



## SOCIOLOGY

Name of Candidate  Test Code   
 Schedule  Registration No.   
 Place  Time  Module   
 Classroom  Distance Learning  Classroom & Distance Learning

### EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

### INDEX TABLE

Q.No.	Page No.	Maximum Marks	Marks Obtained
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			

Total Marks Obtained

Remarks:

Signature of Examiner

### INSTRUCTIONS:

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code)  
The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed to take away the question paper.



② (a). Max Weber was instrumental in bridging the gap between Structuralism & social action theory. He advocates reality is vast, unorganised, dichotomous & chaotic. So, totality of reality cannot be studied, rather sociologists should focus on essence of reality. He emphasises on generalisation giving respect to culture & history in the context of social action. Hence, he advises to construct an 'ideal-type' by which a researcher can study ideal type by maintaining objectivity, as sociology is subjective understanding of objective reality.

• Ideal type is a mental construct which is a conceptual abstraction built by the researcher to guide his research. It's not an absolute type, nor average type, rather it's an approximate type, which provides logical understanding of the term under consideration. It's a sociological necessity as reality can't be studied in totality. Selection of elements in ideal type construction is an arbitrary affair which can be amended later by the researcher.

• Following the innovative sociological research tool, Weber studied the linkage between religion & economy. In his book 'Protestant Ethic & Spirit of Capitalism', he constructed an ideal type of protestant ethics & verified

how it helped in developing spirit of capitalism in the followers of protestantism, specifically calvinism.

- Protestant ethics glorifies this-worldly asceticism & rational behaviour. Martin Luther & John Calvin, the great social reformers advocated man to be the center of the universe & this-world is the paradise of God. Everybody's fate is pre-destined & it can't be changed. So, hardwork should be the focus of every human being, and not ritualistic ceremonies. They highly glorify the concept of 'calling' to commit man to his work.
- Weber advocates it's these protestant ethics which teach every followers of this religion to be focused on his work & rationality should be the motto to inculcate spirit of capitalism. He considers modern world capitalism which focuses on rationality is different from traditional capitalism in which relation between the employer & worker was informal, personal & direct, which acted as a hindrance for acceleration of profit making instinct. Rationality in which man establishes prescribed means to achieve desired goals is the modern world phenomena which is the centrality to guide the behaviour of calvinists to enjoy the fruit of capitalism.
- Weber's advocacy for linkage between protestant ethics & spirit of capitalism is widely debated

among contemporary sociologists. Dickson ~~Robertson~~ argues for the cause of suppression of American slaves ~~is~~ is the reason for which they can't develop the spirit of capitalism.

- Robertson argues both catholicism & protestantism help in inculcating the spirit of capitalism.
- Gunnar Myrdal considers that it's the colonial suppression which was acting as an obstacle for rise of India in the growth of economy.
- Bendix maintains that Germany brought ideologies from France, technology from Britain & modern institutions from America which ultimately helped in their rise on economic ladder.
- Many sociologists argue it's not protestantism that inculcated spirit of capitalism rather it's spirit of capitalism & desire for profit which in turn inculcated protestant ethics in the capitalist.
- However, Weber was never committed to build mega-theories, rather he was committed in ~~constructing~~ idealtypic to study social reality which is misunderstood by many. Hence, his idealtypic of religion & economy is a tool for research purpose only & not a grand theorisation.

- (b)
- Karl Marx, in his famous master piece, 'Das Kapital' has established a strong linkage between economic base & corresponding superstructures of society. In his theory of 'historical materialism', he advocates history of human society is the history of class & class struggle only.
  - He advocates that history of human beings has gone through 5 stages, namely,
    - (i) primitive communism
    - (ii) Ancient - slave society
    - (iii) feudal society
    - (iv) Capitalistic society
    - (v) future communism
  - It's the ~~the~~ dialectics between forces of production & ~~mode~~ relation of production which is instrumental in advancing human society through various modes of production. It's the struggle between the oppressed & the oppressor which acts as catalyst for switching from one mode to the next.
  - He uses the rules of dialectics advocated by Hegel to describe history of class struggle, viz
    - (i) Theory of unity & conflict of opposites which suggests that in every stage of human society the unity among the two conflict group gives rise to conflict among them ultimately.
    - (ii) Theory of negation of negation which suggests

one stage negates the condition of the previous stage which in turn is negation of the condition of previous stage.

(iii) Theory of qualitative change to qualitative change

which advocates a series of quantitative smaller changes ultimately give rise to bigger qualitative change.

• However, Marx rejected the idealistic theory of Hegel & argued that it's not idealism, rather materialism which is the cause of class & class struggle. Human history is the proof of polarisation of society in two main groups which are in conflict with each other & it's the capitalistic society which contains inherent characteristics for polarisation & ultimately it will lead to revolution which will bring equalitarian society to establish communism. Capitalist<sup>society</sup> is a money-centric capitalist society in which capitalist appropriates surplus value of labour which leads to pauperisation, acceleration of poverty & ultimately alienation of the worker from his work & society.

So, when objective experience of the proletarians will fuse with subjective perception, then false class consciousness will be replaced by true class consciousness

& "class-to-itself" will be converted to "class-for-itself".

• Many contemporary sociologists have either used, reused, modified or rejected Marx's theory of

class struggle.

- Dahrendorf argues it's not too polarised ~~class~~ <sup>class</sup> ~~group~~ rather conflict groups are present in society on basis of access to political power.
- Osborne advocates in modern capitalistic society polarisation does not happen, rather like socialism state is the centre of all activities, but ultimately it's state power which dictates terms & manner.
- Gramsci in his theory of hegemonistic domination advocates it's hegemony of the controller of power which rules the masses.
- Pierre Bourdieu talks about political power/capital, symbolic power capital & economic capital which deny entry of outsiders into domain of power.
- Althusser advocates state using ideological state apparatus & repressive state apparatus control masses.
- Many contemporary sociologists have even advocated that it's labour monopoly which rules capitalistic economy, as advocated by Braverman in his book labour monopoly & capitalism.
- John Scott talks about managerial class at the centre of all activities in Managerial revolution.
- Amos Alon advocates primitive capitalism has been turned into collaborative capitalism.

Hence, Marx's theory of class struggle & establishment of communist society remains as a utopia which is substantiated by many.

4) (a). Talcott Parsons, unlike Max Weber, advocated that reality can be studied in totality by constructing a mega theory. In his book, 'The Social System', he provided a mega theory of society & its constituents which is present in every society.

- Every social system has four main parts viz,
  - i) organismic system,
  - ii) personality system,
  - iii) social system,
  - iv) cultural system.
- He considers each system has functional prerequisites which carries out all functions for maintenance & change in society.
- According to Parsons, no society is traditional or modern, rather it's the individual actor's choice of different elements which he calls as 'pattern variables' that decides whether society is modern or traditional.
- He divided the whole set of pattern variables into two categories; namely, Pattern variable 'A' & Pattern variable 'B'. Pattern variable 'A' contains the elements which are responsible for traditional society which is result of aesthetic or emotional gratification of actors, whereas 'Pattern variable B' is the product of objective instrumental action which is concerned with gratification of modern rationalistic needs.
- The constituent elements which decides the status of society are,

i) (i) Affectivity vs affective neutrality :-  
(A) (B)

Based on the state of emotion, the behaviour of actors can be categorised into these two categories, as Parson puts it.

(ii) Diffusiveness vs Specific :-  
(A) (B)

Based on the range of relationship, the behaviour can be either seen as specific or diffusive, ex:- mother-son relation is diffusive, whereas employer-employee relation is specific.

(iii) Ascription vs achievement :-  
(A) (B)

As Parson advocates, traditional society was ascription oriented where as modern society focuses on achievement criteria.

(iv) Particularism vs Universalism :-  
(A) (B)

Parson talks about particularity in relationship in traditional society which is engaged in benefiting kith and kin, where as universalism is characteristic of modern day phenomena which gives equal importance to all.

(v) Community orientation vs self-orientation :-  
(A) (B)

Traditional society was more community oriented, whereas modern society is individualistic, as Parson advocates.

Hence, it's the combination of these elements in proportion which decide whether society is going for modernity or traditionality. Talcott Parsons believes that <sup>that</sup> decides the stages of society.

- (b) • Karl Marx, proponent of class struggle & revolution used his concept of class-in-itself & class-for-itself to demonstrate false class consciousness which acts as hindrance for revolt by the proletarians.
- In his critical analysis of economic base & superstructure he alleges capitalist economy for manifestation of poverty & pauperisation of masses.
- As per Marx, Capitalism is a money centric economy which is instrumental for appropriation of surplus value of labour, as labour power which is channelised for adding value to the commodity is returned accumulated by the capitalist class which he termed as 'Bourgeoisie'. Money is invested for purchasing raw materials which after value addition is sold in market for gathering wealth. So, main focus of capitalism is not subsistence, rather commodity are made for gratification of self centric needs of capitalist class.
- The workers i.e. proletarians whose labour power is channelised to make profit is ~~unable~~ unable to free its objective experience with subjective perception. The ~~or~~ value of products make it difficult for proletarians to sustain in this blood-sucking economy which leads to manifestation of poverty. Working class itself has no control over products it make for capitalists which ultimately leads to emotional

detachment which Marx calls as alienation. Here, Marx advocates when class-in-itself ie ~~the~~ inability of workers to polarise themselves is in turn converted to class-for-itself ie true class consciousness when all workers feel them as a single opponent group of 'Bourgeoisie' class, then only class revolt will be possible & communism will be established after dictatorship of proletarians so that every body will enjoy the fruits of their labour & nobody will sit idle. All will work according to their capability.

• Many contemporary socialists call it as a utopian ideology which is a distant dream to achieve.

(c) Sociology & its relation with Common sense :-

'Commonsense' is a body of knowledge which is conceived as true. Early Sociologists like Augustin Comte & Durkheim who advocated for scientific status to Sociology were strong opponent of commonsense knowledge. As they maintained that Sociology like science should go for positivistic approach & value-neutrality should be practiced in sociological research. Sociology, which is study of behaviour of human society, should focus on objective understanding of objective reality. They advocate researcher should not let his value or commonsense to mix with his research & fact should speak about themselves.

• Subsequently, interpretative tradition grew in sociological research like Weber, Dilthey, & Georg Simmel who advocated sociology can go for value-neutrality in its own way by respecting to history & culture of society. Researcher should come closer to research where facts should not speak for themselves rather, understanding or interpretation of reality which is the second layer of truth must be greatly practiced.

• The use of commonsense knowledge has come to certain stage in the course of time in the evolution of sociology as a discipline. Interactionists like Mead &

Codrey have advocated that actor mould his behaviour according to expectation of others in interaction situation by using pre-conceived idea of common sense knowledge.

- Common sense is heart & soul of sociology, as propounded by phenomenologists like Alfred Schütz & Heinrich Berger. Alfred Schütz who actually lays a lot of stress on commonsense knowledge advocates it's a sort of pre-conceived notion which helps people to identify social realities as phenomena. Through common sense, people have an idea of whole reality before they interact with others & make sense of expectation of others. Commonsense knowledge make us believe that social world is orderly, but it's actually jumble of individual experience & behaviour.

Hence, sociology, in recent days, distants itself from scientific objective understanding of reality has gone for subjective understanding of subjective reality through the tool of commonsense.

8

- (a) • The European modernity has gone through a series of evolutions & revolutions in a phase wise manner. Renaissance, which laid emphasis on ideological revolution, was followed by French Revolution & industrial revolution which gave the modern world the value of rationality, equality, liberty & fraternity.
- European modernity which liberated society from clutches of church & traditional thoughts which was hindrance for human rational thought. Traditional philosophers like Erasmus in his book "The Praise of Folly's", Dante in his Divine-Comedy, Thomas Moore in 'Utopia' & Montaigne in 'What do I know' greatly inculcated values of freedom & equality which was subsequently established by religious reformers like Martin Luther & John Calvin in protestantism & scientific reformers like Galileo, Newton who called for scientific equality through human mind. René Descartes' call for rational thinking & David Hume's call for liberation from religion influenced the thoughts of man.
- Subsequently, Thomas Hobbes's idea of 'state' & John Locke's idea of 'welfare state' showed the vision which people lacked in 'Dark Age' of European society.

- French revolution which preached the idea of equality, liberty & fraternity liberalised society from monarchy & established republics & set the trend for modern world phenomena. Industrial revolution which started in Britain in mid of 18th century helped in accelerating the spirit of rational behaviour & establishment of modern social order.
- Sociology as a discipline which emerged from the contemporary happenings & words of "sectional society" in its early days glorified science & tried to achieve scientific status by its constant effort of its founding fathers like Saint-Simon, Auguste Comte & Emile Durkheim. Durkheim, who in turn was influenced by Auguste Comte's evolution theory of society, progressing through theological, metaphysical & scientific stages, greatly wanted for sociology to be established as objective understanding of objective reality. Scientism was highly glorified & every social science discipline was in a hurry to to achieve scientific status. Kant's advocacy <sup>& comparison of</sup> of fact & statement of value & consequently, Positivists' normative & ideological disciplinary ideas influenced early sociologists to <sup>place sociology</sup> be <sup>at par</sup> with natural science with clearcut division of nature & scope of sociology. Consequently, sociologists have undergone through different methodologies in evolving the status of sociology as an all-inclusive study of human behaviour.

- (b) 'Sociology as 'Scientific study of Society' was greatly practiced in early days of evolution of sociology as a discipline.
- Positivists like Durkheim, came advocated for value-free, neutral sociology which is objective representation of objective reality. As per them,
    - (i) research & researcher should not come closer to themselves.
    - (ii) Facts should speak for themselves.
    - (iii) Sociology should go for value-neutrality.
  - Durkheim advocates social facts as things which can be studied by using scientific method & empirical research.
  - Interpretative tradition evolved in sociology with the coming of Weber in domain of sociology. He feels reality is vast, unorganised, discontinuous & chaotic & hence, totally can't be studied, rather essence of reality can be studied.
- Following foot~~steps~~ steps of Dilthey & Georg Simmel Weber gives importance to people's history & culture in sociological research. He speaks of value-free sociology is the sense that researcher should not allow to mix his values in theorising the social reality, but researcher should come closer to research & facts should not speak for themselves.

rather its 'hermeneutics', coined by Anthony Giddens meaning interpretation & 'verstehen' meaning understanding of vast reality should guide the researcher.

- Subsequent development in sociology greatly advocated for separation of sociology from scientific status, as interpretivists & phenomenologists suggest. They give credence to people's understanding of reality & phenomena rather than objective understanding. Contemporary sociologists like feminists & critical theorists & modernists have gone a step ahead by practicing reflexivity as third layer of truth which can't be understood by scientific study of social reality.

(c). Sociology & Anthropology, in earlier times were thought to be two different disciplines as,

(i) Sociology is study of modern society whereas anthropology is study of primitive society.

(ii) Sociology uses qualitative & quantitative methods but anthropology studies reality by field study.

• Anthropology in earlier days was busy in studying primitive tribal societies which was not the focus of sociology. Hence, physical anthropology was quite different from sociology.

• Morgan & Tylor, early anthropologists classified human societies into 3 distinct stages,

(i) Savage,

(ii) Barbaric,

(iii) civilised societies

which brought anthropology closer to sociology level. Consequently, anthropology showed interest in culture study & diffusionists distinguished village's little tradition & city's great tradition which reached a step closer to sociology.

• Malinowski who brought 'field study' concept in domain of social studies actually was a phenomenal achievement which was subsequently taken up by

Sociologist's value. In his study of Trobriand Islanders he advocated functionalist approach which brought anthropology & sociology more closer to each other.

• Further, Radcliffe Brown's structure-functional approach which set the stage for modern day Sociologists like Robert K. Merton & others actually erased the distinction & distance bet<sup>n</sup> the two discipline.

• Indian sociologist like Andre Beteille who talks about subjective understanding of objective reality like advocated by Weber, advocated in Indian context anthropology & sociology go hand in hand with each other. Hence, ~~the~~ Anthropology which started as a distinct discipline from Sociology in its early days has come closer & virtually mixed with sociology in contemporary times.

5) (a) 'Suicide' as a social fact :-

Emile Durkheim used his study of "social fact" in his last monumental work "Suicide".

• Durkheim states social fact as way of thinking, acting & feeling social realities & calls it as 'thing' & advocates it's external to individual & acts as a constraint on them which is inherited from generation to generation. Material, non-material social fact constitutes morphological social fact which can be any social reality in totality.

• 'Suicide' as a social fact was conceptualised by Durkheim by his scientific study & empirical observation method. Durkheim collected data from various institutions & provided sociology his observation of a frequent committed phenomena in its state of anomie.

• Durkheim talks about 4 kinds of suicide based on regulation & integration,

(i) Fatalist :- This kind of suicide is result of high degree of regulation of human behaviour.

(ii) Anomic :- This kind results from normlessness in society i.e. no regulation of conscience collective or individual.

(iii) Altruistic :- This type results from high degree of integration with society i.e. patriotism etc.

(iv) Egoistic which results from low degree of interpretation.

- Durkheim refuted the earlier ideas of psychologists like Gabriel Tarde, Michel Brava & demographers & modernists who say suicide is a modern day phenomena and is committed often due to accelerations of modernity. Rather Durkheim conducted his study scientifically & substantiated his work.

(b) Historical materialism :-

- Historical materialism, born child of Karl Marx came as a objection to Hegel's "Dialectical Idealism".
- Hegel's study of dialectic through helped Marx to explain inherent conflict of opposite in different stages of history of human society. He refuted the idea of idealism i.e. human consciousness as the cause of progress of human history, rather he advocated its materialism i.e. constant desire for materialistic pleasure of oppressing class that was the cause of establishing progress & negative change which led to capitalism.
- Marx advocated human history has gone through four stages & communism awaits its appearance.
- The four different stages, i.e. primitive communism, ancient slave society, feudal society & capitalism are result of inherent conflict bet<sup>n</sup>

new force of production & existing relation of production in which the former acts upon the latter to change the course of history.

• It's the resentment or working class alienation which is inherent characteristic of capitalism will take history to its final stage & equalitarian society will be established through dictatorship of proletariat to uproot capitalism & establish communism.

(C) Verstehen :-

Verstehen is a German term which means 'Understanding'.

• It's the second layer of truth as greatly advocated by interpretalist in sociological research tradition.

• Dilthey who established connection between history & society & Georg Simmel, who called sociology as subjective understanding of objective reality, were fundamental in establishing interpretation approach in sociology.

• Non-positivist or interpretation tradition was carried forward by Max Weber who bridged

the gap between Structural theorists & Social action theorists.

The advocates reality is vast like an ocean, so totality of reality can't be studied. Hence, sociology should understand essence of reality by respecting prescription of culture & history in guiding human social action which is result of meaning & motives of individual actors.

(d) Specificity vs Difference :-

- Talcott Parsons in his study of social system & pattern variables talks about 5 kinds of pattern variables which can help understand whether society is modern or traditional.
- Specificity which he categorises under Pattern Variable 'B' is result of specific objective rational relationship which is hallmark of modern society. Human beings have become individualistic in their approach & they are product of rational thought. So, specific relationships are mentioned in workplace.  
ex: - relationship bet<sup>n</sup> employer & employee.

• Differences, as categorised in the group of 'pattern variable', talks about wide range of relationship between humans being. It's hallmark of traditional community oriented societies as advocated by Parson.

Ex:- Mother-son relationship which deals with numerous aspects of relationship.

(d) Affective social action :-

- Social actions as advocated by Max Weber are the action in which meaning & motives are attached to them.
- Weber formed an ideal type of social action, as he divided them into 4 categories, namely,
  - (i) affective
  - (ii) traditional
  - (iii) Wert-rational
  - (iv) Zweck-rational.
- Affective social action is the product of emotional outburst of actor which is unpredictable, unplanned & uncalculated.
- It's hallmark of traditional action in which actor does not go by means-end calculation.
- Affective social action yields to charismatic

authority which is legitimised by the follower as long as charisma resides in the leader.

1

(A) Organic Solidarity :-

• Emile Durkheim, in his study of "The Division of Labour" talks about solidarity in society which is product of conscience collective.

• He categorises them into 2 kinds,

(i) mechanical in simple polysegmental & polysegmental simple society &

(ii) organic in polysegmental compound society:

• He advocates in the current state of anomie i.e. anomie, no behavioural discipline. But with rising organic solidarity, society will be disciplined. It's organic solidarity that will establish integration & harmony in modern society.

• Organic solidarity is characterised by direct, individual relationship in which there is no community participation, rather division of labour i.e. classified activities among members of society will help create social bond.

Each member will be dependent on other member for his survival which in turn will help establish social order.

(b). Sociology & Economics :-

If Economics talks about poverty as an economic concept, Sociology talks about poverty of culture & cessation of poverty. Economics which deals about narrower concept of growth & development, Sociology going forward talks about inclusive development & social equality. Hence, many Sociologists argue Economics only talks about facts without going into microscopic detail & its influence on masses.

Early Economist like Adam Smith talked about Absolute advantage & laissez faire principle as individualistic pursuit of money & power.

Karl Marx, used economic infrastructure as his sole criteria for explaining historical materialism, while Weber linked religion with economics to study modern day economic criteria.

Economics gives substance to sociology which in turn helps in forwarding research by sociologists.

Hence, Sociology uses Economics to study various socio-economic phenomena. Hence, they both are interdependent as modern day Economists use Sociological concept to give legitimacy to their views.

## (C) Functions & Dystinctions of a 'Reference Group':

Robert K. Merton in his theory of reference group advocates their functions, Dystinctions present parallel to reference group.

Reference group acts as a benchmark for anticipatory socialisation which helps in achieving goals by the nonmember reference group.

Man sets his goal ahead & chooses his reference group & reference points which makes himself alien to his own group at times.

Hence, reference group has both functions & Dystinctions associated with it which is a subject-matter of sociological discourse as envisaged by Merton.

(d) Legal-Rational Authority:-

Weber in his idealtypic of Aceth only talks about legal-rational authority as a hallmark of modern society-

• He calls it legal as it's prescribed by law & rational as it's evaluated in means-goal criteria

• He gives a classic example of bureaucracy to substantiate his theory.

• Legal-rational authority is said to mean rational is rule-rational social action which talks about commitment to individualistic gratification.

Hence, it's a just ideal type used by Weber to demarcate it from affective traditional social action as envisaged in traditional & charismatic authority which was practiced in traditional society.