



# VISION IAS

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## SOCIOLOGY (TEST CODE : 814)

|                   |         |                     |         |
|-------------------|---------|---------------------|---------|
| Name of Candidate | Satyam  |                     |         |
| Medium Hindi/Eng. | English | Registration Number | 1536    |
| Center            | ORN     | Date                | 24/8/16 |

### INDEX TABLE

| Q. No. | Maximum Marks | Marks Obtained |
|--------|---------------|----------------|
| 1(a)   | 10            |                |
| 1(b)   | 10            |                |
| 1(c)   | 10            |                |
| 1(d)   | 10            |                |
| 1(e)   | 10            |                |
| 2(a)   | 20            |                |
| 2(b)   | 15            |                |
| 2(c)   | 15            |                |
| 3(a)   | 25            |                |
| 3(b)   | 25            |                |
| 4(a)   | 20            |                |
| 4(b)   | 15            |                |
| 4(c)   | 15            |                |
| 5(a)   | 20            |                |
| 5(b)   | 15            |                |
| 5(c)   | 15            |                |

Total Marks Obtained:

### INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are FIVE questions printed in ENGLISH.
3. All questions are compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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10  
120  
12

## EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. (a) Sociology as a by-product of Industrial revolution

10

Ans) Europe was caught in the ~~jam~~ jaws of a Dark Age when Renaissance and Enlightenment came to its rescue. Ideas of humanism and rationality paved way to social change. The French Revolution, later on, transformed the political structure. But the most fundamental change was spearheaded by the Industrial Revolution.

Anthony Giddens says that within a century, from 1801 to 1901, the population of England changed from being overwhelming rural (20%) to being chiefly urban (74%). This transformation to urban way of life was mainly the result of industrial revolution which produced surplus goods and services by shifting the centre of production from the home to the factory.

However, meanwhile, there was a qualitative change in the social structure too. People flocked to cities, breaking free from the chains of feudalism, only to find abysmal living conditions in congested slums and long, tireless working hours in factories.

Simultaneously, the elder family system was collapsing and as poor class men thronged at brothels and liquor-shops, women-headed & poor households proliferated. Besides, the class divides were ever increasing.

To address the set of ~~unprecedented~~ unprecedented problems and changes in the society, which were out of the ambit of the then disciplines, sociology emerged as a separate discipline trying to understand the 'social problems'.

1. (b) Suicide as a social fact

10

→ Durkheim was a positivist who wanted to establish sociology as a 'science of society'. Moreover, to create a 'niche' for this discipline, he tried to prove that even those facts as suicides - which are considered to be psychological - can be described through 'social currents' which affect every individual.

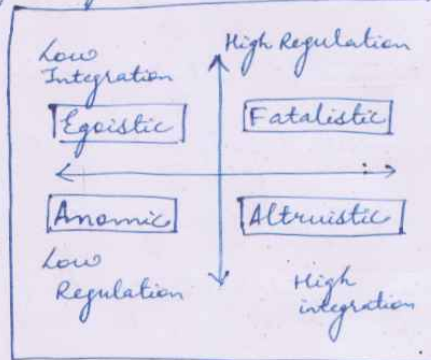
Durkheim said that even suicide is a social fact. That means the decisions to commit suicide

are ~~it~~ 'external to' and 'coercive of' individuals.

To prove his point, he made a comparative study of different societies. By the use of the method of concomitant variations, he made established a few points :-

- (a) Suicides were more observed in Protestant nations
- (b) Suicides are more likely to affect single men than married men; so on.

Durkheim then went on to classify suicides based on the degrees of regulation and integration in society.



Durkheim is criticized by ~~phenomenologists~~ <sup>by Atkinson</sup>. One such criticism is: often in societies characterized

by high levels of integration, the murders of young brides on issues like dowry are passed off as suicides. So, over-dependence on statistics is misplaced as the data are also value-biased.

## 1. (c) Functional pre-requisites of the society

10

→ Functionalists believe that the society in order to maintain its stability and order has to fulfill some functional pre-requisites which are functional 'pre-conditions'.

Herbert Spencer giving the idea of Social Darwinism visualized society as an integrated whole comprising various functionally important sub-parts which together perform the ~~sustenance~~ sustenance roles of the society.

Parsons believed that these roles of society can be categorized into 4 broad groups - Adaptation (done by the economic system), Goal-Attainment (fulfilled by the political system), Integration (done by Law and Police) and Latency (fulfilled by Religion and culture).

Then we had Davis and Moore suggesting some functional pre-requisites for the socially stratified society. These were ÷

- Every society has some functionally important roles
- Society must see to it that these roles are performed by the most talented people; so prth.

These functional prerequisites are criticized by R.K. Merton on grounds that many of them aren't 'indispensable'. For instance, a society can survive even without religion (as in case of Soviet Union) even if Parsons accords 'latency function' to religion.

#### 1. (d) Rational-legal authority and Organizational structure

10

→ Rational

Max Weber says that 'authority' is 'legitimized power'. Rational-legal authority which is the characteristic of the 'rational' western societies rests on the bedrock of Zweckrational action (or rational action based on goals) of its members.

Weber says that such authority radiates out a 'bureaucracy' as its most mature organizational system. Such a structure is governed by codified laws, people governed

by these stringent laws and the bureaucrats  
being inducted and promoted based on fixed  
principles of hierarchy and order.

However, Weber was deeply pessimistic about  
his own propositions. He believed that the  
organizational structure of bureaucracy  
would become an 'iron cage' stifling the  
humane-ness and the awe of the world we  
live in.

<sup>Scholars (like Blau and Duncan)</sup>  
Blau and Duncan raise doubts about the  
monopoly of a single structure in the modern  
world.

Today, we are a witness to both mechanistic  
organizations and organic organisations. The  
former strongly resemble the bureaucratic  
structure whereas the latter, more suited  
to the dynamism of the present times, <sup>have</sup>  
diffused hierarchy and more horizontal  
interactions.

1. (e) What is Merton's view of relationship between social structure and deviance? 10

→ R.K. Merton was a structural functionalist who studied the American society and coined his idea about 'deviance'.

Earlier, Durkheim believed that deviance was a feature of 'anomic conditions' ~~to~~ in which society lacked regulations. However, Merton wanted to inquire deeper.

Merton found out that the American society propagated the ideas of material well-being for all and that every American dream of a prosperous life could be ~~not~~ fulfilled on the American ~~big~~ soil, but, ironically, did not have the required structural conditions to promote the same.

In short, the structural constraints in America ~~are~~ were inhibitors to the ideological moorings of many lower class Americans who then took to crime and deviant behaviours to achieve their American dreams in little time.

and effort.

Merton's views are quite effective in explaining the ~~det~~ 'juvenile delinquency' observed in the Indian society too.

However, Merton was not without his criticism too. Though most crimes are reported from among the poor, the crimes committed by the richer Americans go unnoticed because they are hand-in-glove with the system.

2. (a) "Subjective perception of objective reality prepares the context for articulation of class antagonism". Evaluate this statement with reference to the Karl Marx's contribution. 20

→ Karl Marx, in his ~~to~~ conception of 'Historical Materialism', opines that the society is characterized by an economic base comprising the forces and relations of production.

In capitalist mode of production, the relations of production are ~~are~~ defined with respect to 'ownership' or lack of ~~own~~ ownership' of the forces of production.

The objective reality is that the <sup>capitalist</sup> society has 2 ~~to~~ chief classes - the bourgeoisie (who ~~are~~ own the forces of production) and the proletariat (who sell their labour and are devoid of any kind of ownership).

However, underlying this objective reality, in the womb of the capitalist society, are two inner contradictions of the capitalist society present. These are:-

- (a) <sup>labourers</sup> ~~producers~~ add 'use value' to the products but the profits are appropriated by the rich entrepreneurs/capitalists
- (b) There is monopoly over the factors of production by a few capitalists.

When a subjective understanding of this reality is attained, the proletariat class turns from a class-in-itself to a class-for-itself, ready to overthrow the exploitative

Structure. ~~This~~ There is a Consequent  
polarization of proletariats due to the  
~~This~~ stages of homogenization of labour, ~~etc~~  
pauperization of the labourers and <sup>of</sup> the unemployed  
army of displaced workers and the proletariat  
atization of ~~the~~ the society in which middle  
classes disappear or merge into proletariats.

This polarization would give way to a  
revolution which would eventually pave  
the way for a Stateless society.

However, such a pre-determined set of stages  
~~has~~ <sup>has</sup> not been seen anywhere in the world.

What has rather been seen is the expansion  
of the middle class which was predicted by  
Weber.

As Ralph Dahrendorf points out, there are several  
ways to dismantle <sup>the</sup> revolutionary efforts in  
the modern context. In fact, he says that the  
proletariats have themselves got divided into sub groups.

2. (b) Explain how according to Emile Durkheim, division of labor could be 'functional' as well as 'anomic' for society. 15

→ Emile Durkheim opines that with the increase in complexity of the society, there will be shift towards organic solidarity based on the inter-dependence among members, who would be equipped with their own specialized tasks in a society characterized by ~~the~~ strong division of labour.

Division of labour could be 'functional' in the sense that each member's contribution would be recognized. There would be inter-dependence among members which would lead to social unity and solidarity. Every member would enjoy greater individualism and freedom. There would be only restitutive laws to punish the deviants.

But, Durkheim remarked, the lack of regulation in ~~the~~ the division of labour have also led to frequent conflicts between the labourers and

their managers. These conflicts are a result of people being driven by selfish interests and the lack of equality of opportunities for the working class.

Durkheim suggested the creation of professional associations as the rendezvous point for the warring managers and workers. He also suggested equality of opportunity for all.

Marxists would argue that Durkheim was too soft and status quoist in addressing the issue of anomic division of the labour. The real problem lied in the workers being denied their fruits of labour and being alienated from their products and production process.

2. (c) "Economics must be made the handmaid of sociology." Critically analyze.

15

→ As the boundaries erected between various modern disciplines are getting diffused, it is a kind of 'vicious thinking' that one discipline - economics - should be made the handmaid of another - sociology.

Though it is being increasingly realized that economics would do much better if it took into consideration the social angle of various socio economic problems, we need to respect the fact that both sociology and economics ~~are~~ have established their own indispensable 'niche' in the academic circles and beyond.

Sociology often envies economics for the latter's preciseness, exactness of methodology and results and the scientifically tested deductive approach. Society, on the other hand, is so vast and chaotic and unorganized that coming up with such exactness in theories is difficult for sociologists.

However, Sociology can definitely benefit from the well quantified research results of economics. For instance, poverty line drawn by economists can be helpful in understanding the subjective realities which lie underneath.

Overall, we may say that both disciplines need to learn from each other and actively engage in mutual progress instead of one being the handmaid of the other.

3. (a) Examine how Max Weber applies the ideal type construct in establishing a relationship between religion and economy. 25

→ Karl Marx had said that it is the material reality which shapes ideas. But Max Weber through his study of 'Protestant Ethics and the Spirit of Capitalism' unearthed the multiplicity of factors leading to a social reality. He linked the capitalism's evolution in the Western European societies with the spirit of Protestantism, mainly Calvinism, which was seen among some members of these societies. In this way, he also established religion as an instigator of social change too.

Max Weber observed that the Protestants, specially Calvinists, were often rich capitalists in the Western European societies. He created an ideal type to understand this reality.

~~This~~ Weber's ideal type is a part of his methodology to understand subjective reality.

Objectively.

Ideal types have the following features:-

- (a) They are set of ~~com~~ ideas and pre-conceptions of reality which ~~it~~ can be derived from historical texts, common sense, et al.
- (b) They are not the 'real types' but only a 'supposition' of reality.
- (c) They ~~help~~ guide a sociologist in his research; So forth.

Weber created ideal types for the religions in India and China and tried to find out the reasons why capitalism wasn't present there.

He concluded: even if the material conditions were ripe in India and China, there was a lack of ideological conditions for the capitalism to rise there.

On the other hand, he observed that the Western European Calvinists not only had the material benefit but also had certain elements in their religion which fostered capitalism's growth.

These elements were:-

- (A) spirit of calling : Man should work to attain greatness.
- (B) doctrine of pre-destination
- (C) this-worldly asceticism

These ideas converged to create a class of enterprising businessmen who considered it to be a virtue to be rich but, at the same time, not show off one's wealth. This wealth should rather be spent to create more.  
wealth: the central idea of Capitalism.

However, Max Weber seems to have made certain mistakes in his ideal type ~~and~~ analysis.

For instance, Kautsky points out, in several European societies, capitalism preceded Calvinism (and Protestantism).

In fact, the other way round - that is Capitalism giving rise to Protestant <sup>values</sup> ~~ethics~~ of 'sidelining the Church' - seems to be a more plausible argument.

Besides, it is also seen that capitalism evolved in countries like Russia, China and even today in India, which might not have changed too much since the time Weber rejected them as traditional societies.

3. (b) Compare and contrast the methodology made use of by Emile Durkheim and Max Weber, in their, scientific study of society. 25

→ Both Durkheim and Weber wanted to establish Sociology as a science which would be able to answer some of the challenging questions plaguing the societies world over. However, they differed on various counts as well.

~~First~~, First, Durkheim opined that social facts, or material and non-material social realities, should be treated as things. On the other hand, ~~Dr~~ Weber was averse to ~~such~~ <sup>this</sup> ~~an~~ idea because he believed that the society was vast, chaotic and unorganized. Whereas, the former believed in 'establishing sociology as an objective study of objective reality', Weber was interested in the objective study of the subjective reality.

Second, Durkheim made use of positivistic

methodology to understand the society  
whereas Weber's methodology was based on  
Verstehen, ideal type, causal plurality and  
value-neutrality.

Illustration:-

"Suicide" Study of by Durkheim -

- Collection of suicide statistics
- Concomitant variations
- Conclusion
- Causal Explanation

Ideal to

On the other hand, Weber believed that  
'social actions' need to be studied by  
understanding the motives behind them.

This understanding was called 'Verstehen':  
when a researcher steps into the shoes  
of the actor himself.

Neset, Durkheim believed that there are multiple causes of a social reality

eg: Capitalism → due to material conditions  
plus ~~the~~ Protestant ethics  
plus other reasons

Neset, he devised a novel ~~test~~ tool known as the 'ideal type' to study the social reality. These ideal types would act as guides for the sociologist in his research

Both Durkheim and Weber talked about Value-freeness. However, Durkheim's value-neutrality was strong and all-encompassing. Weber said: Values can be allowed to creep into the research only upto the level of the choice of the subjects of research; & beyond that a researcher needs to be value-free

Overall, we may say that both perceived social reality differently. Therefore, methodology of both Durkheim and Weber was different. Whereas Durkheim wanted to establish sociology as a science, much like other sciences, Weber wanted to establish sociology as a science in its own right.

4. (a) "Talcott Parsons' theory of social system has been criticized as a veiled status quoist ideology". Critically examine. 20

→ Talcott Parsons was a structural functionalist who saw society in terms of stability and order.

Parsons opined that a society is characterized in terms of the dilemmas its individuals have to face daily regarding their role-expectation. These dilemmas he called pattern variables. A social system, in empirical existence, is a result of the mixture of these pattern variables in the attitudes of its individuals.

But Parsons, unfortunately, 'stereotypes' societies overlooking the fact that same people at one point of time can be universalistic and self-oriented and, etc. and can be particularistic and collectively-oriented at other times.

But the point where Parsons ~~fall~~ not only falters but falters too much is in his explanation of social change which appears status-quoist.

Parsons gives the idea ~~ab~~ of 'Dynamic Equilibrium' when his earlier conceptions of social system fail to explain social change.

He says that when a society goes through external forces of change (like war) <sup>and</sup> social differentiation (like rise in population and the division of labour), there ~~is~~ is 'social tension' created. This tension forces the society to change from one state of equilibrium to another. In the ~~next~~ new state, too, social stability and order are maintained.

Critics argue that Parsons, just to explain his point, has come up with a non-sensical explanation of equilibrium which appears to be supporting the status quo.

When under the attack by 'conflict theorists', Parsons wasn't able to explain social change satisfactorily, he invented the idea of dynamic ~~equibrio~~ equilibrium, which like his older notion of stability and order, is as status quoist

because it doesn't take into account the relative permanence of certain conflicts (for example, certain class conflicts may not be all gone in the new equilibrium but still may sustain in new forms).

What if, moreover, there is a revolution and the older order is changed forever, as during the Russian Revolution when the Tsar was overthrown?

4. (b) Critically analyze Karl Marx's notion of 'alienation' in the context of present day capitalism. 15

→ Karl Marx gave his theory of alienation in his early days of social thinking and analysis. Later on, he himself dumped the idea.

Karl Marx believed that 'alienation' referred to a kind of 'separation' of the producer from his product, the act of production, the fellow producers and from the self.

This alienation was a result of capitalism in which there has been a shift from home-based

production to factory-based production. Machines have taken away the skills and the capitalist, who himself doesn't produce, takes all decisions regarding the production.

Karl Marx's theory has been backed by Harry Braverman who believes that automation has led to 'deskilling' of workers.

Today, we come across instances of such alienation in the IT sector jobs where there is time-slavery, that is every worker is bound to their work for long periods of time under the veil of time-bound project completion.

However, Marx's idea is not without its critics. First, Robert Blauner points out that automation has actually led to workers feeling a greater control over their work.

Elton Mayo ~~to~~ studied the workers in a factory and concluded that scientific management principles may be over-ridden by the social ~~by the~~ needs of the workers.

Besides, as we can see today, alienation is ~~a~~ such a diffused concept that single reason - division of labour - can't be regarded as the sole factor for alienation. A person can be alienated from one's caste if he feels that his caste group doesn't ~~help~~ provide him the opportunities of social mobility.

4. (c) Give a critical review of 'functional analysis of religion given by Durkheim'. 15

→ Durkheim studied the Arunta tribesmen of Australia and considered their religion as a binding-force which enhances the mechanical solidarity in societies.

He observed that each clan had a Totem - an animal or a plant - around which the social rituals revolved. The tribals ~~for~~ carried a set of rites to separate the Sacred - that which was unique and revered, like the Totem - from

the profane - that which was ordinary or mundane.

In moments of collective celebration or festivities, the collective effervescence emanating out of the rituals acted as the binding force for people.

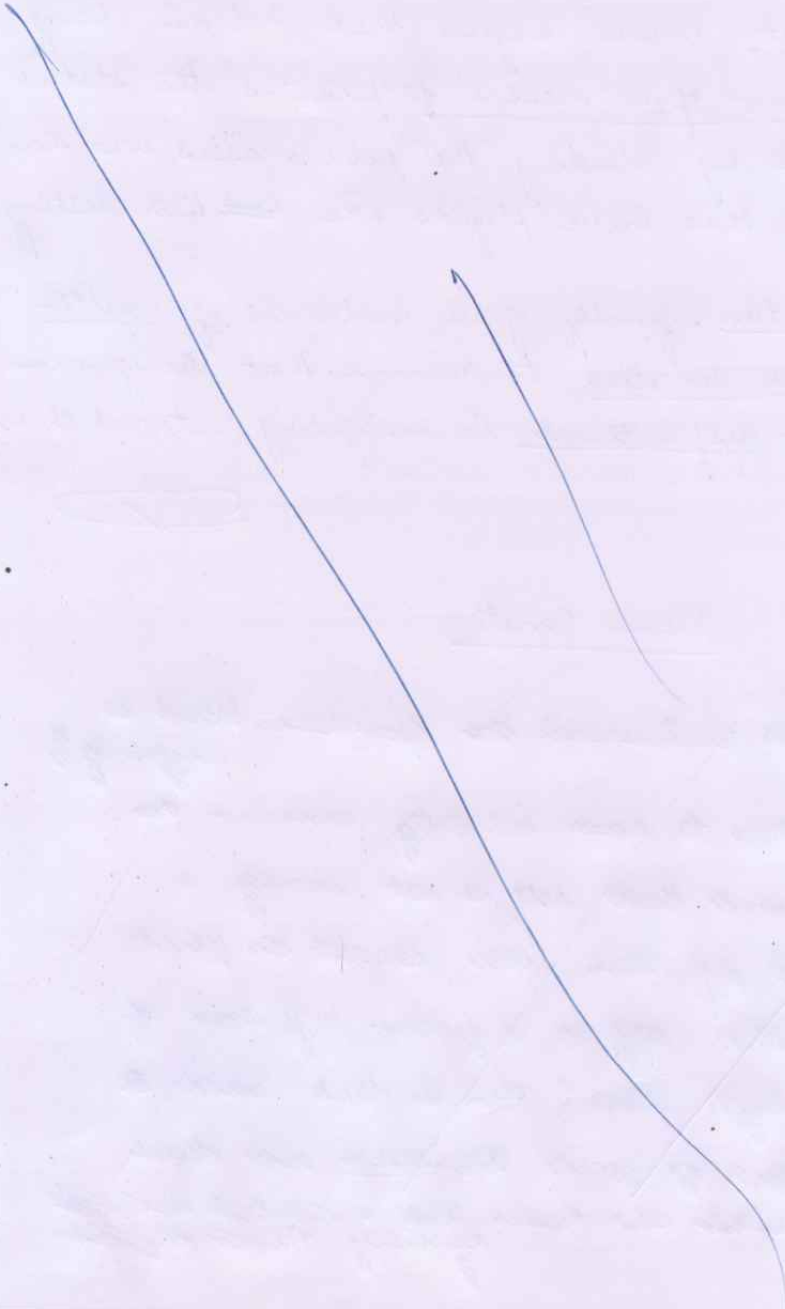
~~Therefore~~, Religion according to Durkheim was nothing but 'worship of the society itself'.

Since people want a symbol to express their gratitude towards, they use religious symbols. However, in reality, they are dehumanizing their own society.

Such a picture of 'religion' acting as a precursor to social solidarity and stability was challenged by Weber who found out that religion can be as strongly linked to social change. Protestant ethics of Western European societies, Weber opined, had led to the rise of Capitalism.

On the other hand, Hamilton remarked that

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5. (b) Robert K. Merton's significant contribution to functionalism lies in his clarification and codification of functional analysis. Discuss. 15

→ R.K. Merton as a structural functionalist tried to establish functionalism as a more rational and critical ~~ideology~~ way of sociological understanding.

First, to clarify and codify functionalism, he came up with the 3 postulates of functional analysis. Each of these postulates he ~~to~~ then turned on its head. These postulates are:-

(a) Postulate of Functional Unity :- Functionalism says that all parts of society are unified in the sense that they all interact with each other and any change in one part is reflected on others.

R.K. Merton dismantles this idea by saying that ~~is~~ not all parts affect all other parts. For example, religion may not affect politics in the US.

(b) Postulate of Universal functionalism : Functionalism says that all parts are present because they are functional to all other parts.

This 'teleological' approach is dismantled by Merton saying that certain parts can be functional or dysfunctional or non-functional for others.

For eg: religious plurality can be dysfunction for National Unity sometimes.

### (C) Postulate of Functional Indispensability:-

This says that certain social facts are absolutely necessary for the sustenance of society.

Merton argues that societies have existed even without so-called indispensable realities like religion (for eg: USSR)

Merton then goes on to add another dimension to functionalism by saying that not all functions are intended or recognized (Manifest).

Some functional consequences are also 'latent' or non-intended and not-recognized.

For instance, the Rain Dance among Sioux tribesmen can have the latent function of enhancing 'Social solidarity'.

This added another dimension to sociological analysis.

5. (c) Examine how Weber's characterization of capitalism is different from those of Marx. 15

→ ~~Marx Weber took the idea of class~~

→ Marx Weber differed from Marx on his ideas about the origin, the nature and the future of capitalism.

## Origin of Capitalism

Whereas Weber believed that capitalism was a product of both ideas and material conditions present in Western European societies, Marx was of the opinion that capitalism was the ~~sole~~ product of the material conditions solely.

Weber → Protestant ethics + Material Conditions + Others

Marx → Material conditions only

## Nature of Capitalism

Weber believed that capitalism, though exploitative, was the product of rationalization of the

economic system - ~~the~~ nationalization having become an inevitable part of modernization. Marx, on the other hand, believed that Capitalism was a product of the inherent contradictions of feudalism which were exposed with technological changes unfolding in the society.

### Future of Capitalism

Weber's ~~pr~~ future was 'pessimistic' because it encompassed the 'iron cage' of rationality which would inevitably engulf the world.

Marx being a 'possibilist' saw capitalism as only an intervening, though necessary, stage in the realization of the 'ultimate revolution' which would create a Stateless Society.

Thus, both Weber and Marx conceived and analyzed capitalism differently.

