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SOCIOLOGY (TEST CODE : 815)

Name of Candidate	Satyam	Registration Number	1536
Medium Hindi/Eng.	English	Date	16/9/16
Center	ORN		

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	12.5	
(b)	12.5	
(c)	12.5	
(d)	12.5	
2 (a)	20	
(b)	15	
(c)	15	
3 (a)	20	
(b)	15	
(c)	15	
4 (a)	20	
(b)	30	
5 (a)	20	
(b)	15	
(c)	15	

Total Marks Obtained:

Remarks:

Signature of Examiner

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.

75, 3rd Floor, Old Rajinder Nagar Market, Near Axis Bank, New Delhi – 110060

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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) Weber's comparative studies on Religion.

12.5

Ans)

Max ~~Weber~~ Weber compared the world religions by creating 'ideal types' of religions. Unlike Durkheim, he focussed on studying the well-established and complex religions of the world like Hinduism, Judaism, Confucianism, Protestantism, etc.

He observed that Hinduism was characterized by fatalistic mindset and other-worldly ascetism. Confucianism gave a lot of credit to traditional values like family-orientation. Buddhism repudiated the collection of wealth.

All the religions lacked the required ideas for the rise of capitalism. However, this wasn't the case with Protestantism specially among the Calvinists who believed in the ideas of calling, pre-destination and this-worldly ascetism.

For the ~~Catholic~~ Calvinists, achievement of material success along with a sense of prudence was the norm. So, the wealth attained ~~for~~ was not

Spent but was reinvested to produce more wealth. This is the essence of capitalism.

Owing to this, whereas the rest of the world didn't give rise to capitalism despite the existence of material conditions, Protestant ethic in "affinity" with material conditions and other factors gave birth to capitalism in Western Europe.

Abraham criticizes Weber to have ~~been~~ been biased in his analysis. Like, Weber's treatment of Jews as 'parasitic people' was a value judgement.

(b) Herbert Blumer's perspective on Social movement

12.5

Herbert Blumer is considered as the ~~father~~ founder of the school of symbolic interactionism.

Consequently, as we can guess, his take on social movement would be individualistic.

Blumer says that social movements should be evaluated and categorized on the basis of their impact on individuals. Accordingly, social movements can be redemptive, reformative or transformative.

Social movements as per Blumer are organized, ~~some~~ collective social actions aimed at achieving a fixed goal through methods which lie at the boundary of what can be called legal.

A redemptive social action ~~transf~~ seeks to bring about changes in the lives of the members involved. For example, Narayan Guru's SNDP movement in Kerala was redemptive.

↳ Such movements could demand giving up liquor and meat-eating, so on.

A reformatory social movement tends to bring about incremental reforms in the socio-political ~~st~~ set-up so as to improve individual experiences
for eg: The RTI movement in India.

A transformative social movement tends to replace the present socio-economic and political structure with a new one. eg: French Revolution

Gail Omvedt says that in countries like India, we have different types of social movements taking place simultaneously and it is difficult to ~~comp~~ separate one from the other.

1. (c) Pluralistic conception of power

12.5

→ Pluralists stand opposite to the elite theorists and Marxian theorists who believe that power remains concentrated in a few hands or classes. Pluralists believe that there are many centres of power in a democracy. Interests groups, pressure groups, political parties, so forth, can exercise varying levels of power in society.

However, pluralists believe that each group's interests are represented by their own elites. Therefore, they are also called 'elite ~~plus~~ pluralists'.

, a pluralist,
R. Dahl, believes that the real test of power is in the 'actual decisions' taken in society. If the actual decisions taken are in favour of a certain group then only we can say that power remains concentrated.

He is criticized on grounds that in a democracy, many a times, several & issues may not reach the stage of actual decisions. For example, there has never been a debate on

Whether the US Society should opt out of Capitalism or not.

Overall, the pluralists believe that democracy best functions when various group interests are represented by various parties. For instance, by adding diversity of opinions and expertise to the democratic functioning, pressure groups strengthen democracy.

However, critics like Westergaard and Risler argue that in reality only the interests of the top sections are represented in capitalist world.

1. (d) Secularization of societies in the modern world

12.5

→ Secularization refers to the gradual retreat of religion from people's life. We talk about the 'rationalization' of modern world replacing religious values. But to make such conclusive judgements is not advisable because to evaluate the extent of secularization, we need to evaluate the extent of hold of religious ideas on people's life in earlier days.

If secularization means decreased Church

attendance and decreased wealth and
influence of the Church, then the western societies
have secularized. For instance, the US society
allowed gay marriages despite the conventionally
held opinion of the Church against it.

But if secularization means weakening of
the hold of religion on the personal lives of
people then we can't be sure about such
a process. ~~Religion~~ Davie says that today
people wish to believe without belonging (with
any organized religion). That means religion
might have got individualized ~~at~~ by which
people continue to trace the meaning and
purpose of life by using religious values.

But the most plausible argument against
~~sec~~ secularizing tendencies is seen in the
proliferation of sects and cults which, on
one hand, have weakened the hold of
organized religion and, on the other, have given
to 'eternity' to religion which Durkheim talked about.

2. (a) Explain the difference between social inequality and social stratification. How do the nature and forms of the social stratification system influence social mobility.

20

→ Social stratification is structured form of social inequality, as per Anthony Giddens. 'Structured', here, means two things -

- (a) When social inequality is repeated over a period of time perhaps engulfing generations within itself, it becomes stratification.
- (b) ^{whereas} ~~but~~ social inequality is more of an individual experience, social stratification is more of a group phenomenon.

Social stratification, on the basis of income, status or power, can be such that ~~it~~ social mobility may be relatively easy. Such a society is called relatively open. In this society, upward and downward social mobility are generally dependent on the achievement of the individual, and not on his ascribed position.

For instance, David Glass while studying the UK society observed that social mobility was ~~not not~~ ubiquitous in the middle classes. However, he was also critical of the upper classes who 'self-recruited' themselves. This means that social mobility is not absolute even in developed societies.

On the other hand, in a relatively closed society, social stratification is more of a hierarchy with one group ranked above the other. In such a society, social mobility is restricted and one's status is often ascribed.

However, M.N. Srinivas observes that ~~the~~ in the Indian society, too, mobility is seen in the middle ranks.

Social stratification can be based on Income considerations. In such a case, attainment of income can improve one's status.

However, in countries like the UK, the 'newly rich' can be looked down upon compared to the 'old aristocracy'.

Likewise, social stratification can also be based on the levels of cultural capital like education attainment, taste for the developed forms of arts, so on (Pierre Bourdieu).

Social stratification is often gendered too ^{with} ~~which~~ women being socialized into submissive and expressive roles (Ann Oakley).

2. (b) Gender roles in domestic sphere in modern industrial societies are more or less a reflection of patriarchal values. Critically evaluate. 15

→ Patriarchy refers to the dominance of male and masculinity and heterosexuality over female and femininity and homosexuality (R.W. Connell).

Patriarchal values tend to perpetuate a culture in which ~~the~~ women are held subordinate to men. Women are seen to be fit for 'expressive roles' whereas men are seen fit for 'instrumental roles' or outside work.

Women are compared to 'Nature' and men to 'culture'. And since culture controls its natural surroundings, women are considered to be subordinate citizens.

However, Margaret Mead while studying the Samoa Islanders observes that women are often involved in fishing and other outside work and men are involved in cooking, hut-making, so forth. This case study of Samoa dismantled the hypothesis of domestic division of labour.

Ann Oakley believes that housework is devalued and housewives are domesticated not because of ~~dom~~ patriarchal values but because of capitalist tilt in economy. Industries became the seats of production and women were socialized into expressive roles to fulfil the demands of the changed scenario.

Socialist feminists argue that capitalism

~~has~~ needs women to do the housework without any wages and also to become potential consumers of ^{its} ~~these~~ products.

Engels, therefore, says that capitalism gave men low wages and women no wages.

However, critics point out the discrepancies in such an argument. They opine that men are also cooperating with women in their domestic work as both sexes work outside today.

2. (c) Max Weber's understanding of social stratification is closer to empirical reality. Comment

15

→ Max Weber follows a structural approach to studying social stratification despite his advocacy for social action theory. He says that social stratification is not restricted to only differences of wealth but extends to formation of status groups and parties.

Turning Marx on his head, Weber says that class is only one of the many forms of stratification. Besides, he expands

the idea of class. He says that a class is a group of people sharing similar life chances or the sum of opportunities attained in lifetime. He then goes on to give the following structure -

→ Propertied upper class

→ Non propertied lower classes → White collar professionals
→ Petty bourgeoisie
→ Blue collar labourers.

He ^{believes} ~~believed~~ that in future middle classes would expand. Today, we are a witness to this process. Blau and Duncan observe an expansion of middle class in the US owing to expansion of education and white collar professions. Ralf Dahrendorf also ^{sees} ~~saw~~ an increase in social mobility and further divisions of the proletariat.

After this, Weber says that each class

would comprise many status groups and each status group may be composed of people of different classes.

For example, a caste association of Yadavs in India would include an MP as well as a peon and a farmer.

These groups are further ^{broken} ~~dissected~~ into parties comprising people with similar levels of power and similar interests (like an Interest group fighting for women's rights).

- 3) (a) "Religion and Science have in the course of history helped man to cope with the uncertainties and hazards of life in their own way". Comment 20

→ Religion as per the combined definition of Durkheim, Berger and Wuthnow is 'a belief system with its rituals and practices giving a sense of meaning and purpose to life and making us believe in a reality which is all-encompassing and sacred'.

As is clear from the definition, nowhere is the word 'God' mentioned ~~it~~ in its definition. Besides, the focus is on religion adding a

Sense of meaning and purpose to life.
That means religion tends to reduce the
uncertainties of this obscure universe.

Such an idea is also supported by Malinowski's
Study of Trobriand islanders. He observes
that their religion help them to cope up with
the 'life's crises' like the birth of a child,
someone's marriage, death, et al.

Today, when the 'isolation' and 'powerlessness'
and 'incomprehensibility' of our urban living has
alienated man from his family and tradi-
tional values which stabilized his personality,
religious revivalism in form of proliferation
of sects and cults has helped him cope
up with the new forms of uncertainties.

Likewise, science has also been trying to
help us make sense of this obscure
universe. Doesn't the detection of gravitational

waves help us in understanding the origins of the universe?

By adding calculability, accuracy and predictability to our living, science has rationalized our lives. George Ritzer ~~laments~~ laments at such a rationalization, which he calls 'McDonaldization of the world', saying that the predictability takes away the scope of human errors and, therefore, humanness too.

Both religion and science aim at the same thing but their ~~are~~ approaches are different. Whereas religion claims complete personal commitment and an unquestioned acceptance of the religious doctrine, science keeps itself open to "falsification". But again certain religions like Hinduism can allow open debate and "argumentation".
(Amartya Sen : The Argumentative Indian)

3. (b) Work in industrial and post-industrial society can be alienating for the work force. Comment.

15

→ Work is the use of physical and mental faculties to create goods and services for consumption. Work, in itself, is an expression of a person's creativity. But in industrial society, specialization of task (division of labour) alienated or separated the worker from his product, act of production, co-producers and the self.

It is in the separation from the act of production in industrial societies that subjective dimensions of an otherwise objective concept of Marx's alienation come to play. Powerlessness, Normlessness, isolation and self-estrangement are the various subjective manifestations of alienation today.

For example, a worker in a factory can be involved in a very tiny part of the

entire assembly of product. All he knows is only a small bit of how to make that product, something which Harry Braverman calls 'deskilling'.

In post-industrial, ~~IF~~ services-based economy, we are a witness to 'sale of one's personality traits', like in the consultancy firms, something which C.W. Mills calls prostitution of personality. Carrying out 7 case studies simultaneously on IT workers, Shoshana Zuboff discovered an increasing 'atomization' as 'face-to-face interactions' reduce.

Often, in such cases, even leisure becomes alienating because we start finding ourselves in our 'false needs'. Leisure time is equated with uncreative pursuits like roaming around in a shopping mall on weekends when the offices are closed. (Herbert Marcuse)

However, critics like Robert Blauner argue that automation has actually reduced alienation.

3. (c) Critically discuss the role of social inequality in ensuring that important positions are filled by the most qualified persons. 15

→ ~~Soci~~ Functionalists like Davis and Moore ~~say~~ say social stratification is not only functional but functionally indispensable. They argue that —

(a) Every society has some functionally important roles which need to be performed.

(b) These roles should be performed by the most 'capable' people who can be attracted towards these roles by ~~keeping~~ attaching 'high rewards' to them.

They are criticized by another functionalist, Tumin, who says that —

(a) How do we decide which roles are more important? For instance, a fisherman can be as important as a doctor.

To this, Davis and Moore say that a role on which more and more members of people are 'dependent' is functionally more

important.

To this, Turner argues that often the importance of roles being performed depends on the 'bargaining capacity' of the group performing the role.

Besides, attachment of higher rewards to these positions might 'demotivate' others who didn't get there. Moreover, various social agents like 'education' can perpetuate the values of the dominant class which evaluates those roles highly.

T.B. Bottomore observed that in the British Society the top civil servants are sons and daughter of civil servants themselves.

Davis and Moore also argue that the training involved in filling up these top positions ~~is is~~ demands sacrifices. To this Turner argues that the long-term benefits of the rewards attached to those positions by far outdo the short-term sacrifices.

4. (a) "Religion prevents social change by disguising exploitation and inequality". Critically evaluate the statement with reference to Marx and Weber's theory of Religion.

20

→ "Rich Man in his castle
Poor Man at his gate
God Made them highly and low
And Ordered their Estate"

Phrases like the afore-mentioned tend to perpetuate a kind of submissive acceptance of the status-quo by the subject class. The dominant class could use religious ideas as a tool to perpetuate their rule. Besides, religion spreads 'false consciousness' by making people overlook the oppression or by alleviating their pain (opium of the masses).

Therefore Marx says: The more Man invests into God, the more he loses of himself.

Alienated from oneself and one's subjective reality, ~~Man~~ a poor man starts seeing his salvation in his next life (other

worldliness). Therefore, the ideas to change this world are killed ~~in~~ pre-maturely.

However, Weber opines that religion ~~could~~ can also be a precursor to social change. That means religious values if oriented in the direction of certain attributes like Calling, Pre-Destination and This-Worldly Asceticism ~~can~~ (as seen among Protestants in Western Europe) can lead to social change.

Weber believed that it is the 'affinity' of ripe material conditions with Protestant ethic that capitalism modern rational capitalism, different from traditional capitalism, was born in Western Europe.

Kautsky opines that Weber might have misjudged the effect to be the cause.

He says that it is capitalism which laid the foundations of Protestant Ethic and not the other way round.

Besides, today religion can be as much an inhibitor of social change (preventing women from entering Shani temple) as it is an instigator of it (political trade in religion and related impact).

4. (b) Write a short note on each of the following in not more than 100 words.

10 x 3 = 30

- Types of social mobility

10

→ Social Mobility refers to the upward, downward or horizontal movement of individuals or groups on the ladders of income, status or power. It is the measure of the openness or closeness of a society.

Upward social mobility is rampant in open societies where higher education and skills and better jobs can elevate an individual.

Downward social mobility can be owing to several factors like pregnancy and break from careers for women. When a Dalit marries an upper caste, both are exposed to downward ~~social~~ mobility in status.

Social mobility can also be lateral or horizontal, as per Anthony Giddens. In such a case, the individual merely changes location or switches job without any change in position or income.

Social mobility can also be calculated in form of being intra-generational (in the lifetime of the same person) or inter-generational, that means across generations.

Blau and Duncan observed that a man's upward movement in career is dependent on his father's occupation and his own education level in the US Society.

→ Positivists believe that work in the industrial set-up can be so divided that each worker would scientifically manage their own work.

Breaking this argument of scientific work management, we have the Human Relations Theory by Elton Mayo who opines that people are also guided by psychological set of social factors in which the work is embedded. For example, there could be 'friendships' and 'mutual understanding' between 2 workers enabling the fast completion of the work.

Besides, people at work are not 'mechanical beings'. They actively discuss their life, their aspirations of a good life, so forth.

Such an idea is supported by various studies. One such study on Japanese workers showed the active participation of workers in activities which enhanced social solidarity.

Besides, we are also a witness to various methods of expression of grievances - like strike, sabotage, etc - when the work is not befitting to people's aspirations.

- Pressure groups and democracy

10

→ Pressure groups are those informal or formal organizations ~~with~~ which influence the State in decision-making. They exercise their power and influence not by aiming at political representation but by channels like -

(a) mobilizing people

eg: Bhartiya Kisan Union under Mahendra Singh Tikait mobilized farmers ~~to~~ against

the rise of electricity prices in U.P. (1986)

(b) funding of political parties

eg: Various industrial groups can fund the victory of their pro-market candidate.

(c) providing expertise to the State

eg: providing expert advice in policy making

(d) bribing the government

(e) civil disobedience

eg: Occupy Wall Street protest by middle class groups against 'crony capitalism'.

Pressure groups strengthen democracy by increasing the diversity of voices and opinions.

However, critics argue that pressure groups may ^{delay} ~~prevent~~ effective decision-making in a democracy. Besides, these groups may be hijacked by a few elite members who may fulfill their own vested interests.

5. (a) Compare and contrast the role of religion in various aspects of social life in pluralistic societies like India and USA.

20

→ Pluralism refers to the peaceful co-existence of various cultures in a society. It stands opposite to the 'assimilationist' approach in which the majoritarian culture tends to subvert the minority culture. It is said that in US, the sons of an Indian and a Chinese will be more 'American' than being an 'Indian' or a 'Chinese'.

Keeping this in our mind, when we evaluate the role of religion in India and US, we come across a more equality of treatment of all religions in India. On the other hand, US's 'secularism' rests on complete separation of the State from the Church.

However, the same lack of separation in clear-cut terms, has given rise to communal politics in India which is the

political trade in religion. In the US, community is more divided on racial grounds than on religious grounds.

Besides, in the US people don't wish to belong to any organized religion. That's why there is greater faith in denominations (like Scientology) which don't claim an absolute ~~and~~ control over the eternal truth. In this case, in India, we don't see any reducing influence of temples. In India we are a witness to religious revivalism with people attempting to trace ~~their~~ the meanings of life in the rise of new cults like Sri Baba and Shani Dev.

Religion, therefore, in the US is more "generalized" and "individualized" whereas

in India the public expression of social solidarity and even one's status through the organization of massive religious festivals is discernible. (like Ganesh Puja in Maharashtra or Durga Puja in Bengal).

5. (b) Examine the impact of the social networking sites on the mode of mobilization and form of protest in the era of globalization. 15

→ Globalization's pace and intensity has increased owing to the impact of technology in recent times. One such technological break-through is the proliferation of social networking sites which allow common masses to interact and create, disseminate and consume ideas and information.

Social networking sites have changed the

mode of mobilization of people by catering to the needs of instant gratification of its members.

Issues on which mobilization is done are new. eg: Anti Corruption Movement in India.

There is lack of organization and the various movements are highly fragmented.

However, there is more horizontal distribution of power as any individual can make his voice count.

Mobilization can be through sending public texts or ~~the~~ making certain status updates.

In the 'Rainbow Revolution' unfolding in Hong Kong, people gathered in no time at the proposed venue. However, ~~the~~ the case with which 'social ferment' unfolded, the same case was seen in disintegration of people as leaders were conspicuous by their absence.

Protests could take up various forms too —

(a) direct appeal to the national leaders
(like using Twitter)

(b) This shows a kind of decentralization of power. street

(c) Finding a venue for assembly of people who are unrelated but bonded by a common issue (like Jasmine Revolution)

(c) Creating a pressure on conventional media to take up issues which they could have overlooked.

(c) The civil society is playing an increasingly important role due to developmental policies and actions of the state in the present times.
Evaluate

15

→ Civil society refers to the set of people and organizations like media, political parties, NGOs, so forth, who lie outside the government, but becomes an effective mechanism of checks and balances on the government.

Civil society playing an important role due to developmental roles —

→ Ideas of inclusive growth : ^{Social activists} ~~Environmentalists~~ have asked the State to re-evaluate the benefits of projects of ~~the~~ modernity like dams in the light of 'Social costs'.

For example, Narmada Bachao Andolan talks about the need to evaluate the impact of Sardar Sarovar Dam on the livelihoods, cultural traditions and relationships of tribals.

→ Therefore, the critical question of "Development for whom and at what cost?" is being asked.

→ Ideas of 'dependency' induced by development

Civil Society questions the dependency on foreign capital and technology for development

For eg: the protests against 100% FDI in ~~the~~ single brand and 51% FDI in multi-brand retail in India.

Civil Society movement due to Action and Inaction of State

Action of State = ~~Dem~~ Protests against Erdogan in Turkey against the State's attempt to subvert 'secularism' in Turkey.

Inaction of State = ~~Protests~~ Civil Society movements are often aimed at pressing the State into action on 'welfare policies' like assurance of Right to Food to all.

In all such cases, critics argue there is also the other face of civil society which is often dominated by a few elite groups giving an impression that people's interests are being listened to.

In reality, vested interests could derail people's interests by virtue of their pivotal positions in civil society (powerful elites)

