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2nd Sem Sociology REHBAR COMPUTERS OPPOSITE
GOVT. DEGREE COLLEGE SUMBAL.7006622409,9797764693
2ND semester.

SUBJECT:- *sociology.*

RS: 150

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UNIT-1

Auguste Comte

Auguste Comte was a French philosopher. He was a founder of the discipline of sociology and of the doctrine of positivism. He may be regarded as the first philosopher of science in the modern sense of the term. He studied and analyzed the effects of French Revolution, Industrial revolution and Renaissance and found the lack of a social science that studied about society. Therefore, he coined the term sociology in 1838 as a social science to study about society.

Q:-Critically examine Comte's Law of Three Stages. OR Analyze the theological stage of the social development. OR Explain Comte's law of three stages.

A: - The "Law of Three Stages" is an idea developed by Auguste Comte. It constitutes one of the main contributions of Comte to the field of sociological thought. According to Comte, each branch of our knowledge passes successively through the different theoretical conditions. It is known as law of three stages. The main aim of this principle is that it provides the basis of sociological thinking.

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It states that society as a whole, and each particular science, develops through three mentally conceived stages.

They are:

The Theological Stage

Theology means discourse or study of religion. This is the first stage in the Law of Three Stages. During this stage, man believed that all the phenomena of nature are the creation of the divine or supernatural powers. Man failed to discover the natural causes of various phenomena and hence attributed them to supernatural or divine power. This stage is dominated by priests and ruled by military men.

The Theological Stage is divided into 3 sub stages. They are;

1. Fetishism:

- ❖ Fetishism is the primary stage of the theological stage of thinking.
- ❖ It is also known as animism.
- ❖ "Fetish" means inanimate and "ism" means philosophy.
- ❖ Throughout this stage, the primitive people had a belief that inanimate object had living spirit in it, also known as animism.
- ❖ People worshipped inanimate objects like trees, stones, a piece of wood, volcanic eruptions, etc.
- ❖ It did not admit priesthood.

2. Polytheism:

- ❖ Fetishism is the second stage of the theological stage of thinking.
- ❖ "Poly" means many.
- ❖ At this stage people believed in many Gods.
- ❖ Primitive people believe that each natural forces were controlled by different Gods;
- ❖ A few examples would be: God of water, God of rain, God of fire, God of air, God of earth, etc.
- ❖ They created the classes of priests in order to get goodwill and blessings from these Gods or Goddesses.
- ❖ But later, the presence of too many Gods also created mental contradictions.

3. Monotheism:

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- ❖ This is the final stage in the theological stage.
- ❖ "Mono" means one.
- ❖ Monotheism means believing in one God or God in one; attributing all to a single, supreme deity.
- ❖ At this stage, people believed that there is only one God and He is controlling every natural phenomena in this world.
- ❖ During this stage it slowly started giving for thinking and rationality.

The Metaphysical Stage

1. The Metaphysical stage is the extension of theological stage.
2. Metaphysical stage refers to explanation by impersonal abstract explanation, often people tried to believe that God is an abstract being.
3. This stage is also known as abstract stage.
4. It is believed that an abstract power or force guides and determines the events in the world.
5. Metaphysical thinking discards belief in concrete God.
6. The nature of enquiry was legal and rational in nature.
7. For example; Classical Hindu Indian society where the principle of transmigration of soul, the conception of rebirth, notions of punishment were largely governed by metaphysical uphill.

Positive Stage

1. The Positive stage, also known as the scientific stage, refers to scientific explanation based on observation, experiment, and comparison.
2. This stage represents the scientific way of thinking.
3. Positive explanations rely upon a distinct method, the scientific method, for its justification. During this stage, man tried to establish cause and effect relationship.
4. Positivism is a purely intellectual way of looking at the world; as well it puts emphasizes on observation and classification of data and facts.
5. At this stage the concept of God is totally vanished from human mind.
6. This stage is governed by industrial administrative and scientific moral guides.

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Q: - Briefly explain the contribution of Auguste Comte to the growth & development of positivism? (OR) What are the main features of positivism? Discuss critically.

A: - Comte's positivism- Auguste Comte's contribution to sociology & social thought is in the form of 'positivism or positive philosophy. It is said to be the last stage of intellectual or historical development. He has based his positivism on the scientific thinking of the 17th & 18th century & is very much influenced by Aristotle & Plato. He has differed from them also. Plato had described the material worlds as unreal & laid his faith in the idea world. But by the time of Comte, this concept has undergone a change. Material world was considered to be quite real & dependable. Now instead of theological concept, experiences & observations come to be accepted as realities & this is the basic plank of positivism of Comte.

According to Rollin Chambliss, "positivism is concerned with the real rather than fanciful, with useful knowledge rather than all knowledge. It is concerned with precise knowledge rather than vague impression with ever changed organic truth rather than eternal varieties with the relative rather than absolute. In short, positivism is a mode of thought which can be universally accepted".

Importance of scientific method: - The whole of our world is guided by certain laws. These laws can be understood on the basis of scientific laws. This is true about the society as well. Social events are occupied by basic laws of cause & effect & they have to be understood in that very light. A Comte therefore, in his positivism has kept aside the theological & metaphysical laws & given importance to observation, analysis, experimentation, classification etc. Positivism, therefore, gives greater importance to observation, analysis, classification etc.

Final stage of the Development of intellect: - A Comte has described positivism as the last stage of the development of society. As already said the positive stage follows the theological & metaphysical stage. Thus principle of three stage he has applied to social as well as political institutions.

Social Reconstruction & positivism: - A Comte has not confined his positivism only to theoretical discussions, he has carried it further & treated it as a mode of social

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reconstruction & analysis of the society. According to Auguste Comte, social reconstruction was inevitable. He was born at the time of French Revolution & the Industrial Revolution which was being about these organizations of social orders & new society was being born.

Auguste Comte was of the view that human personality is also based on their objects namely: (i) Feeling (ii) Action (iii) Intellect. These are responsible for various social powers. According to Auguste Comte, social power is of three types: (i) Material power (ii) Intellectual power (iii) Moral power.

Auguste Comte has laid down that public opinion is of great importance for a scientific & positive society. He was of the view without a strong opinion, no social reconstructions possible. The following three stages for proper organization & guidance of public opinion:

- i). Laying down the principles of social action.
- ii). Acceptance of the principles of the people.
- iii) Establishment of a recognized organization for implementation of these principles.

Auguste Comte was of the view that unless there is a strong public opinion, the positive or scientific society cannot be properly established. Comtes **law of three stages**: Auguste Comte philosophical evolution represents the three ways in which the human unity is developed. According to him human mind passes through three stages namely:

- i). Theological or fictitious stage. ii). Metaphysical or abstract stage. iii). Positive stage
- 1). **Theological or Fictitious stage**: - Auguste Comte was of the view that during theological stage man's ideas & views were fictitious. In those day's man thought that all his activities were occupied by supernatural factors.
- 2). **Meta-physical or abstract stage**: - This is the stage when 'Doctrine of Abstract Right' dominates the society. At this stage the supernatural or spiritual rights are replaced by natural rights. This is the basic difference between the two stages.
- 3). **Third stage the positive or scientific**: - This is a further developed stage of society. This society is scientific in the sense that its thinking is radically different from that of theological. In this society priests or theologians are replaced by scientists. Similarly, the

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warriors are replaced by industrialists. The chief activity of collectivities ceases to be the war of man against man & becomes the struggle of man against nature.

Thus through the law of three stages, Comte arrived to the conclusion that a certain type of social order is disappearing & another social order is emerging.

Q: - What are social statics and dynamics according to Auguste Comte? OR Write a brief note on Comte's social static and dynamic. OR Explain Auguste Comte's social statics.

A: -Comte divided Sociology into TWO Theoretical Aspects;

Social Statics and Social Dynamics

Social static focuses on how order is maintained in the society and social dynamic focuses on how society changes over time.

Comte separated social statics from social dynamics. Social statics are concerned with the ways in which the parts of a social system (social structures) interact with one another, as well as the functional relationships between the parts and to the social system as a whole. Comte therefore focused his social statics on the individual, as well as such collective phenomena as the family, religion, language, and the division of labor.

Comte placed greater emphasis on the study of social dynamics, or social change. His theory of social dynamics is founded on the law of the three stages; i.e., the evolution of society is based on the evolution of mind through the theological, metaphysical, and positivist stages. He saw social dynamics as a process of progressive evolution in which people become cumulatively more intelligent and in which altruism eventually triumphs over egoism. This process is one that people can modify or accelerate, but in the end the laws of progressive development dictate the development of society. Comte's research on social evolution focused on Western Europe, which he viewed as the most highly developed part of the world during his times.

This distinction between social statics and social dynamics is one of his lasting contributions to sociology. His aim was to create a naturalistic science of society, which would explain the past development of mankind and predict its future course.

1) Social Statics

Social Statics refers to the study of the conditions and pre-conditions of social order.

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It is concerned with the present structure of the society.

It studies the issues of social stability and social order.

It studies the current laws, rules and present conditions of the society.

It observes how these laws and rules are affecting the present society.

It investigates the law of action and reaction of the different parts of the social system.

It is concerned with the study of major institutions, which preserve the social order.

For example, family; it occupies an important position in social structure. It provides the base for the social order and progress of the society.

Individual, family and social combinations are three levels of society. Family is the smallest and basic unit of sociology.

Three Factors of Social Statics:

According to Comte, there are three factors of social statics. They are;

Language: *It is the means of storing thoughts and culture for proceeding generations. Without a common language, attaining solidarity and social order is not possible.*

Religion; It provides the guidance for behaviour and it is the root of social order.

Division of Labour: *It is essential for the success of the state cooperation as it creates interdependence among the people in the society.*

2) Social Dynamics

It begins with the study of the process of social changes. Therefore, it is concerned with the matter of social progress.

The term 'Progress' refers to the orderly development of the society, which are according to the natural law. Hence, the order and progress or statics and dynamics are co-related to each other.

Dynamics begin when the functions of the social institutions are altered or changed.

According to Comte, social dynamics describe the successive and necessary stages in the development in the human mind and the society.

Further, he opined that the social dynamics should depend on the historical perspectives in order to study the process of social change and progress.

Thus, the social dynamics are found in all the aspects of the society, such as physical, moral and intellectual. However, the intellectual is the most important.

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Social dynamics refers to the pattern of the revolutionary progress in which the sequence of the development is necessary and inevitable.

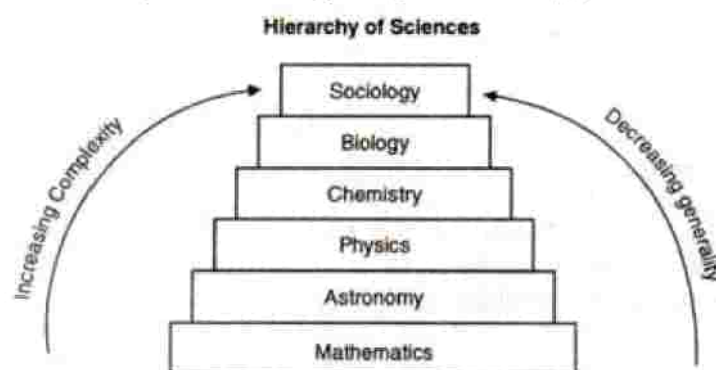
Moreover, it is natural that the social systems, such as institutions are interrelated and interdependent, so they can make a harmonious whole.

Q: - Hierarchy of Sciences.

A: - Comte's second best known theory, which is the theory of hierarchy of sciences, is intimately connected with the Law of Three Stages. Just as mankind passes through determinant stages, scientific knowledge also passes through similar stages of development. But different sciences progress at different rate. Any kind of knowledge reaches the positive stage early in proportion to its generality, simplicity, and independence of other departments. He put forth a hierarchical arrangement of the sciences in a way which coincided with

1. The order of their historical emergence and development
2. The order of dependence upon each other (each rests on the one which precedes it, and prepares the way for the one that follows it)
3. Their decreasing degree of generality and the increasing degree of complexity of their subject matter, and
4. The increasing degree of modifiability of the facts which they study.

The serial order of sciences on the basis of their emergence and increasing complexity were Mathematics, Chemistry, Astronomy, Physics, Biology, and Sociology.



From the above classification it becomes clear that Mathematics, according to Comte, is the simplest science while Sociology is the most complex science. In Comte's view,

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Mathematics was the first science to reach positive stage, followed by Astronomy, Physics and Chemistry, and after these sciences had reached the positivistic stage, thought organic phenomena could become more positivistic. The first organic science to move from the metaphysical to the positive stage was biology, or physiology. This paved the way for Sociology which could move away from the metaphysical speculations of the 17th and 18th century towards a positivistic mode of thought. Sociology has been the last to emerge because it is the more complex and because it had to wait for the other basic sciences to reach the positive stage.

Sociology was the most complex social science because it had to study society, the most complex matter. The other sciences concentrated on comparatively simpler subjects than society. Sociology thus emerged because human beings recognized a new set of objective facts concerning their society like social disorganization, development of slums, poverty etc. which they could not explain, but which they needed to explain in order to deal effectively with them. When Comte spoke of Sociology to crown the hierarchy of sciences, he had the general unifying nature of science in his mind. He did not claim that Sociology is superior to all other sciences. He only felt that with the growth of positive knowledge all sciences can be brought into relationship with each other.

According to Comte, all science passes through the three stages, the theological, the metaphysical and the positive. But the individual sciences do not move through these three stages simultaneously. In fact, the higher a science stands in the hierarchy, the later it shifts from one stage to the other. With the growth of positive knowledge he also advocated the use of positive methods for Sociology.

UNIT-II

Emile Durkheim (1858-1917)

He was the most prominent French sociologist of the 19th century and the first modern thinker in the field of sociology. He acknowledged Comte as his master, but he went far ahead of Comte in establishing sociology as an empirical science. He was in part of

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positivist and believer in applying methods of physical science to the study social actions.

He was born on April 15 1858 and died on November 15, 1917.

Q:-Define social facts. OR Explain Durkheim's view on social fact.

A:-Durkheim & Social facts:-Social facts according to Durkheim, is a phase of behavior which includes thinking, feeling or action which can be objectively observed & has a coercive or compelling nature. Social fact belongs to the world or collective consciousness which has an authority upon the individual members of that group. Social facts are subject-matter of study of sociology because of their elements of sociology. It is necessary for social facts to have the following characteristics: i). Exteriority & ii) Constraints.

Durkheim has categorized social facts under the following heads: i). Normal & ii) Pathologic.

Normal social facts: - These are the social facts that are responsible for the organization & integration of society. They are parts of the normal behavior of the individual. They cannot go beyond the limits of normally.

Pathological social facts: - They are just the reverse of the normal social facts & are responsible for the disorganization & disintegration of the society. They are against the accepted normal standards of the society.

Q:-Explain Durkheim's theory of suicide.

A: - When Durkheim started studying about suicide, he rejected the most accepted theories of suicide. He believed that suicide is not a personal or individual act. According to him it is the social circumstances and the influence of collective consciousness, which are the main reason responsible for suicide. Durkheim had established the view that there is no society in which suicide does not occur.

Definition

Durkheim: suicide refer to the "every cause of death in directly or indirectly from a positive or negative death performed by a victims himself and which strives to produce the result" .

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On the basis of different kinds of personality and their relationship with the society, he classified suicide in to 3 different types. They are;

Egoistic Suicide:

According to Durkheim, the main cause of Egoistic suicide is lack of integration. When a person becomes detached from the society or when he feels extreme loneliness or ignored or hurt; in these kinds of situations some people commit suicide. They are known as egoistic suicide.

Egoistic suicide is the type due to the tendency of individuals to shut down themselves up with themselves. This situation takes place when other individuals and associates are so busy with their own activities that individual feels slighted hurt and ignored. According to Durkheim person who have none or few emotional has less suicide than who have strong emotional attachment.

Example:

His statistical comparison shows that:

Married person have lower rate of suicide compare to single, widows, divorced people.

Among married people, couples with children had less suicide rate.

Then he compares suicide among Catholics and protestant. And he found that suicide rate is higher in protestant. Because Catholics are more attached with Church.

Altruistic Suicide:

This is the second type of suicide. Such suicide committed by individual having a particular personality. This kind of suicide takes place in the form of sacrifices, in which individual ends his life by heroic means, as to promote a cause or an ideal which is very dear to him. It results from over integration of individual into his grope. Altruistic suicide is taking of once life for the sake of a cause.

Here individuals give more importance to the values and norm of the society. So comparing to the values and norms of the society, they consider their own personal life has no worth or the society is more valuable than their own lives.

Example:

Soldiers; they commit suicide for the nation, because of patriotism and discipline.

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Sati; wife willingly jump into the funeral pyre of her husband and ends her life. This is because of cultural values.

Anomic Suicide:

It is also called normless suicide. This type of suicide is concerned with social disorganization and imbalance. When society is in crises, social relations are disturbed and even destructed. If these changes are sudden, some people could not adjust to the situation. As a result they commit suicide. But if these changes are gradual most of them may find solutions or adjust to the situation. According to Durkheim, this kind of suicide is more among wealthy people and to illustrate this he gave an example from economic sector.

Example;

A multimillionaire; He has a high status in the society and he will be respected by others. But if he becomes "pauper" over a night, due to the close of financial fortune, his social relationships will get disturbed. He may think that people will not accept him like that and as a result he commit suicide.

QNO: - Analyze Durkheim's theory of division of labor. OR Discuss the theory of division of labor. (Society).

ANS: -Durkheim's "Theory of Division of Labour" is often regarded as his major contribution to the field of sociological thought. Durkheim's doctoral thesis, "Division of Labour in Society" – 1893, is his first major book. In this, the influence of Auguste Comte is clearly evident.

The theme of this book is the relationship between individuals and society or the collectivity. It is indeed a classic study of social solidarity. In this book he reacted against the view that modern industrial society could be based simply upon agreement between individuals motivated by self-interest and without any prior consensus. He agreed that the kind of consensus in modern society was different from that in simpler social systems. But he saw both of these as two types of social solidarity.

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In his famous work "The Division of Labour in Society" Durkheim tried to determine the social consequences of the division of labour in modern societies. A major theme in all Durkheim's writings is the importance of shared social norms and values in maintaining social cohesion and solidarity. He argued that the nature of this social solidarity depends on the extent of the division of labour.

Meaning of Division of Labour:

The concept of "Division of Labour" has been used in three ways:

In the sense of the technical division of labour, it describes the production process;

As the sexual division of labour, it describes social divisions between men and women;

As the social division of labour, it refers to differentiation in society as a whole. [It is in the third sense that Durkheim uses this term.]

In a general sense, the term division of labour involves the assignment to each unit or group a specific share of a common task.

Durkheim's Optimistic View of Division of Labour:

"While Marx was pessimistic about the division of labour in society, Durkheim was cautiously optimistic. Marx saw the specialised division of labour trapping the worker in his occupational role and dividing society into antagonistic social classes. Durkheim saw a number of problems arising from specialisation in industrial society but believed that the promise of the division of labour outweighed the problems".

Two Main Types of Social Solidarity:

As it is made clear that the main theme of the book "Division of Labour in Society" by Durkheim is the relationship between the individual and society. The nature of this relationship could be stated in the form of two questions: (i) How can a large number of individuals make up a society-? And (ii) How can these individuals achieve 'consensus' which is the basic condition of social existence?

In his attempts to answer these vital questions Durkheim drew up a distinction between two forms of solidarity namely: (i) mechanical solidarity and (ii) organic solidarity, respectively. These two types of solidarity were found in the traditional tribal societies and in the modern complex urban societies.

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1. Mechanical Solidarity:-As defined by Durkheim, mechanical solidarity refers to "social solidarity based upon homogeneity of values and behaviour, strong social constraint, and loyalty to tradition and kinship. The term applied to small, non-literate societies characterised by a simple division of labour, very little specialisation of function, only a few social roles and very little tolerance of individuality.

As Durkheim has stated mechanical solidarity is solidarity of resemblance. It is rooted in the similarity of the individual members of a society. In the society where this kind of solidarity prevails individuals do not differ from one another much. They are the members of the same collectivity and resemble one another because "they feel the same emotions, cherish the same values, and hold the same things sacred.

The society is coherent because the individuals are not yet differentiated." Here we find the strong states of the "Collective Conscience." Collective conscience refers "to the sum total of beliefs and sentiments common to the average members of the society." This prevails mostly in primitive societies. The common conscience completely covers individual mentality and morality. "Here social constraint is expressed most decisively in repressive, severe criminal law which serves to maintain mechanical solidarity."

2. Organic Solidarity:-As defined by Durkheim, organic solidarity refers to "a type of societal solidarity typical of modern industrial society, in which unity is based on the interdependence of a very large number of highly specialised roles in a system involving a complex division of labour that requires the co-operation of almost all the groups and individuals of the society.

This type of solidarity is called organic because it is similar to the unity of a biological organism in which highly specialized parts or organs, must work in co-ordination if the organism [or any one of its parts] is to survive"

Organic solidarity is almost the opposite of mechanical solidarity. According to Durkheim, increasing density of population is the major key to the development of division of labour. Organic solidarity emerges with the growth of the division of labour. This especially is witnessed in the modern industrial societies.

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Division of labour and the consequent dissimilarities among men bring about increasing interdependence in society. The interdependence is reflected in human mentality and morality and in the fact of organic solidarity itself. In organic solidarity, consensus results from differentiation itself.

The individuals are no longer similar, but different. It is precisely because the individuals are different that consensus is achieved. With the increase in division of labour the collective conscience lessens. Thus, criminal law tends to be replaced by civil and administrative law.

Here the stress is on restitution of rights rather than on punishment. An increase in organic solidarity would represent moral progress stressing the higher values of equality, liberty, fraternity, and justice. Even here, the social constraints in the form of contracts and laws continue to play a major role. Differences Between Mechanical and Organic Solidarities.

Durkheim formulated the distinction between the two types of solidarity by identifying the demographic and morphological features basic to each type. He also identified the typical forms of law, and formal features and content of the conscience collective, which ought to be associated with each type.

Q:-Explain the concepts of Sacred and Profane with special reference to their place in Durkheim's theory of Religion. OR Explain Durkheim's view on religion.

A: - Durkheim & Religion: - Durkheim has viewed religion as a social fact or social phenomenon. According to him, it is the society which forms basis or religion. In his book, 'The Elementary Forms of Religious Life' Durkheim has given a detailed description of religion, its origin, its influence of social life & other factors. According to him religion has no base except the society.

Meaning & Nature:-In his famous book, 'Elementary forms of Religious Life'; Durkheim has studied first of all the meaning & the nature of religion. According to him:

"A religion is a unified system of beliefs & practices relative to sacred things, that is to say, things set apart & forbidden beliefs & practices which unite into one single moral community, called a church, all those who adhere to them"

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It means that religion is a collective or social phenomenon which is found as a result of beliefs & actions. On the basis of these beliefs & actions, people of a group get organized on the basis of certain moral norms.

Sacred & Profane: - The concepts of 'sacred & profane' are central to Durkheim's theory of religion. According to him, all aspects of human experience can be divided into two radically & diametrically opposed categories: the sacred & the profane.

1. Sacred: - All those things that are sacred & considered as respectable has relationship with the religion.

2. Profane: - All those things that do not have any relationship with the religion are profane. That is way, a person who wants to get rid of bad deeds, takes to purification or penance.

It is the social actions or collective actions that form what is sacred & what is profane. According to Durkheim, religion is a social activity which determines what is sacred & what is profane.

Aspects of Religion: - The objects into sacred & profane, Durkheim has categorized religion between following two aspects:

(1). Beliefs & (2). Rituals.

Beliefs & Rituals: - Although it is not possible to separate the two but beliefs are more theoretical & related to world of thought while rituals are more connected with action. Durkheim thinks that only sacred beliefs from part of religion & similarly sacred deeds & actions performed in pursuance of the beliefs can be called rituals.

Origin of Religion: - Durkheim while criticizing the theories prevalent before him has said that religion is not born out of a dream, shadow, death or other biological & psychological factors.

Sociology of Religion:- Although Durkheim criticized his predecessors but he also drew a lot from them. He said that society & religion cannot be separated & this concept gave birth to his 'sociology & religion'. He has given a social interpretation of the religion. According to him, religion is linked with the things that are sacred & useful for the society.

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Function Religion: - According to Durkheim, the religion has the following four functions to perform:

- 1). To maintain balance in the sentiments & emotions & to connect the present with the past of the group.
- 2). To maintain the social solidarity & unity & to keep the group intact.
- 3). To encourage members of the group to live in discipline & take part in group life.
- 4). To give a new life to the group.

According to Durkheim, religion is a social ideal & the concept of good & bad, Heaven & Hell are based according to society & its values. Religion is born in the group when people, after their routine work have free time & feel freshness & excitement. Thus according to Durkheim it is the society which is the birth-place of religion. If religion has given birth to all that is essential in society, it is because the idea of society is the soul of religion.

Q:- Totemism as the elementary form of religion.

A:- Durkheim studied totemism among the Australian tribes, instead of animism and naturism, because he thought it to be the most elementary form of religion and that the underlying system of beliefs and practices best exemplifies the nature of religious life. He makes a sociological investigation to the totemic beliefs and the structure of totemism and discovers the causes leading to the rise of religious sentiment in humanity. Totemism is intrinsically connected to the clan system of organisation of the Australian tribes. Totem is a material object that is believed to possess certain special properties and the clan derives its name from that totem. The members of a particular clan are not bound by blood relations but by the relation they share with the same totem. The totem is believed to possess certain mysterious or sacred force or principle that provides sanctions for violations of taboos and inculcates moral responsibility in the group. Two clans within the same tribe cannot have the same totem. A totem may be an animal, a vegetable or any inanimate object. The sacred character of the totem manifests itself in the ritual observances, and is separated from the ordinary object that may be used to utilitarian ends. Totem is the name of the object from which beliefs and rites flow, and Durkheim calls this totem as the 'emblem' which represents the group. The totem emblem

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designates the name of the group and stands for the group as its badge. The totem emblem takes the form of "churinga", which according to Durkheim, is the physical embodiment of the totem and is typically a piece of wood or a polished stone on which there is a design representing the totem of the particular group. It is believed to have extraordinary sacredness and various ritual prescriptions and prohibitions surround them. Clan members are thus forbidden to kill or eat the totemic animal or plant, except at certain mystical feasts, and the violation of this interdiction is assumed to produce death instantly. Moreover, the clan members are themselves considered 'sacred' in so far as they belong to the same totemic species and are believed to have animal or vegetable ancestors. Thus, totemism as a religion has three things- the totemic emblem, the totem, and the members of the totemic clan who are considered to be sacred.

UNIT-III**Karl Marx**

KARL MARX

Marx was a world-renowned social philosopher, sociologist and economic historian. He made remarkable contributions to the development of various social sciences including sociology. He contributed greatly to sociological ideas. He introduced key concepts in sociology like social class, social class conflict, social oppression, alienation, etc.

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Q: - Define the historical materialism according to Karl Marx.

A: - Through historical materialism, Marx has presented a scientific analysis of human history. Its central theme is the class struggle. All history is the history of class struggle: free man and slaves, patricians and plebeins, barons and serfs master artisans and journey - men in short, oppressors and oppressed. Historically, materialism is an attempt to interpret and analyze the historical events on materialistic base. Engles has characterized this theory in the following terms: "just as Darwin discovered the Law of Evolution in organic nature, so Marx discovered the law of Evolution in human history."

Karl Marx tried to provide a scientific shape to history by providing material base to various historical events. He converted the idealistic historical factors of Hegel into scientific interpretation of history. The relationship that he established between society and the history is called ' Historical Materialism '.

According to Karl Marx, every event of history is the result to human activity which is influenced by economic factors. History is not a collection of the deeds and saga of bravery of great men and great rulers. According to Karl Marx, history is the activity of man in pursuit of his ends.

This pursuit is very much influenced by the economic factors. It would be worthwhile to study a historical materialism in the light of the various factors that determine and influence it.

According to Marx, the combination of forces and relations of production means that the way people relate to the physical world and the way people relate to each other socially are bound up together in specific and necessary ways. People must consume to survive, but to consume they must produce, and in producing they necessarily enter into relations which exist independently of their will. For Marx, the the analysis of social order and the causes of social change must be discovered in the specific mode of production that a society has. He further argued that the mode of production substantively shaped the nature of the mode of distribution, the mode of circulation and the mode of consumption, all of which together constitute the economic sphere. To understand the way wealth was distributed and consumed, it was necessary to understand the conditions under which it

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was produced. Normally a mode of production shapes the mode of distribution, circulation and consumption, and is regulated by the state. New productive forces will cause conflict in the current mode of production. When conflict arises the modes of production can evolve within the current structure or cause a complete breakdown.

Q: - Theory of Class Struggle.

A: - Marx's theory of class struggle finds its ventilation in the simple statement, "the history of all hitherto existing society is the history of class struggle". The philosophy of class struggle not only appears as the base upon which Marxian philosophy is erected but stands unique among all other contributions of Marx.

The Class Structure

The word 'class' originated from the Latin term 'classis' which refers to a group called to arms, a division of the people. In the rule of legendary Roman king, Servius Tullius (678-534 B.C.), the Roman society was divided into five classes or orders according to their wealth. Subsequently, the word 'class' was applied to large groups of people into which human society came to be divided.

Marx recognised class as a unique feature of capitalist societies. This is one reason why he did not analyse the class structure and class relations in other forms of society. Marx's sociology is, in fact, a sociology of the class struggle. This means one has to understand the Marxian concept of class in order to appreciate Marxian philosophy and thought. Marx has used the term social class throughout his works but explained it only in a fragmented form. The most clear passages on the concept of class structure can be found in the third volume of his famous work, *Capital* (1894). Under the title of 'Social Classes' Marx distinguished three classes, related to the three sources of income: (a) owners of simple labour power or labourers whose main source of income is labour; (b) owners of capital or capitalists whose main source of income is profit or surplus value; and (c) landowners whose main source of income is ground rent. In this way the class structure of modern capitalist society is composed of three major classes viz., salaried labourers or workers, capitalists and landowners.

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At a broader level, society could be divided into two major classes i.e. the 'haves' (owners of land and / or capital) often called as bourgeoisie and the 'have-nots' (those who own nothing but their own labour power), often called as proletariats. Marx has tried to even give a concrete definition of social class. According to him 'a social class occupies a fixed place in the process of production'.

Q: - Criteria for Determination of Class.

A: - A social class has two major criteria:

(i) Objective criteria (ii) subjective criteria.

i) Objective Criteria: People sharing the same relationship to the means of production comprise a class. Let us understand it through an example – all labourers have a similar relationship with the landowners. On the other hand all the landowners, as a class, have a similar relationship with the land and labourers. In this way, labourers on one hand and landowners on the other hand could be seen as classes. However, for Marx, this relationship alone is not sufficient to determine the class. According to him it is not sufficient for class to be 'class in itself' but it should also be class for itself. What does this mean? By 'class in itself' he means the objective criteria of any social class. Obviously, Marx is not simply satisfied with objective criteria above. Hence he equally emphasises upon the other major criteria i.e., "Class for itself" or the subjective criteria.

ii) Subjective Criteria: Any collectivity or human grouping with a similar relationship would make a category, not a class, if subjective criteria are not included. The members of any one class not only have similar consciousness but they also share a similar consciousness of the fact that they belong to the same class. This similar consciousness of a class serves as the basis for uniting its members for organising social action. Here this similar class consciousness towards acting together for their common interests is what Marx calls – "Class for itself". In this way, these two criteria together determine a class and class structure in any given society.

Classification of Societies in History and Emergence of Classes

Marx differentiated stages of human history on the basis of their economic regimes or modes of production. He distinguished four major modes of production which he called the Asiatic, the ancient, the feudal and the capitalist. He predicted that all social

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development will culminate into a stage called communism. Let us simplify this classification of societies or various stages of human history into (i) primitive-communal, (ii) slave owning, (iii) feudal, (iv) capitalist and (v) communist stages.

i) The Primitive-communal System The primitive-communal system was the first and the lowest form of organisation of people and it existed for thousands of years. Men and women started using primitive tools like sticks and stones for hunting and food-gathering. Gradually they improved these tools, and learned to make fire, cultivation and animal husbandry. In this system of very low level of forces of production, the relations of production were based on common ownership of the means of production. Therefore, these relations were based on mutual assistance and cooperation. These relations were conditioned by the fact that people with their primitive implements could only withstand the mighty forces of nature together, collectively.

In such a situation, exploitation of humans by humans did not exist because of two reasons. Firstly, the tools used (namely, means of production) were so simple that they could be reproduced by anyone. These were implements like spear, stick, bow and arrow etc. Hence no person or group of people had the monopoly of ownership over the tools. Secondly, production was at a low-scale. The people existed more or less on a subsistence level. Their production was just sufficient to meet the needs of the people provided everybody worked. Therefore, it was a situation of no master and no servant. All were equal.

Gradually with time, people started perfecting their tools, their craft of producing and surplus production started taking place. This led to private property and primitive equality gave way to social inequality. Thus the first antagonistic classes, slaves and slave owners, appeared.

This is how the development of the forces of production led to the replacement of primitive communal system by slavery.

ii) The Slave-owning Society In the slave-owning society, primitive tools were perfected and bronze and iron tools replaced the stone and wooden implements. Large-scale agriculture, live stock raising, mining and handicrafts developed. The development of this type of forces of production also changed the relations of production. These

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relations were based on the slave owner's absolute ownership of both the means of production and the slave and everything they produced. The owner left the slaves only with the bare minimum necessities. In this system, the history of exploitation of humans by humans and the history of class struggle began. The development of productive forces went on and slavery became an impediment to the expansion of social production. Production demanded the constant improvement of implements, higher labour productivity, but the slaves had no interest in this as it would not improve their position. With the passage of time the class conflict between the classes of slave owners and the slaves became acute and it was manifested in slave revolts. These revolts, together with the raids from neighbouring tribes, undermined the foundations of slavery leading to a new stage i.e. feudal system.

iii) The Feudal Society The progressive development of the productive forces continued under feudalism. People started using inanimate sources of energy, viz., water and wind, besides human labour. The crafts advanced further, new implements and machines were invented and old ones were improved. The labour of crafts persons was specialised, raising productivity considerably. The development of forces of production led to emergence of feudal relations of production. These relations were based on the feudal lords' ownership of the serfs or landless peasants. The production relations were relations of domination and subjection, exploitation of the serfs by the feudal lords. Nevertheless, these relations were more progressive than in slavery system, because they made the labourers interested, to some extent, in their labour. The peasants and the artisans could own the implements or small parts of land. These forces of production underwent changes due to new discoveries, increasing demands for consumption caused by population increase and discovery of new markets through colonialism. All this led to the need and growth of mass scale manufacture. This became possible due to advances in technology. This brought the unorganised labourers at one place i.e. the factory. This sparked off already sharpened class conflict leading to peasant revolution against landowners. The new system of production demanded free labourer whereas the serf was tied to the land, therefore, the new forces of production also changed the relations of

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production culminating into a change in the mode of production from feudalism to capitalism.

iv) Capitalism Large-scale machine production is the specific feature of the productive forces of capitalism. Huge factories, plants and mines took the place of artisan workshops and manufacturers. Marx and Engels described the capitalist productive forces in the 'Manifesto of the Communist Party'. "Subjection of Nature's forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalisation of rivers, whole populations conjured out of the ground". In a century or two, capitalism accomplished much more in developing the productive forces than had been achieved in all the preceding eras of human history.

This vigorous growth of the forces of production was helped by the capitalist relations of production based on private capitalist ownership. Under capitalism, the produces, the proletariat, are legally free, being attached neither to the land nor to any particular factory. They are free in the sense that they can go to work for any capitalist, but they are not free from the bourgeois class as a whole. Possessing no means of production, they are compelled to sell their labour power and thereby come under the yoke of exploitation.

Due to this exploitation the relatively free labourers become conscious of their class interest and organise themselves into a working class movement. This working class movement intensified its struggle against the bourgeois class. It begins with bargaining for better wages and working conditions and culminates into an intensified class conflict, which is aimed at overthrowing the capitalist system. Marx said that the capitalist system symbolises the most acute form of inequality, exploitation and class antagonism. This paves the way for a socialist revolution which would lead to a new stage of society i.e. communism.

v) Communism The word 'communism' originated in the mid-1830s, when it was used by members of the secret revolutionary parties in Paris. It referred to political movement of the working class in capitalist society. It also referred to the form of society which the working class would create as a result of its struggle.

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During the latter half of the nineteenth century, both terms, socialism and communism, were used interchangeably to describe the working class movement. Marx and Engels also used these terms in a similar fashion.

With the advent of the Third (Communist) International in 1917, the term communism was applied to a form of revolutionary programme for overthrowing capitalism. We can say that the term socialism began to be applied to a more peaceful and constitutional action of long-term changes, while communism referred to a revolutionary action, involving violent forms of changes.

Marx discussed communism as a form of society. In the Economic and Philosophical Manuscripts (1844) he wrote that 'Communism is the positive abolition of private property, of human self-alienation, and thus the real appropriation of human nature, through and for man'.

Q: - Class and Class Struggle.

A: - It is clear that according to Marx the mode of production or economic structure is the base or foundation of society. Any change in this infrastructure will cause fundamental changes in the superstructure and consequently in a society. The changes in the mode of production are essentially changes in the forces of production and relations of production. In primitive communal stage there was no surplus production and hence it had no inequality and exploitation caused by the private ownership of means of production. The means of production were common property of the community. With the development and improvements in the forces of production there was increased productivity. This caused private ownership of means of production and change in the relations of production. This marked the end of primitive-communal system and thus began the long history of inequality, exploitation and class conflict, coinciding with the emergence of slave-owning society.

In the slave-owning society the class conflict between the slave owners and slaves reached a peak causing a change in the mode of production from slavery to feudalistic mode of production. Marx has said that the history of hitherto existing society is a history of class struggle. This means that the entire history of society is studied with

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different phases and periods of class struggle. This history of class struggle begins in the slave-owning society and continues through feudal society where this class struggle is between classes of the feudal lords and the landless agricultural labourers or serfs. Due to change in mode of production and class struggle a new stage of society i.e., capitalism replaces the age-old feudal system.

In the capitalistic mode of production the class antagonism acquires most acute dimensions. The working class movement begins to concretise and reaches its peak. Through a class conflict between the class of capitalists and the class of industrial labourers, the 145 capitalist system is replaced by socialism. This violent change has been termed as revolution by Marx. This marks, according to Marx, the fifth stage of social development.

Q: - Dialectical Materialism.

A: - Philosophy is divided into two camps- idealists and materialists. Many great thinkers of the past were idealists, notably Plato and Hegel. This school of thought looks upon nature and history as a reflection of ideas or spirit. The theory that men and women and every material thing were created by a divine spirit is a basic concept of idealism. These philosophers believe that ideas govern the development of the material world. History is explained as a history of thought. People's actions are seen as resulting from abstract thoughts, and not from their material needs. Hegel went one step further, being a consistent idealist, and turned thoughts into an independent "Idea" existing outside of the brain and independent of the material world. The later was merely a reflection of this idea.

The Materialist thinkers on the other hand, have maintained that the material world is real and that nature or matter is primary. The mind or ideas are a product of the brain. The brain, and therefore ideas, arose at a certain stage in the development of living matter. The basic corner-stones of Materialism are as follows:

a. The material world, known to us by our senses and explored by science, is real. The development of the world is due to its own natural laws, without any recourse to the supernatural.

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b. There is only one world, the material one. Thought is a product of matter (the brain) without which there can be no separate ideas. Therefore minds or ideas cannot exist in isolation apart from matter. General ideas are only reflections of the material world. "To me," wrote Marx, "the idea is nothing else than the material world reflected in the human mind, and translated into forms of thought." And further, "Social being determines consciousness".

The Idealists conceive of consciousness, of thought, as something external, and opposed to matter, to nature. This opposition is something entirely false and artificial. There is a close correlation between the laws of thought and the laws of nature, because the former follow and reflect the latter. Thought cannot derive its categories from itself, but only from the external world. Even the most seemingly abstract thoughts are in fact derived from the observation of the material world. Even an apparently abstract science like pure mathematics has, in the last analysis, been derived from material reality, and is not spun from the brain.

According to Lenin, "this is materialism: matter acting on our sense organs produces sensation. Sensations depend upon the brain, nerves, retina, etc., i.e., matter is primary. Sensation, thought, consciousness are the supreme product of matter". People are a part of nature, who develops their ideas in interaction with the rest of the world. Mental processes are real enough, but they are not something absolute, outside nature. They should be studied in their material and social circumstances in which they arise. According to Marx, "morality, religion, metaphysics, all the rest of ideology and their corresponding forms of consciousness, thus no longer retain the semblance of independence. They have no history, no development, but men, developing their material intercourses, alter along with this their real existence their thinking and the product of their thinking. Life is not determined by consciousness, but consciousness by life."

Q: -What is the contribution of religion by karl marx.

A: - According to Karl Marx, religion is like other social institutions in that it is dependent upon the material and economic realities in a given society. It has no independent history; instead it is the creature of productive forces. As Marx wrote, "The religious world is but the reflex of the real world."

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According to Marx, religion can only be understood in relation to other social systems and the economic structures of society.

In fact, religion is only dependent upon economics, nothing else — so much so that the actual religious doctrines are almost irrelevant. This is a functionalist interpretation of religion: understanding religion is dependent upon what social purpose religion itself serves, not the content of its beliefs.

Marx's opinion is that religion is an illusion that provides reasons and excuses to keep society functioning just as it is. Much as capitalism takes our productive labor and alienates us from its value, religion takes our highest ideals and aspirations and alienates us from them, projecting them onto an alien and unknowable being called a god.

Marx has three reasons for disliking religion. First, it is irrational — religion is a delusion and a worship of appearances that avoids recognizing underlying reality. Second, religion negates all that is dignified in a human being by rendering them servile and more amenable to accepting the status quo. In the preface to his doctoral dissertation, Marx adopted as his motto the words of the Greek hero Prometheus who defied the gods to bring fire to humanity: "I hate all gods," with addition that they "do not recognize man's self-consciousness as the highest divinity."

Third, religion is hypocritical. Although it might profess valuable principles, it sides with the oppressors. Jesus advocated helping the poor, but the Christian church merged with the oppressive Roman state, taking part in the enslavement of people for centuries. In the Middle Ages the [Catholic Church](#) preached about heaven, but acquired as much property and power as possible.

[Martin Luther](#) preached the ability of each individual to interpret the Bible, but sided with aristocratic rulers and against peasants who fought against economic and social oppression. According to Marx, this new form of Christianity, Protestantism, was a production of new economic forces as early capitalism developed. New economic realities required a new religious superstructure by which it could be justified and defended.

Marx's most famous statement about religion comes from a critique of Hegel's Philosophy of Law:

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Religious distress is at the same time the expression of real distress and the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people.

The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusion about its condition is the demand to give up a condition which needs illusions.

This is often misunderstood, perhaps because the full passage is rarely used: the boldface in the above is my own, showing what is usually quoted. The italics are in the original. In some ways, the quote is presented dishonestly because saying "Religion is the sigh of the oppressed creature..." leaves out that it is also the "heart of a heartless world." This is more a critique of society that has become heartless and is even a partial validation of religion that it tries to become its heart. In spite of his obvious dislike of and anger towards religion, Marx did not make religion the primary enemy of workers and communists. Had Marx regarded religion as a more serious enemy, he would have devoted more time to it.

Marx is saying that religion is meant to create illusory fantasies for the poor. Economic realities prevent them from finding true happiness in this life, so religion tells them this is OK because they will find true happiness in the next life. Marx is not entirely without sympathy: people are in distress and religion does provide solace, just as people who are physically injured receive relief from opiate-based drugs.

The problem is that opiates fail to fix a physical injury — you only forget your pain and suffering. This can be fine, but only if you are also trying to solve the underlying causes of the pain. Similarly, religion does not fix the underlying causes of people's pain and suffering — instead, it helps them forget why they are suffering and causes them to look forward to an imaginary future when the pain will cease instead of working to change circumstances now. Even worse, this "drug" is being administered by the oppressors who are responsible for the pain and suffering.

UNIT-V**Max Weber (1864 - 1920)****30**

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He was born on April 21, 1864, in West Germany. He entered the field of sociology through law and maintained as great sociologist in 21st century. He was a protestant. His father was a biurocrtaic, who had a very high political position. His mother was a religious lady. At the age of 18 he started studying law. He served in military. He did P.H.D in History of Commercial society on middle ages. He also worked as a teacher in Free Berg University. He died on June 14,1920.

Q:-Explain the social action complied by Max Weber?

A: - Social Action:-He believes sociology as a comprehensive science of social action. According to Weber" social action is that action as an individual which is somehow influenced by the action and behavior of other person by which it is modified or its dimension determined".

Meaning of social action

Social action is the action of individual towards the other. How and why individual act and behave, because it is influenced by others. Social actions may be from individuals to individuals or from group to individuals or from group to group. Actions differ from situation to situation. Action also differ from age, environment etc. For example when a person sitting in cinema is different from a person sitting in a temple.

Characteristic of social action

1. Social actions influenced by the action of past present or future:

Social action occurs as a behavioral reaction to the past action or to the present condition or to the anticipated future situation.

In other words every individual acts intentionally having specific meaning to the actions of others.

Such meanings developed out of past experience makes a person to arrive at certain judgment in relation to the others.

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A social action is a response to the present condition, which means physical situation.

Further social action is also related to the future because we are capable of making certain anticipations.

So our behavior is modified in such a way that future consequences can be determined by the present situation.

2. Presuppose the existence of other individual and some actions by him:

There can be no social actions in isolation.

Social action presupposes the existence of other individual and some actions by him.

The action of an individual can be only physical if it occurs among many persons.

For E.g: Two persons collide in motor cycle, this is only a physical action. It become social only if someone gets injured and applies for compensation.

Social action is possible only if there is another human being whose action or behavior is provoking the individual to act in a particular manner.

3. Necessary of subjective meaning:

Action might take place sometimes subjectively.

Those actions occur without knowing. Eg; accident.

These actions are not planned.

Q: - Explain Weber's types of social action.**A: - 1. Goal Oriented Action:**

It is the social action, which is based on rationality.

It refers to a kind of action, which is taken up after the calculation of means and ends.

In this kind of actions, the goal is important. Therefore, people are engaged in such actions to achieve the goal.

In modern times people are engaged mostly in goal oriented actions.

For E.g: A soldier who wants to win a war, the college students attending class, etc.

2. Value Oriented Action:

The action in this type is governed by values. People act in order to achieve a specific end, which is socially valuable or try to fulfill their goals through acceptable values. Such as customs, believes etc.

Values differ from individuals to individuals.

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According to Weber, when individuals are value rational, they make commitments to certain subjective goals and adopt means that are effective in attaining these ends. Here means are chosen for their efficiency but the ends are determined by value.

For E.g: A soldier laying down his life for the country. His action is not directed towards attaining material goal like wealth, but it is for the sake of certain value like honor and patriotism.

Similarly, a captain sinking along with the ship is an action to up hold the value of courage.

The actions of those who engaged in freedom struggle can also be considered as a value oriented rational action.

The actor in such actions is acting rationally by accepting all risk, yet remains faithful to his values.

3. Emotional or Affective Action:

In this type of action, an individual is engaged in an emotional reaction to the action of others.

For instance, reaction of love, hatred, sympathy, compassion or pity in response to the behavior of the other individuals are affective actions.

In the affective actions, sentiments, emotions and certain other states of mind play an important role.

For E.g: emotional responses is formed among the members of the family or the mother and child relationship. If someone is teasing her daughter in a bus, she may get irritated that she may slap the offending person. She has reacted violently, this is because the emotional reaction of an actor placed in a given circumstances.

4. Traditional Action:

Traditional action occurs when the ends and means of action are fixed by customs and traditions.

Actions which are influenced, guided or determined by the customs and traditions are known as traditional actions.

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When an individual engaged in traditional action he does not assess the validity of the action. He does not think whether it is right or wrong, useful or wasteful and even whether a purpose is served by it or not.

Original thinking or rationality has no place in traditional action. It is performed simply because our elders were performing. The customs, folkways, mores etc, belong to this category. For E.g: a particular way of dressing is followed, because that is what people are accustomed to.

The traditional action is the copying of the action of the prevalent in the past.

In earlier days, people were mostly engaged in traditional action.

Q: - Comment on Max Weber's theory of "Protestant ethic and spirit of capitalism".

A: - Weber's monumental work in this respect is Protestant Ethics & Spirit of Capitalism, in which he has tried to analyze the close relationship between the Protestantism & the growth of capitalism. Thereby he has tried to prove that there is closer relationship between religion & economic ethics.

By the term 'Spirit of Capitalism', Max Weber means the tendency of acquisition, interest and other connected activities.

According to Weber, in a capitalist society 'time is money' & 'money grows money' is the best policy. 'Honesty' is the best policy is another catch-word that helps the growth of capitalism & brings about efficiency. These things belong to the world of religion all right but they also belong to the field of economics.

Characteristics of Capitalism-- capitalist order to society is guided & motivated by the following factors:

- 1). Trade & business is based on private property.
- 2). Trade, commerce & business is organized on scientific lines.
- 3). Production is made for earning profit & marketing.
- 4). Production is made not for consumption but for earning wealth.
- 5). There is enthusiasm for work, &
- 6). Efficiency & faith in the profession are the requisites of a capitalist order of society.

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According to Weber, in the modern capitalism, business becomes a part of religion & the day to day life of man. It is not treated as something causal but is treated as 'calling' which people has to attend with honesty, efficiency & in all sincerity. The responsibility towards business according to Weber is 'vocational ethics'.

In the field of 'sociology of religion' Max Weber has again used 'ideal type'. On the basis of this ideal type, he has tried to analyze the guiding factor of the modern capitalism. According to Max Weber, the modern religion is very prone to capitalism & has created conditions for the development of capitalism. The whole concept of modern religion is linked with capitalism & his congenuity for this development.

"Weber tried to turn Marx's thesis upside down by contending that a religion determines economic development rather than universal".

In this respect may be further said that according to Weber it is the religion & thought that are responsible for social development & social change.

Q:-Define bureaucracy.

A:-A bureaucracy is a group of non-elected officials within a government or other institution that implements the rules, laws, ideas, and functions of their institution. The term 'bureaucracy' finds its origin from the French word 'bureau' which means desk and a government which is run from table is called a bureaucratic government. The word implies a particular system of administration. Historically, it has associated with the rules of government and government officials.

In this form of the government there is concentration of power in the hands of departments. Sociologists regard bureaucracy as a form of administration that is found in formal organizations pursuing a wide variety of goals.

As a technical term in sociology, "bureaucracy" is associated with Max Weber. He gave it a precise definition and suggested that it was the best administrative form for the rational pursuit of organizational goals.

Q: - Definitions of Bureaucracy.

A:-Max Weber: "Bureaucracy is a type of hierarchical organization which is designed rationally to co-ordinate the work of many individuals in pursuit of large scale administrative tasks".

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Talcott Parsons: "The relatively large scale organizations with specialized functions... loosely tend to be called bureaucracies".

Wallace and Wallace: "Bureaucracies are large-scale formal organizations which are highly differentiated and organized through elaborate policies and procedures in a hierarchy of authority.

Q:-Explain the Characteristics of Ideal form of Bureaucracy.

A:-

1. Fixed Official Jurisdiction:-It has its own fixed official jurisdiction. It consists of various statuses and each has a fixed official duty to do. In bureaucracy, there is clear cut written rules for each and every status.

2. Hierarchy of Authority:-In every bureaucracy there is hierarchy of positions or chain of command. Here the higher officials supervise the lower officials. The command or orders of superiors have to be followed by subordinates.

3. Division of Labour:-In bureaucracy the entire work is governed by the system of division of labour. Therefore, everyone is clear with their responsibilities as they are given specific tasks.

4. Fixed Salary, Allowance and Pension:-Officials are paid salary monthly and allowances and pensions are given according to the rule.

5. Selection of Personnel:-Employees are selected according to a definite rules specified by the organization. These rules are based on qualifications, training, age, seniority, technique, competence, etc.

6. Neutrality:-Members are expected to be politically neutral in the business field or area.

7. Impersonal Relations:-As a matter of principle, the members should be completely separated from ownership of the means of production. Here, the members are expected to keep clear distinction between personal and official issues.

8. Guidance from Past Procedures:-In bureaucracy there will always be guidance from the past procedures. It will help to effective production.

9. Offices and Written Documents:-The management of inaccuracy or the organization is based on written documents and files. Since there is nothing private in the office, every decisions made or every transaction made are recorded. It will be helpful in making better decisions in future.

10. Supervisions by Higher Officials:-As there is hierarchy of authority, higher officials are suppose to supervise the lower officials.

11. Appointment of Officials on Full Time and Long Term Service Basis:-Appointments of officials in a bueracracy is normally made by the higher officials and not by election. Normally the position of the bureaucrat is held for life as specified by the contract or order.

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Sociology objectives Second Semester

1. The basic social unit in theological stage is:
 - a. **Family**
 - b. Church
 - c. Polity
 - d. School
2. The theological society was:
 - a. **Militant society**
 - b. Industrial society
 - c. Agricultural society
 - d. None of the above
3. The theological society was dominated by:
 - a. Solider
 - b. King
 - c. **Priest**
 - d. None of the above
4. According to Comte metaphysical stage occurred from:
 - a. **1300 AD to 1800 AD**
 - b. 1000 AD to 1500 AD
 - c. 600 AD to 1300 AD
 - d. None of the above
5. According to Comte metaphysical was characterised by:
 - a. **Abstract thinking**
 - b. Scientific thinking
 - c. Emotional thinking
 - d. Religious thinking
6. The other name of metaphysical stage is:
 - a. Religious stage
 - b. **Philosophical stage**
 - c. Scientific stage
 - d. None of the above
7. According to Comte man came to know that in metaphysical stage:
 - a. Supernatural being is behind to every phenomena
 - b. Man is behind to every phenomena
 - c. **Supernatural being is not behind to every phenomena**
 - d. All of the above
8. According to Comte reason developed in:

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- a. Positive stage
- b. Scientific stage
- c. Theological stage
- d. Metaphysical stage**

9. In the theological stage the prevalent order was:

- a. Domestic order**
- b. Collective order
- c. Universal order
- d. All of the above

10. In the theological stage the prevalent sentiment was

- a. Attachment and affection**
- b. Veneration
- c. Benevolence
- d. None of the above

11. In the metaphysical stage the prevalent sentiment was:

- a. Attachment and affection
- b. Veneration**
- c. Benevolence
- d. None of the above

12. Which of the following was joint work of Comte and Saint.

- a. The prospects of the scientific works required for the Reorganization of Society-18**
- b. Positive Philosophy (1830-1854) in six volumes.
- c. Positive Polity (1851-1854) in four volumes.
- d. None of the above

13. The term social physics was stolen from Comte.....

- a. Emile Durkheim
- b. Saint Simon
- c. Spencer
- d. Adolphe Quetelet**

14. Auguste comte was aSociologist.

- a. French**
- b. British
- c. American
- d. None of the above

15. The term phylogeny means.....

- a. Human development
- b. Individual thinking

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- c. Human mind**
 d. All of the above
16. According to Comte ontogeny means.....
a. Individual mind
 b. Human mind
 c. Both a and b
d. None of the above
17. The other name of law of three stages is.....
a. Law of evolution
 b. Intellectual evolution
 c. Social development
 d. All of the above
18. Theological stage is also called.....
a. Religious and fictitious stage
 b. Scientific stage
 c. Philosophical stage
 d. All the above
19. Comte compared theological stage with:
 a. Adolescent period
b. Childhood period
 c. Manhood period
 d. All the above
20. The theological stage is divided into sub stages
 a. Two
 b. Four
c. Three
 d. One
21. Arrange the following in sequence
 a. Fetishism, schism and monotheism
 b. Fetishism, monotheism and polytheism
 c. Polytheism, monotheism and Jainism
d. Fetishism, polytheism and monotheism
22. According to Auguste Comte in theological period man attributed everything to:
a. God
 b. Priest
 c. Science
 d. All of the above

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23. According to whom sociology is the queen of all sciences
a. Auguste comte
 b. Durkheim
 c. Marx
 d. Weber
24. In hierarchy of sciences Comte places at the bottom:
a. Sciences which have earlier reached the positive stage of development
 b. The sciences which are yet to reach the positive stage
 c. Sciences which are near to positive stage
 d. None of the above
25. According to comte which among the following is the most complicated sciences
 a. Mathematics
 b. Chemistry
 c. Astronomy
d. Sociology
26. According to Comte which among the following is the most simplest sciences
a. Mathematics
 b. Chemistry
 c. Astronomy
 d. Sociology
27. According to Comte which among the following is the most dependent sciences
 a. Mathematics
 b. Chemistry
 c. Biology
d. Sociology
28. The other name of positive stage is:
a. Scientific stage
 b. Religious stage
 c. Philosophical stage
 d. None of the above
29. In the positive stage knowledge comes mainly through:
a. Observation and reasoning
 b. Institution and guess
 c. Religious scriptures
 d. None of the above
30. In the positive stage Comte realised:

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- a. **That it is futile to look for original sources or causes of phenomena**
- b. That actual cause of a phenomena is god
- c. That man is the actual cause of every phenomena
- d. None of the above
- 31. Comte argued that human history is marked by two alternate periods
 - a. Feudalism and capitalism
 - b. **Organic and critical**
 - c. Mechanical and organic
 - d. Static and dynamic
- 32. According to august comte in organic period:
 - a. **Social stability and intellectual harmony prevail**
 - b. Stage man is always thirst for social order
 - c. Social body is in total disequilibrium
 - d. Society changes gradually
- 33. According to August Comte in critical period
 - a. Social stability and intellectual harmony prevail
 - b. Social body is in total disequilibrium
 - c. Stage man is always thirst for social order
 - d. **Both b and c.**
- 34. Comte constructs his scheme of hierarchy of sciences in a :
 - a. **Pyramidal form**
 - b. Table form
 - c. Triangular form
 - d. Circle form
- 35. What according to Comte is the meaning of higher Sciences?
 - a. **Most dependent science**
 - b. Most independent science
 - c. Most general science
 - d. Most simple science
- 36. According to Comte social static is the study of:
 - a. Social Structure
 - b. Social systems
 - c. Rules and laws of society
 - d. **All of the above**
- 37. According to Comte social dynamic is the study of:
 - a. Social change and progress
 - b. Social evolution and development
 - c. Social development and progress
 - d. **All of the above**
- 38. Comte talks of three types of social progress. Which are threes?
 - a. Intellectual progress, economic progress and physical progress
 - b. **Physical progress, intellectual progress and moral progress**
 - c. Moral progress, intellectual progress and political progress
 - d. None of the above

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39. Positivism was first advocated by:
 - a. **Auguste Comte**
 - b. E. Durkheim
 - c. Weber
 - d. Marx
40. Who among the following are positivist?
 - a. Max weber
 - b. August Comte
 - c. Emile Durkheim
 - d. **Both b and c**
41. According to comte Sociology should use positivism because:
 - a. Behaviour of matter and man are governed by same laws
 - b. Society is a part of the universe
 - c. Sociology would become a positive science
 - d. **All of the above**
42. The book positive philosophy was written by:
 - a. **Comte**
 - b. Durkheim
 - c. Spencer
 - d. Marx
43. Whose name would you associate with positive polity?
 - a. **Comte**
 - b. Durkheim
 - c. Spencer
 - d. Marx
44. Comte called the study of the interrelationship between various parts of human societies as:
 - a. Positivism
 - b. Functionalism
 - c. Social dynamics
 - d. **Social statics**
45. August Comte in Claims that social evolution and progress go hand in hand
 - a. Principles of Sociology
 - b. **Positivism philosophy**
 - c. Ethics and politics
 - d. Social processes
46. August comte studied the subject matter of sociology under the following parts:
 - a. Social process and social function
 - b. Social change and social structure
 - c. **Social statics and social dynamics**
 - d. Social change and social process
47. All mankind evolved from a theological to a metaphysical and finally to a positive state. Whose view is this?

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- a. **Auguste Comte**
 - b. T. Parsons
 - c. Karl Marx
 - d. E. Durkheim
48. A philosophical position according to which there are close ties between the social and natural sciences, which share a logical framework is:
- a. Functionalism
 - b. **Positivism**
 - c. Interaction
 - d. Conflict perspective
49. Comte's intellectual efforts aimed at three things. What are those?
- a. **Knowledge, capability to predict, control**
 - b. Belief knowledge, control
 - c. Analysis, objectivity, control
 - d. Beliefs, control assumption
50. Sociology is the queen of all sciences. To whom do you attribute this statement?
- a. **August comte**
 - b. Socrates
 - c. Durkheim
 - d. Karl Marx
51. August Comte, the founding father of sociology coined the term sociology in the years?
- a. 1839
 - b. **1860**
 - c. 1827
 - d. 1830
52. In this hierarchy of sciences August Comte arranged sciences in which of way?
- a. Mathematics, physics, chemistry, biology and sociology
 - b. Sociology, biology physics, mathematics chemistry and astronomy
 - c. **Mathematics, astronomy, physics, chemistry, biology and sociology**
 - d. None of the above
53. Failure in love or examination is an example of which type of suicide:
- a. **Egoistic,**
 - b. Altruistic
 - c. Anomic
 - d. Fatalistic
54. Egoistic suicide is result of:
- a. **Too little social integration**
 - b. Greater social integration
 - c. Absence of social regulation

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- d. Presence of strong social regulation
55. Altruistic suicide is result of:
- Too little social integration
 - Greater social integration**
 - Absence of social regulation
 - Presence of strong social regulation
56. Which among the following is the example of Altruistic suicide
- The sati system
 - The self-sacrifice of a soldier for his colleagues
 - The self-sacrifice of a militant for his colleagues
 - All of the above**
57. Anomic suicide is the result of:
- Too little social integration
 - Greater social integration
 - Absence of social regulation**
 - Presence of strong social regulation
58. Fatalistic suicide is the result of:
- Too little social integration
 - Greater social integration
 - Absence of social regulation
 - Presence of strong social regulation**
59. Suicide of a prisoner or slave is example of:
- Egoistic
 - Altruistic
 - Anomic
 - Fatalistic**
60. Suicide as a sacrifice for some higher cause or value is termed
- Egoistic
 - Altruistic**
 - Anomie
 - Psychological
61. Durkheim's study of suicide helps us to understand
- Society's hold over the individual**
 - Degree of social integration of a society
 - Suicide rests of various societies of the world
 - None of the above
62. The classification of social system on the basis of solidarity was made by:
- August Comte
 - Socrates
 - Durkheim**
 - Karl Marx
63. Durkheim held facts to be
- Objective**
 - Subjective

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- c. Meaningless
- d. Significant
- 64. According to Durkheim the totem is both:
 - a. Man and society
 - b. Clan and society
 - c. Religion and god
 - d. God and society**
- 65. A clan is a/an
 - a. Endogamous
 - b. Exogamous**
 - c. Polygamous
 - d. None of the above
- 66. According to Durkheim religion:
 - a. Creates disorder in society
 - b. Creates disunity among the members of society
 - c. Provides moral order to society**
 - d. None of the above
- 67. Durkheim's theory of religion has been mainly criticised on the basis of :
 - a. That religion does not mean worshiping of society
 - b. His ideas are not wholly applicable to modern societies
 - c. That in complex societies religion creates division than unity
 - d. All of the above**
- 68. Suicide A study in Society is a work of:
 - a. Emile Durkheim**
 - b. K. Marx
 - c. M. Weber
 - d. A. Comte
- 69. Suicide: A study in Society was published in:
 - a. 1895
 - b. 1897**
 - c. 1893
 - d. 1912
- 70. Durkheim published "Suicide: A study in Society" mainly, because
 - a. To provide the evidence to support his view on methodology outlined in "The rules of Sociological Method"
 - b. To show that suicide is mainly because of social facts
 - c. To explain that suicide is not a personal and psychological affaire
 - d. All of the above**
- 71. According to Durkheim normal suicide refers to
 - a. Direct and intentional act resulting death
 - b. The same rate of suicide over long periods of time**
 - c. Sudden increase in the suicide rates of certain groups
 - d. All of the above
- 72. According to Durkheim suicide may be classified in to:

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- a. Three types
 - b. Four types**
 - c. Two types
 - d. Five types
73. According to Durkheim abnormal suicide refers to
- a. Direct and intention act resulting death
 - b. The same rate of suicide over long periods of time
 - c. Sudden increase in the suicide rates of certain groups**
 - d. All of the above
74. Emile Durkheim was a:
- a. French Sociologist**
 - b. British Sociologist
 - c. Indian sociologist
 - d. None of the above
75. Durkheim was a
- a. Functionalist
 - b. Positivist
 - c. Only a
 - d. Both a and b**
76. Durkheim was mainly interested with:
- a. Social order**
 - b. Social change
 - c. Social disorder
 - d. None of the above
77. The concept of suicide generis is associated with:
- a. Emile Durkheim**
 - b. K. Marx
 - c. M. Weber
 - d. A. Comte
78. The division of labour in society was:
- a. Doctoral thesis**
 - b. A journal
 - c. Name of a magazine
 - d. Method of work distribution
79. The term sui generis refers to:
- a. Reality of society**
 - b. Individual reality
 - c. Political reality
 - d. None of the above
80. Who define sociology in terms of social facts?
- a. Emile Durkheim**
 - b. K. Marx
 - c. M. Weber
 - d. A. Comte
81. Social facts have two features, which are these

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- a. Exteriority and coerciveness**
 b. Internal and subjective
 c. Objective and subjective
 d. None of the above
82. Which is not the example of social fact:
 a. Language
 b. Currency
c. Individual thinking
 d. Norms and values
83. The book rules of the sociological method is written by:
a. Emile Durkheim
 b. K. Marx
 c. M. Weber
 d. A. Comte
84. Durkheim relates suicide with:
a. Social facts
 b. Religion
 c. Mental tension
 d. None of the above
85. Durkheim relates suicide with:
a. Regulation and integration
 b. Disintegration
 c. Psychology or person
 d. None of the above
86. Anne sociolo-gique was first started by
a. Emile Durkheim
 b. K. Marx
 c. M. Weber
 d. A. Comte
87. Mosque is an example of:
a. Material social fact
 b. Normal social fact
 c. Both a and b
 d. None of the above
88. Suicide is an example of
 a. Material social fact
 b. Normal social fact
c. Pathological social facts
 d. All the above
89. Obligations, values, attitudes, and beliefs are example of:
 a. Positivism
 b. Alienation
 c. Ideal type
d. Social fact
90. Durkheim used statistical method in his study of:

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- a. Division of labour
 - b. Suicide**
 - c. Religion
 - d. All of the above
91. The study of division of labour was a classic example of:
- a. Statistical comparison
 - b. Ethnographic comparisons
 - c. Historical comparisons**
 - d. All of the above
92. Pick up the wrong on
- a. Division of labour-historical comparison
 - b. Suicide-statistical comparison
 - c. Religion- ethnographic comparison
 - d. Social facts-positive comparison**
93. The study of division of labour in society is the name of
- a. Distribution of work
 - b. Durkheim's book**
 - c. Rules of society
 - d. None of the above
94. According to Durkheim social fact can be explained only by:
- a. Method of intuition
 - b. Another social fact**
 - c. Reason and logic
 - d. None of the above
95. According to Durkheim, division of labour can only be explained in terms of
- a. Volume of society
 - b. The material density
 - c. Moral density
 - d. All of the above**
96. Durkheim was very.....about division of labour
- a. Pessimistic
 - b. Optimistic**
 - c. Both a and b
 - d. None of the above
97. According to Durkheim the primitive society is characterized by:
- a. Mechanical solidarity**
 - b. Organic solidarity
 - c. Social solidarity
 - d. None of the above
98. According to Durkheim the basis of mechanical solidarity is:
- a. Collective conscience
 - b. Uniformity
 - c. All of the above**
 - d. Sameness and likeness

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99. Collective conscience refers to
- The sum total of beliefs and sentiments common to the average of the member of the society
 - Common lies and dislikes
 - Common norms and values
 - All of the above**
100. Collective conscience is associated with:
- Emile Durkheim**
 - K. Marx
 - M. Weber
 - A. Comte
101. According to Durkheim repressive law prevails in:
- Mechanical solidarity**
 - Organic solidarity
 - Social solidarity
 - None of the above
102. According to Durkheim restitutive law prevails in
- Mechanical solidarity
 - Organic solidarity**
 - Social solidarity
 - None of the above
103. According to Durkheim organic solidarity is based on:
- Specialised division of labour
 - Occupational differences
 - Increasing social differences
 - All of the above**
104. According to Durkheim industrial society is characterised with
- Mechanical solidarity
 - Organic solidarity**
 - Social solidarity
 - None of the above
105. The term anomie was first used by
- Emile Durkheim**
 - K. Marx
 - M. Weber
 - A. Comte
106. The term anomie refers to
- Sameness
 - Normalness**
 - Conscious less
 - None of the above
107. According to Durkheim anomie is mainly because of:
- Specialized division of labour
 - Rapid expansion of industrial society
 - Both a and b**

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- d. None of the above
- 108.** The division of labour in society was published in:
- 1895.
 - 1897
 - 1893**
 - 1912
- 109.** The elementary forms of religious life was written by:
- Emile Durkheim**
 - K. Marx
 - M. Weber
 - A. Comte
- 110.** The elementary forms of religious life was published in
- 1895.
 - 1897
 - 1893
 - 1912**
- 111.** Who defines religion as a unified system of beliefs and practices related to sacred things that is to say, things set apart and forbidden.
- Emile Durkheim**
 - K. Marx
 - M. Weber
 - A. Comte
- 112.** The distinction between sacred and profane is associated with:
- Emile Durkheim**
 - K. Marx
 - M. Weber
 - A. Comte
- 113.** Which among the following is the example of sacred
- Totem
 - Mosque
 - Shivering
 - All of the above**
- 114.** Which among the following is the example of profane
- Study
 - Playing
 - Eating
 - All of the above**
- 115.** Durkheim studied the belief system of
- Australian society
 - Indian society
 - Australian originals**
 - All of the above
- 116.** A totem is a
- Symbol that serves as an emblem of a group of people
 - Is a spirit being

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- c. Sacred object usually animal and plant
- d. All of the above**
- 117.** According to Durkheim while worshipping totem, man actually worships:
 - a. Clan
 - b. The group he belongs
 - c. The society
 - d. All of the above**
- 118.** Proletariat refers to
 - a. Capitalist
 - b. Landform
 - c. Worker**
 - d. Serf
- 119.** The terms Bourgeoisie and Proletariat were used by:
 - a. Max Weber
 - b. Karl Marx**
 - c. Durkheim
 - d. Comte
- 120.** Alienation refers to
 - a. Powerness
 - b. Powerlessness**
 - c. Conscious
 - d. None of the above
- 121.** The term Pauperization refers to
 - a. Increasing level of exploitation
 - b. Increasing gap between landlord and farmer
 - c. Increasing gap between capitalists and workers**
 - d. None of the above
- 122.** Development of class consciousness among workers refers to
 - a. A class in itself
 - b. A class for itself**
 - c. A class for themselves
 - d. All of the above
- 123.** Who said religion is the opiate
 - a. Max Weber
 - b. Karl Marx**
 - c. Durkheim
 - d. Comte
- 124.** Who said "religion is the sign of the oppresses creature, the sentiment of a heartless world and the soul of soulless conditions.
 - a. Max Weber
 - b. Karl Marx**
 - c. Durkheim
 - d. Comte
- 125.** The word dialectics refers to:

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- a. A method of intellectual discussion by dialogue
 - b. The conflict between two mutually opposite forces or tendencies
 - c. Both a and b**
 - d. None of the above
- 126.** The word dialectics has been taken from:
- a. Greek word dialogue**
 - b. Latin word dialogue
 - c. Sanskrit word dialogue
 - d. English word dialogue
- 127.** Greek word "dialogue" means
- a. The ability to conduct disputes
 - b. The ability to resolve conflicts
 - c. The ability to reverse contradictions
 - d. All of the above**
- 128.** The communist manifesto was authored by:
- a. Marx and Engels**
 - b. Marx and Weber
 - c. Marx and Hegel
 - d. Marx and Feuerbach
- 129.** The Communist Manifesto was published in:
- a. 1848**
 - b. 1841
 - c. 1845
 - d. 1846
- 130.** Das Kapital is the name of:
- a. A book authored by Marx**
 - b. Marx's father
 - c. A city of Germany
 - d. A theory of Marx
- 131.** Das Kapital is regarded as the bible of:
- a. Capitalists
 - b. Working class**
 - c. Big landlords
 - d. Have's
- 132.** Who said, the history of all hitherto existing society is the history of class struggle.
- a. Max Weber
 - b. Karl Marx**
 - c. Durkheim
 - d. Comte
- 133.** The division of society in terms of base and superstructure has been made by:
- a. Max Weber
 - b. Karl Marx**
 - c. Durkheim

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- d. Comte
- 134.** Which among the following does not include in superstructure
- Religion
 - Polity
 - Education
 - Economy**
- 135.** Marx calls economy as theof society
- Superstructure
 - Base**
 - Soul
 - Mind
- 136.** Marx defines class in relation to:
- Income
 - Occupation
 - Position in mode of production**
 - Education
- 137.** Who among the following is not haves
- A capitalist
 - A landlord
 - A workshop owner
 - A manager**
- 138.** Bourgeoisie refers to
- Capitalist**
 - Landlord
 - Workshop owner
 - Manager
- 139.** According to Marx, class consciousness among the non-propertied class will come:
- With the help of state
 - By the actions of propertied class
 - By the efforts of social reformers
 - With the passage of time itself**
- 140.** According to Marx which is the most important of all factors influencing man's actions:
- Natural environment
 - Economic environment**
 - Cultural environment
 - Social environment
- 141.** Which of the following is not correctly matched
- Comte law of three stages
 - Durkheim Division of labour
 - Karl Marx Theory of surplus value
 - Weber Suicide**
- 142.** According to Emile Durkheim religious practices are best under stood as:

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- a. Satisfying the spiritual interests of human beings
 - b. Helping human beings to get relief from problems of mundane life
 - c. Showing alternatives to the existing practices of collective life
 - d. Contributing to the integration and stability of a society**
- 143.** Karl Marx did not mention class conflict between
- a. The Haves and Havenots
 - b. The rich and the poor**
 - c. The Bourgeois and the Proletariat
 - d. The capitalists and the working class
- 144.** Dialectical idealism is associated with:
- a. Marx
 - b. Durkheim
 - c. Weber
 - d. Hegel**
- 145.** Who said life is not determined by consciousness, but consciousness by life
- a. Marx**
 - b. Durkheim
 - c. Weber
 - d. Hegel
- 146.** Which among the following is not a law of dialectical materialism
- a. The law of the transformation of quantity into quality and vice versa
 - b. The law of unity and struggle of opposites
 - c. The law of the negation of the negation
 - d. The law of opposite and negation**
- 147.** Who among the following is materialist?
- a. Marx**
 - b. Durkheim
 - c. Weber
 - d. Hegel
- 148.** The main idea of dialectical materialism is:
- a. That there is contradiction present in society
 - b. That contraction leads to change
 - c. That everything is matter
 - d. All of the above**
- 149.** The concept of alienation has:
- a. Two components
 - b. Three components
 - c. Four components**
 - d. Five components
- 150.** Who among the following believed that religion is also an instrument of the oppression?
- a. Marx**
 - b. Durkheim
 - c. Weber

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- d. Comte
- 151.** The term false consciousness is associated with:
- Marx**
 - Durkheim
 - Weber
 - Comte
- 152.** Polarization of class is essential element of:
- Durkheim's theory of division of labour
 - Weber's theory of class
 - Marx's theory of class conflict**
 - None of the above
- 153.** Polarization of class refers to:
- In the capitalist society there could be only two social classes**
 - In the capitalist society there could be only one social class
 - The society would be classless
 - The growth of class consciousness among the working class
- 154.** According to Marx social class emerged in
- With the development of private property**
 - With the development of capitalism
 - With the development of feudalism
 - With the development of socialism
- 155.** According to Marx the primitive society was classless because:
- Mode of production was not developed
 - Mode of production was individually owned
 - Mode of production was collectively owned**
 - There was absence of haves and have nots
- 156.** Modes of production consists of
- Means of production
 - Relations of production
 - Both a and b**
 - None of the above
- 157.** Arrange the following correctly:
- Primitive society, feudal society, capitalist society, slavery and communism
 - Slavery, communism, feudal, capitalist
 - Primitive, slavery, feudal, capitalist, communist**
 - Slavery, primitive, feudal, capitalist, communist
- 158.** Pick up the wrong one
- Class consciousness
 - False consciousness
 - Collective conscience**
 - Life is not determined by consciousness
- 159.** According to Marx, there was a communal ownership of land in themode of production.

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a. Ancient

b. Asiatic

c. Feudal

d. Capitalistic

160. The consciousness is determined by social existence and not vice versa has been stated by

a. August Comte

b. Socrates

c. Durkheim

d. Karl Marx

161. According to Marx, religion serves to

a. Help revolutionary activities

b. Give the community an identity

c. Provide incentives for social change

d. Support the established system of social institutions

162. Marxist sociology starts from the premise that the primary function of social organisation is the /to

a. Transformation of class in itself to class for itself

b. Satisfaction of basic human needs food, clothing and shelter

c. Generate conflict

d. Increase economic disparity and alienation

163. Marx, in Capital, outlined three main classes according to their relations to the means of production during transition of societies from feudal to capitalist.

a. Capitalists, middle class, workers

b. Landowners, workers, capitalist

c. Bourgeoisie, middle class, proletariat

d. Capitalist, managers, workers

164. Weber interprets economic structure in the context of the conduct of

a. Polity

b. Religion

c. Education

d. Kinship

165. Charismatic authority is wielded primarily through force of:

a. Law

b. Personality

c. Tradition

d. Office

166. Behaviour of people working in bureaucratic organization is an example of:

a. Zweckrational action

b. Wertrational action

c. Affective action

d. None of the above

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- 167.** According to Weber which one stems from an individual's emotional stage at a particular time?
- Affective action
 - Traditional action
 - Value action
 - Rational action
- 168.** Weber's three types of authority are 'ideal types.' According to Weber, this means,
- They do not exist in reality but in ideas
 - They exist in reality not as such but with a difference
 - They have no relation with reality whatsoever
 - They represent reality in its best form
- 169.** Bureaucracy, for Weber, is governed by
- Abstract rules
 - Particular individuals
 - Personalised rules
 - None of the above
- 170.** Weber believed religion:
- Makes society retrogressive
 - Obstructs social change
 - Can be a factor of social change
 - Has little to do with social change
- 171.** Weber was of the view that:
- Methods of natural sciences should be applied to social sciences
 - Methods of natural sciences should not be applied to social sciences
 - Sociology cannot help in understanding the meaning of social action
 - Social action is an isolated action of an individual
- 172.** Bureaucratic organizations are:
- A hierarchy of paid and full-time officials
 - A hierarchal organization designed rationally to coordinate the work of many individuals
 - Rational action is an institutional form
 - d. All of the above**
- 173.** Which among the following is a feature of bureaucracy:
- Impersonal rules
 - Hierarchy of positions
 - Written rules, decisions and commands
 - d. All of the above**
- 174.** Which among the following is a feature of bureaucracy:
- Clear and specified functions
 - Separation between administrations and owners
 - Technical competence
 - d. All of the above**
- 175.** Pick up the wrong one in the context of Weber's bureaucracy:
- Rational-legal authority

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- b. Ideal type
- c. Rationalisation
- d. Protestantism**
- 176.** Iron cage of bureaucracy is associated with:
 - a. Marx
 - b. Durkheim
 - c. Weber**
 - d. Comte
- 177.** Max Weber was a/an:
 - a. French Sociologist
 - b. British Sociologist
 - c. German Sociologist**
 - d. Italian Sociologist
- 178.** The idea of action is central toSociology.
 - a. Marx
 - b. Durkheim
 - c. Weber**
 - d. Comte
- 179.** Which among the following is not social action
 - a. Quarrel between two persons
 - b. Celebration of a festival
 - c. Manager giving instructions to his subordinates
 - d. Taking a long drive in your new car**
- 180.** Which among the following is affective action
 - a. Quarrel between two persons**
 - b. Celebration of a festival
 - c. Manager giving instructions to his subordinates
 - d. Instead of surrender a militant decides to fight and die
- 181.** Which among the following is traditional action
 - a. Quarrel between two persons
 - b. Celebration of a festival**
 - c. Manager giving instructions to his subordinates
 - d. Instead of surrender a militant decides to fight and die
- 182.** Which among the following is rational action
 - a. Quarrel between two persons
 - b. Celebration of a festival
 - c. Manager giving instructions to his subordinates**
 - d. Instead of surrender a militant decides to fight and die
- 183.** Which among the following is value action
 - a. Quarrel between two persons
 - b. Celebration of a festival
 - c. Manager giving instructions to his subordinates
 - d. Instead of surrender a militant decides to fight and die**
- 184.** The book "the sociology of religion" is authored by:
 - a. Marx

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- b. Durkheim
c. Weber
 d. Comte
- 185.** The city is a work of:
 a. Marx
 b. Durkheim
c. Weber
 d. Comte
- 186.** The protestant Ethic and the spirit of Capitalism was published in:
a. 1905
 b. 1906
 c. 1907
 d. 1908
- 187.** The protestant Ethic and the spirit of Capitalism is:
a. Name of the Weber's famous book
 b. A work about relationship between religion and economy
 c. An explanation about the development of capitalism
 d. All of the above
- 188.** Calvinism is:
 a. Weber's theory
b. A sect of Christianity
 c. Name of the tribe
 d. None of the above
- 189.** While describing the spirit of capitalism Max Weber quote's B. Franklin's two books which are those:
a. Necessary hints to those that would be rich and Advice to a young tradesman
 b. Necessary hints to those that would be successful and Advice to a young tribesman
 c. Necessary steps to those want to be rich and Advice to a young Englishman
 d. The spirit of Capitalism and protestant ethics
- 190.** Zweckrational action means
 a. Traditional action
 b. Value action
c. Rational action
 d. Affective action
- 191.** Rational Action means that the actor is fully conscious of his ends:
a. Selects the appropriate means towards the attainment of his goal
 b. Selects the inappropriate means towards the attainment of his goal
 c. Both a and b
 d. Only a
- 192.** Traditional action is:
 a. Performed merely because it has always been done

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- b. All customs, folkways and mores of a social group
- c. Celebration of college annual day
- d. All of the above**
- 193.** Affectual action is:
 - a. Based on sentiments
 - b. Based on hate
 - c. Based on love
 - d. All of the above**
- 194.** Westrational action is:
 - a. Traditional action
 - b. Value action**
 - c. Rational action
 - d. Affective action
- 195.** Weber broadly classified the four kinds actions into:
 - a. Rational and irrational actions**
 - b. Conscious and unconscious actions
 - c. Traditional and modern actions
 - d. Logical and illogical actions
- 196.** According to Weber a process of rationalization refers to:
 - a. The increasing dominance of rational action
 - b. The process of Bureaucratization
 - c. Both a and b**
 - d. None of the above
- 197.** According to Weber bureaucratization is the prime example of:
 - a. Dominance of rational action
 - b. The process of rationalization
 - c. Both a and b**
 - d. None of the above
- 198.** The concept "verstehen", was used by:
 - a. Marx
 - b. Durkheim
 - c. Weber**
 - d. Comte
- 199.** The concept "Verstehen" means:
 - a. Understanding**
 - b. Observation
 - c. Interpretation
 - d. All of the above
- 200.** Ideal type is associated with:
 - a. Marx
 - b. Durkheim
 - c. Weber**
 - d. Comte
- 201.** Ideal type is :
 - a. A mental construct

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- b. A model
- c. A methodological tool
- d. All of the above**
- 202.** The concept of authority refers to:
 - a. Legitimate power
 - b. Legitimate forms of domination
 - c. Use of force
 - d. Both a and b**
- 203.** Voluntary compliance or obedience is a feature of:
 - a. Bureaucracy
 - b. Authority**
 - c. Communism
 - d. None of the above
- 204.** Charismatic authority is based on:
 - a. Devotion to the exceptional sanctity
 - b. Exemplary character of an individual person
 - c. Extraordinary quality of an individual personality
 - d. All of the above**
- 205.** Feudalism is an example of
 - a. Charismatic authority
 - b. Traditional authority**
 - c. Rational-legal authority
 - d. None of the above
- 206.** Obedience to a judge or a tax inspector is example of:
 - a. Charismatic authority
 - b. Traditional authority
 - c. Rational-legal authority**
 - d. None of the above
- 207.** Bureaucracy is an example of:
 - a. Charismatic authority
 - b. Traditional authority
 - c. Rational-legal authority**
 - d. None of the above
- 208.** Webber identifies three forms of legitimacy are derived from:
 - a. Three types of social actions**
 - b. Three types of ideal types
 - c. Three types of systems
 - d. Three types of individuals
- 209.** Bureaucratic organizations are:
 - a. A hierarchy of paid and full time officials
 - b. A hierarchical organization designed rationally to coordinate the work of many individuals
 - c. Rational action in an institutional form
 - d. All of the above**
- 210.** Which among the following is a feature of bureaucracy:

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- a. Impersonal rules
 - b. Hierarchy of positions
 - c. Written rules, decisions and commands
 - d. All of the above**
- 211.** Which among the following is a feature of bureaucracy:
- a. Clear and specified functions
 - b. Separation between administrators and owners
 - c. Technical competence
 - d. All of the above**
- 212.** Pick up the wrong one in the context of Weber's bureaucracy:
- a. Rational-legal authority
 - b. Ideal type
 - c. Rationalisation
 - d. Protestantism**
- 213.** Iron cage of bureaucracy is associated with:
- a. Marx
 - b. Durkheim
 - c. Weber**
 - d. Comte