



# VISION IAS

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## SOCIOLOGY (TEST CODE : 822)

Name of Candidate	SATYAM		
Medium Hindi/Eng.	ENGLISH	Registration Number	1536
Center	ORN	Date	16/10/16

INDEX TABLE		
Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	15	
(c)	15	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	15	
(c)	15	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	15	
(c)	15	
7 (a)	20	
(b)	15	
(c)	15	
8 (a)	20	
(b)	15	
(c)	15	
Total Marks Obtained:		

## INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH.
3. The number of marks carried by a question/part is indicated against it.
4. 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.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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

103, 1<sup>st</sup> Floor, B/1-2, Ansal Building, Behind UCO Bank, Dr. Mukherjee Nagar, Delhi – 110009

## 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

Write a short note on each of the following in not more than 150 words.

1. (a) Sociology as an interpretative discipline

10

→ Sociology, as a child of European modernity, was deeply influenced by the development of historical, political and philosophical thought process in Europe. 'Hermeneutics' of Dilthey refers to the interpretation of texts to understand context. This inspired Max Weber to come up with the idea of 'Verstehen' in sociology. Here lied the seeds of sociology being an interpretive discipline.

As an interpretive discipline, sociology believes that the real aim of sociology is to 'interpret' the meanings and motives behind 'social actions' of individual actors in society. Weber says that a sociologist should try to place himself in the shoes of the actor (emphatic *hat liaison*) to understand social reality.

As an interpretative discipline, sociology moved further to venture into symbolic

interactionism, trying to understand the meanings of jointly shared symbols in society.

This way sociology broke the 'societal determinism' of functionalists and positivists.

But, on the other hand, interpretative sociology is criticized to be vague and oblivious of the cultural and historical settings in which actions unfold.

1. (b) Bearing of research on theory.

10

→ Research aims at finding out socially relevant factual information and Quantification of even subjective realities are attempted at to create factual statements.

Overall, there is an attempt to generalize the research findings to produce a universally acceptable theory.

Research, therefore, leads to creation of theory ~~or~~ in the first place.

For example, research on falling church attendance in UK pricked some sociologists to give the <sup>theory</sup> idea of 'secularization'.

On the other hand, research can also lead to reputation of a theory. For example, a theory was given by functionalists that women tend to perform 'expressive' roles as men perform 'instrumental' roles. However, Margaret Mead's theory research on Samoa Islanders refuted this theory when she discovered that men actively take up 'domestic chores' and women take up 'outside work'.

So, research, as per Karl Popper, should be always employed to test the validity of existing theories. Then only will theory stand the test of scientific temperament.

1. (c) Analyze the relationship between sociology and psychology 10

→ A.R. Radcliffe Brown believes that sociology and psychology are different as sociology studies 'social structure' whereas psychology studies 'mental structure'.

One of the founders of sociology, Durkheim, believes that sociology is very different from psychology. However, his study of something as individualistic as 'suicide' from the viewpoint of social regulation and integration helped establishing sociology as a unique discipline.

Durkheim and other positivists believe that society is reality sui generis. But breaking down this idea were symbolic interactionists and phenomenologists who believe that society is shaped up by individuals actively. It is here that sociology and psychology come closer.

Sociology and psychology are brought closer with 'social psychology'. However, the differences as per T.B. Bottomore are still wide. On one side is sociology which can't opt for lab experiments because a complex society can't be reduced into a lab. But on the other side is psychology which opts for lab experiments and even animal trials.

However, it would be in mutual interest of the two subjects to come closer today.

1. (d) Concept of ideal type and its limitations

10

→ 'Ideal type' was proposed by Max Weber to develop an objective understanding of subjective reality.

'Ideal type' is a sociological research tool which is a hypothesis or an approximation of reality as understood by the researcher. For instance, an ideal type of caste would have — hierarchy, notions of purity and pollution, occupational

disabilities, so forth.

However, the 'ideal type' may not be ~~even~~ close to reality. Ideal types are merely 'average types' helping in guiding the research. ~~They~~

Limitations of ideal types are seen in Weber's own theories. Weber was inconsis-  
tent in the use of ideal types in his  
own research.

Abraham says that Weber's ideal type on religion of Jews was mixed in  
biased attitude because Weber presumed  
Jews to be 'pariah people'.

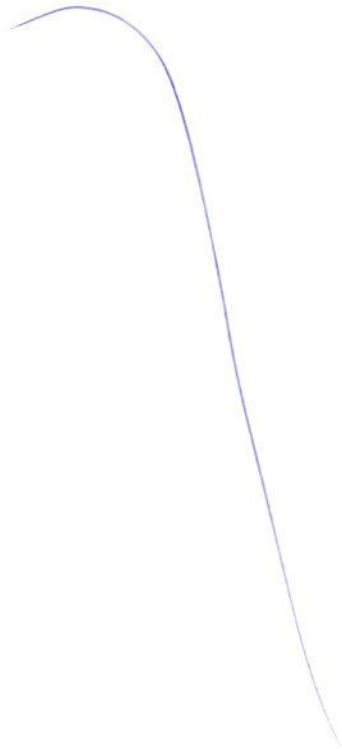
Next, critics also argue that ideal type is a fancy word for 'intuition' because the mode of ~~op~~ production and application of ideal types is not scientifically oriented.

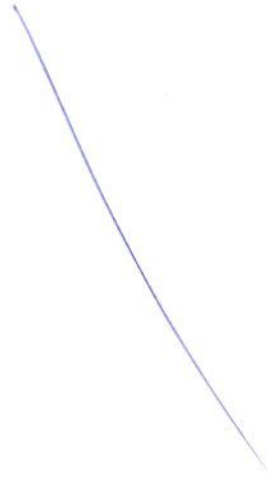
1. (e) An evaluation of 'Longitudinal research'

10

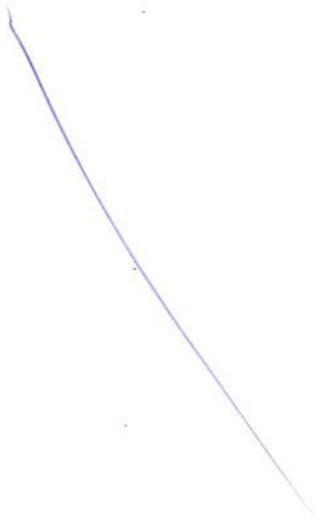


2. (a) "Not all facts about human behavior are necessarily social facts."  
State the meaning of social facts and the methods of studying them with  
reference to this statement. 20





2. (b) Critically analyze Talcott Parsons contribution to theory of social action. 15



2. (c) What is the importance of Merton's Middle Range Theory in sociology? Discuss critically. 15



3. (a) Attempt a comparative analysis of the Weber and Marxian theories of social change. Which do you think is more relevant to the Indian society at present? Give reason for your answer. 20

→ Marx propounded a conflict-based theory of social change whereas Weber supported multi-causal explanation of social change.

#### Illustration

Marx believed that there are contradictions inherent in every mode of production which lead to a conflict between the 'oppressors' and the 'oppressed'. This

Conflict leads to social change. For example, capitalism as a mode of production suffers from 2 contradictions -

- (a) Social production but individual ownership
- (b) use-value of product added by labour but appropriated by capitalists.

This would lead to exploitation of the proletariat who don't own the means of production by the bourgeoisie who own them. However, with time, the inner contradictions would lead to proletarianization and final overthrow of capitalism.

Marx essentially saw Social change emanating from the economic base. However, Weber saw that contradictions

in material base was only one of the factors leading to social change. There could be other factors too. For example, in the rise of Protestant Capitalism in Western Europe, Weber observed Protestant Ethics ~~was~~ playing a vital role other than material conditions. So, it is argued that unlike Marx, Weber wasn't a determinist.

At the same time, Marx saw only limited outcomes of the process of social change. For Marx, history was a tale of evolution from a less advanced stage to a more advanced one, finally culminating in 'Communism' where history would end.

For Weber, there are infinite possibilities of development of history. In fact, Weber didn't see Communism as a necessary outcome. Besides, unlike Marx, he was pessimistic about future because of

growing nationalization.

Today, In India, we find Weber's analysis better on many fronts —

- (a) Capitalism has survived and in India it is in form of Mixed Economy.
- (b) Rationalization has increased as bureaucracy becomes powerful. But we also have organistic organisations (like IT sector) <sup>See</sup>
- (c) Besides, as we can see, conflict may lead to social change but often social change is leading to conflict (unlike what Marx had predicted)

3. (b) Religion is said to have emancipated human beings on the one hand but it also alienates them on the other. Bring out the paradoxical functions religion plays in a modern secular society. 20

→ Marx said: The more Man invests into God, the more he loses of himself.

This shows that Marx saw religion's impact in terms of 'alienation'. He believed that religion spreads false consciousness by alleviating people's pain on a temporary basis ('Opium of the Masses') and creating a false sense of hope of a better next life when the present

life is mixed in 'oppression'. This way, ~~reg~~ religion hides the exploitative framework by controlling the minds of people.

In the Indian scenario, we saw the use of religious scriptures to perpetuate caste based disabilities based on notions of 'purity' and 'pollution'.

Even today, religion is used to perpetuate a lot of gender injustices like prohibition of temple entry to menstruating women or acceptance of 'Triple Talag' and polygamy among Muslims.

On the other hand, religion is also an emancipator. Hamilton believes that there have been instances in history when religious principles (like those of Protestants) have brought out about social change. Max Weber pioneered in

the idea of Protestant Ethics being the instigator of social change by creating the fertile ground for modern rational Capitalism in Western Europe.

Gradually, economic compulsions brought about changes in 'family system' and 'life courses' too.

Ronki Ram observes that 'Ravidass Deeras' in several Dalit villages of Punjab are being used to assert a separate religious identity and mobilize Dalits for political assertions. In this we are a witness to 'sects' being emancipators of the marginalized communities.

At the same time, the importance of religion at individual levels can't be overlooked. Parsons believed that

Religion gives a sense of purpose meaning to life and also helps in dealing with life's pressures (for example, the feeling that God would take care of our pains).

Berger and Luckmann visualized religion as a universe of meanings adding security to our lives in this obscure universe.

At the same time, the social solidarity added during religious festivals like Ganesh Puja

3. (c) Write a short note on Mead's notion of "self". <sup>10</sup> Can't be overlooked.

→ Mead believed that an individual's self is made up of two elements - 'I' and 'Me'. 'I' is the part of self we are born with. It needs instant gratification.  
It is the 'Man in the Society'.

'Me' is the 'Society in the Man' in the sense that Me is acquired part of self (or the learned part of self). We learn how to behave in society by 'role taking' or putting ourselves in

the shoes of others to analyze our actions.

Mead believes that both the individual and the society create each other.

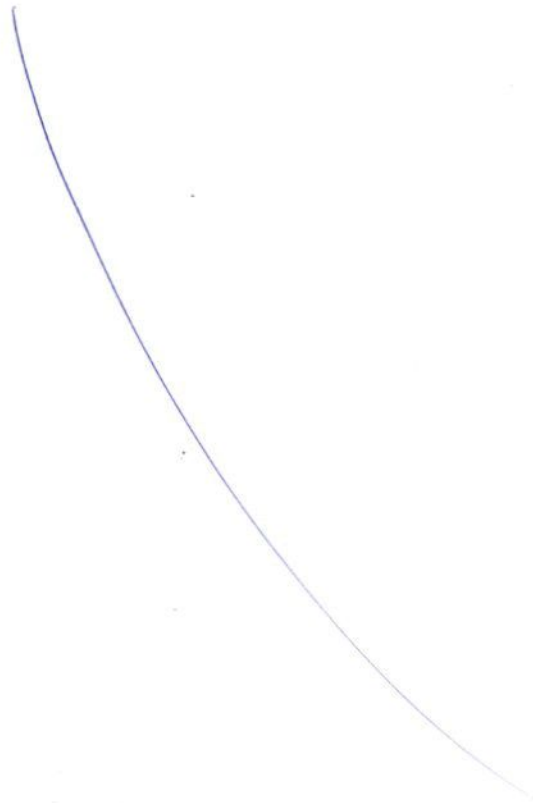
### Stages of creation of Self

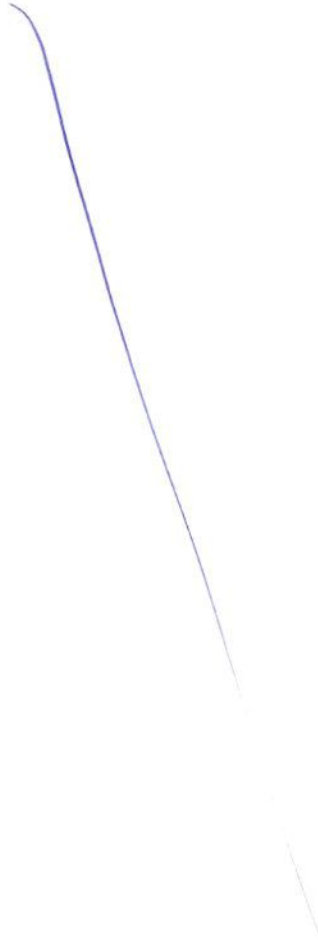
① Play Stage - when we take the role of general individuals in society like a girl would dress up like her mother ~~to~~ and work in the kitchen while playing with her friends.

② Game Stage - when we take up learn the 'general rules' of the game i.e. we acquaint ourselves with the 'generalized other' or the general culture of our society (like to be fair while playing).

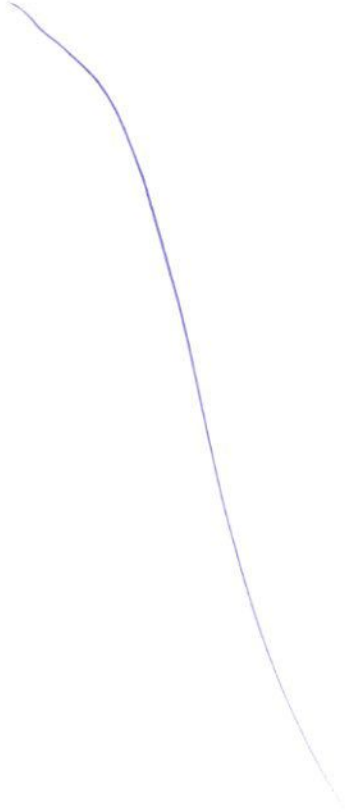
It is in these stages only that even gender dimensions are shaped within us

4. (a) "Patriarchy is indispensable for an analysis of gender inequality". In the context of this statement, critically examine various structures of patriarchy. 20

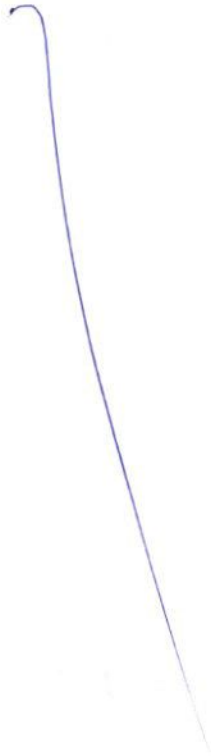




4. (b) "Participant observation in many situation is nothing more than a case study". 15



4. (c) Briefly analyze the role of ideology as an essential component of social movement. 15



Write a short note on each of the following in not more than 150 words.

5. (a) Reasons for the growth of sects and cults

10

The growth of sects and cults is seen in terms of religious revivalism as sects are seen as world-rejecting movements and cults as world-accommodating movements.

Sects and cults have proliferated as religion becomes increasingly individualized (specially in case of cults). The ~~the~~ important reasons for growth of them are :-

(a) Feeling of Relative Deprivation and Marginalization : Sects are created around individuals who feel 'relatively deprived' and tend to reject the majoritarian beliefs.

For instance, Ronki Ram says that the emergence of Ravidass sect in the 'peripheries' of ovral Punjab (Dalit villages of Punjab) is an attempt by Dalits to assert their unique cultural identity.

(b) Social Change - Rapid social change in this globalized world order is attempting to break down our traditional social structure (like extended family) and is trying to secularize our experiences.

As a reaction to this change, people are trying to find out 'new meanings' of life in this otherwise 'obscure universe'. For example, the rise of 'Sai Baba' cult in urban areas.

5. (b) Social disorganization

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→ Social Disorganization refers to the absence of properly defined social values and structure in society. Often in societies undergoing 'transition', social disorganization is the norm. Durkheim called this disorganization 'anomie'.

Social disorganization can often be the result of social conflicts arising out of social change. However,

Social disorganization can also be interpreted differently. When society is organized on 'exploitative' principles then there would be disorganization hidden within organization. For instance, Karl Marx would interpret capitalism where there is social production but individual ownership as a form of hidden disorganization.

Functionalists overlook social disorganization by focussing on stability, harmony and order.

In the Indian context, disorganization can be seen in the informal labour sector where there are seldom any labour laws or trade unions or even job security.

5. (c) Pareto's analysis of circulation of elites

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→ Vilfredo Pareto was a classical elite theorist who believed that elites rule over the masses because of their 'superior qualities'. He also believed that societies are witnesses to the circulation of elites.

Pareto opined that there are instances when a 'lion-like' decisive leader would gain centre-stage. He would be assisted by cunning, fox-like subordinates. Together they would form the elite class.

However, with time the lions would lose their vigour being replaced by the fox-like & elites in primacy. Again with time when strong, decisive leaders will be needed, lion-like personalities would become the leaders. This way a circulation of elites from lions to foxes would take place with history becoming a graveyard of

aristocracy.

Critics argue that there are instances when certain dominant sections don't lose their vigour. T.B. Bottomore points out that Brahmins have been dominant in Indian cultural scene since ages without losing their 'vigour'.

At the same time, 'superior qualities' of elites is often contested because qualities can be socio-culturally defined depending on dominant class's ideology.

5. (d) Protests and agitation

10

→ Protests and agitations are different ways by which people express their grievances in society. Protests could be spearheaded by students against a school authority banning the carrying of mobile phones to something as serious as labourers defying the anti-labour factory reforms.

Agitations like protests are also for

various reasons. Both protests and agitations, as per Max Weber, open alternative channels for ventilating repressed feelings of 'deprivation' and can be instrumental in bringing about social change.

Protests and agitations are different from social movements in the sense that they lack collective, organized efforts for a long period of time. Rajni Kothari, therefore, sees 'fragmentation' or a lack of orgo sustained organization as an important element of protests.

Peasant agitations in the colonial period, for instance, against the exploitative land tenure system were therefore ad-hoc and lacking in ideological backing unlike the later farmer movements which were organized and with leaders and ideology.

5. (e) Human Relation school of thought by Elton Mayo

10

→ Elton Mayo conducted the famous Hawthorne experiment in the Hawthorne Electric works where he observed that the workers, conscious of being observed by Mayo, became more productive.

Human Relations Theory by Mayo, thereby, set the grounds for 'social relationships' in work environment. Refuting the scientific management theory which said that the prime motivator of workers is economy, Mayo argued that economy loses its importance beyond a certain limit. After that, social relationships like friendship at work or being able to collectively share grievances and hopes at work also become important.

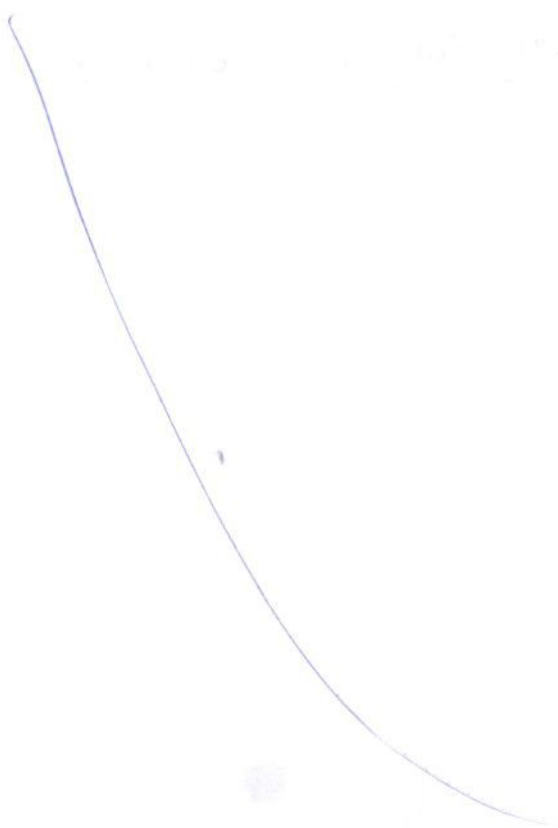
Mayo is backed by Maslow's hierarchy of needs according to which after basic

Survival needs are met, individual looks for higher levels of self fulfillment from work.

Mayo is criticized to have presented an unscientific theory and relatively downplayed the importance of money as a motivator in work life.

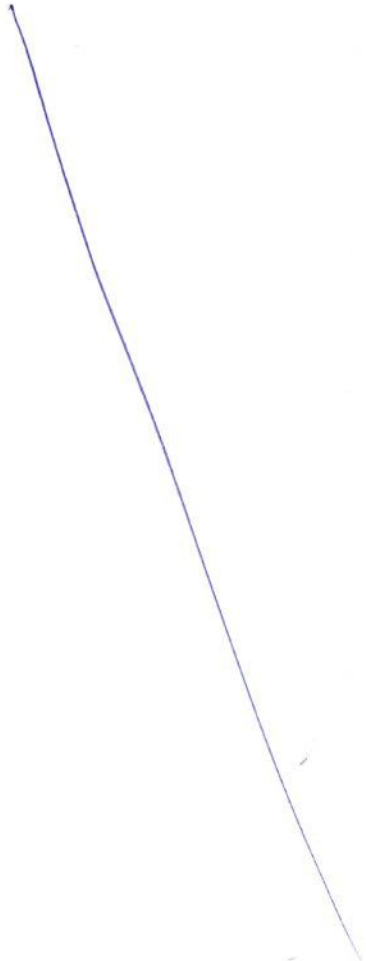
6. (a) "Collective action in politics can bring integration and disintegration in society." Comment. 20



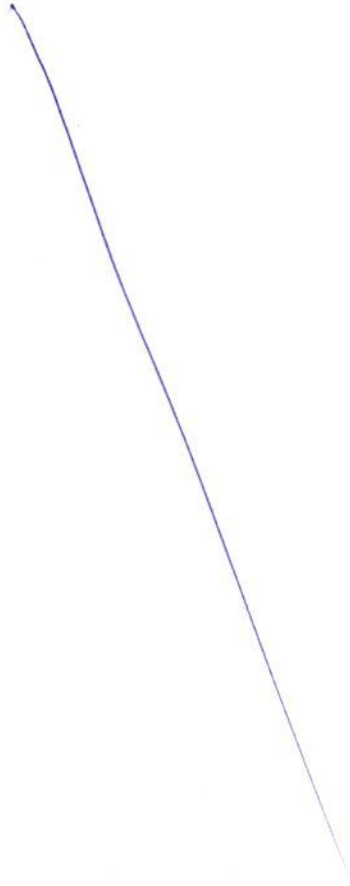




6. (b) Distinguish between people being socially excluded and people excluding themselves socially in societies. 15



6. (c) "The theory of secularization is essentially contested." Comment. 15



7. (a) Critically examine the relationship between media and society with respect to major theoretical approaches in sociology. 20

→ McLuhan had once said: The medium is the message. This means that the message is often shaped up by the medium which is employed to send and receive the message. In this argument, we get a glimpse of media often shaping up the information itself. Therefore the impact of print same information received ~~so~~ through print media will be different

from the impact when the message is received through television or through movies or through internet.

Keeping this in mind, sociology has often both celebrated and denigrated the role of media in society. On one hand, for example, the democratizing role of media - as the fourth pillar of democracy - is celebrated, whereas, on the other hand, its control over minds of people and massive 'indoctrination of the masses' into dominant ideology is denigrated.

But the two most serious theoretical strands analyzing the impact of media is the ideas of people being 'passive recipients' and 'active filters'.

Those who believe that media shapes up popular discourse believe that masses are

passive recipients of the ideologies perpetuated by the media. They believe that people trust the message being passed on to them.

For instance, C.W. Mills believed that media plays a strong role in perpetuation of the rule of the power elites by validating their actions.

On the other hand are theorists who believe that the audience are 'active filters' of the information being passed on to them. They would absorb only that information which they feel are correct.

However, the second set of theorists overlook the most subtle ways in which media acts. For instance, advertisements perpetuate a benign picture of capitalism in the various 'caring, loving and comforting' products of capitalism, like Johnson's baby's care for smooth skin of baby.

On the values of print media in India, it is often cited that during the initial days after freedom, journalists were driven by 'patriotic ~~for~~ fervour' but are now selling news as products of 'consumption' in market-economy.

Social media is also celebrated as a platform democratizing power structures but is denigrated too given its chaos and new risks.

7. (b) Examine the role of civil society in reinforcing democracy. (as seen in Muzaffarnagar riots)

→ Civil society is defined as the sum total of all the non-government bodies, organisations and bodies (like NGOs, political parties, commercial firms, etc) which as per Scholte add transparency, accountability, legitimacy, so on, in democracy.

As a concept 'civil society' originated off during the period of French Revolution

in the thoughts of Rousseau and others. Civil society as the name suggests was anticipated as an organ of 'civil' people who are aware of their rights and duties in the society.

Civil society is said to strengthen democracy by making the democratic process more people-centric. For example, the secrecy of the bureaucratic order was dismantled when the RTI movement led to the enactment of Right to Information in India. This movement began from a remote<sup>region</sup>, Bhim Tehsil, in Rajasthan and ultimately democratized information.

Civil society often becomes voice of new stakeholders. It adds legitimacy to democracy by opening up its gates for marginalized sections like women, Dalits,

LGBTQ community, so on.

But, on the flip side, civil society may often be hijacked by certain vested interests who start shaping up desires of society (Steven Luke's third face of power) to serve their own interests.

For example, the social media in India dominated by the 'middle class' seldom raises the issues of 'Rural India'.

7. (c) Examine the social impact of globalization on labor and society. 15

→ Globalization, according to Anthony Giddens, has always taken place but its pace and intensity has increased rapidly in the last few decades under the impact of technology.

Globalization's impact on labour

It has become easier to exchange the labour force between countries. For example,

Indian IIT and IIM graduates are actively hired by MNCs centred in US and Europe to work abroad, (specially in services sector)

On the flip side, as a reaction against this fear, a fear is also growing that certain jobs in US and UK are being pocketed by Indians and Chinese leaving the locals jobless.

Today, as we opt for various regional and international groupings like FTA's, TPP, etc, labour movement is facing new dimensions. Besides, the impact on Information Technology on labour force needs to be analyzed further.

### On Society

Globalization has made it easier for the flow of goods and services and even ideas and has given way to 'hedonistic consumerism' in certain quarters. Besides, certain languages like

English) and certain life-styles (like western) are dominating and homogenizing world culture.

On the flip side, there is also universalization of certain local products from the relatively less advanced quarters (like Yoga from India).

Ronald Robertson popularized the term 'glocalization' to define the global products getting modified to take up local shapes.

8. (a) Define poverty. Discuss the social distribution of poverty in the society. 20

→ Poverty is ~~the~~ usually defined as the absence of material needs of a person. However, poverty is a wider concept. It is the lack of social, economic and political strength as per T.B. Bottomore.

Poverty has two main dimensions. Absolute poverty measures all those who lie below a poverty line as poor. However, such a

Concept does injustice to those who lie on the boundaries and may climb up and down the line on a daily basis (like daily wage labourers). Such a line also doesn't take into account the subjective dimensions of poverty which are accounted for in relative poverty. A man who doesn't own a refrigerator in the US is relatively poor if most US citizens own it. However, ~~there~~ the same may not be true in India. But most important is the 'feeling of being poor'. For example, a soldier fighting on the border might feel helpless and poorer than a village man who celebrates Diwali with his family.

At the same time, 'social' dimensions of poverty are unraveled when a Dalit, though relatively well-off, is denied entry into a temple because of being born in a 'lower caste'. Likewise, political dimensions

of poverty are seen when certain marginalized sections (like Tamilians in Sri Lanka) are 'stigmatized' and politically sidelined for decades.

### Social distribution of poverty

Absolute poverty → As per Rangarajan report, which consider ₹ 47 for urban and ₹ 32 for rural as poverty lines, about 29% people were poor in India (2012).

As per World Bank (\$1.9 poverty line), 12% people in India are poor (2015)

Poverty is mostly seen in rural areas and among marginalized sections like Dalits, backward classes, trans women and transgenders. Those working in informal sector, like small and marginal farmers, landless agricultural workers, street vendors, et al are poor.

Absolute Relative Poverty → Even if certain sections, like minorities, may not be poor in absolute terms but are relatively poor (like Sachar report on conditions of Muslims).

But subjective levels of poverty which manifests itself as a sense of 'powerlessness' is to be seen across sections. For example, a retired IAS officer being harassed by CBI can feel powerless and poor, being forced to commit suicide.

8. (b) To what extent the study of social mobility plays a vital part in understanding the class structure of any society? Comment. 15

→ Social Mobility is the measure of the relative openness or closeness of a society. A society which has a relatively mobile class structure ~~has~~ gives more opportunities from those at the bottom to climb up the social ladder.

Weber studying the class structure in Western Europe observed that the middle classes would expand further as more

people from lower classes would get education and jobs and climb upward.

Blau and Duncan studying the US society opine that the US society is relatively open as there are high chances of improving one's wealth and income. So, there is focus on achievement and not on ascription.

However, it is often observed in various studies that the elites self-recruit themselves, so that upper classes are almost impregnable. (like David Glass's study in UK)

Andre Beteille tried studying Indian society from the vantage point of social stratification in terms of income, status and power. He observed that those who had higher caste had higher incomes and power too. However, after land reforms, the scenario is changing. New electoral politics

Which values numbers give allows even the Dalits to press for their rights.

So, <sup>in</sup> societies which have higher levels of social mobility, class will be weaker. In such cases, upward social mobility, as per Merton, would be celebrated. But if structure is hierarchical and not doesn't allow mobility, then upward mobility attempts leads to social backlash (Marginal Man)

8. (c) Examine the social consequences of increase in the rate of divorce.

15

→ Rate of divorce has increased in the West ~~do~~ because 'compatibility' principle is ever-important in the world of rising individualism.

As divorces increase, single parent households proliferate. Due to this there are added burdens on family, specially in case of single mothers who have to handle both home and outside work. Besides, there have been attempts to stigmatize single

mothers who are seen as dependent-  
beings eating into State's welfare & funds.

One of the underlying reasons for BREXIT  
~~was~~ is the rising fear in Britain of supporting  
single mothers from Eastern European nations.

At the same time, functionalists believe  
that divorces take a heavy toll on the  
stabilization of personalities of children in  
a family who often feel 'alienated'.

However, ~~it~~ divorces are often leading to  
'Serial polygamy' as reconstituted families  
are seen as alternatives to single parenthood.

In the Indian case, since divorce cost  
is high, both in social and legal terms,  
therefore, divorce rates are low. However,  
separation rates are quite high and almost  
thrice the rate of divorce.

In India, divorced women are often looked  
down upon and their children pitied. However,  
divorced couples fall back on their parent's family for emotional  
support.

