1. Discuss the intellectual foundations for the emergence of a science of society. Discuss the history and growth of social anthropology as a subject.

**Ans:** Although certain elements of ancient Greek and Islamic philosophy can be seen as precursors to sociology, most scholars attribute the foundation of the discipline to the period immediately following the French Revolution. In the immediate post-revolutionary years, a key question for the French was how to reform society based on the rational principles of the Enlightenment. Henri de Saint-Simon was concerned in particular about how to use scientific knowledge to create appropriate patterns of empliment in... Although certain elements of ancient Greek and Islamic philosophy can be seen as precursors to sociology, most scholars attribute the foundation of the discipline to the period immediately following the French Revolution. In the immediate post-revolutionary years, a key question for the French was how to reform society based on the rational principles of the Enlightenment. Henri de Saint-Simon was concerned in particular about how to use scientific knowledge to create appropriate patterns of empliment in an industrial society in a way that would benefit all members of that society.

Auguste Comte also saw positivism as a way of objectively understanding the way society progressed through history, and creating a Utopian state founded on principles excluding the superstitions of earlier religions such as Christianity. Thus the intellectual force behind Comte was Enlightenment rationality, and the social force the French Revolution and the "laïcité" or secularism it engendered. Next, Marxism responded to the sufferings of laborers as a result of the industrial revolution. Marx started out as an Hegelian, but parted from Hegel as seeing historical dialectic as grounded in class struggle and economics rather than in the realm of Idea or Spirit. Social Darwinism, on the other hand, was less sympathetic to those who suffered as a result of economic progress, and instead used Darwinian theory as a sort of teleological understanding of social progress, in which the "fittest" humans thrived while others failed to thrive, in part due to innate genetic superiority.

Unlike the early positivists, the founders of academic sociology such as Weber and Durkheim were more concerned with ideas, symbols, and cultural structures and patterns, seeing sociology as a humanistic discipline. Sociology has developed into a diverse discipline. The Frankfurt school was grounded in the work of Karl Marx and critical theory and responded to the urgent need to understand totalitarianism after the horrors of the Holocaust. Especially in the wake of the Depression, sociology in the United States also developed a more empirical bent and connection with social work and the need to provide an intellectual foundation for addressing social problems.

Social anthropology has historical roots in a number of 19th-century disciplines, including ethnology, folklore studies, and Classics, among others. (See History of anthropology.) Its immediate precursor took shape in the work of Edward Burnett Tylor and James George Frazer in the late 19th century and underwent major changes in both method and theory during the period 1890-1920 with a new emphasis on original fieldwork, long-term holistic study of social behavior in natural settings, and the introduction of French and German social theory. Bronislaw Malinowski, one of the most important influences on British social anthropology, emphasized long term fieldwork in which anthropologists work in the vernacular and immerse themselves in the daily practices of local people. This development was bolstered by Franz Boas's introduction of cultural relativism arguing that cultures are based on different ideas about the world and can therefore only be properly understood in terms of their own standards and values.

Museums such as the British Museum weren't the only site of anthropological studies: with the rise of Imperialism period, starting in the 1870s, zoos became unattended "laboratories", especially the so-called "ethnological exhibitions" or "Negro villages". Thus, "savages" from the colonies were displayed, often nudes, in cages, in what has been called "human zoos". For example, in 1906, Congolese pygmy Ota Benga was put by anthropologist Madison Grant in a cage in the Bronx Zoo, labeled "the missing link" between an orangutan and the "white race" — Grant, a renowned eugenicist, was also the author of The Passing of the Great Race (1916). Such exhibitions were attempts to illustrate and prove in the same movement the validity of scientific racism, which first formulation may be found in Arthur de Gobineau's An Essay on the Inequality of Human Races (1853-55). In 1931, the Colonial Exhibition in Paris still displayed Kanaks from New Caledonia in the "indigenous village"; it received 24 million visitors in six months, thus demonstrating the popularity of such "human zoos".

Anthropology grew increasingly distinct from natural history and by the end of the 19th century the discipline began to crystallize into its modern form. by 1935, for example, it was possible for T.K. Penman to write a history of the discipline entitled A Hundred Years of Anthopology. At the time, the field was dominated by "the comparative method". It was assumed that all societies passed through a single evolutionary process from the most primitive to most advanced. Non-European societies were thus seen as evolutionary "living fossils" that could be studied in order to understand the European past. Scholars wrote histories of prehistoric migrations which were sometimes valuable but often also fanciful. It was during this time that Europeans first accurately traced Polynesian migrations across the Pacific Ocean for instance — although some of them believed it originated in Egypt. Finally, the concept of race was actively discussed as a way to classify and rank human beings based on difference.

2. Define society and culture. Discuss the relationship between society and culture.

**Ans:** Culture consists of the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society. Thus, culture includes many societal aspects: language, customs, values, norms, mores, rules, tools, technologies, products, organizations, and institutions. This latter term institution refers to clusters of rules and cultural meanings associated with specific social activities. Common institutions are the family, education, religion, work, and health care.

Popularly speaking, being cultured means being well-educated, knowledgeable of the arts, stylish, and well-mannered. High culture—generally pursued by the upper class—refers to classical music, theater, fine arts, and other sophisticated pursuits. Members of the