owning the product
 - d. consist of persons who have no fixed means of making a living and therefore are not a class.
3. The lumpen proletariats
 - a. makes its living by selling its labor to private employers; it owns no property
 - b. makes its living by using its own labor to work small amounts of property
 - c. makes its living by owning property and allowing the proletariat to use the property in return for owning the product
 - d. consist of persons who have no fixed means of making a living and therefore are not a class.
4. The petty bourgeoisie
 - a. makes its living by selling its labor to private employers; it owns no property
 - b. makes its living by using its own labor to work small amounts of property
 - c. makes its living by owning property and allowing the proletariat to use the property in return for owning the product
 - d. consist of persons who have no fixed means of making a living and therefore are not a class.
5. *Montagne* is
 - a. The proletariat is represented by socialists
 - b. The urban petty bourgeoisie is represented by democratic republicans.
 - c. The coalition of the urban petty bourgeoisie with the proletariat is called 'the social democrats.'
 - d. None of the above
6. By "property" Marx means
 - a. items that can be used to produce: land, tools, buildings.
 - b. personal property or land or buildings used as residences.
 - c. Both a and b
 - d. None of the above
7. According to Marx democracy is a temporary alliance of
 - a. the proletariat with parts of the bourgeoisie and petty bourgeoisie

- b. the lumpen proletariat and bourgeoisie
 - c. bourgeoisie and petty bourgeoisie
 - d. all of the above
8. _____ formed the Communist Correspondence Committee
- a. Marx
 - b. Marx and Hegal
 - c. Marx and Engels
 - d. Marx, Hegal and Engels
9. The book 'The communist Manifesto' was written by:
- a. Karl Marx and Fredrich Engels
 - b. Max Weber
 - c. Emile Durkheim
 - d. Auguste Comte
10. The book 'The Das Kapital' was written by:
- a. Karl Marx
 - b. Max Weber
 - c. Emile Durkheim
 - d. Auguste Comte

Part-B

11. Marx's theory of History is called
- a. Dialectical Materialism
 - b. materialism
 - c. capitalism
 - d. Materialism
12. Another name for dialectical materialism is
- a. Scientific socialism.
 - b. Dialectical Materialism
 - c. materialism
 - d. capitalism
13. Alienation of Labor is
- a. the proletariat is completely separated from the fruits of his labor
 - b. the Bourgeoisie is completely separated from the fruits of his labor
 - c. both a and b
 - d. none of the above
14. Example of Class-less societies
- a. communism
 - b. capitalism
 - c. both a and b
 - d. none of the above
15. Manifesto of the Communist Party
- a. discusses the main principles of the socialism.
 - b. discusses the main principles of the capitalism

- c. both a and b
d. none of the above
16. The concept of Historical Materialism was established in
a. The German Ideology
b. The Hegal Ideology
c. The Engels Ideology
d. The French Ideology
17. _____ according to Marx, is a condition in which humans become dominated by the forces of their own creation
a. Surplus class
b. Surplus value
c. Alienation
d. None of the above

Part A:

1. a	2. a	3. d	4. d	5. c	6. a	7. a	8. c	9. a	10. a
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Part-B

11. a	12. a	13. a	14. a	15. a	16. a	17. b			
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Chapter 3

Emile Durkheim

Q.1. Give the biographical sketch of Emile Durkheim?

Ans.

- Emile Durkheim was the most prominent French sociologist of the 19th century. He was an erudite scholar, a deep thinker, a progressive educationist, an effective writer and a strict disciplinarian. Unlike Spencer, Durkheim acknowledged Comte as his master. He had a more lasting impact on modern sociology than those of Comte. For Durkheim, the main intellectual concern of sociology is the study of social facts. Rather than applying sociological method to study of individuals, sociologists should instead examine social facts- aspects of social life that shape our actions as individuals, such as the state of invisible and intangible, social facts cannot be observed directly. Instead their properties must be revealed indirectly by analyzing their effects or by considering attempts that have been made at their expression, such as laws, religious texts or written rules of conduct. In studying social facts, Durkheim stressed the importance of abandoning prejudices and ideology. A scientific attitude demands a mind which is open to the evidence of the senses and free of preconceived ideas which comes from outside. Durkheim held that scientific concepts could only be generated through scientific practices. He challenges sociologists to study things as they really are and to construct new concepts that reflect the true nature of social things.
- Like other founders of sociology, Durkheim was preoccupied with the changes transforming society in his lifetime. He was particularly interested in social and moral solidarity- in other words, what holds society together and keeps from descending into chaos, solidarity is maintained when individuals are successfully integrated into social groups and are regulated by a set of shared values and customs. In his major work, *The Division of Labour in Society*, Durkheim presented an analysis of social change that argued that the advent of the industrial era meant the emergence of a new type of solidarity. In making this argument, Durkheim contrasted two types of solidarity, Mechanical and organic and related to the division of labour- the growth of distinction between different occupations.

Q.2. Give the life and childhood of Durkheim?

Ans.

- Life and childhood
 - Born in Lorraine April 15, 1858
 - Son of a prominent Rabbi
 - Raised in strict Jewish fashion
 - Early schooling in a rabbinical school
 - Decided not to become a rabbi

- Eventually became agnostic
- Schooled in many prestigious schools
 - College d'Epinal
 - Lycee Louis-Le-Grand in Paris
 - Ecole Normale Superieure

Q.3. Give the published works of Durkheim?

Ans.

The Division of Labor in Society

Unity and solidarity

Modern society capable in principle of rational integration while providing an environment for individual autonomy

The Rules of Sociological Method

Formalization of the frameworks from *The Division of Labor*

Le Suicide

First application of the scientific method to study social phenomena

Suicide is an individual and antisocial act, which can be understood sociologically

Sociology is capable of understanding the rates of suicide and the factors which help determine such rates

Q.4 .What is the method of study of social facts?

Ans.

Durkheim did his best to give sociology a scientific form by liberating it from the mysterious methods and terminology of theology and philosophy. Durkheim does not agree to the three-stage theory of Comte but he fully endorses the scientific mould in which Comte wanted to shape sociology. Durkheim also advocates the objective, factual and empirical method of study. Durkheim is for clearly defining the scope of sociology. He believes that the scope of sociology is limited to the study of phenomena. These phenomena he calls social facts. Thus, for him sociology is the study of social facts. In the study of social facts Durkheim wanted to keep the sociology free from the influences of psychology. He also rejects the notion that society is a mere collection of individuals. Durkheim considers social facts to be external to the individual mind. These facts have a forceful control over individuals and they are independent of the individual will. Society is an autonomous entity. Durkheim holds that social facts form such a method of working, thinking and feeling that exist outside the individual's consciousness. Social facts have two main characteristics:

- Exteriority
- Constraints

Social facts exist outside the individual's mind and consciousness. The individual is forced to obey the directives of social facts. When he tries to resist them or break the laws, society shows a hostile reaction. The individual is forced to work according to the

laws of theology and the division of labour. According to Durkheim the following facts are important for the study of sociology:

1. Division of labour
2. Social solidarity
3. law
4. morality
5. religion
6. suicide
7. education
8. occupational and professional groups and their conduct
9. Economic organization.

Q.5. Give the theory of Division of Labour of society as given by Durkheim?

Ans.

Durkheim's concept of division of labour can be grasped through classification of society, types of social solidarity and law. On the basis of social solidarity Durkheim divides society into two parts.

1. Society based on mechanical solidarity
2. Society based on organic solidarity.

In mechanical solidarity man is directly related to society. All members of the society have similar beliefs and emotions. In this society the feelings of association are very strong. Society with organic solidarity is not like a machine. It is a social fact. It is a system of different and specific functions. Relations of this system unite the members of this society. The society based on two types of solidarity shows the situations of one society. For the convenience of analysis we classify it into these two parts. In the societies, based on mechanical solidarity, the group consciousness is very strong. All the members are similar. Considering the relations of mechanical solidarity and division of labour, Durkheim emphasizes the following points:

1. Differentiation in the society based on mechanical solidarity is at an elementary stage. It is mainly based on sex and age.
2. It has a simple division of functions
3. All the members are alike
4. The members have a very keen sense of collective consciousness and obedience.
5. It has repressive laws.

The society based on mechanical solidarity, collective consciousness and repressive laws gradually changes into a society of organic solidarity as the density of population grows. The society of organic solidarity has the following characteristics:

1. Complex process of differentiation.
2. Increase in the interdependence among individuals and various parts of society.
3. Increase in division of labour and development of various trades and parts of society.
4. In spite of the increase in subjective feeling, the feeling of mutuality and interdependence grows.

5. Civic and re-establishing laws.

According to Durkheim there are two main causes of the division of labour:

- Increase in density of population
- Increase in moral density of population.

With increase in population social structure grows complex. Man's needs also grow. One individual or one group cannot do everything that is required to be done, therefore, labour has to be divided. Durkheim disagrees with the earlier thinkers particularly the Hedonists, and the Utilitarian because of the question of division of labour. Durkheim holds that the division of labour is based neither on the individual's idea of his interest, taste of pleasure nor on utility. Division of labour is purely social process. One aspect of this process is the increase in population. The other aspect is moral. It is the moral responsibility of society to provide adequate work and situation to individuals as the population grows. Thus, the process of the division of labour has two aspects- demographic and moral.

Durkheim has drawn attention to the evil results of extreme differentiation and the extreme state of the division of labour. The extreme state of the division creates the following problems:

- Extreme individualism
- Lack of collective spirit and feeling of interdependence
- Normlessness

Q.6. How Durkheim saw fundamental difference between pre-industrial and industrial society?

Ans.

Emile Durkheim was optimistic about the division of labour in society. Durkheim saw a number of problems arising from specialization in industrial society but believed the promise of the division of labour outweighed the problems.

Durkheim saw a fundamental difference between pre-industrial and industrial societies. In case of pre industrial society social differentiation is less and there is unspecialized division of labour. The similarities between individuals lead to social solidarity among the individuals among pre industrial societies. There is high degree of same values and same beliefs, and to a large degree, the same roles. This uniformity binds members of society together in a close-knit communal life. Durkheim describes the extreme of mechanical solidarity in the following ways, 'Solidarity which comes from likeness is at its maximum when the collective conscience completely envelops our whole conscience and coincides with all point in it. But at that moment our individuality is nil. It can be borne only if the community takes a small toll of us'. In a society based on mechanical solidarity, members are, as it were, produced from the same mould.

Q.7. What is solidarity based on?

Ans

Solidarity in industrial society is based not on uniformity but on differences. Durkheim referred to this form of unity as 'organic solidarity'. Just as in a physical organism, the various parts are different yet work together to maintain the organism, so in industrial society occupational roles are specialized yet function together to maintain the social unit, where Marx saw the division as divisive. Durkheim believed it could increase the interdependence of members of society and so reinforce social solidarity. In order to produce goods and services more efficiently, members of industrial society specialize in particular roles. Specialization requires cooperation. For example, a large range of specialist required to design manufacture and market a particular product. Members of society are dependent on each other's specialized skills and this interdependence forms the basis of organic solidarity.

However, the interdependence of skills and exchange of goods services, in themselves, insufficient as a basis for social solidarity, moral codes which restrain the individual and provide a framework for cooperation. The exchange of goods and services cannot be based solely on self-interest, for where interest is only ruling force each individual finds himself at war with each other. Durkheim saw the development of contract as a beginning of the moral regulation of exchange. Two parties enter into a legal agreement based on a contract for the exchange of goods and services. Contracts are governed by a general legal framework and grounded in shared beliefs about what is just, reasonable, fair and legitimate but Durkheim saw the growth of contract as only a beginning. It was insufficient as a moral foundation for industrial society.

Q.8. How division of labour is a threat to social solidarity?

Ans.

Durkheim believed that the specialized division of labour and the rapid expansion of industrial society contained threats to social solidarity. They tended to produce a situation of 'anomie' which, literally translated, means normlessness. Anomie is present when social controls are weak, when the moral obligations which constrain individuals and regulate their behaviour are not strong enough to function effectively. Durkheim saw a number of indications of anomie in late-nineteenth-century industrial, in particular high rates of suicide, marital break-up and industrial conflict. Such behaviour indicates a breakdown of normative control. Industrial society tends to produce anomie for the following reasons. It is characterized by rapid social change which disrupts the norms governing behaviour.

Q.9. How existing framework of industrial society can be solution to anomie?

Ans.

Durkheim believed that the solution to anomie can be provided within the existing framework of industrial society. Self interest which dominates business and commerce should be replaced by a code of ethics which emphasizes the need of society as a whole. Self interest which dominates business and commerce should be replaced by a code of ethics which emphasizes the needs of society as a whole. In Durkheim's words 'economic

activity' should be permeated by ideas and needs other than individual ideas and needs. He sees occupational associations as the means to subject economic activity to moral regulation. Various industries should be governed by freely elected administrative bodies on which all occupations in the industry are represented. Such associations would solve the problems of anomie in two ways

Firstly, they would counter individualism by reintegrating individuals into social group which would re-establish social controls.

Secondly, by establishing a consensus about the rewards various members of society could reasonably and justifiably expect, normative limits would be placed on individual desire. This consensus would form the basis for rules to regulate economic activity. In particular, Durkheim believed that inheritance as a mechanism for distributing property would gradually die out because of its fundamental injustice. Property would be owned by occupational associations and exchanged by means of social contracts. Economic rewards would be based on the contribution of the services of various occupations to the well-being of the community.

Q. 10. What are social facts?

Ans.

- According to Durkheim, social facts are the subject matter of sociology. Social facts are “sui generis” (meaning of its own kind; unique) and must be studied distinct from biological and psychological phenomenon
- Social facts can be defined as patterns of behavior that are capable of exercising some coercive power upon individuals. They are guides and controls of conduct and are external to the individual in the form of norms, mores, and folkways.
- These types of conduct or thought are not only external to the individual but are, moreover, endowed with coercive power, by virtue of which they impose themselves upon him, independent of his individual will.
- Through socialization and education these rules become internalized in the consciousness of the individual. These constraints and guides become moral obligations to obey social rules.
- A social fact is identifiable through the power of external coercion which it exerts or is capable of exerting upon individuals”
- Hence, social facts are defined by:
 - ◆ Coercion, externality, and generality.
 - ★ Coercion, because if I do not submit to the conventions of society, if in my dress I do not conform to the customs observed in my country and class, I provoke ridicule and social isolation.
 - ★ Externality, because it does not emerge through individual action, but is uncalculated through socialization.

- ★ Generality, because it is collective, i.e. more or less obligatory, and certainly not collective because it is general. It is a group condition repeated in the individual because imposed on him.
 - Difference between collective representations and crowd behaviour: the latter is ephemeral, and does not outlive the life of the crowd event.

Q.11. Differentiate between mechanical and organic solidarity?

Ans.

Mechanical solidarity:

1. People are homogenous mechanically and morally.
2. The social group carries same emotions.
3. The group cherish the same values
4. The group hold the same sacred values
5. Communities are uniform and not atomized.
6. Ideas and tendencies are common to all.
7. Members of this group are greater in number
8. Solidarity grows in inverse ratio to personality
9. Crime is offence
10. The head of the group gives multiple punishments to show the force commitment to sentiments.

Organic Solidarity:

1. Individual are no longer similar but different.
2. Similar moral values disappear.
3. The group is characterized by specialization, division of labour and individualism.
4. There is weakening of restitutive laws.
5. With the growth of social groups there is emergence of complex facts like increased population, urbanization, industrialization, interdependent society.
6. There is increase in mental and moral aptitude and capabilities.
7. There is decrease in collective conscience.

Q.12. What do you mean by division of labour in society?

Ans.

- Defined as the bond between all individuals within a society
- As society become more technologically advanced there has to be more specialization and increased division in labor.
- This causes a shift in the way people relate to each other.

Q.13. What is collective conscience?

Ans.

- Primitive societies
 - Laws are harsh, intense, rigid, and universally shared.
 - Law is repressive and the deviant is severely punished
- Modern societies
 - Laws are less harsh, less punitive, less intensely felt, and less shared.
 - Punishment is enforced by issuing fines.
- Agents of socialization of norms/moral facts
 - Institutions teach norms
 - Family
 - Religion
 - Occupation
- The more division in labor, the more individualism becomes the moral compass of modern society

Q.14. What should be the methodology to study the sociology as stated by Emile Durkheim?

Ans.

- Sociology grew from philosophy and must separate itself and become a science
- Social Phenomenon should be studied empirically using the scientific method

Q.15. Give the theory of suicide as given by Emile Durkheim?

Ans

- Provided an example of a sociology study that emphasized social facts rather than individual experiences
- Rates of suicide varied from country to country and there appeared to be a different “predisposition to suicide” in different societies.
- Four types of suicide
 - Egoistic
 - Low degree of integration
 - Society has excessive individualism, separation from society and the individual
 - Altruistic
 - High degree of integration
 - Society forces people into killing themselves, lack of individualism and duty to country
 - Anomic
 - Low regulation
 - Society is faced with economic disaster, despair or changing social status
 - Fatalistic – High regulation and external constraints

Q.16. What is Religion?

Ans.

- Nothing more than collective representations of the overwhelming power of society

- Religion is highly social and serves as a bonding function and identification for the individuals within a society
- Religion provides for:
 - Meaning in life
 - Authority figures
 - Reinforces the morals and social norms

Emile Durkheim

Part-A

1. Emile Durkheim was born in-
 - a. Germany
 - b. France
 - c. England
 - d. Russia
2. The book 'The Division of Labor in Society' gives the analysis on:
 - a. Unity and solidarity
 - b. First application of the scientific method to study social phenomena
 - c. Suicide is an individual and antisocial act, which can be understood sociologically
 - d. Sociology is capable of understanding the rates of suicide and the factors which help determine such rates
3. Durkheim is also known as Father of sociology of-
 - a. Religion
 - b. Suicide
 - c. Social facts
 - d. Functionalism
4. High division and specialized labor is present in-
 - a. Mechanical solidarity
 - b. Organic solidarity
 - c. Both
 - d. None of the above
5. No division of labor is there in:
 - a. Mechanical solidarity
 - b. Organic solidarity
 - c. Both
 - d. None of the above
6. Durkheim has given two types of Solidarity:
 - a. Organic and mechanical solidarity
 - b. Religion and suicide
 - c. Fact and socialism
 - d. Unity and solidarity
7. Law is repressive and the deviant is severely punished in

- a. Primitive societies
 - b. Modern societies
 - c. Mechanical solidarity
 - d. Organic solidarity
8. Laws are less harsh, less punitive, less intensely felt, and less shared in
- a. Primitive societies
 - b. Modern societies
 - c. Mechanical solidarity
 - d. Organic solidarity
9. 'Social Phenomenon should be studied empirically using the scientific method.' This definition of sociology was given by:
- a. Karl Marx
 - b. Max Weber
 - c. Emile Durkheim
 - d. Auguste Comte
10. Low degree of integration is found in _____ type of suicide:
- a. Egoistic
 - b. Altruistic
 - c. Anomic
 - d. Fatalistic
11. High degree of integration is found in _____ type of suicide:
- a. Egoistic
 - b. Altruistic
 - c. Anomic
 - d. Fatalistic
12. Social facts are _____ to the individual
- a. External
 - b. Constraint
 - c. Internal
 - d. None of the above
13. According to Emile Durkheim Sociology is the _____ of society :
- a. Natural science
 - b. Real science
 - c. Positive science
 - d. None of the above
14. Book 'The Rules of Sociological Methods' was written by:
- a. Karl Marx
 - b. Max Weber
 - c. Emile Durkheim
 - d. Auguste Comte
15. Book 'The Rules of Sociological Methods' was written in year:
- a. 1895

- b. 1896
 - c. 1999
 - d. 1889
16. Book 'Suicide' was written by
- a. Karl Marx
 - b. Max Weber
 - c. Emile Durkheim
 - d. Auguste Comte

Part B:

1. Book 'Suicide' was written in year:
- a. 1895
 - b. 1897
 - c. 1999
 - d. 1889
2. Book 'The Division of Labour in Society' was written by:
- a. Karl Marx
 - b. Max Weber
 - c. Emile Durkheim
 - d. Auguste Comte
3. Book 'The Division of Labour in Society' was written in year:
- a. 1895
 - b. 1893
 - c. 1999
 - d. 1889
4. Durkheim was influenced by to elaborate the term sociology:
- a. Karl Marx
 - b. Max Weber
 - c. Saint Simon
 - d. Auguste Comte
5. According to Durkheim Social facts are "**moral**" in nature as they divide the world into:
- a. Sacred and profane
 - b. Moral and immoral
 - c. Sacred and immoral
 - d. Moral and bad
6. According to Durkheim Socially sanctioned behaviour is:
- a. Rewarded
 - b. Punished
 - c. Approved
 - d. None of the above
7. The term 'sui generis' was used by :
- a. Karl Marx
 - b. Max Weber

- c. Emile Durkheim
 - d. Auguste Comte
8. Durkheim's examples of social facts are
- a. Laws
 - b. Morals
 - c. Beliefs
 - d. All of the above
9. The totality of beliefs and sentiments common to average citizens of the same society forms a determinate system which has its own life is called:
- a. Morality
 - b. Collective conscience
 - c. Social facts
 - d. Suicide
10. Social structure of society involves the assessment of the following:
- a. Nature
 - b. Number
 - c. Arrangement
 - d. All of the above

Part A:

1. b	2. a	3. a	4. b	5. a	6. a	7. a	8. b	9. c	10. a
11. b	12. a	13. a	14. c	15. a	16. c				

Part B

1. b	2. c	3. b	4. d	5. b	6. a	7. c	8. d	9. b	10. d
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Chapter 4

D.P. Mukherjee

Q.1. Give the life sketch of D.P. Mukherjee?

Ans.

Ans D.P. Mukerji was born on 5 October 1894 in a middle class Bengali Brahmin family with a long tradition of involvement in higher education. He did his undergraduate degree in science and postgraduate degrees in History and Economics from Calcutta University.

1. He was appointed as Lecturer in the Department of Economics and Sociology at Lucknow University in 1924.
2. He served as Director of Information under the first Congress-led government of the United Provinces of British India (present day Uttar Pradesh) from 1938 to 1941.
3. Served as a Member of the U.P. Labour Enquiry Committee till 1947.
4. 1949: Appointed Professor (by special order of the Vice Chancellor) at Lucknow University.
5. 1953: Appointed Professor of Economics at Aligarh Muslim University
6. 1955: Presidential Address to the newly formed Indian Sociological Society
7. 1956: Underwent major surgery for throat cancer in Switzerland Died on 5 December 1961.

Q.2. Give the theory of value and tradition as given by D. P Mukherjee?

Ans.

It was through his dissatisfaction with Indian history and economics that D.P. turned to sociology. He felt very strongly that the crucial distinctive feature of India was its social system, and that, therefore, it was important for each social science to be rooted in this context. The decisive aspect of the Indian context was the social aspect: history, politics and economics in India were less developed in comparison with the west; however, the social dimensions were 'over-developed'.

As D.P. wrote, "... my conviction grew that India had had society, and very little else. In fact, she had too much of it. Her history, her economics, and even her philosophy, I realized, had always centered in social groups, and at best, in socialized persons."

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. He must be an Indian first, that is, he is to share in the folk-ways, mores, customs and traditions, for the purpose of understanding his social system and what lies beneath it and beyond it."

In keeping with this view, he believed that sociologists should learn and be familiar with both 'high' and 'low' languages and cultures — not only Sanskrit, Persian or Arabic, but also local dialects.

Q. 3 What is tradition according to D. P. Mukherjee?

Ans.

D.P. argued that Indian culture and society are not individualistic in the western sense. The average Indian individual's pattern of desires is more or less rigidly fixed by his socio-cultural group pattern and he hardly deviates from it. Thus, the Indian social system is basically oriented towards group, sect, or caste-action, not 'voluntaristic' individual action. Although 'voluntarism' was beginning to influence the urban middle classes, its appearance ought to be itself an interesting subject of study for the 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 *aitihya*, which comes from the same root as *itihas* or history.

Traditions are thus strongly rooted in a past that is kept alive through the repeated recalling and retelling of stories and myths. Internal and external sources of change are always present in every society.

The most commonly cited internal source of change in western societies is the economy, but this source has not been as effective in India. Class conflict, D.P. believed, had been "smoothed and covered by caste traditions" in the Indian context, where new class relations had not yet emerged very sharply. He concluded that one of the first tasks for a dynamic Indian sociology would be to provide an account of the internal, non-economic causes of change.

Q.4. What are the three principles of change social change according to D.P. Mukherjee?

Ans.

D.P. believed that there were three principles of change recognized in Indian traditions, namely; *shruti*, *smriti* and *anubhava*. Of these, the last — *anubhava* or personal experience — is the revolutionary principle. However, in the Indian context personal experience soon flowered into collective experience. This meant that the most important principle of change in Indian society was generalised *anubhava*, or the collective experience of groups. The high traditions were centered in *smriti* and *sruti*, but they were periodically challenged by the collective experience of groups and sects, as for example in the *bhakti* movement. D.P. emphasized that this was true not only of Hindu but also of Muslim culture in India. In Indian Islam, the Sufis have stressed love and experience rather than holy texts, and have been important in bringing about change. Thus, for D.P., the Indian context is not one where is cursive reason (*buddhi-vichar*) is the dominant force for change; *anubhava* and *prem* (experience and love) have been historically superior as agents of change. Conflict and rebellion in the Indian context have tended to work through collective experiences. But the resilience of tradition ensures that the pressure of conflict produces change in the tradition without breaking it.

D.P.Mukherjee**Part-A**

1. _____ is full name of D.P. Mukherjee
 - a. Dhurjati Prasad Mukerji
 - b. Dev Prasad Mukerji
 - c. Devendra Prasad Mukerji
 - d. None of above
2. The principles of social change as given by Mukherjee is/are:
 - a. shruti,
 - b. smriti
 - c. anubhava.
 - d. All of the above
3. The book 'Modern India Culture' is written by:
 - a. R. K. Mukherjee
 - b. A. R. Desai
 - c. G. S. Ghurye
 - d. D. P. Mukherjee
4. D.P. Mukherjee appointed Professor of Economics at Aligarh Muslim University in year:
 - a. 1947
 - b. 1949
 - c. 1953
 - d. 1955
5. buddhi-vichar
 - a. is the dominant force for change.
 - b. Is the dominant force of Indian culture
 - c. Is change
 - d. Factor of change
6. Mukerji were published later that year in the form of a long essay on the
 - a. sociological understanding of Indian culture
 - b. Factor of change
 - c. dominant force of Indian culture
 - d. none of the above
7. Served as a Member of the U.P. Labour Enquiry Committee in year
 - a. 1945
 - b. 1946
 - c. 1947
 - d. 1948
8. Appointed Professor (by special order of the Vice Chancellor) at Lucknow University in year:
 - a. 1945
 - b. 1946
 - c. 1948
 - d. 1949

9. Presidential Address to the newly formed Indian Sociological Society

- a. 1948
- b. 1950
- c. 1955
- d. 1947

Part A:

1. a	2. c	3. d	4. a	5. a	6. a	7. c	8. d	9. c	
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Key Terms

1. **Altruistic suicide:** Form of self-sacrificing behavior that occurs as a result of over conformity with group rules and over identification with the collective whole. Most prevalent in simpler societies.
2. **Anomic suicide:** self-destructive behavior arising in a social setting that lacks sufficient socio-moral rules to constrain actors by integrating them into the collective whole. Most prevalent in the period of transition to modern society.
3. **Anomie:** State of social brought on by the lack of, or insufficiency of, social and moral rules regulating activity between persons and groups.
4. **Collective representations:** Shared beliefs, values, norms, ways of thinking, and ways of feeling that characterize a particular social group or society.
5. **Externality:** that which is characterized by having an existence independent of the will of a particular persons or an aggregate of persons.
6. **Functions:** Contribution made by the individual or group to maintenance of another group or the whole society.
7. **Repressive law:** Laws involving punishment or destruction of violator of social rules.
8. **Repressive law:** Laws involving an obligation or the violator of social rules to establish the situation as it was before the violation occurred, in order to compensate the victim of violation.
9. **Sui-Generis reality:** Latin term expressing a conception that something is a reality in and of itself and cannot be reduced to its subparts or component without loss or destruction of its most central and fundamental characteristics.
10. **Mechanical solidarity:** Forms of social organization in simple societies based on similarity or likeness of persons in terms of their conceptualization of reality and orientation toward the collective whole.
11. **Organic Solidarity:** Forms of social organization in more complex societies based on occupational specialization and functional differentiation of social parts.
12. **Alienation:** The experience of part of oneself as alien. For Marx, the experience of oneself as alien and mechanical in the process of labor.
13. **Bourgeois Individualism:** The illusion commonplace in societies where commodity production and exchange prevail that the individual can be a self-contained, self-directing entity.
14. **Class:** A group of people who have in common a specific relation to the means of production.
15. **Commodity:** A world order that requires high-level technology, production for human use only, and the elimination of all forms of class exploitation.
16. **Commodity:** Something with exchange value-that is something that can be brought and sold.
17. **Communism:** A world order that requires high-level technology, production for human use only, and the elimination of all forms of class exploitation.
18. **Dialectical Materialism:** An epistemology that explain social change and human consciousness in terms of underlying changes in the mode of production.

19. **Idealism:** Doctrine that states that reality consists of mental elements alone- for example, ideas, beliefs, mind, spirit and so forth.
20. **Lumpen-proletariat:** Class of people without steady employment- for example, petty criminals and the permanently employed.
21. **Means of Production:** A sub-category of production forces- for example, the tools and machines associated with production.
22. **Monopoly:** The production and distribution of one or several commodities by just one company or business.
23. **Objectification:** The process whereby human make themselves an object to themselves and for others.
24. **Oligopoly:** The production and distribution of one or several commodities by just a few companies or businesses.
25. **Socialism:** The public ownership and control of the means of production.
26. **Surplus value:** Value created for the boss by workers during the working day after they have produced enough for sale on the market to cover their own wages and the constant capital costs associated with their being able to work.
27. **Petit Bourgeoisie:** Class of small business people-for example shop owners.
28. **Productive forces:** These enable humans to act on the material world in order to transform it.
29. **Variable capital costs:** The costs of paying the wages of the workforce.
30. **Utopian Socialism:** Socialism that exists in the minds of political idealists but could not exist the wages of the workforce.
31. **Affective Action:** Emotional and impulsive action that is an end in itself.
32. **Authority:** The ability of one individual to command another effectively.
33. **Charisma:** An individual's ability to exercise domination on the basis of personal and super-human or supernatural qualities.
34. **Cultural object:** Something that is created through social interaction and is external but meaningful, for individual-for example, a social institution, a baseball game, an organization, or a symphony concert.
35. **Domination:** The probability that an order will be obeyed.
36. **Historicism:** The doctrine that states that societies and cultures can be understood only as historically unique entities.
37. **Ideographic understanding:** The kind of understanding that treats each element of social reality as a unique and as qualitatively different from other aspects of social reality.
38. **Legitimate authority:** Authority that is accepted as right and proper according to certain cultural prescription.
39. **Motive:** The interpretation that is made of social action in order to make it meaningful.
40. **Protestant ethic:** An ascetic orientation that encourage hard work, thrift, and righteous forms of goddess.

41. **Secularization:** The decline of religious institutions of beliefs and practices.
42. **Social Action:** Action by individuals that is generally seen as meaningful and that takes the actions responses of others into account.
43. **Spirit of Capitalism:** An orientation that stresses careful planning



[B.A.(Part III) EXAMINATION ,2011]

[Also Common with Subsidiary Paper of B.A.(Hons.)Part -III]

Faculty of Arts

(Three Year Scheme of 10+2+3 Pattern]

SOCIOLOGY

Time : Three Hours

Answers of all the question (objective as well as descriptive) are to be given in the main answer book only. Answer of objective type questions must be given in sequential order. Similarly all the part of one question of descriptive part should be answered at one place in the answer book. One complete question should not be answered at different place in the answer book.

No supplementary answer book will be given to any condidate. Hence the candidates should write their answer precisely.

PART-I (OBJECTIVE)

Maximum marks :40

Question Nos.1-20 (Each question carries 1 mark) Question Nos 21-30 (Each question carries 2 marks)Give the answers of these questions in not more than 15-20 words each.

1-'Sociology is a value -free science ',who said so :

- (a)August Comte (b) Durkheim
(c) Max Weber (d)Spencer

2-Who was the first to use the comparartive method or indirect experiment method in Sociology

- (a)Max Waber (b)Durkheim
(c) Spencer (d) Pareto

3.According to Marx,which of the following is considered to be the most crucial element for class struggle

- (a) Class-Interest (b) Class-consciousness
(c) Class -formation (d) Class -identity

4.Who has propounded the idea that we can treat social facts as things :

- (a) Marton (b) Weber
(c) Durkheim (d) Marx

5.Repressive law is the feature of :

- (a)Mechanical Society (b) Organic Solidarity
(c) Modern Society (e) Complex Society

Who coined the following concepts :-

6.Repressive and Restitutive concepts :

6-Repressive and Restitutive Law

7-Rational Action

8-

Flase Consciousness

9-

Simple Polysegmental Society

10- Dialectic of Traditions

Match the following List-I-with List-II

LIST-I

LIST-II

11-Durkheim	1894-1962
12-Karl Marx	1889-1968
13 Max Weber	1858-1917
14-Radha Kamal Mukharjee	1864-1920
15-DP Mukharjee	1818-1883

Name the authors of the following books :-

16. Problems of Indian Youth
17. Man and his Habitation
18. The Holy Family
19. The City
20. The Elementary Forms of Religious Life.
21. What are the three dimensions of values given by Radha Kamal Mukharjee?
22. Mention the types of dialectics of traditions.
23. Differentiate between Intrinsic Values and Instrumental Values.
24. Mention the forms of alienation
25. Comparison of Marx's and Hegel's Dialecticism.
26. Give four dysfunctional aspects of Bureaucracy
27. Give Weber's classification of Social Action.
28. Give any two examples of anomic suicide.
29. Differentiate between General Social Fact and Pathological Social Fact.
30. Define Collective representation.

PART-II (DESCRIPTIVE)

Maximum marks: 60

Attempt three questions, selecting one question from each Section .All questions carry equal marks.

SECTION-A

- 1- Discuss this statement of Durkheim 'Sociology is the Study of Social Fcts'.
- 2- Critically examine bureaucracy as the most complex and highly developed type of formal organization.

SECTION-B

- 3- Explain this argument of Marx 'The history of all hitherto existing society is the history of class struggles'.
- 4- Write short notes on the following :
 - (a) Class-in-itself and Class-for -itself
 - (b) Alienation

SECTION-C

- 5- Write short notes on the following :-
 - (a) value and personality
 - (b) value and disvalues
- 6- Give logic in support of D.P.Mukherji's views that 'the Central Point of study of Indian Sociology is the study of traditions.

B.A (Part- III) EXAMINATION- 2010
SOCIOLOGY
First Paper :- Social Thinkers

(II) GIVE THE ANSWER :-

- 22- What is meant by Social Fact ?
- 23- Give any four characteristics of bureaucracy.
- 24- Mention any two causes of division of labour in society.
- 25- What meant by Affective Action according to Max Weber ?
- 26- What are three main functions of society according to Radha Kamal ?
- 27- Define Alienation?
- 28- Give two criticism of Drukheim's Theory of Social Facts.
- 29- Give two characteristics of Marxian theory of Dialectical Materialism.
- 30- Define Ideal Type.

Description Part-II

SECTION-A

- 1- Critically evaluate the concepts of Mechanical Solidarity and Organic Solidarity given by Durkheim.
- 2- Elucidate the meaning of social action and discuss the types of social action as presented by Max Weber.

SECTION-B

- 3- How Marxian dialection Materialism is different from Hegelian theory of dialectics ? Evaluate.
- 4- Define lienation and discuss its causes and consequences mentioned by Karl Marx.

SECTION-C

- 5- Critically evaluate the Dr D P Mukharjee idea of Dialectics of Tradition
- 6- Write short notes on any two of the following :-
 - (i) Theory of Social Science
 - (ii) Theory of Social Vaules
 - (iii) Social Facts

RAJASTHAN UNIVERSITY EXAMINATION -2009 PAPER-III
SOCIOLOGY
FIRST PAPER- SOCIAL - THINKERS

Question Nos-1-20(each question carries 1marks) Write the correct answer serial no of answer in the brackets given at the end of each question. Question no21-30 (each 2marks)Give the answer of the answers of these questions in not more than 20 words each at the maximum.

I -A- Name the writers of the following books:-

- (i) The Division of Labour in society
- (ii) Essay on Max Weber
- (iii) Frontiers of Social Science
- (iv) Communist Manifesto
- (v) Key Problems of Sociological Theory.

(B) Mark the statements True/False:-

- (i) Karl Marx describes Religion as opium ()
- (ii) D.P. Mukharjee is an Indian Sociologist ()
- (iii) Social Action is not a rational Action ()
- (iv) Weber has talked of two types of Social Action ()
- (v) Book 'The Holi Family' was written by Maclver and page ()

(c) Match the following :-

- (i) Collective Representative Karl Marks
- (ii) Alienation Durkheim
- (iii) Poverty of Philosophy KarL Marks
- (iv) France Max Weber
- (v) Ideal Type Durkheim

(d) Write the names of the books of the following writers:-

- (i) Bogardus (iv) D.P.Mukharjee
- (ii) Raymond Aron (v) Coser
- (iii) Gurvitch and Moore

2-Answer the following in maximum twenty words :-

21. What is meant by 'Mechanical Solidarity' ?

22. Give any two differences between mechanical and organic solidarity.
23. What is the meaning of 'Tradition as given by Dr D.P. Mukharjee
24. Give any four characteristics of bureaucracy.
25. What is the meaning of 'Tradition' as given by Dr D .P Mukharjee
26. Given any four characteristics of bureaucracy.
27. What is 'Social Fact'?
28. Give two criticisms of Marxian 'Theory of Dialectical Materialism.
29. What is meant by 'Value Oriented Rational Action 'according to Max Weber.?
30. Define 'Social Action'.

FIRST PAPER : SOCIAL THINKERS.

(Section- A)

Evaluate Emile Dukheim's theory of Social Fact.

Indicate the salient features of Bureaucracy and discuss the dysfunction of Bureaucracy.

(Section-B)

Discuss Marxian theory of 'Class Conflict'.

Critically evaluate the views of Karl Marx on Dialectical Materialism.

(Section-C)

What do you understand by 'Hierarchy of values'? Examine the important of social values.

Write short notes on any two of the following :-

- (i)Dialectics of Tradition
- (ii)Theory of Social Science
- (iii)Division of Labour in Society.

B.A PART –III EXAMINATION -2008
SOCIOLOGY
PAPER FIRST -: SOCIAL THINKERS

I- (A) Pick the right answer :-

- 1- Who wrote the book 'The Social Order':-
 (a) Durkheim (b) Sorokin
 (c) Robert Bierstidit (d) Max Weber
- 2- Durkheim was born in which country :-
 (a) (b) America
 (c) Germany (d) Japan
- 3- Who was written 'Das Capital; :-
 (a) Marks Weber (b) Durkhiem
 (c) Hegel (d) Karl Marks
- 4- Which Indian sociologist propounded the 'General Theory of society based on 'values' :-
 (a) Radhakamal Mukharjee (b) D.P. Mukharjee
 (c) Yogendra singh (d) M N Srinivas
- 5- Who wrote the book 'Diversities':
 (a) Max Weber (b) Bogardus
 (c) D P Mukharjee (d) Ghurye
- 6- According to Durkheim, which kind of law prevailed in primitive society :-
 (a) Welfare law (b) Fuedal law
 (c) Repressive law (d) Restitutive law
- 7- Max Weber was born in which country :-
 (a) Germany (b) France
 (c) England (d) America
- 8- Name the social thinker who described religion as opium in society :-
 (a) Karl Marx (b) Max Weber
 (c) Radha kamal Mukharjee (d) Emile Durkheim
- 9- Karl Marx obtained the Philosophy of Dialectism from :-
 (a) Hegel (b) Coser
 (b) M N Srinivas (d) Pareto
- 10- Which kind of solidarity was found in primitive society according to Durkheim :
 (a) Biological Society (b) Organic Solidarity
 (c) Mechanical Solidarity

(B) Mark the statement TRUE OR FALSE :

- 1- Weber was talked of three types of social action . ()
- 2- There is no hierarchical arrangement of positions in bureaucracy ()

- 3- Book 'The Holy Family' was written by Emile Durkheim ()
 4- The concept of "Dialectics of Tradition" is propounded by D P Mukharjee ()
 5- The book 'Main Currents in Sociological Thought' is written by Ragmond Arom ()

(c) Match the following :

- | | |
|--------------------------|-----------------|
| 6- Red-tapism | Durkheim |
| 7- Communist Manifesto | H M Johnson |
| 8- Sociat Fact | Bureaucracy |
| 9- Poverty of Philosophy | Marx and Engels |
| 10- Sociology | Karl Marx |

II-Answer the following in maximum twenty words :-

- 11- Define social fact.
 12- Give any two characteristics of class.
 13- Give any two differences between mechanical and organic solidarity.
 14- Give the meaning of 'Theory of Social Science' according to Radha Kamal Mukharjee.
 15- What is 'Historical Dialectics' ?
 16- Give any two characteristics of bureaucracy.
 17- Define social values 'according to Radha kamal mukharjee.
 18- What is meant by 'Solidarity' ?
 19- Give any two types of social acion.
 20- Define Alienation ?

FIRST PAPER : SOCIAL THINKERS

Time : Two Hour

MM:60

SECTION-A

- 1- Critically evaluate the theory of "Division of Labour in Society"?
 2- Discuss the definition of 'Social Action' given by Max Weber and delineate the types of Social Action.

SECTION-B

- 3- Critically evaluate the Marxian theory of Dialectical Materialism .
 4- Critically evaluate the theory of 'Alienation' given by Karl Marx.

SECTION-C

- 5- Critically evaluate Dr. D P Mukharjee's idea of Dialectics of Tradition.
 6- Evaluate Radha Kamal Mukharjee's contribution on 'Sociology of Vaules'.

B.A (Part III) EXAMINATION,2007

(10+2+3)

(Faculty of Arts)

(Three Year Scheme)

SOCIOLOGY**First Paper :Social Thinkers****Time: One Hour****MM :40****OBJECTIVE TYPE QUESTION**

I.A Pick the right answer.

- 1- Which scholar has referred bureaucracy as 'Desk Government'
 (a) Max Weber (b) Gladon ()
 (c) Peter Blau (d) Finner ()
- 2- According to Durkheim, which kind of law prevailed in primitive societies.
 (a) Repressive Law (b) Restitutive law ()
 (c) Welfare law (d) Feudal law ()
- 3- From whom did Marx borrowed the concept of Alienation :
 (a) Hegel (b) Spencer ()
 (c) Durkhiem (d) Weber ()
- 1- 'From the perspective of economics, society is a class.' Who said
 (a) Marks (b) D P Mukharjee ()
 (c) Weber (d) Radha Mohan Mukharjee ()
- 2- Who has divided Indian Individualism as Ancient Indian Individualism and Neo Indian Individualism :
 (a) S N Srinivas (b) Radha Mohan Mukharjee ()
 (c) S C Dube (d) D P Mukharjee ()
- 3- "Society is an organization and accumulation of values." Who said it:
 (a) S N Srinivas (b) Radha Mohan Mukharjee ()
 (c) Ghurye (d) D P Mukharjee D P Mukharjee ()
- 4- Marxian materialistic ideology is dialectical because :
 (a) It crosses the process of antithesis ()
 (b) It crosses the process of synthiesis ()
 (c) It crosses the process of thesis, antithesis and synthiesis ()
 (d) It corsses the process of spiritualism ()
- 5- According to Marx, a capitalist is that :
 (a) Who owns money ()
 (b) Who controls the means of production ()
 (c) Who exploits the labour ()
 (d) Who loves the labour ()

- 6- Max Weber has propounded his theory of social action in which one of his books is :
- The theory of Social and Economic Organization
 - Sociology of Religion
 - Essay in Sociology
 - The city ()
- 7- Durkheim has given the rules of observing the social facts in which one of his books is-
- Rule of Sociological Methods
 - Division of Labour in Society
 - Elementary Forms of Religious life
 - Le Suicide ()

B- Mark the statements True/False.

- 8- Social facts are not coercive (True/False)
- 9- Weber has talked of these types of authority (True/False)
- 10- Slow pace of social change is responsible for Alienation. (True/False)
- 11- Social values have regional basis (True/False)
- 12- In bureaucracy the administrative work is carried out according to the definite rules (True/False)

C- Name the authors of the following books :

- 13- 'Democracies of the East 'is written by whom ?
- 14- 'The Fear of Freedom'is written by whom?
- 15- 'Dialectical and Historical Materialism 'is written by whom ?
- 16- 'Main Currents in Sociological Thought' is written by whom?
- 17- 'Society and Social Structure 'is written by whom ?

II- ANSWER THE FOLLOWING IN MAXIMUM TWENTY WORDS:-

21. Give any two characteristics of organic society.
- 22- Give any two reasons of Alienation.
- 23- Define 'Class-Consciousness'
- 24- Define Rational Action as given by Weber.
- 25- Give the functions of division of labour.
- 26- What is meant by 'ideal types'?
- 27- Which are the three principles of change in traditions, according to D P Mukharjee.
- 28- Give any two characteristics of Hegelian Dialecticism.
- 29- Which are the abnormal forms of division of labour ?
- 1- Give any one principle of observing the social fact.

FIRST PAPER : SOCIAL THINKERS

Time :Two Hour

MM :60

SECTION : A

- 1- Discussing the types of social solidarity, elucidate the relation between division of labour and social solidarity as given by Durkheim.
- 2- Elucidate the concept of Bureaucracy and its characteristics as given by Max Weber.
- 3- Critically evaluate the Marxian concepts of 'Surplus-Values' and 'Surplus Labour'.
- 4- Critically evaluate Marxian theory of Dialectical Materialism.

SECTION : C

- 5- Examine the social structure of values and their functions as given by Radha Mukharjee.
- 6- Critically evaluate the contributions of D P Mukharjee to Indian Sociology.

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- The religion of India- A Barth
- Religion of India-The sociology of Hinduism and Buddhism- Don Martindale
- Max Weber in Asian studies- Andreas E. Buss

Books Recommended

1. Raymond Aron : Main Currents in Sociological Thoughts, Vols. I & II.
2. Bogardus : Development of Sociological Thought.
3. Coser : Masters of Sociological Thought
4. International Encyclopedia of the social Science (Articles on Marx. Weber and Durkheim).
5. Gerth and Mills : Essays on Max Weber.
6. Gurvitch and Moore : Twentieth Century Sociology.
7. Reinhard Bendix : (Hindi Translation by K.N. Sharma) Max Weber : An Intellectual Portait.
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10. T.K.N. Unnithan, Y. Singh and Indra Deva : Towards a Sociology of Culture.