**Department of Humanities and Social Sciences**

**Mid-Semester Examination**

**HS 307 Sociology**

**2 hours 30 Marks**

**You need to answer the questions in the space provided in this paper. No extra sheets should be used, nor will any be provided to you.**

**1) For each question, choose ONE among the given options. No marks deducted for wrong answers.**

1. ‘Real’ rights in Durkheim’s view are an expression of:
2. Negative solidarity
3. Mechanical solidarity
4. Retributive justice
5. Civil codes

A

1. Despite the relative weakening of the collective conscience, modern society does not break up according to Durkheim because:
2. Individuals have a self-interest in keeping society together
3. Social solidarity is based on individuals needing each other
4. Economic needs bring the society together
5. Individuals can be punished by law if they do not cooperate

B

1. In Durkheim’s theory:
2. Traditional societies are simple and modern ones are segmentary
3. Modern societies are homogenous and traditional ones are segmentary
4. Simple societies are highly religious and segmentary ones are increasingly secularized
5. Traditional societies have diffused legal systems and repressive forms of justice

D

1. The stages of history according to Marx can be said to be:
2. Ancient→Asiatic→Feudal→Capitalist→Socialist→Communist
3. Primitive→Ancient→Feudal→Capitalist→Socialist→Communist
4. Ancient→Agrarian→Feudal→Mercantalist→Capitalist→Communist
5. Primitive→Ancient→Asiatic→Feudal→Capitalist→Communist

B

1. The core idea behind the theory of the mode of production is:
2. That every society is an epoch
3. That every stage of history may be understood as a social formation
4. That the base of society is composed of the means and relations of production
5. That at every stage of history the base determines the superstructure

C

1. The main reason why the earliest stage of history is a classless society is:
2. Because society is based on subsistence
3. Because men and women are equal in this type of society
4. Because the size of the society is very small
5. Because this is a society without a state

D

1. The primary principle underlying communism according to Marx is:
2. The society is based on equality
3. The society is based on the principle of needs
4. The society is based on collective ownership of property
5. The society is based on the rule of the proletariat

A

1. Exploitation in capitalist society needs to be explained because:
2. Otherwise the workers would not realize the exploitation
3. The market hides the exploitation
4. In the factory, the capitalist conceals the exploitation
5. The state’s laissez faire approach keeps exploitation out of sight

B

1. Dead or congealed labor essentially is:
2. The workers who have died due to accidents in the factory
3. The portion of value claimed by the capitalist
4. The labor sold by the worker in the market in the form of labor power
5. Value converted into instruments of production

D

1. In Marx’s theory:
2. Labor is concrete but labor power is abstract
3. In capitalism the commodity is concrete but its value is abstract
4. Use values are elementary but exchange values are insubstantial
5. Use values are universal but exchange values are quantitative

D

1. For Marx, the wage really is:
2. The cost of reproducing labor power
3. The payment by the capitalist for the worker’s labor
4. A share of the worker in the commodities produced by himself
5. The worker’s compensation for free labor

B

1. The rate of exploitation in capitalist society is:
2. The relation between price and profit
3. The relation between wage and surplus value
4. The relation between exchange value and surplus value
5. The relation between the value of a commodity and its price

B

1. In Marx’s theory, necessary labor time produces:
2. The capitalist’s profit
3. The value of the commodity
4. Use values
5. The value of the worker

B

1. Marx offers a theory of production which is why:
2. He focuses on use and exchange values
3. He differentiates between exchange and surplus values
4. He sees the market as a moment in the social relations of production
5. He views production and exchange as two completely separate elements in capitalism

D

1. A class is defined by Marx:
2. In terms of income
3. In terms of purchasing power
4. In terms of the labor process
5. In terms of relationship to property

D

1. The essential characteristic of exploitation in feudal society for Marx:
2. Is that the serf owns nothing and is tied to his lord
3. Is that exploitation arises from ownership of land and slaves
4. Is that exploitation is open and visible to the naked eye
5. Is that the serf has no rights over the product of the land

B

1. Higher wages for workers will not eliminate exploitation in capitalist society because:
2. The workers will have to work longer hours
3. The capitalist will still be extracting profits
4. The market will stabilize and workers’ value will eventually decline
5. Technological developments will decrease workers’ wages ultimately

C

1. In general, which of the following could we say Marx and Durkheim agreed on:
2. The division of labor is a positive thing
3. Modern society emerged out of industrialization and urbanization
4. Workers and industrialists have common interests
5. The interests of workers and peasants are antagonistic to each other

D

1. Anomy refers to:
2. Mismatch between structural changes and value systems
3. A society in transition
4. A society with forced division of labor
5. A highly oppressive society with no individual freedom

A

1. In the capitalist mode of production, legislation to reduce the length of the working day is likely to:
2. Encourage capitalists to increase the number of workers
3. Encourage capitalists to replace workers with technology
4. Encourage capitalists to increase the scale of production
5. Encourage capitalists to mediate with trade unions

A

1. Social facts according to Durkheim are:
2. External, general and constraining
3. External, universal and shared
4. Collective, autonomous and independent
5. General, pervasive and compelling

B

1. The Jain practice of *santhara* (death by fasting) would, according to Durkheim, be a form of
2. Fatalistic suicide
3. Altruistic suicide
4. Anomic suicide
5. Egoistic suicide

A

1. Durkheim argues that a social fact needs to be explained by another social fact and not a fact of any other order. Thus, his argument regarding the social cause of suicide runs:
2. Higher suicide rates among Protestants → They believe in individual freedom and engaging in economic activity → High economic activity is a destabilizing influence; hence higher suicide rates
3. Summer months are periods of high economic activity but low religious activity →This leads to persons feeling Isolated from society → Thus, high suicide rates
4. Higher rates as daylight increases → Sun is not the cause as rate lowers at noon → Daylight must be correlated with hours of social interaction → Social causes must be at the root
5. Lower suicide rates among Jews and Catholics → Priests and Rabbis have great influence among these communities → They preach against suicide → Their words are taken seriously by community members
6. In the *Stanford Prison Experiment*, we can see the influence of the social conditions and social situation upon the individual because:
7. The guards all mistreat the prisoners forgetting that the latter are only subjects in an experiment
8. The prisoners are arrested at their homes and taken to the university in police vehicles
9. A prisoner rebels against the imposed authority of the guards
10. A guard enforces strong prison rules and the other guards do not oppose him
11. In the *Stanford Prison Experiment* we can see that individual interpretations of a situation are determined by social conditions:
12. Even when the social situation is only an experimental one
13. Even when the social situation is non-humane
14. Even when the social situation compels individuals to behave in offensive ways
15. Even when the social situation allows some individuals to exercise undue control over others
16. I and II are correct
17. I, II, and IV are correct
18. I, II and III are correct
19. I, II, III and IV are correct
20. Parallel to Durkheim’s theory regarding social facts, C Wright Mills argues that a ‘trouble’ is a private matter for an individual but an ‘issue’ is a concern for the society at large. This would mean:
21. That if one individual is having trouble finding a job, it is a matter of concern for the whole society
22. That if one individual is having trouble finding a job, it is his or her private problem but if 39% of the population is unemployed then it is a social issue with a social cause
23. That if one individual is having trouble finding a job, it is a matter for statisticians but not sociologists
24. That the private trouble of one individual is the result of social conditions and is subject matter for the sociologist
25. In western societies, it is assumed that men and women marry because they are in love. There is a popular myth about love as a spontaneous, irresistible emotion that strikes where it will (‘love at first sight’ for instance). Investigations of which people actually marry each other show that Cupid is guided very strongly by definite channels of class, income, education, racial and religious background. ‘Courtship’ is not spontaneous but a rigidly defined ritual. Is it love that creates a relationship, or carefully predefined and often planned relationships that eventually generate the desired emotion. When certain conditions are met, one allows oneself ‘to fall in love’ (Peter Berger, *Invitation to Sociology*).
26. The above is an example of the idea that love is a social fact
27. The above is an example showing that the idea of love in western societies is different from what prevails elsewhere
28. The above is an example of the idea that Cupid is blind
29. The above is an example of the idea that there is no such thing as love; the only reality is that of class
30. Peter Berger also talks of the distinction between social and sociological problems. Social problems from the viewpoint of the social welfare authorities are concerned with the issue of why things go wrong. Why is there crime, for instance? Or, why is there divorce? Sociological problems deal not with why things ‘go wrong’ from the viewpoint of the authorities but how the whole system works in the first place. The fundamental sociological problem is not crime but the law, not divorce but marriage, not racial discrimination but racially defined stratification, not revolution but government.
31. The above illustrates the idea that the sociologist does not study crime, disorder, divorce or racial discrimination
32. The above illustrates the idea that for the sociologist both crime and law are social facts of a similar order of reality
33. The above illustrates the idea that the sociologist does not take the issue of crime in society seriously
34. The above illustrates the idea that that a sociologist would study race, law and marriage but not discrimination, stratification or revolution
35. Society is a reality but yet we do not feel its force as a burden upon us. This is because:
36. Society has the remarkable ability to make us want to do, say or even be what we have to do, say or be.
37. Society exists both outside of us but also inside of us; it is not only external but also internal
38. Society is an abstraction and individuals cannot feel its real force
39. Society teaches us customs, attitudes and values through socialization
40. All the above are correct statements
41. I, III and IV are correct but II is false
42. I, II and IV are correct but III is false
43. Only IV is correct
44. George Herbert Mead argued that:
45. The child has no generalized others
46. The child is the significant other to his or her parents
47. The child’s significant others are usually his or her parents or caregivers
48. Society constitutes a ‘looking glass’ for the child to assess his or her own behavior
49. According to Mead:
50. The ‘I’ is the significant other and the ‘Me’ is the generalized other
51. The ‘I’ and the ‘Me’ reflect each other
52. The ‘I’ is the self seen through the eyes of the generalized other and the ‘Me’ is the self of the individual
53. The ‘I’ is the individual response of the self and the ‘Me’ is the self as seen through the eyes of the generalized or significant others
54. Mead’s theory of socialization asserts:
55. That the child learns about the generalized other through games
56. That the child learns about the significant other through games
57. That the child takes on the role of the generalized other in play
58. That play is organized and rules are essential to it
59. Which of the following ideas would it be correct to attribute to Durkheim:
60. Society is an entity that is sui generis
61. Language and law are social realities but fashions and attitudes are not
62. Society was there before the individual and will continue to exist after it
63. Our own conscience reflects the conscience of society
64. I, II and III can be attributed to Durkheim but not IV
65. I, III and IV can be attributed to Durkheim but not II
66. I, II, III and IV can be attributed to Durkheim
67. Only II and III can be attributed to Durkheim

1. Which of the following ideas can we attribute to Mead:

I The self emerges through immersion in the ‘habitus’

II The self emerges through interaction with others

III The self emerges through ‘taking on the role of the other’

IV The self develops identity and empathy through interaction

1. I, II, III and IV can be attributed to Mead
2. I, II and III can be attributed to Mead but not IV
3. II and III can be attributed to Mead but not I and IV
4. II, III and IV can be attributed to Mead but not I
5. It would be correct to say that Durkheim believes the division of labor or specialization is caused by:
6. Urbanization leads to physical density and the need for specialization
7. Industrialization leads to urbanization and the increased division of labor
8. Physical density leads to greater interaction and exchange and requires specialization
9. Progress requires specialization which has an economic value
10. We should not say that an act offends the common consciousness because it is criminal but that it is criminal because it offends the common consciousness. This statement implies that:

I Crime is defined by society

II Crime is a social fact

III Crime is different from personal ideas of morality

IV The sociologist should not impose subjective understandings of crime on the research

1. All four are implied by the statement
2. Only I is implied by the statement
3. Only I and II are implied by the statement
4. Only IV is not implied by the statement
5. Durkheim argues that law is a good indication of social solidarity mainly because:
6. All societies have some form of law or custom
7. Law is general throughout society
8. Law has both penal and civil components
9. Law represents the sentiments society holds in common
10. According to Durkheim, the primary reason for society to punish crime is:
11. To reform the criminal
12. To reaffirm collective sentiments
13. To ensure the criminal makes amends for the crime
14. To restore the social situation to what it was before
15. In Durkheim’s view, the main focus of criminal law in modern societies is:
16. To protect the individual
17. To protect the sanctity of contracts
18. To protect property rights
19. To control negative solidarity and promote positive solidarity
20. Negative solidarity according to Durkheim primarily relates to:
21. The relationship between persons and persons
22. The relationship between persons and the state
23. The relationship between persons and things
24. The relationship between persons and institutions

**2) Answer any ONE of the following questions in the space given. (10 marks)**

A) How does Durkheim link law and social solidarity? What differences does he make between organic and mechanical solidarity? **OR**

B) How does Marx use the labor theory of value to explain exploitation in capitalist society?

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