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SOCIOLOGY (TEST CODE : 815)

Name of Candidate	Priyadarshini Bhattacharya		
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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

Weber brings to his sociology, comparative analysis - within a historical approach. Central to his analysis is how religion provides individuals with the motive complex to act and organize their lives and economic production. Weber's study in the 'Protestant Ethic and the Spirit of Capitalism' emphasized the idea of 'this worldly asceticism' as fundamental to the Calvinist ethic.

In his comparison between religious values and social and economic forms of organization, Weber studied Hinduism, Jainism and Confucianism. Both Hinduism and Confucianism are characterized by an 'other worldly asceticism' that are seen to privilege salvation above present living, acting against the development of a modern economic system of capitalism. Jainism while regarded to be guided by the ethos of trade and commerce, and hence exchange of goods and services, is seen to lack in the modern ethos of profit making.

Weber's approach though instructive is critiqued to be guided by an Ethnocentric approach that fails to take account of indigenous entrepreneurship legitimized within the social organisation such as the caste system. Thus Weber's 'comparative approach is seen to be a form of 'arm chair theorization'.

1. (b) Herbert Blumer's perspective on Social movement

12.5

Herbert Blumer, a key thinker of the Symbolic Interactionist tradition regards social movements to comprise of methods of creating, manipulating and disseminating 'meaning' through the collective use of symbols. These symbols are condensed expressions that may include the verbal as well as the non-verbal medium. Social movements thus seek to create a new language to justify

their claim to certain objects regarded as desirable. Social movements in effect seek to transmit certain meanings of shared deprivation, collective injustice and keep alive a cognitive memory by constantly using and mobilising certain symbols.

These symbols that Charles Tilly notes forms the repertoire of movements can be in the form of placards, hunger strikes or other symbolic forms of protest.

1. (c) Pluralistic conception of power

12.5

The Pluralistic conception of power owes its theoretical tradition to the works of Robert Dahl, Polsky and Wolfinger based on their empirical analysis of the distribution of power in society.

Power notes Dahl does not refer to a commodity or a 'lump' that is concentrated with a ruling class, but is understood in terms of social relations. Power is thus in the pluralist tradition considered to be distributed within the society, and dispersed among a plurality of people. The pluralists focus on the behavioural aspect of decision-making that entails an observable conflict of interests between two or more groups in a political participation. Thus the absence of observable conflict is regarded as a condition of social order.

This dimension of power, which Steven Lukes regards as 'one dimensional' fails to regard non-decision making and the obstruction to taking decision as also constitutive of power. Moreover, it does not look at sources of 'latent conflict'. Bachrach and Baratz in their two-dimensional concept of power regard 'mobilisation of bias' a fundamental component in understanding how values, norms, customs and aspirations in a society are mobilised covertly by those in power.

Lukes goes a step ahead to note

power to be preventing dissent in a social system by creating a perception of each one's role as constitutive and playing a part in the system.

Thus pluralists do not regard insidious and covert ways in which power is expressed especially through patterns of socialisation, mass media and other seemingly 'innocent' media. Also power is conceptualised within the American political system, and cannot be generalized for all contexts.

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

12.5

Secularization refers to retreating^{of} or the steady decline of religion from most spheres of public life. Modern society especially within Western sociological paradigms is seen as concerned with secular values and achievement oriented principles. A classical expression of this is Weber's 'Protestant Ethic and the Spirit of Capitalism', where the spiritual foundation of modern capitalism is noted to be crumbling and becoming supplanted by instrumental values. Studies by western sociologists often cite a trend towards 'desacralisation'.

An important study is the increasing 'individuation' of religion.

Where religion is noted to be moving from collective worship to a personal quest to make meaning of life.

The nature of secularization is however located within a historical, socio-cultural matrix. As T. N. Madan notes within the Indian social structure, religion plays an overarching framework that permeates all aspects of an individual's secular everyday life. Madan regards religion to provide cultural values that orient individuals secular interests and actions. Thus rather than looking at the 'institutional decline' of religion as an indicator of secularization is important to look at the mundane aspects of life.

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 a particular form of social inequality, where individuals belonging to particular social groups are ranked unequally with respect to the axes of power, prestige, wealth and scarce goods and resources. Such unequal ranking is based on one's membership and not individual qualities. Social inequality on the other hand is more complex and pervasive and not amenable to a neat ranking, but criss crosses various identities. Social stratification also leads to a condition of social inequality, making it more systematised.

The scope of mobility in a society determines the stratification pattern. If mobility as Sorokin notes is open, with the boundaries between social groups permeable then there is a greater scope for diffusion of solidarity and antagonism. Solidarity within the group and antagonism towards the outgroup as L. Coser notes is a precondition for inter-group conflict. This formation of discrete social groups is diffused due to avenues to upscale the social ladder.

An important case study is that of Ralph Dahrendorf who notes the modern

Society to be characterized by a decomposition of capital and labour. Thus the 'proletariat' of Marx is now more differentiated with multiple interests and overlapping identities. Also, there exist mechanisms of conflict resolution that organises social groups into interest groups, with political avenues for asserting of 'manifest interests'.

Khanshyam Shah with respect to the dialectical relation between caste and the Indian state, observes the formation of caste associations on class lines. Even traditional closed societies afforded traditional means for mobilisation, which Srinivas referred to in his concept of 'socialisation'. Also current social forces of industrialisation, urbanisation are making social identities less sharp if not redundant.

Victor Turner in outlining the difference between 'contested mobility' and 'sponsored mobility' however critiques the 'openness' that is ascertained by scholars as defining modern societies. Contested mobility notes Turner encourages non-elite recruitment however based on certain 'rules of the game'. Sponsored mobility on the other hand entails

a society defined by an elite sub-culture, where recruitment is limited and options for mobility difficult. The degree of intra-generational and intergenerational mobility also serves as an indicator of the nature of stratification. The former while indicates to more possibilities of ascending the latter, the latter to the obstructions.

Mobility is thus a social process in dynamic movement to the patterning of stratification. This depends on the social structure and can be varied.

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

'Gender' refers to the active performance of the identity of the 'feminine or masculine' and is the dynamic aspect of 'sex' - indicating to biological differences. Gender roles in the domestic sphere are noted by feminists such as Blumberg, Janet Chafetz, Randall Collins, Annie Phillips to be couched to a gendered division of labour. This division of labour notes Chafetz is supported by gender norms and gender ideology that create the gender stereotype of

division of labour as natural and invariable. In a modern capitalist society, the economic dependence of women on men in cases of intra-household stratification is noted to feed into the macro structure of the labour market. Women as Collins note 'manage consumption, but men engage in production'. Marxist feminists in turn regard women as constituting in effect the 'working class'.

However Leonard and Delphy note women to be engaged in activities of production which however are not monetised as they are conducted within the social pattern of kinship. Even Talcott Parson regards the heteronormative nuclear family to be ideal in catering to the demands of the modern capitalist society.

Thus patriarchal values do not exist in isolation but are in a dialectical relationship with the existing social and economic context. For instance, the control of women's sexuality in an agrarian economy noted by

Bina Aggarwal, centers around control of land and endogamous marriages.

Important to take cognizance is the politics of resistance that is also emerging. As James Scott notes women are not passive recipients of the hegemonic patriarchal discourse. There exist methods of resistance or the 'Weapons of the weak'. Resistance thus as Michael Adas notes is a continuum ranging from the everyday to the more politically organised.

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

15

Weber provides a complex understanding of the distribution of power in society to create different orders - the economic, social and the political - characterized by its own system of unequal distribution of power.

The social groups are the class, the status group and the political party. Weber conceptualized 'class situation' in terms of 'market situation', where by the market distributes scarce goods according to the demand and supply of means of production or skill. Thus a class in effect does not constitute

a community, though not denying the possibility of common action.

The status group according to Weber determines the life fate of an individual based on the positive or negative estimations of 'social honour'. These groups have a certain style of life and are characterized by distance and exclusiveness. The caste of an individual serves as an important example where stratification is not solely on wealth but based on ritualistic notions of purity and pollution. Status groups make mobility more difficult as they there are obstructions to achieving them solely on the basis of merit.

Parties on the other hand constitute aggregates of individuals who come together to access and contest for 'social power'. A common agenda, cooperative set of associational goals, a programme are preconditions for the formation of party to be possible.

Weber's conception of stratification theoretically accounts for multiple identities and the varied axes of

Stratification - market situation, status, social power, revealing a complexity to any neat-hierarchized models.

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

Bronislaw Malinowski, a Polish anthropologist. In his 'Magic, Science and Religion' based on fieldwork among the Trobriand Islanders emphasises the social needs of religion and science in giving to man security and comfort.

Religion notes Malinowski serves as a mechanism against threats to the social system by creating and affirming confidence in social solidarity and reciprocity. In times of emotional uncertainties especially in 'life crises' events appear

particularly premature death - Malinowski notes how religion in the form of social solidarity can ameliorate uncertainty. Death for example dramatizes the negative relation of man with society. This rupture in relation is restored through ceremonial rituals and formalised social engagement such as a funeral to reactivate bonds of togetherness.

Science in turn notes Malinowski, entails the use of effective and nativistic technology constituting often the 'profane' aspects of religion. Science entails routinization and an institutional pattern that ensures greater predictability and removes the threat of rupture. For instance the native technology of canoe making and fishing notes Malinowski requires knowledge of material aspects of culture. This knowledge provides an inter-generational continuity helping man overcome the wild nature and to tame it to suit his/her needs.

Both ~~White~~ religion and science operate in the realm of ideas which take a manifest form or an objective reality to serve human needs. Even Durkheim and Parsons regarded the functionality of religion. While Durkheim notes religion to affirm society and social needs, Parsons regards religion to supply values within the cultural system. Even Marx observation of religion as an opiate for the masses covertly and tacitly serves as an acknowledgement of the protection that religion is regarded to provide.

Science notes Malinowski is not a logical opposite of religion. In fact the two are inextricably related, with science the profane and mundane aspect of religion while science cont. aspires to control nature, religion accords recognition to the superior strength of nature.

The relation is thus borne out of the needs of society.

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

15

Alienation refers to a specific psycho-social condition of man in relation to his/her product of labour, processes of production, their relation to others and finally a sense of self-estrangement. Marx first expounded the concept of alienation, specific to the mundane factory system of mass production that is regarded to cause destruction of human nature. Human nature notes Marx is characterised by creative intelligence, where man seeks to create an impression of him/her self onto the production of life - objectification.

Work which entails lack of creative engagement is seen to make man psychologically deprived and socially stunted. C. W. Mills in his analysis of the white-collar middle class notes how white-collar occupations in the services sector creates a 'personality market' - where individuals sell their personality along with their skills to be recognized as capable for a position. For instance the sales woman who sits in the

Shop and shows her eagerness at the slightest move that one makes, with a constant smile and attentiveness is noted to be estranged from herself.

Andre Gorz notes this alienation to spill over to the realm of consumption. Post-industrial society is noted to be making us passive recipients of a consumptive culture that is devoid of thinking and creativity. The endless surfing on the television and unthinking on our part in consuming that which is easily accessible is a case in point.

It must however be observed that man is not robbed of his agency. Indeed as Sorokin notes, even a highly individualistic society leads to the formation of a vague collectivism, with the emergence of alternative channels for recreation and agency. The pro-American programme 'Friends' for example, can be argued to be old wine in a new bottle. Moreover overlapping identities and the different social composition of Indian society make the generalisation of alienation over simplistic.

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

The Functionalist paradigm of social Stratification provided by Davis and Moore regards stratification to entail a 'functional necessity'. The functional prerequisites of a society it is argued is the effective differentiation of roles, which must be followed by a differentiation of rewards to motivate incumbents of the positions.

Stratification is thus regarded as the unconscious process whereby society's rewards are distributed to the most conscientious people. Social inequality therefore is the differential distribution of rewards to induce individuals to occupy and maintain their positions.

Such an argument is a bit naive to the dimension of power and its unequal distribution that often determines to whom would the valued resources go to and why. Melvin Tumin critiques the notion of 'functionally important' positions by regarding this as a value-laden and biased criteria. Moreover social inequality is regarded to

create obstructions in motivating persons. Often elites within a society restrict channels of mobility to consolidate and protect their vested interests.

Elite theorists in fact regard distribution of scarce goods and values to be got channelized by elite groups. While Pareto attributed these to psychological traits (residuals), Mosca to social forces and C.W Mills to the close social origin of the 'Power Elite', important is the recognition of the divisive and unequal power relations in society.

Often the most talented can be left out due to intrigues as well as complexities of a system. It is not always that the most conscientious enjoy the rewards. Thus what constitutes as 'important' and who as most 'qualified' can be mobilized by those who command disproportionate forms of power.

Such an argument also fails to account for demographic factors, competition and more importantly the 'mobilization of bias' controlled by unequal cultural patterns and social processes.

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

Karl Marx in his exposition of modern capitalism in his framework of 'historical materialism' regards religion to be a handmaiden of the ruling class. Religion is regarded to play two functions - firstly to create an illusion of temporary reprieve from the pain of exploitation and oppression. Secondly religion is regarded to support the existing status quo by constructing pain, poverty and suffering as ennobling virtues that promise salvation to man. Religion is thus for Marx 'an opiate for the masses', constituting a set of myths sustained for the stability of a highly unequal social system. Religion hence is a part of the ideology of 'false consciousness' according to Marx.

Weber on the other hand regards religion to provide ^{values} ~~Catalyst~~ ^{the} to an organisation of everyday life, world view and social action. Religion is treated as a cultural complex that provides

meaning to social action. By organizing action in a rational - methodical manner predicated on a 'this-worldly' asceticism, Calvinism is seen to provide a catalyst to igniting the 'spirit of capitalism'. Thus for Weber, religion is not always a consequence of a structural condition but provides the intellectual infrastructure to the structural condition. Important to note is that Weber desists a generalisation, he notes that the elective affinity between the spirit of Calvinism and the materiality of modern rational capitalism in a particular historical juncture. Weber does not regard religion as having a negative function, but rather regards it to supply values to the system of capitalism.

Religion thus stirs change for Weber by providing ideas. It is these ideas that are seen ~~serve~~^{to} ignite change. Marx, however in his theoretical discontinuity with Hegel, regards the production of life and the means of production as more determining of change.

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 is the movement of an individual, social object or value either within the stratum or between stratas. Mobility notes Pitrim A. Sorokin can be open or closed. The former renders stratas as more permeable and the latter relatively rigid. Social mobility can be horizontal or vertical. Horizontal mobility is movement within a stratum for instance from Baptist to Methodist denomination. Vertical mobility can be both ascending or descending. The former notes Sorokin

can be infiltration of members to a upper stratum or creation of a new stratum along side a stratum. Descending or "Social sinking" can be of the individual or an entire social group.

Victor Turner distinguishes between 'contest system' and 'sponsor system'. The former entails non-elite recruitment based on competition according to the rules of game. The latter to elite recruitment based on a shared sub culture. Social mobility can also be intergenerational and intragenerational. Anthony Giddens notes the former to be characteristic of closed societies and the latter relatively open societies.

- Human relations theory

10

The human relations theory regards individuals to be interrelated to each other through various networks of contact. The theory is fundamental to conceptualizing a civil society as composed of diverse individuals with various self-interests, but can come together to form common associational goals. The theory does not conceive of society as a unified monolithic entity but as disaggregated by various relations that can be activated in different situations. The human relations theory moreover regards power as dispersed within a society, rather than being controlled by a coterie of people or a ruling elite. Society thus is not an abstracted entity but comprises of different nodes related to each other. For instance the state not only exists as an institutional body but is comprised of individuals who though perform their functions are nevertheless related to each other in different ways.

- Pressure groups and democracy

10

Pressure groups constitute members who perceive to share common interests and come together to pursue common associational goals through diverse political actions such as lobbying, petitions, sit-ins, strikes and the like. Ralph Dahrendorf in his theory of class and class conflict notes pressure groups to be characterized by 'manifest interests' which are articulated within a conflict resolution mechanism.

Partha Chatterjee and Sudipta Kaviraj regard pressure groups as

important arenas of the enactment of democracy. Thus Naritaj argues democracy to not only be embodied in the institutional framework of the State but as essentially spaces and political imagination that are constantly in a relationship of negotiation and contestation of power. Pressure groups thus are important avenues for expressing collective grievances and interests within a democratic and socially legitimate institutional set up.

5. (a) Compare and contrast the role of religion in various aspects of social life in pluralistic societies like India and USA. 20

Religion constitutes a unified belief system predicated upon theological doctrines, which however are embraced in diverse ways and made manifest in rituals, myths, festivities, ceremonies, codes of conduct and patterns of living.

An important comparison between the pluralistic societies of India and U.S.A is observed by T. N Madan, on the role of religion in the secular domains. Religion is noted to provide an overarching framework to forms of action including secular interests in India. The pluralism of India is a function of history of syncretism and constant engagement with different belief systems. Hinduism for example notes Madan is a 'federation of faiths', along with other religions that interact with cultural norms and values, shaping the values of society. Thus religion in India unlike Western societies has not been strictly institutional.

Societies in the West were dominated by Christianity that though had complex political and economic

relations with the State, formed a single pontiff, a centralized point of religion. This institutional nature of religion engaged relatively less with the currents of social change, leading to later protestant reformations that argued against the ecclesiastical hierarchy and orthodoxy. This protest questioned the stronghold of religions. Existing intellectual traditions of humanism and reason further asserted the desirability of secularization - where religion became a private affair.

The monotheism of ~~the~~ Christianity despite the presence of diverse denominations made secularization a less difficult process. The institutionalization of religion in turn made this possible. On the other hand ~~but~~ in a society where religion interacts with caste, gender, race, occupation, dietary practices and the most mundane social aspects, it has been difficult to extricate religion.

The nature of pluralism is thus different. Where in India pluralism constitutes an equal engagement with multi-cultural groups, in Western societies pluralism has sought to extricate religion from culture and social patterns. Thus different religious systems while may exist side by side rarely interpenetrate each other. Rather pluralism is asserted within a secular democratic state as a distance from religion regarded as a private calling.

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

In the era of globalization characterised by increasing interactions, interconnections and exchanges that straddle geographical and political boundaries, social networking sites are new agents of mobilization.

Social networking makes possible the idea of a 'global village' come alive. However mobilization is fundamentally a socio-political activity that taps upon a common identity of a shared history of injustice, deprivation.

Mobilization thus is not always about secular interests but also interests that reactivate primordial loyalties and identities of a community organised on lines of caste, religion, 'fictive/ancestral kinship', ethnicity, gender, sect and such like.

Social networking sites thus are not apolitical technological systems devoid of human manipulation and social trends. As an example, the recent cases of public lynching of Dalits by young members of particular ideologies have wielded social networking to call upon and mobilise primordial identities for political mileage.

Global terrorism that respects no national boundaries are using social networking sites for recruitment, propagation of ideology, mobilisation of members based on a projected idea of shared historical injustice and deprivation. The ISIS in fact has recruited many of its young members from developed countries such as the United Kingdom.

Nevertheless social networking sites can and have become effective repertoire of social movements. The Narmada Bachao Andolan has formed collaborations with international non-governmental organisations such as the World Bank through the power of social media. Even women's movements are using the tool to convey messages of discrimination and subjugation.

Thus important is what are the values and motivations that make us turn to social media. While social networking can counter the boundedness of identities, it can also reinforce them.

- (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

The state as Michael Mann notes is not only an institutional entity but also a functional entity with vast infrastructural powers. The infrastructural powers of the state is leading to greater penetration into the civil society. The state in the present times while "despotically weak" notes Mann is "infrastructurally strong" with centralized control over multiple spheres of life (eg: surveillance, transport and communication, literacy,

Coinage)'. Anthony Giddens comments upon the storage capacity of the State. The recent digitization model of the AADHAAR is a case in point of how the State impinges upon our every day life. The developmental policies and actions of the State are not concentrated to an exclusive domain but interacts with the society in which it is located.

The civil society often treated as a counter to the State, is in fact engaged in a dialectical relationship. Its role has become important as participants as well as critiques to the model of development. B. Narayan notes the civil society's roles to expand with the expansion of democracy and to diminish with the contraction of democracy. The civil society comprises of various groups - women, ethnic minorities, tribals, students, the intelligentsia, the dalits*, and various claimants of power. These groups in turn

may be organised as a loose confederacy, or as rational bureaucratic organisations, the latter comprising mostly NHOs, INHOs, third sector organisations.

These various groups are claimants to diverse interests, demanding a share in the dispersal of power. The state in turn recognizes them as important channels of public grievance, interests and participants to the political system.

The civil society has also emerged as a 'watchdog' in ensuring accountability given the complex bureaucratisation of governance given the exigencies of a modern society. However important to realise is that the civil society is not external to the state but in a relationship of constant negotiation.

