

1. Details of Module and its structure

Module Detail	
Subject Name	Sociology
Course Name	Sociology 01 (Class XI, Semester - 1)
Module Name/Title	Sociology and Society – Part 2
Module Id	kesy_10102
Pre-requisites	Growth, Emergence and Scope of Sociology
Objectives	After going through this lesson, the learners will be able to understand the following: <ol style="list-style-type: none">1. Material issues that gave rise to Sociology2. Intellectual ideas that gave rise to Sociology3. Reasons for growth of Sociology in India
Keywords	Evolution, Charles Darwin, French Revolution, Enlightenment, Scientific Revolution, Reason, Social conditions, Intellectual, Ideas, Social conditions

2. Development Team

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Sociology grew out of a combination of some intellectual ideas and material issues. In this section, we will read about these ideas and issues.

The Intellectual Ideas That Went Into The Making of Sociology

1. “The British naturalist Charles Darwin (1809-1882) published the *Origin of Species* in 1859. It was based on the observations made whilst travelling for five years all over the world. Darwin put forward the theory that various living organisms compete for the limited resources the Earth has to offer. Thus “**survival of the fittest**” is the natural law. Some species evolve or develop certain traits, which make their survival possible, other species die out.

Influenced by **scientific theories** of natural evolution and findings about pre-modern societies made by early travellers, colonial administrators, sociologists and social anthropologists sought to categorise societies into types and distinguish stages in social development. Thus, Darwin’s ideas about evolution were one of the stepping stones for the foundation of the discipline of sociology.

Darwin’s ideas of organic evolution were a dominant influence on early sociological thought. Just like an organism, society was integrated by the functional interdependence of its parts. Each part played an important function.

Spencer’s theory of evolution holds that all societies change from simple to complex through natural processes. Spencer, to understand the society, used the analogy of a biological organism. According to him, just like an organism has multiple organs that function for the well-being of the whole, society too has parts that function together to maintain each other and the whole.

Organisms evolve and adapt to changing conditions and through natural selection, only the fittest is able to survive. Similarly, societies undergo **social evolution**. Social system is a structure of mutually dependent institutions exerting force on another to survive and grow. Thus, capitalism replaces feudalism which in turn faces the proletariat it creates. Thus, the balance in society is created by partly mutual adaptation and partly by the elimination of the less fit. Thus, social systems are dynamic and self-regulating.

2. **Enlightenment** was characterized by the belief that people could control and comprehend the universe by means of empirical research and by means of reason. The

view was that because the physical world was dominated by natural laws, it was likely that the social world was too. Thus, it was up to the philosopher, using reason and research, to discover these social laws. Once they understood how the social world worked, the Enlightenment thinkers had a practical goal- the creation of a better and more 'rational' world. Individuals started questioning everything. The realisation that humans are rational and society is built on rational principles will make humans realise their infinite potentials.

In the medieval society that was characterised by the feudal system, Church was the epicentre of power, authority and learning. Learning was mostly religious in nature. New ideas could not flower in this atmosphere which was burdened with dogmas of the Church. Thus, science and its development were restricted only to the improvement in techniques of production. Renaissance saw the beginning of **scientific revolution**.

“The ‘Renaissance’ period saw the beginning of the ‘Scientific Revolution’.

It marked an area of description and criticism in the field of science. It was a clear break from the past, a challenge to old authority. Let us briefly observe some of the major developments in art and science of this period.

The Material Issues That Went Into The Making of Sociology

- Industrial Revolution
- Degradation of labour
- Expansion of Urban Centres
- Significance of Clock-Time

“The Industrial Revolution began around 1760 A.D. in England. It brought about great changes in the social and economic life of the people first in England, then in the other countries of Europe and later in other continents.

In Europe, especially England, the discovery of new territories, explorations, growth of trade and commerce and the consequent growth of towns brought about an increase in demand for goods. Earlier goods (i.e. consumer items like cloth, etc.) were produced at domestic levels. This means that there existed a domestic system of production. With increased demand, goods were to be produced on a large-scale.

New Invention

During Industrial Revolution, new tools and techniques were invented, which could produce goods on a large-scale. During 1760-1830 A.D., a series of inventions in tools and techniques and organization of production took place and it gave rise to the factory system of production. Thus, a change in economy from feudal to **capitalist** system of production developed. Subsequently, there emerged a class of capitalists, which controlled the new system of production. Due to this revolution society moved from the old age of hand-made goods to the new age of machine-made goods. This shift heralded the emergence of Industrial Revolution.

Impact of the Industrial Revolution on Society

With the change in the economy of society several social changes followed. As capitalism became more and more complex, the developments of banks, insurance companies, and finance corporations took place. New class of industrial workers, managers, capitalists emerged. The peasants in the new industrial society found themselves with thousands of other people like themselves, winding cotton in a textile mill. Instead of the famous countryside they found themselves in unhygienic living conditions. With the increase in production, population started increasing. Rise of population led to the increased rate of urbanisation. The industrial cities grew rapidly. In the industrial cities socio-economic disparities were very wide. The factory workers were involved in repetitive and boring work, the result of which they could not enjoy. In Marxist terms the worker became alienated from the product of his/ her labour. City life in the industrial society became an altogether a different way of life. These changes moved both conservative and radical thinkers. The conservatives feared that such conditions would lead to chaos and disorder. The radicals like Engels felt that the factory workers would initiate social transformation. Though the judgement of values differed, social thinkers of the time were agreed upon the epoch-making impact of the Industrial Revolution. They also agreed upon the importance of the new working class. The history of the period from 1811 to 1850 further indicates that this class increasingly agitated for their rights.” (IGNOU ESO:13)

This was based on Capitalism. Capitalism was a mode of production whose driving force was profit motive. Mass-production took place for the market to earn maximum profit. To this end,

all means were used such as use of latest technology, exploitation of labour, optimal use of resources to name some.

There were two main strategies i.e. - **organisation of labour and use of inanimate sources of power** to hasten the speed of work.

Factory and not the home was the new place of work and labour used to work with these machines. Work was divided into extremely small and mechanical tasks which had to be repeatedly performed by the engaged labour. Labour to be able to earn livelihood moved from villages to the city to work in these factories. Hence there was a shift in workplace from home in case of agriculture, pottery and so on to the factory. Since these tasks were repetitive and didn't involve any creative agency workers felt alienated from the task. Hence, **labour was degraded** as it not just was uprooted from its place of origin but also denied any agency at work. The wages for the work were also less compared to labour involved. The workers were not even giving enough wages for them to be able to sustain themselves and their families.

Since more and more workers shifted from the village to the city to work, the city slowly became overcrowded. It did not have enough infrastructure to accommodate the huge immigration. Thus, **urban centres grew and expanded** but they were marked by the soot and grime of factories, by overcrowded slums of the new industrial working class, bad sanitation and squalor.

Capitalism and industrial revolution implied profit. This meant that work had to be finished within given time-frames. Hence, **clock-time became the basis of social organisation**. This introduced a sense of urgency in work. Factory production implied the synchronisation of labour-it began punctually, had a steady pace for set hours and on particular days of the week. Workers were alienated at four levels.

Worker was alienated from his self; his capacity to be creative and to have a say in the production process.

Worker was alienated from nature as work happened in factories which were completely separated from nature.

Worker was alienated from his colleagues since there was no time or space in between work to interact with their co-workers and also this was an attempt to prevent any form of unionisation. Unionisation of workers could threaten the employers, hence this was done.

Workers were alienated from not just the fruits of his labour but also from the profits that accrued from it.

Marx stated that “the social power i.e., the multiplied productive force, which arises through the cooperation of different individuals as it is caused by the division of labour, appears to these individuals, since their cooperation is not voluntary but has come about naturally, not as their own united power, but as an alien force existing outside them.” (Marx 1972: 53) This according to him was alienation.

“The significant themes of the Industrial Revolution, which concerned the early sociologists, were as given below.

i) **The condition of labour:** A new population earning their livelihood by working in the factories arose. In the early years this working class lived in poverty and squalor. They were socially deprived. At the same time they were indispensable in the new industrial system. This made them a powerful social force. Sociologists recognised that the poverty of this class of workers is not natural poverty but social poverty. Thus the working class became during the nineteenth century the subject of both moral and analytical concern.

ii) **The transformation of property:** The traditional emphasis on land lost its value while money or capital became important during the Industrial Revolution. The investment in new industrial system came to be recognised. The feudal landlords became less significant while the new capitalists gained power. Many of these new capitalists were the erstwhile landlords. Property was one of the central issues that were raised in the French Revolution too. Its influence on the social order is considerable.

Property is related to economic privileges, social status and political power. A change in the property system involves a change in the fundamental character of society. Sociologists have grappled with the question of property and its impact on social stratification since the days of Marx, Tocqueville, Taine and Weber.

iii) **The industrial city, i.e. urbanism:** Urbanisation was a necessary corollary of the Industrial Revolution. Industries grew and along with it grew great cluster of populations, the modern towns and cities. Cities were present in ancient period too, such as Rome, Athens, etc. but the new cities, such as Manchester in England, famous for its textile, were different in nature. Ancient cities were known as repositories of civilised graces and virtues while the new cities were known as repositories of misery and inhumanity. It was these aspects of the new cities, which concerned the early sociologists.

iv) **Technology and the factory system:** Technology and the factory system has been the subject of countless writings in the nineteenth century. Both the conservative and radical thinkers realised that the two systems would alter human life for all times to come.

The impact of technology and factory system led to large-scale migration of people to the cities. Women and children joined the work force in the factories. Family relations changed. The siren of the factory seemed to rule peoples' life. The machine rather than man seemed to dominate work. As mentioned earlier the relation between the labourers and the products of their labour changed. They worked for their wages. The product was the child of everybody and of the machine in particular. The owner of the factory owned it. Life and work became depersonalised." (IGNOU ESO: 13)

The Growth of Sociology in India

1. Colonialism was an essential part of modern capitalism and industrialisation. The writings of western sociologists on capitalism and other aspects of modern society are therefore relevant for understanding social change in India.
2. Colonialism implied that the impact of industrialisation in India was not necessarily the same as in the west.
3. Sociology in India, also, had to deal with western writings and ideas about Indian society that were not always correct. These ideas were expressed both in the accounts of colonial officials as well as western scholars.
4. Unlike the West, in India, there could not be any rigid divide between sociology and social anthropology, given the diversity surrounding us. Thus, social anthropology in India moved gradually from the study of 'primitive people' to the study of ethnic groups, classes, aspects of both ancient and modern civilisations.
5. Western writers considered the Indian village as a remnant or survival from what was called 'infancy of society'. This was not agreed to since India before British rule had very sophisticated systems of law, politics, economy and architecture.

"Radhakamal Mukerje, D.P. Mukerji, and G.S. Ghurye to Indian sociology. They were contemporary figures in the Indian academic works. Radhakamal Mukerjee taught in Lucknow University's department of economics and sociology along with D.P. Mukerji, while G.S. Ghurye taught in the department of sociology, Bombay

University. Their works as teachers, research guides and writers left a deep imprint on Indian sociology, especially in the first half of 20th century. They shared a common approach to sociology. Their works covered a number of social sciences in addition to sociology. Radhakamal Mukerjee criticised the **compartmentalisation** in social sciences. In his writings he combined economics, sociology and history. He was always in search of linkages or common grounds between social sciences. D.P. Mukerji was a Marxist who wrote on Indian society in terms of the dialectical relationship between tradition and modernity.

He was in search of an Indian personality whose modernity was based on Indianness. In his views, an Indian uprooted from his or her cultural heritage could not be called a balanced person. G.S. Ghurye was an ethnographer of tribes and castes but he also wrote extensively on other topics. In his writings, Ghurye emphasised integration. According to him, the guiding force in Indian society was the Hindu ideology. Even the Indian secularism was a product of the tolerant spirit of Hinduism. He used history and statistical data to supplement his sociological writings. However, there was a difference between D.P. Mukerji and Radhakamal Mukerjee. Radhakamal Mukerjee remained an economist in a broad sense throughout his career. Even D.P. Mukerji was an economist. He taught economics and sociology at Lucknow University. But Ghurye did not discuss economic topics in his works.

Neither Radhakamal Mukerjee nor Ghurye employed rigorous research methods to conduct their studies. They did not also employ hypotheses to test Indian social reality. They wrote articles and books partly in response to personal preferences and partly in response to pressures of public life. Hence, in their academic careers there was no consciously laid out plan. They wrote on a variety of topical themes such as family system in India, castes and classes, urban centres and agrarian or rural life. In their works, there were many references to Indian scriptures, canonical works, epics and Puranas. Radhakamal Mukerjee translated some important Sanskrit works into English during the later phase of his career. Ghurye was a Sanskritist by training before he entered the discipline of sociology. His work on Vedic India, written in the later years, was an example of his interest in Sanskrit works..” (IGNOU ESO: 13)