Introduction to Sociology I

HU1203 (2022-23)

Course Instructor

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Contents

1 Acknowledgement **1**

2 Introduction/ Course Overview **2**

3 Society **3**

4 Enlightenment Philosophy **4**
- 4.1 17^{th} Century . . . 4
- 4.2 18^{th} Century (Pre-Revolution Era) . . . 4
- 4.3 The French Revolution . . . 5

5 Romantic Conservative Philosophy (Post-Revolution Era) **6**

6 Durkheim's View of Society **8**
- 6.1 Primitive society . . . 8
  - 6.1.1 Mechanical Solidarity . . . 9
- 6.2 Modern Complex society . . . 9
  - 6.2.1 Organic Solidarity . . . 9

7 Max Weber and his Theory **10**

8 Tönnies' concept of groups **12**

9 The ideals of Karl Marx **13**
- 9.1 Hegel's Ideology . . . 13
- 9.2 Marxian Dialectical Materialism . . . 14
  - 9.2.1 Historical Materialism . . . 15
- 9.3 Marxian Philosophical Materialism . . . 16

10 Feminism **17**
- 10.1 Overview . . . 17
- 10.2 Liberal Feminism . . . 17
- 10.3 Radical Feminism . . . 18
- 10.4 Socialist Feminism . . . 18
- 10.5 Post-Modern Feminism . . . 19

11 Caste System **20**

12 Practice Questions **22**
- 12.1 Based on understanding of the course . . . 22
- 12.2 Short Answer type (10 Marks) . . . 22
- 12.3 Long Answer type (20 Marks) . . . 22

1 Acknowledgement

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2 Introduction/ Course Overview

Sociology is the study of human social relationships and institutions. It shade light on different aspects(dimensions) of society. It is a social science that uses a variety of methods to understand how people interact with each other and how society works. Sociology can be used to study a wide range of topics, including crime, education, family, health, inequality, religion, and social movements.

There are many reasons why we study sociology. One reason is to gain a better understanding of ourselves and our world. Sociology can help us to understand the social forces that shape our lives, from our family and friends to our schools and workplaces. It can also help us to understand the social problems that we face, such as poverty, crime, and discrimination.

Another reason to study sociology is to develop critical thinking skills. Sociology teaches us to question the status quo and to think about the social world in new ways. This can be helpful in our personal lives, as well as in our professional lives.

Finally, sociology can help us to make a difference in the world. By understanding the social forces that shape our lives, we can work to create a more just and equitable society.

In this course, we learn in 3 modules. They are:

Module 1. Study about 4 thinkers, The Founding Fathers.

- Emile Durkheim (1858-1917)
- August Comte (1798-1857)
- Karl Marx (1818-1883)
- Max Weber (1864-1920)

Module 2. Learn about various methods used in *Social Science* research. We need to choose a sociological problem, and prepare a dissertation on it.
Mine was: **Study on the effect of Popular beliefs and Superstitions prevalent in Modern Society**

Module 3. Learn about preliminary aspects of Social Science, like Association, Caste, Marriage, Family, Feminism.

3 Society

Remark 3.1. Society is based on the principle of **Interaction-Action-Reaction**, between atleast two individuals...

'Man is a social animal' that enjoys the company of his fellowmen. According to Aristotle- Man without society is either a Beast or God. Thus, man becomes *human* only when he participates in various social processes. We elucidate some basic features of society:

- Society is a web of **Interhuman Relaionships**. At the same time, a person may be fulfilling the roles of father, brother,son,worker, etc.
- Formation of society involves **mutual awareness** among the individuals interacting with each other.
- This mutual awareness produces a sense of belongingness. This is said to be **consciousness of kind.**
- Society at the very **outset**, involves interaction between different individuals. There is no human need that cannot be satisfied in the brink of society.
- A society function effectively by **Division of Labour**, i.e all parts of society are interdependent of each other, and handles task of their own expertise.
- Differences of opinion, i.e, *quarrel* and *conflict* is necessary for a **dynamic society**, otherwise there would be a dead form of uniformity everywhere.
- But for a society to function effectively, **unity** needs to come before conflict.
- Ultimately cooperation forms the basis of society. Despite quarrel, and differences of opinion. **Cooperation** is what keeps the people united.

To conclude, the goal of society is to create **peace and harmony.** It provides an environment for the like-minded people to interact, and also debate their opinions among other groups of individuals.

4 Enlightenment Philosophy

Remark 4.1. Based their ideas on the *twin pillars* of truth:

- **Rationalism**
- **Empiricism**

...



4.1 17^{th} Century

Prior to eighteenth century, the 17^{th} century philosophers, insisted on *Reason*, being the absolute truth. They eliminated the phenomenon of observation, from the perception of truth. They considered Reason to be immutable.

4.2 18^{th} Century (Pre-Revolution Era)

Now, in 18^{th} century philosophers tried to combine both reason and observation together and argued both cannot function without the other. They tried to change the norm of social thinking. So, they are called the Philosophers of Enlightenment.

- They established the twin pillars of truth:
  1. Rationalism- Study of reason.
  2. Empiricism- Study by experiments and observations.
- They focused on these twin pillars, as they thought it is necessary for a strict systematic deduction(contrary to 17^{th} Century philosophs).
- Truth became the central goal of these individuals.
- They thought that, mind could comprehend the Universe, and subordinate it to Human needs. Human mind is always rational.
- Majority of ancient traditional institutions were based on *axiomatic truths*, which they believed to be non-rational. **Criticism** became their major weapon.
- Guided by reason, they tried to justify all existing institutions of society. Based on ideas of **scrutiny**.
- These thinkers were influenced heavily by Newtonian Sciences. Thought is dependent on the experimentation around us.

- Some believed, these scholars essentially ordered and redeveloped the ideas of Middle Ages, rather than contributing new and original ideas.
- Socio-cultural laws are similar to natural laws. Thus knowing of this social laws, we shall be in a position to predict future possibilities.
- They promoted self examination, understanding of their own society and time.

4.3 The French Revolution

Remark 4.2. Negative and Radical philosophy was preached. ...

Finally this led to the rise of French revolution, where people were very critical and challenged 'every' idea of society. They rose against monarchy, aristocracy and challenged the hiearchical order of society. As an aftermath, there anarchy everywhere. No peace. Lack of system. Destruction of life and property.

5 Romantic Conservative Philosophy (Post-Revolution Era)

Essentially they tried to restore order in society, which was caused by French Revolution. They emphasised, not to challenge the existing traditional framework of society, because if we start to reason everything on the basis of **rationality**, then society will be destroyed. They borrowed a few *biological concepts*, in order to convince people.

Remark 5.1. The 19^{th} Century philosophers tried to **conserve** the existing ideas of the society which were vehemently challenged during the revolution. This is known as the **Romantic Conservative Reaction to Enlightenment Philosophy**.

They supported EVOLUTIONARY, over REVOLUTIONARY change.

Some of the basic propositions advanced by them are:

- Focus on group, rather than individual.
- They focused on continuity, order and unity.
- Individuals should abide by the rules of society.
- Society is an **organic** entity- with deep *roots*, in the past. Each part of society is like an *organ* which cannot function without the other. Social parts are interdependent and inter-related.
- Society antedates individuals.
- Society is composed of institutions and relationships.
- Individuals have survival needs.
- Social institutions are functional for the maintenance of society.
- Society needs the services of small groups.
- Opposed **Protestantism** (support of individual ideas).
- Also insisted on non-rational aspects of human behaviour.
- Hierarchy and status should be retained. As equality would destroy time-honoured agencies.

In detail:

1. Society is a organic entity, a living body, with its internal laws of development and deep roots in the past. It is not simply a mechanical aggregate of individual events. They are connected to each other. Society is a reality greater than the individual.
2. Society antedates[1] individuals and is ethically superior to them. *Man becomes human* by living and participating in social processes.
3. Society is composed of relationships and institutions. Individuals only are the members who fulfill different roles assigned to them by the society. They are not the basic elements of society.
4. Social parts are **Interdependent** and **Inter-related.** Customs, beliefs and institutions are organically intertwined. We should not defy any institution.
5. Man has basic survival needs. Institutions are there to satisfy, these needs. So, these institutions are *positive*[2] for maintenance of society. Any attack on these institutions will invoke disorder and suffering in society.
6. Various customs and institutions are positively functional. All these satisfy human needs directly or indirectly, by serving other indispensable institutions.
7. Society requires the services of small groups. There existence is also essential for social integration.
8. The CP sought to preserve the old order of society. They opposed the ideas of protestantism and wanted to restore the religious unity of the medieval period. Protestantism by emphasizing individual faiths had undermine the spiritual unity of society.
9. The CP insisted on *non-rationale*[3] aspects of human society. They are all important in society. The philosophs who deemed these irrational features as meaningless. That led to weakening of sacred support of society.
10. Status and hierarchy are essential to society. Equality may destroy the natural and time-honoured agencies. By which values wee passed on from one generation to another. Hierarchy is necessary in family, Church and also in the state. Otherwise we can hardly find out social stability.

[1] Individual is next to society
[2] They aren't meant to be disobeyed.
[3] Traditions, rituals, superstitions

6 Durkheim's View of Society



Figure 1: Emile Durkheim (1858-1917)

Remark 6.1. Emile Durkheim was a French sociologist who is considered one of the founders of modern sociology. He believed that society is a reality that exists independently of individuals. He called this reality the **collective consciousness**, which is a shared set of beliefs, values, and norms that bind people together. The collective consciousness is what gives society its structure and stability.
Society is reaching modernity. Emergence of modern industrial societies is leading to societies

Some of his works[4] are:

- In order to focus on social *cohesion*, he formulated the concept of `Division of labour in Society.` Division of Labour, is not to divide, but to unify society towards a common goal.
- Society is ***Sui-Genesis:*** Society is a class by itself. Individuals serve the society for the sake of their greater interest. Individuals should not be given power, as this might disturb the social order.

He proposed there exists mainly two types of society- primitive and modern.

6.1 Primitive society

- People have very less and simple needs, so they are self sufficient.
- Primitive societies are often organized around kinship groups, such as clans or tribes. These groups provide a sense of identity and belonging for their members, and they also help to regulate social interactions and resolve disputes.
- Rituals and Ceremonies helps to reaffirm the group's shared beliefs and values, and they also provide a sense of **collectiveness** and belonging among their members.
- Any aberration is seriously handled and dealt with punishment.
- Mechanical Solidarity is seen here.

6.1.1 Mechanical Solidarity

1. It is also known as **Solidarity of Resemblance and Similarity**.
2. It is spontaneously solidified.
3. All the properties of individuals were held in common.
4. **Expiation/Retaliation-** If anyone went against the collective conscience very rarely, then severe punishment driven by revenge ties was employed against the abberator.

6.2 Modern Complex society

- As societies became more complex, demands of people increased. So they were no more self-sufficient.
- It is influenced by industrialisation.
- Here Restorative Laws are found to exist, which are not in favour of harsh punishment.
- Organic Solidarity is seen here.

6.2.1 Organic Solidarity

1. It is also known as **Solidarity of Differences**.
2. Although there are differences and individuality, but there are no clashes among them as there is *cooperation and coordination* to obtain end result.
3. **Law of Restoration-** Punishment to retake initial solidarity.
4. Individual interests and properties were present, but they do not disturb the social order.

7 Max Weber and his Theory



Figure 2: Max Weber (1864-1920)

Max Weber is one of the most important figures in the history of sociology. His work has had a profound impact on the way we think about society, and his ideas continue to be relevant today.

Remark 7.1. One of Weber's most important contributions was his theory of social action. Weber argued that social action is any action that is oriented towards the behavior of others. He identified four types of social action:

- **Affectional action** is motivated by emotions such as love, hate, or sympathy.
- **Traditional action** is based on habit or custom.
- **Normative action** is motivated by a sense of duty or obligation.
- **Instrumental-rational** action is motivated by the goal of achieving a specific outcome.

Weber took examples from biological sciences to emphasize on conservation of social order, because he saw post-revolutionary disorder. He said social events are happening because of various multifarious factors.

One of his major works[4] is his *thesis* on **The Protestant Ethic and the Spirit of Capitalism (1905)**.

Protestantism encourages it's believers to be:

- Rational
- not guided by traditional mentality
- not interested in modern occupation.
- tried to base their arguments on logic.

⇓

Members had to follow an Ascetic life. Depend on only hardwork throughout the day, to get earnings.

⇓

Abstaining from pleasures/luxuries of life

⇓

But, they cannot enjoy the profits of their earnings. They are only getting invested.

⇓

Money getting accumulated

⇓

Capitalism!!

8 Tönnies' concept of groups

Ferdinand Tönnies' *Gemeinschaft und Gesellschaft (1887)*, translated as **Community and Society**, is a foundational text in sociology. In it, Tönnies distinguishes between two ideal types of social organization: Gemeinschaft (community) and Gesselschaft (association).

Institutions are the set of rules, which are providinf pattern of behaviour in both community and association.

Gesselschaft	**Gemeinschaft**
1. It is characterized by impersonal relationships and a focus on individual interests, with very less bond b/w its members.	1. It is characterized by personal intimate relationships, strong bonds, shared values, and a sense of belonging.
2. It is often found in large, urban societies where people interact with each other in a more transactional way.	2. It is often found in small, rural communities where people know each other and have a strong sense of community.
3. No faith in tradition among them.	3. Tradition is their guiding principle.
4. Formal things are dominated here.	4. No contract, no rules. Very informal.
5. *Rationality* reigns supreme.	5. Here people are emotional, so rationality is absent.
6. These groups are the features of industrial and modern complex societies.	6. These groups are found in simple, primitive societies.
7. **Organic Solidarity** is seen here.	7. **Mechanical Solidarity** is seen here.

Remark 8.1. A person can spontaneously belong to two or more association but not community.

9 The ideals of Karl Marx

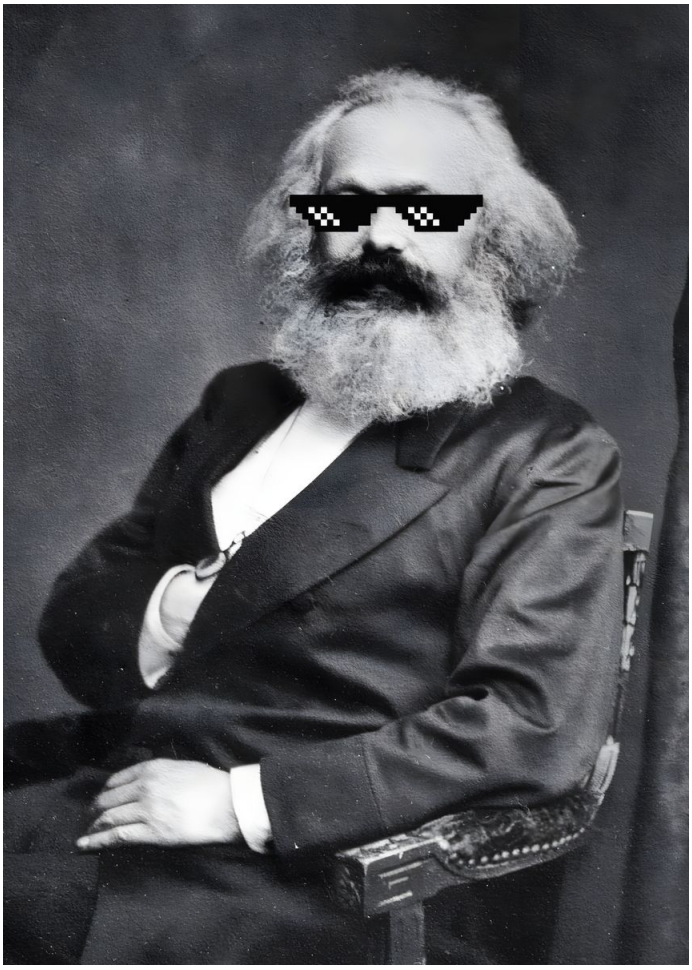


Figure 3: Karl Marx (1818-1883)

- Hegel was applying dialectics to understand universe.
- Marx was inspired by Hegel.
- Marx didn't accept dialectics in totality.
- Marx rejected the idealistic aspect of Hegelian dialectics. He only took it's methodology.

9.1 Hegel's Ideology

Georg Wilhelm Friedrich Hegel was a German philosopher who is considered one of the most important figures in Western philosophy. His ideology, known as *Hegelianism*, is a complex and multifaceted system of thought that has had a profound influence on subsequent philosophy, sociology, and political theory.

One of the central tenets of Hegelianism is the idea of **dialectics**. Dialectics is a process of development through conflict, in which opposing ideas or forces interact with each other to produce a new and higher synthesis. Hegel believed that this process of dialectical

development was the driving force of history, and that it could be seen in all aspects of human life, from the individual to the social to the cosmic.

Another important aspect of Hegelianism is the idea of **absolute idealism**. Absolute idealism is the belief that the world is ultimately a manifestation of the Absolute, which is a spiritual or intellectual reality that is the source of all being and knowledge. Hegel believed that the Absolute could be reached through a process of philosophical reflection, and that this process would lead to a deeper understanding of the world and our place in it.

- Hegel undertook a synthetic approach:
  1. *Reason + Rationality* from Enlightenment philosophy.
  2. History from conservative.
- He emphasised on idealism. For him, ideal society was absolute and supreme. Material aspect was secondary.
- He believed that idea is real and it gets reflected upon the material.

9.2 Marxian Dialectical Materialism

Dialectical materialism is the world outlook of the marxist-leninist party[2]. It involves a Dialectical approach to the phenomena of nature, it's method of studying and apprehending them. While a Materialistic interpretation and conception of the phenomena of nature. The principal features are:

1. Dialectics comes from the greek word *dialego*, which means to discourse, to debate. In it's essence dialectics is the complete opposite of **metaphysics.**
2. Contrary to metaphysics, dialectics does not regard nature as an accidental agglomeration of things, each isolated and independent of each other. But rather as an **integral whole**, in which things and phenomena are **organically connected** and dependent on each other.
3. Contrary to metaphysics, dialectics hold that nature is not in a state of rest, stagnation and immobility. But rather, in a state of continuous movement and change. Where something is always arising and developing while something is always disintegrating and dying away.
4. Contrary to metaphysics, dialectics does not regard the process of development as a simple process of growth, but as a development which passes from: insignificant, imperceptible quantitative changes $\xrightarrow{to}$ open, fundamental changes $\xrightarrow{to}$ qualitative changes.
5. The process of development is not circular but as an onward and upward movement (*unidirectional*) as a transition from an old quantitative state to a new qualitative state.
$$lower \rightarrow higher$$
$$simple \rightarrow complex$$
6. Contrary to metaphysics, dialectics holds that internal contradictions are inherent in all things and phenomena of nature. For they all have their -ve and +ve sides, a past and a future, something dying and something developing. And the struggle between these opposites, the struggle between the old and the new.

9.2.1 Historical Materialism

Historical materialism is the extension of the principles of dialectical materialism to the study of social life; an application of the principles of dialectical materialism to the phenomena of the life of society, to the study of society and of its history. It's principle features are:

1. **Primary component:** Marx argued that the material **basis** of society is its economic structure, which is made up of the *forces of production* (tools, raw materials, and labor power) and the relations of production (the way these factors are owned and controlled).

2. **Secondary component:** The *superstructure* of society is made up of the political, legal, and cultural institutions that emerge from the economic structure. These institutions reflect the interests of the ruling class in society. It consists of religion, politics, culture, education, etc.

3. **The dialectic of change**: Marx argued that history is a dialectical process, meaning that it is driven by the conflict between opposing forces. In the case of society, the main opposing forces are the bourgeoisie (the ruling class) and the proletariat (the working class).

4. **The contradictions of capitalism**: Marx argued that capitalism is a system that is inherently contradictory. The bourgeoisie, as the owners of the means of production, extract surplus value from the proletariat, the workers who produce the goods and services that society needs. This leads to the exploitation of the proletariat and the impoverishment of the working class.

5. **The inevitability of revolution:** Marx argued that the contradictions of capitalism would eventually lead to a revolution, in which the proletariat would overthrow the bourgeoisie and establish a socialist society.

6. Society passes through various evolutionary changes. They are: (Remember by **PSF Cap-S-Com**)

   (a) **Primitive Communism**
   - No records available.
   - No private property, no ownership.
   - No knowledge of agriculture and cattle breeding.
   - Hunters and gatherers.

   (b) **Slavery**
   - Agriculture and cattle breeding emerged.
   - This gave rise to sense of private property and segregation of society.
   - The slaves/workers worked for their masters.
   - Masters treated slaves as their private property.

   (c) **Feudalism**
   - Landlords owned lands and farmers worked on those lands.
   - Landlords enjoyed the fruit of hard work of those farmers.

   (d) **Capitalism**
   - Came with the advent of industrial revolution(18th Cent).
   - Factory workers $\rightarrow$ Proletariat
     Capitalists $\rightarrow$ Bourgeoisie.
   - Bourgeoisie exploited the Proletariat.

   (e) **Socialism**

- Dictatorship of the Proletariat.
- Did not want to exploit others.
- State is still required, work according to ability.

(f) **Communism**

- Stateless/ Classless society
- Everyone will get according to his needs.

9.3 Marxian Philosophical Materialism

This is philosophically the direct opposite of *philosophical idealism*.

1. Contrary to idealism, which regards the world as the embodiment of an absolute idea, universal spirit.

   Marx's philosophical materialism holds that the world is by its very nature *material*, that interconnection and interdependence of phenomena, as established by the dialectical method, are a law of the development of moving matter, and that the world develops in accordance with the laws of movement of matter and stands in no need of an 'universal spirit'.

2. Contrary to idealism, which denies the possibility of knowing the world and its laws, which does not believe in the authenticity of our knowledge, does not recognize objective truth, and holds that the world is full of *things-in-themselves* that can never be known to science.

   Marx's philosophical materialism holds that the world and it's laws are fully *knowable*. There are no things in world which are not knowable, but only things which are still not known. Which will be disclosed and made known with the efforts of science.

3. Contrary to idealism, which asserts that only our consciousness really exists, and that the material world, being, nature, exists only in our consciousness, in our sensations, ideas and perceptions.

   The Marxist materialist philosophy holds that matter, nature, being, is an objective reality existing outside and independent of our consciousness.

   Remark 9.1. Matter is not a product of consciousness, but consciousness itself is merely the highest product of matter.

   (a) **matter** is primary, since it is the source of sensations, ideas, consciousness, and

   (b) **consciousness** is secondary, derivative, since it is a reflection of matter.

10 Feminism



Figure 4: Mary Wollstonecraft (1759-1787)

10.1 Overview

Feminism is a range of social movements, political movements, and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes. Feminism incorporates the position that societies prioritize the male point of view, and that women are treated as an inferior sex.

The origin of feminism can be traced back to the Enlightenment period in the 18th century, when philosophers began to argue for the equality of all people, regardless of sex. One of the earliest feminists was Mary Wollstonecraft, who wrote the book *A Vindication of the Rights of Woman* in 1792. In this book, Wollstonecraft argued that women are just as capable as men and should have the same rights and opportunities.

The first wave of feminism, which lasted from the mid-19th century to the early 20th century, focused on women's suffrage. This was the right of women to vote, which was not granted in most countries until the early 20th century. The first wave of feminism also fought for other rights for women, such as the right to own property, the right to enter contracts, and the right to equal education.

The second wave of feminism, which lasted from the 1960s to the 1980s, focused on issues such as reproductive rights, domestic violence, and sexual harassment. This wave of feminism also saw the rise of the women's liberation movement, which called for a more radical transformation of society.

The third wave of feminism, which began in the 1990s, is still ongoing. This wave of feminism is more diverse and inclusive than previous waves, and it focuses on a wider range of issues, such as body image, gender identity, and intersectionality.

There are many different forms of feminism[3], but some of the most common include:

10.2 Liberal Feminism

→ focuses on achieving equality for women within the existing system.

1. **Feminist Responses-**

   - Liberal feminism emphasizes equal opportunities based on reason and autonomy.
   - Harriet Taylor, John Stuart Mill, and Mary Wollstonecraft contributed to the liberal feminist tradition.
   - Liberal feminism seeks legal rights and promotes feminist empiricism.
   - Feminist empiricism suggests that the biased application of scientific rules, not the rules themselves, leads to sexism in research.

2. **Strengths and Criticism**

   - Liberal feminism's commitment to equal opportunities and legal rights benefits women and disadvantaged groups.
   - However, it maintains the assumption that male values are equivalent to human values, reinforcing normative masculinities.
   - Liberal feminism tends to focus on gender as a single axis of oppression, overlooking other intersections.

10.3 Radical Feminism

→ challenges the fundamental structures of society that oppress women.

1. **Feminist Responses-**

   - Radical feminism identifies patriarchy as the main source of women's oppression.
   - Prominent figures include Simone de Beauvoir, Kate Millett, and Shulamith Firestone.
   - Radical feminism challenges traditional views of gender, sex, and power dynamics.
   - The feminist movement in the 1960s and 1970s is an example of radical feminism's influence.

2. **Strengths and Criticism**

   - Radical feminism brings attention to the structural nature of gender inequality and the need for transformative change.
   - However, it has been criticized for its essentialist views on gender and for excluding women of color and trans women from its analysis.
   - Radical feminism often faces challenges in mobilizing broad-based social and political movements.

10.4 Socialist Feminism

→ believes that the root of women's oppression is capitalism.

1. **Feminist Responses-**

   - Socialist feminism connects gender oppression with economic exploitation.
   - Influential thinkers include Angela Davis, bell hooks, and Silvia Federici.
   - Socialist feminism critiques capitalism and highlights the intersectionality of class, race, and gender.
   - The labor movement and its focus on women's rights is an example of socialist feminism's impact.

2. **Strengths and Criticism**

- Socialist feminism emphasizes the interconnectedness of gender and economic systems, providing a broader analysis of oppression.
- However, it has been criticized for overlooking the diversity of women's experiences and for neglecting cultural and symbolic dimensions of oppression.
- Socialist feminism's revolutionary goals often face significant political and structural challenges.

10.5 Post-Modern Feminism

→ rejects the idea of a universal female experience and focuses on the diversity of women's experiences.

1. **Feminist Responses-**
   - **Rejection of essentialism:** Post-modern feminists reject the idea that there is a single, essential female experience. They argue that women's experiences are diverse and that they are shaped by a variety of factors, including race, class, sexuality, and nationality.
   - **Focus on language and discourse:** Post-modern feminists focus on the role of language in constructing and maintaining systems of oppression. They argue that language can be used to create and reinforce stereotypes about women, and that it can be used to silence women's voices.
   - **Emphasis on diversity and difference:** Post-modern feminists emphasize the diversity of women's experiences and identities. They argue that women's experiences are not monolithic, and that they should not be treated as such.
   - **Critique of power relations:** They argue that these power relations between men an women are not natural, but rather that they are socially constructed.
   - **Deconstruction of binary oppositions:** Post-modern feminists deconstruct binary oppositions, such as male/female, mind/body, and reason/emotion. They argue that these binary oppositions are harmful because they create hierarchies that privilege one side over the other.
   - **Empowerment of the individual:** Post-modern feminists believe that the individual is the locus of change and argue that women can empower themselves by challenging the dominant discourses that oppress them.
2. **Strengths and Criticism**
   - It has been praised for its emphasis on diversity and difference. It has helped to challenge the idea of a universal female experience, and it has shown how women's experiences are shaped by a variety of factors, including race, class, sexuality, and nationality.
   - Some critics have argued that Post-modern feminism is too deconstructionist and does not offer any way to build a better future for women. They argue that Post-modern feminism is more interested in tearing things down than in building them up, and that it does not offer any concrete solutions to the problems that women face.
   - Other critics have argued that Post-modern feminism is too individualistic and does not offer any way to challenge the structures of power that keep women down. They argue that Post-modern feminism focuses on the individual's experience of oppression, and that it does not offer any way to challenge the systems that create this oppression.

To conclude, Feminism is a complex and evolving movement, and there is no single definition that encompasses all of its forms. However, all forms of feminism share the goal of achieving equality for women.

11 Caste System



Figure 5: Govind Sadashiv Ghurye (1893-1983)

Remark 11.1. Govind Sadashiv Ghurye or **G.S. Ghurye** was a pioneering Indian academic who was a professor of sociology. He is widely regarded as the *founder of Indian Sociology*. Ghurye's work[1] has had a profound impact on the development of sociology in India. He is credited with introducing Western sociological theories to India and with helping to develop a uniquely Indian perspective on sociology. His work has also been influential in shaping public policy in India, particularly in the areas of caste reform and social welfare.

He identified six distinctive features of the hindu caste system in India. These are:

1. **Segmental division of society:** The caste system divides society into a number of endogamous groups, or castes. This means that people are born into a caste and can only marry within their caste.

2. **Hierarchy:** The castes are hierarchically arranged, with some castes being considered higher and others lower. This hierarchy is based on a number of factors, including occupation, ritual purity, and social status.

3. **Civil and religious disabilities and privileges:** The caste system also involves a number of civil and religious disabilities and privileges. For example, members of lower castes may be denied access to certain public facilities, or they may be required to perform certain menial tasks.

4. **Lack of unrestricted choice of occupation:** The caste system also restricts the choice of occupation. People are generally expected to follow the occupation of their caste, and they may face social ostracism if they choose to do otherwise.

5. **Restriction on food, drinks, and social intercourse:** The caste system also restricts social interaction between different castes. For example, members of different castes may not eat together, drink together, or even touch each other.

6. **Endogamy and exogamy:** The caste system is also characterized by endogamy and exogamy. Endogamy refers to the practice of marrying within one's own caste, while exogamy refers to the practice of marrying outside one's own caste. Exogamy can be further divided into 2 categories:

    - Hypergamy (*Anuloma*): Girl marries boy from higher caste.(Social sanctions).
    - Hypogamy (*Pratiloma*): Girl marries boy from lower caste. (Status gets degraded).

It is important to note that the caste system is not static. It has evolved over time, and it continues to evolve today. In recent decades, there have been a number of changes in the caste system, including the rise of a middle class, the growing influence of education, and the increasing urbanization of India. These changes have had a significant impact on the caste system, and they have led to a decline in the rigid hierarchy of the caste system.

Despite these changes, the caste system remains a powerful force in Indian society. It continues to shape the lives of millions of people, and it continues to be a source of discrimination and inequality. Ghurye's work on the caste system is still *relevant* today, and it provides a valuable framework for understanding the challenges of social change in India. Some of the ways in which it is still relevant in the context of present day society is:

- It provides a historical perspective on the caste system. This is important for understanding the challenges of social change in India, as it shows that the caste system is not a static institution.

- Ghurye's work identifies the factors that contribute to the caste system, such as the Hindu religion, the *Indian kinship system*, and the Indian village community. This sociological analysis is important for understanding how the caste system works and how it can be changed.

- Ghurye's work shows how the caste system affects people's lives in a variety of ways, including their social status, their educational opportunities, and their access to employment. This framework is important for understanding the challenges of social change in India, as it shows how the caste system can be a barrier to progress.

12 Practice Questions

Tips!!

Please write only the basic relevant points. Refrain from repeating the same topic again and again by manipulation of sentences.

The structure of an answer should be: Introduction → Body → Conclusion

12.1 Based on understanding of the course

Question 1 Give your observation on Sociology as a specific branch of knowledge. (10)

Question 2 Do you consider gender as a social construction? Justify your answer. (2+8=10)

12.2 Short Answer type (10 Marks)

Question 3 Give an account of the main ideas contained in: (10 × 4)

(a) Radical feminism

(b) Liberal feminism

(c) Socialist feminism

(d) The economic relevance of Protestant Ethic as observed by Max Weber.

Question 4 How did Durkheim conceive of mechanical solidarity and organic solidarity.

Question 5 Distinguish between community and association.

Question 6 Discuss about the principal features of post-modern feminism.

12.3 Long Answer type (20 Marks)

Question 7 Write a note on Durkheim's view on social cohesion.

Question 8 Make a comparative analysis of Hegelian and Marxian dialectics.

Question 9 Give an estimate of the basic features of Hindu caste system as observed by Ghurye. How far, in your opinion, is the said institution relevant in the context of present day society? Discuss. (14+6)

Question 10 Discuss, after Ghurye, the basic features of Hindu Caste system.

Question 11 Describe the principal features of Marxian dialectical materialism.

References

[1] G. S. Ghurye. *Caste and race in India.* Kegan Paul, Trench, Tribuner & co., ltd, 1932.

[2] B. N. Ponomaryov. *History of the Communist Party of the Soviet Union.* Foreign Languages Publ. Hse., 1941.

[3] S. Walklate. *Gender and Crime.* Routledge 4 vols. London, 2012.

[4] Zeitlin. *The Debate with Marx's Ghost.*