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SOCIOLOGY (TEST CODE : 1526)

Name of Candidate	CHANDANA		
Medium Eng/Hindi	ENGLISH	Registration Number	719172
Center	Hyderabad	Date	22/10/2020

INDEX TABLE

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

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 & HINDI
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.

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EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50

(a) Distinguish between class and status in Weber's view of social stratification.

Max Weber provided explanation of stratification is society based on class, status and party.

The differing nature of class and status can be explained as follows:

CLASS

- Class forms as a result of economic market condition. In modern society, for example, different classes are - worker class, middle class and rich.

- Class describes material accumulation

STATUS

- Status is associated with other factors in relation to social setting other than economic-cultural, beliefs, regional etc.

Example of Status, in Indian society is to a Brahmin irrespective of material condition

- Status acts as a symbol of social privilege.

- Class remains a relatively dynamic position.

For example, some of the present day Business tycoons come from lower middle or worker class.

(Example of Narayana Murthy running INFOSYS)

- Class signifies the chances of life.

For people in top strata of class, life chances are based on luxury, material wealth.

- Status, according to Weber is relatively static proposition.

For example, Feudal landlords in Capitalist Society wielded a status symbol based on Stratification Studies in Europe.

- Status acts as a symbol of lifestyle.

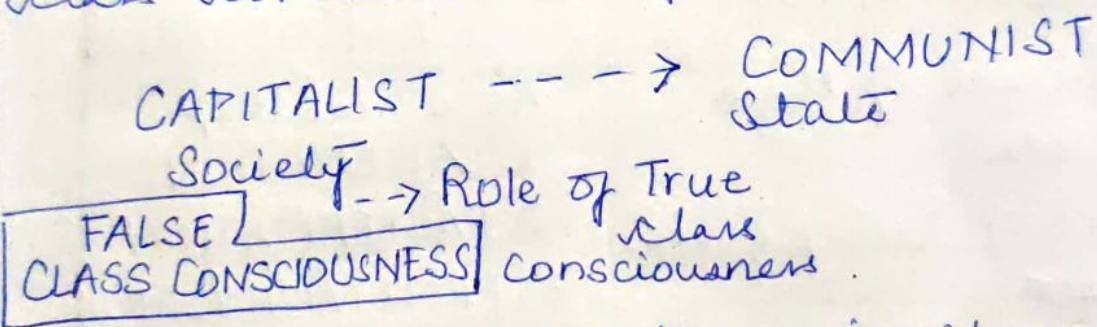
People in top status enjoy privileges, societal respect.

However Weber agrees that Class will, in longer run determine Status and partly with respect to Stratification of society.

1. (b) Explain Karl Marx's conception of transition from 'class-in-itself' to 'class-for-itself'.

Karl Marx through his work "Critique of conceptions of Political Economy" explained the conception of HISTORIC MATERIALISM.

he explains development of "true class consciousness" from existing false class consciousness as follows:



In Capitalist state, there is class distinct between the owners of Factors of Production & the workers.

This class distinct continues to grow leading to

- (.) Increasing pauperisation of working class due to growing exploitation by Bourgeoisie.

(-) With advancement of Capitalism,
"Petty Bourgeoisie will sink into Proletariat"

(-) Increasing Proletariat size, will lead to increasing interactions in packed working places

(-) These interactions, will provide grounds for creating true class consciousness

FALSE CLASS CONSCIOUSNESS → TRUE CLASS CONSCIOUSNESS

- Unaware of their true class
- Based on Bourgeoisie interests

- As a result of
1. ALIENATION
 2. PAUPERIZATION
 3. PROLETARIATIZATION
 4. Understanding of Exploitative Bourgeoisie
 5. Formation of Collective Voice.

Thus, Karl Marx envisions a formation of Communist state - "State-less, class less" man made society through revolution emerging as a result of true class consciousness.

1. (c) Examine the role of pattern variables in understanding of social systems.

Talcott Parsons provides pattern variables as an analytical framework to explain social actions of individual actors within a social system.

Pattern variables are five dichotomies that individuals face with respect to social situation. These are mutually exclusive and indicate the role of social action, which are:

(i) AFFECTIVE NEUTRALITY vs AFFECTIVITY

(ii) UNIVERSALISM vs PARTICULARISM

(iii) DIFFUSIVENESS vs SPECIFICITY

(iv) ACHIEVEMENT vs ASCRIPTION

(v) ~~INDIVIDUAL~~ PERSONAL / vs COLLECTIVE
SELF ORIENTATION
ORIENTATION

Talcott Parsons viewed the variables as determinants of social order - the first set (neutrality, universalism etc.) as orientations of modern society, with the latter as the manifestation of primitive society.

Pattern variables as explanation of
Social system :

(-) Provide grounds to differentiate
primary relations & secondary relations
For example, the role of woman as mother
is specific to her child and to others is
diffusive in nature (teacher-student,
doctor-patient)

(-) Explains the change between
primitive and modern societies though
certain value reorientations such as
rise of individualism in 21st century

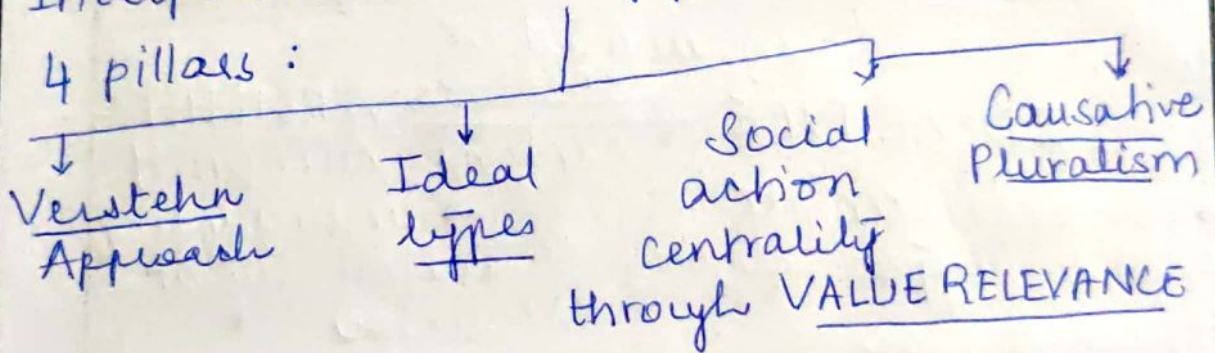
However, pattern variable take a
functionalist view on society. They
do not explain occurrence of revolutions
in social system. Also, most of the
exclusivity of variables remains
re-oriented. For example, present day
society has more soldiers in totality
(i.e. collective orientation)

Thus, despite serving as analytical
framework, pattern variables has certain limitations.

1. (d) "It is the ideal type which is explained through the verstehen approach." Comment.

Max Weber provided unique methodology - "Interpretative Sociology" in era where it was dominated by views of functionalist determinism and conflict perspective.

Interpretative sociology is seen of 4 pillars :



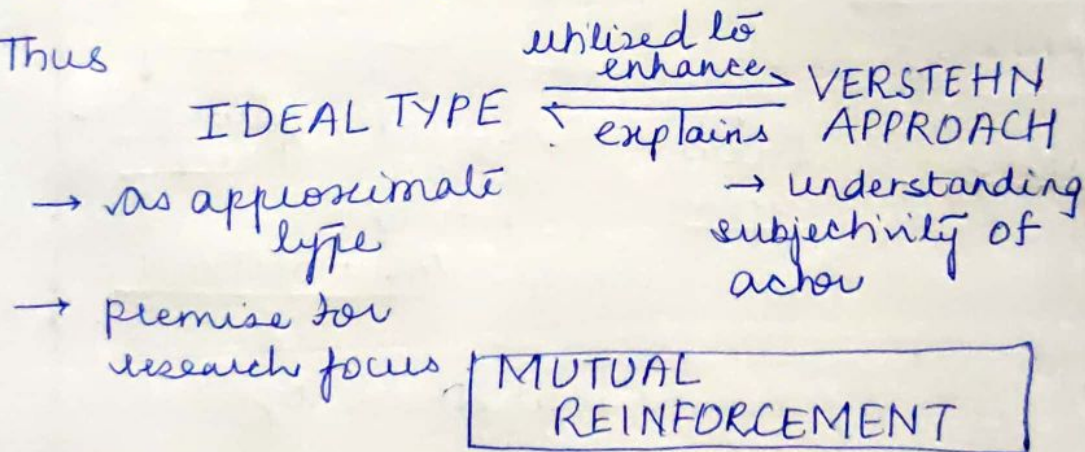
Verstehen Approach is method of understanding a social action through "emphatic liasioning" through lens of the actor. it is oriented to understanding subjectivity of social action by individual, and the meaning attached to it.

Don't write anything in margin
 (कुछ भी लिखें मत लिखें)

Ideal type serves as an abstract framework for utilizing verstehn approach in understanding social actions.

For example, Max Weber utilized ideal types in analyzing abstract protestant ethics through historical view and its impact on social actions.

Thus



Thus, ideal type and verstehn approach are mutually enhancing and explaining each other in the realm of Weber's Interpretative Sociology.

1. (e) Discuss the relevance of Emile Durkheim's understanding of religion in contemporary society.

Emile Durkheim in his work "Elementary Order of Religious life" explained role of religion by studying the "Totemism", i.e. primitive religion of Acunta like of Australia and deriving generalizations for present day society. He opined that:

- (.) Religion is collective set of beliefs, practices of worshipping the SACRED, i.e. forbidden & set apart, that bind the members into a single moral community.
- (.) Religion is important in building "Collective Effervescence" through rituals.
- (-) Through symbols, individual worships the society.
- (.) Religion will continue to remain relevant with change of old sacred by new sacred.

Certain aspects of Durkheim's understanding remains relevant today:

Firstly, religion, unlike views of evolutionary thinkers such as E B Taylor remains important even as we see revivalist movements such as - Catholic Church revivalism, Islam revivalism through Tablighi Jamaat etc.

Secondly, new sacred of today lies in collective national symbols such as National Anthem, Emblem, Flag. Calamities, Pandemics have seen increased downloads of Quran, Bible, Bhagavadgita Applications, signalling its relevance.

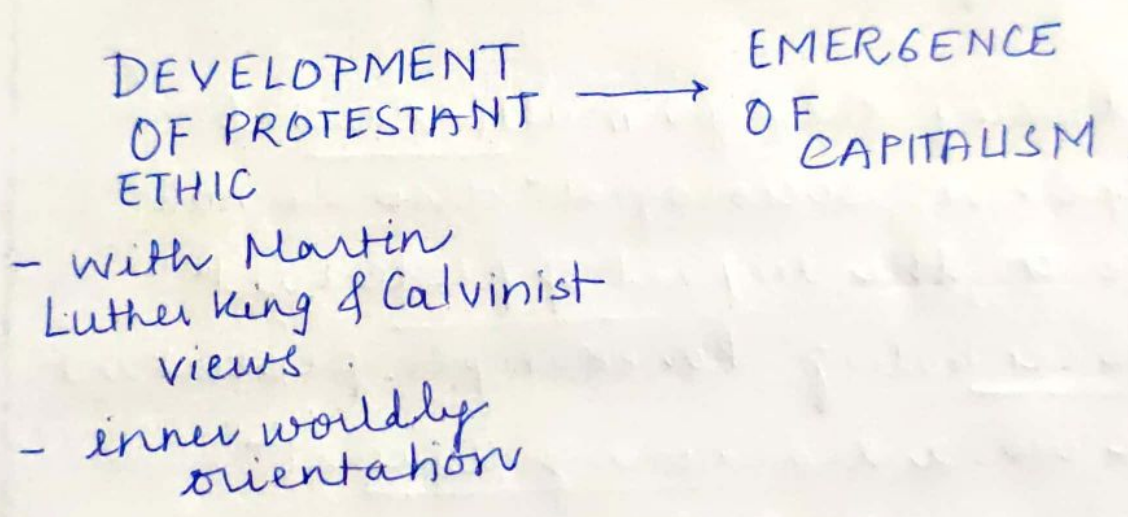
However, religion as worshipping society does not apply in current day society as with worship, rituals, we even see society disintegration, conflicts, riots.

Also, the concept of Sacred & Profane has lost relevance with the rise of scientific explanations.

Thus, contemporary society provides certain explanations and anomalies with respect to Durkheim's view.

2. (a) "Weber's theory of 'The protestant ethic and spirit of capitalism' despite its share of criticism remains bold and illuminating". Critically examine. 20

Weber's work on "Protestant ethic & Spirit of Capitalism" provides interpretative sociological understanding on linkage & influence of religion on economic system.



However, this understanding has been criticised by many sociological perspectives:

Firstly, neo-marxist scholars such as Adorno point out that Capitalism emerged in 16th century, before protestant ethic emerged.

Secondly, sociologists of post-modernist perspective visualize "Self-fulfilling Bias" as Max Weber himself was a protestant. This was substantiated as how max weber did not explain Jainism, which was conducive did not bring capitalist society in India.

By looking through multi-causal perspective, sociologists also do not agree on the impact of protestant ethic centrality. For example, protestant ethic was a reactionary against Italy's rise of catholicism and correlating to the Industrial Revolution ^{in BRITAIN} is far fetched.

Also, analysis conducted through works of sub alterns provides a view of rise in feudal oppression, mass migration & availability of cheap labour as a major driver.

Certain feminist scholars also criticise the theory for not adequately examining the continued oppression for women in capitalist society even with reformed protestant ethics.

Despite criticism, Max Weber's work was a pioneer in the field of sociology as it helped:

- 1) equivalent understanding provided by Marx which only viewed religion as super-structure of economic base.
- 2) Secondly, it helped provide a interpretative perspective to counter functionalist view that all religions are functional. Max Weber's theory explains that certain religions "are more functional" than others.
- 3) It pioneered research in the field of religion & beliefs without ideological biases.

Thus, Weber's work stands bold, illuminating and vision provider to generation of sociologists to come

2. (b) "Social fact plays a central role in the sociology of Emile Durkheim".
Comment. 20

Emile Durkheim, as ^{one of the} founding fathers, had the role of delineating the subject matter of sociology.

In view of the same, Durkheim defined social fact as the beliefs, ideas, thoughts that are external to an individual due to which exert control over the individual.

He detailed social facts as the subject matter of sociology along with basic guidelines:

- (.) Social facts are to be treated as "things".
- (.) to utilize social facts to derive other social facts.
- (.) Social facts exist distinctly from other facts which needs to be kept in mind.

He utilized social facts in his various works related to sociology. For example, he explained suicide which was considered as a psychological fact as a societal occurrence.

Similarly, he explained concept of Anomie, or transitional state of normlessness as a social fact.

He integrated concept of anomie in division of labour to derive Organic solidarity formation.

In his work on "Elementary Form of Religious Life", he explained Religion as a social fact and its vital relevance to collective effervescence.

Thus, social fact played a crucial role in his work, however central role can be debated as follows:

Firstly, subject matter of suicide, despite being some social occurrence, as per views of psychologists & post modernists such as Peter Berger is a Psychological fact.

As in Division of Labour, apart from societal perspective, Marxist scholars highlight role of Labour as an Economic fact. Sexual & Class along with caste divisions of labour indicate the subject matter questionability as a social fact.

Religion of primitive society as pointed out by scholars such as Malinowski is subject matter of Anthropologists.

Thus, conception of social fact by Durkheim & its importance in studies is valid. However, its centrality can be debated with views of other social scientists & researchers.

2. (c) "It is only by taking the roles of others that we have been able to come back to ourselves." Explain this view point of G.H Mead 10

G. H. Mead in his work "Mind, Self & Identity" provides the formation of self as a social process.

Contrary to classical view, which viewed Self as a psychological process, Mead explained Society as the creator of self through various stages:

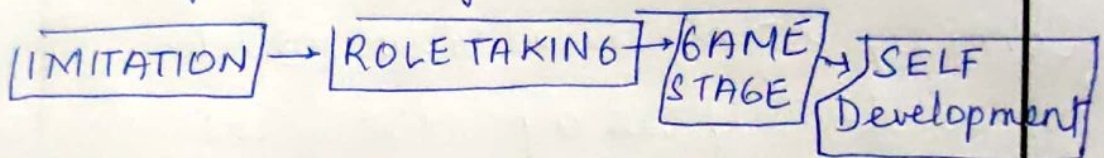
STAGE-I : 0-3 yrs. is Imitation of individuals without any meaning to actions of individual

STAGE II : 3-6 yrs is Role Taking stage where we understand, analyze ourselves from DISTINCT others.

For examples, we can see ourselves through role of mother or father and analyze our position

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STAGE 3: 6+ yrs - GAME STAGE where we analyze our action from perspective of "Generalized Others".
 For example, in team of 10, an individual analyzes the actions of 9 distinct individuals as "generalized other" before eliciting a response.



Thus, Mead's statement of role taking of others is a necessary step toward arriving at our own self identity.

4. (a) Explain Karl Marx's theory of social stratification. Do you agree with Marx that social stratification can be abolished? 20

Karl Marx viewed the stratification of society in two distinct classes:

1. Bourgeoisie - The Capitalist class.
2. Proletariat - The working class.

He explained social stratification through historical epochs, in "Critique of Political Economy", where he explained the formation of social stratification was resultant of the economic base & super-structure.

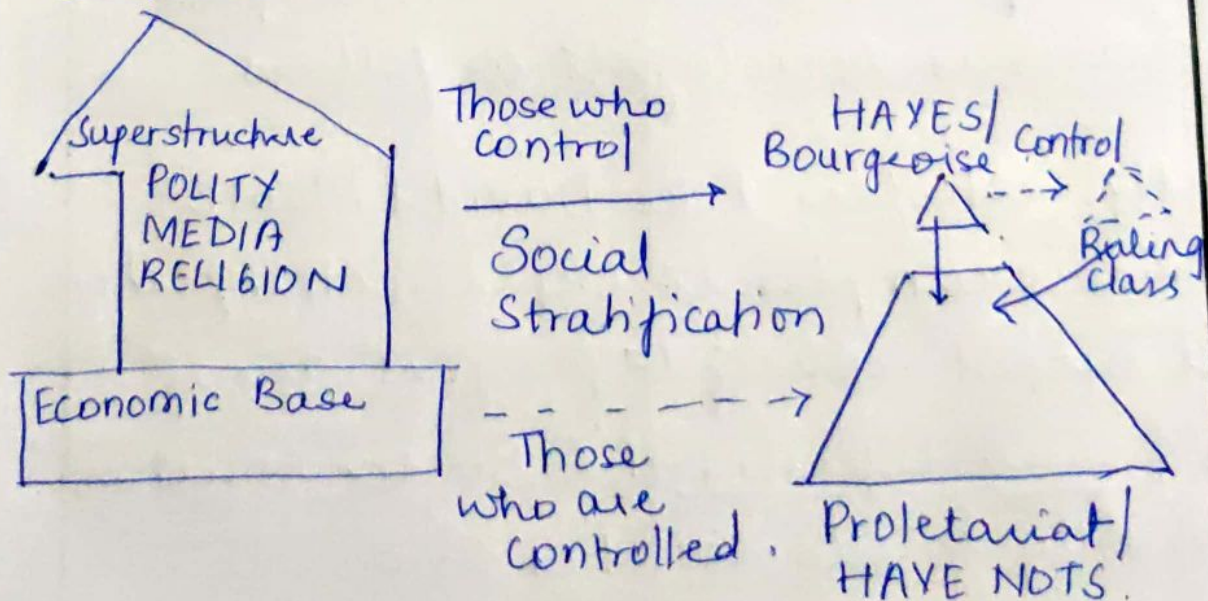


Diagram explanation of Karl Marx's view.

Marx viewed the systematic oppression of Capitalist systems, to lead to increasing proletarianization (or size/population of working class) which ultimately results in class-less Society emergence due to revolution.

This state-less, class-less Society envisioned by Karl Marx is called "Communist state" which he considers the last stage of historic materialism. However, the state free of stratification has been critiqued by various sociologists as follows:

Firstly, scholars like David & Moore provide examples to explain stratification has helped society to progress due to the power differential between societies, internally inside societies also.

Certain neo marxists have argued that class-less society is utopian idea. This can be substantiated with works of Frank & Parkins, in "Political Order & Society" where he outlines the existence of classes in Communist & Socialist Countries of 20th century such as USSR.

Elite scholars such as Pareto & Mosca provide grounds that society will continue to be stratified on psychological traits and lead to two distinct stratified sections - the Rulers and the subjects.

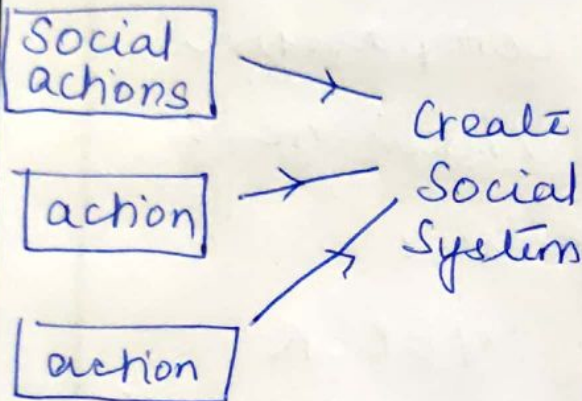
Based on above views, despite the need for a class-less society, realist models and sociological perspectives do not provide grounds for formation of truly egalitarian society. Thus, I disagree with views of Marx that class-less society is possible.

4. (b) Attempt a comparative analysis of the Parsonian and Weberian theories of social action. 20

Social Action forms the basis of Sociological studies and has been analysed by various schools of sociological thought; A comparative analysis of Parson and Weber's views on Social Action is as follows:

PARSON	WEBER
<p>SCHOOL FUNCTIONALIST OF THOUGHT</p> <ul style="list-style-type: none"> • → Parson viewed social action as interaction between two individuals, which forms building block of a social system. <p>For <u>example</u>, If I blink my eyes to another individual, it is a social action as per Parson.</p>	<p>INTERPRETATIVE</p> <p>Weber viewed social action as the incidence due to meaning attached by individual to a particular act.</p> <p>If I blink my eyes but I have no meaning attached to it, it is not a social action.</p>

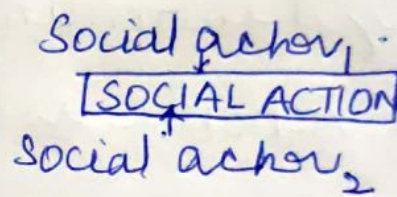
Parson uses social actions to explain Social System.



Centrality is social action in Parson's functionalist View.

Based on Parson's theory, social action is studied objectively.

Weber utilizes social action as a tool to understand social actor, his relationship & his feelings



Centrality is Social actor to Weber's view.

Weber's theory studies social actions through "emphathetic liasioning" or subjectivity of social actor.

Parsons utilized social actions to construct an analytical framework called "Pattern Variables" which bridge individual social actions to the social system.



Parsons classified orientation of social actions as follows:

1. AFFECTIVITY vs AFFECTIVE Neutrality
2. Diffusiveness vs Specificity
3. Particularism vs Utilitarianism
4. Ascription vs Achievement
5. Self vs Collective Orientation.

Weber utilized social actions to understand the role of protestant ethics in leading to capitalism.

Weber classified social actions based on purpose:

1. Traditional Social actions
Ex: Touching feet of elders in Asian societies
2. Affective Social action which are based on emotions
3. Zweck Rational Social actions
4. Value Rational Social actions

Despite the different perspectives,
Combination of both social action
interpretations helps arrive at
Comprehensive Sociological Knowledge.

4. (c) "Davis and Moore's theory of stratification has provoked a lengthy debate". In this context, produce a comprehensive criticism of their ideas.

10

Davis & Moore provide a functionalist perspective of stratification in society by explaining the need for classes & different strata for material, social and cultural progress of society.

This has been criticised by various sociologists as follows:

Firstly, Marx's works provide grounds to explain exploitation of Haves over Have-nots through his "Dialectic Materialism".

	STAGE II	STAGE III	STAGE IV	V
STAGE I	Owners	Feuds	Factory owner	Bourgeoisie
Primitive Communism	vs	vs	vs	vs
	Slaves	Serfs	workers	Proletariat
	← Constant, continuous economic exploitation →			

Weber explains stratification as the result for creating a "power iron cage" of Bureaucracy, which has only led to red tapism, delays and creation of an all power result.

Subaltern theorists provide perspective of oppressed across societies. For example feminist scholars utilize gender stratification to explain household exploitation of women's labour and interests.

Merton in his functionalist critique explains the role of non-functions & dysfunctions. For example, non-function of stratification is class and dysfunctions are rising violence, rapes, marital affairs, riots across the world.

Post-modernists and Symbolic Interactionists lay the ground for importance of "EQUALITY OF OPPORTUNITY" which David & Moore's system doesn't explain. Indian Caste system is critical example of failure of stratification system as domination of some over many.

Thus comprehensive critique on irrelevance of social stratification lays ground for importance of egalitarian society.

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

10 x 5 = 50

(a) Religious fundamentalism and Globalization

RELIGIOUS FUNDAMENTALISM

Religious fundamentalism can be defined as the adherence to religious fundamental tenets in totality without scope or room for any modification. This is considered as a reactionary to rapid changes in society to the forces of industrialization, globalization & modernity.

Certain important features of fundamentalists are:

Firstly, they put the scriptures & practices as inviolable or that can be unaltered.

Secondly, they are more inward focused with agenda of purifying the ill that crept into religion.

Thirdly, they are marked with certain degree of superiority of their religion. Certain examples are Islamic Fundamentalism

which emerged through Wahabi Movement. Similarly, Arya Samaj's "Let us go back to Vedas" & Shuddhi movement are examples of Hindu Fundamentalisms.

GLOBALIZATION: it can be defined as the process of rapid transformation of geographic, political, economic boundaries creating a "Global Village".

Process of Globalization is marked with significant social change across length & breadth of societies:

Firstly, it alters the flow, availability of information and its dissemination.

It changes the market forces towards openness with creating a global market of free flowing capital, goods and labour.

This provides grounds for easier migration, constant flux of socio-demographic factors influencing spheres of family, religion, politics and international relations.

However, pandemics & recent global crises have shown revival of protectionism to counter

5. (b) Reasons for growth of sects and cults

Modern society as per evolutionary theorists such as Augustus Comte viewed religion to end with growth of science.

However, recent studies show the growth & proliferation of sects & cults. This has been reasoned by various sociologists as follows:

(-) In "Crisis of Modernity", Roy Wallis provides the advent of modernity leading to creation of Individualism as individual orientation. However, the lack of moral and solidarity provided by religion is causing the movement to sects & cults.

(-) Certain sociologists argue the role of technology, which as manifest function provides ease to life and latent function of "moral & spiritual vacuum" resulting in prominence of sects & cults.

(.) Theorists such as Maurice Duverger enlighten three important reasons why sects & cults are proliferating:

- 1) Firstly, unlike religion which provides pleasure, after life - sects & cults provide pleasure in present life.
- 2) Secondly, the orthodoxy of religion is challenging in comparison to rules & functioning of "new age religion" movements
- 3) Thirdly, sects & cults provide direct interactions between the preacher & follower.

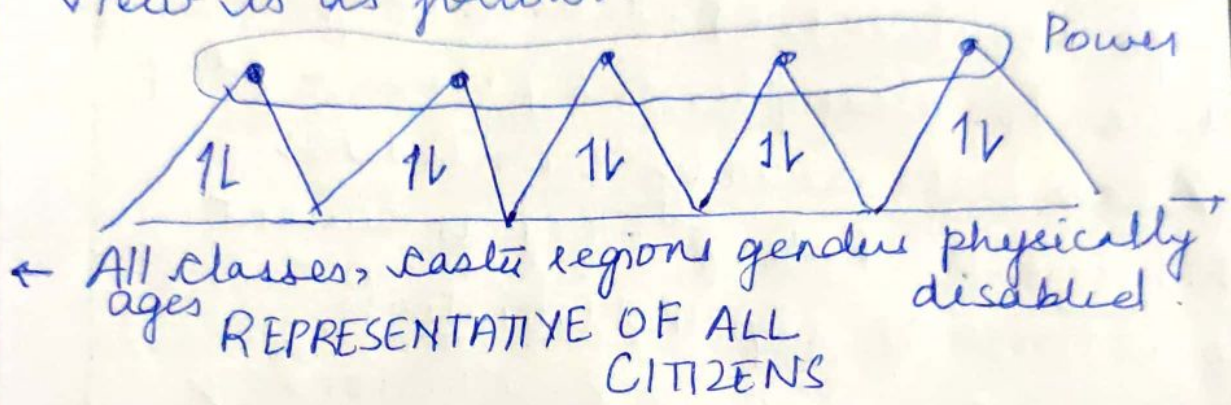
Post modernists acknowledge role of Cults as accepting trends of present time. For example, Cult of UFO Worshipers are accepting life beyond earth, in view with scientific happenings.

However, in era of modernity & secularisation, the growth of sects & cults is explanation to importance of religion in society.

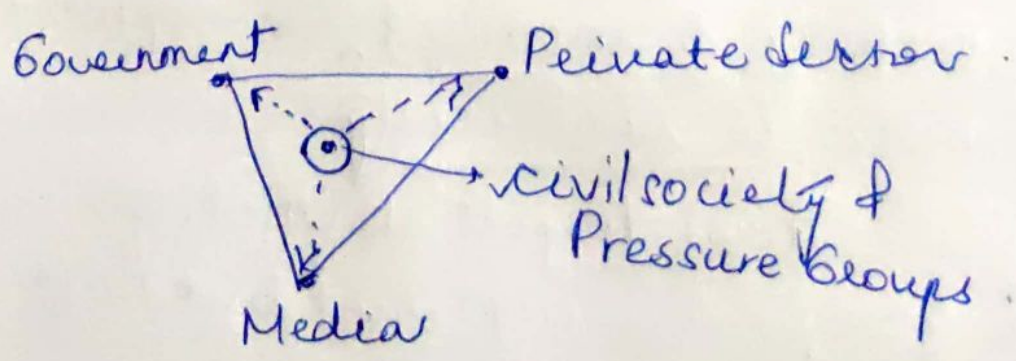
Q. The Pluralists view pressure groups as necessary elements in a democratic system". Discuss.

Pluralist scholars assert that power is dispersed and exercised for those who benefit out of decisions made with power.

Pictographic representation of Pluralist view is as follows:



Ronald Dahl in "Who Governs?" highlights the role of ^{pressure groups of} civil society in pluralistic society as an important pillar in maintaining voice of sections of society:



This centrality of pressure groups is to voice concerns of groups that feel they are

not adequately represented

Secondly, to improve a vibrant demographic society.

To provide political awareness to citizens & fight for their interests.

However, pluralists also see pressure groups as divisive & exclusionary in nature. For example, the pressure group of Akali Dal was only oriented for Sikh Interests. Role of FICCI in current day is voice of top industrialists.

This divisive & exclusionary feature according to pluralists is an important limitation in a pluralist democratic society. Sudipto Kaviraj even considers pressure groups as excessive inward looking & anomic & anti-development in comparison to civil society.

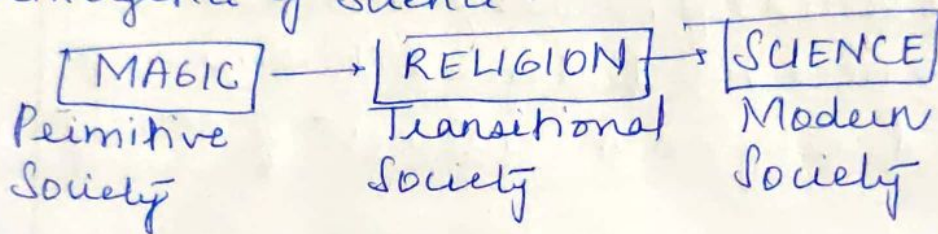
Thus, despite its vitality, pressure groups are important but not necessary as per pluralitarian perspective.

5. (d) Is religious belief compatible with a scientific outlook? Discuss.

Religion & Society have evolved over a long period of time.

In the early 18th century, important evolutionary & functionalist scholars viewed religion & science as incompatible.

In fact, in research of tribal society, E.B. Taylor outline religion will end with emergence of science.



However, the works of Durkheim where he utilized scientific method to arrive at relevance of Religion altered the antithetical approach.

In current day society, following four views are professed:

1. Science & Religion are antithetical to each other. For example, increasing space research proves some of long

standing beliefs of religion like earth only place supporting life redundant.

2. Secondly, certain scholars such as Alvin Gouldner, view science and religion having independent spheres of assertion and thus question of compatibility does not rise.

3. Views voiced by Paraday Institute consider need for dialogue between science & religion in interests of society.

4. Functionalist scholars view science and religion with need to achieve syncretism and reach synergies in interests of the role of society. Development of scientology is an example.

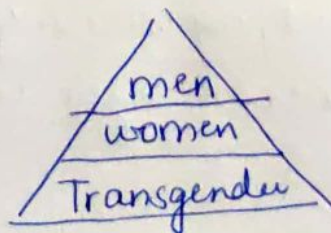
Thus, there exists multiplicity of relationships between science & religion, but both though static & dynamic elements shape each other, reinforcing compatibility.

5. (e) Gender as a dimension of social stratification

Social stratification can be viewed with respect to Gender from various sociological perspectives:

Earliest scholars such as Plato, Aristotle did not view women at par with man due to the ability of women to nurse & take care of children, thus domesticating women.

Aristotle ~~Plato~~ famously said "women, slaves and the poor do not deserve citizenship". The treatment of "lesser citizens" in social stratification was accorded to even transgenders, thus forming a pyramid of gender stratification



This provides explanation to present day inequalities by various sociologists:

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Functionalist scholars such as Parsons justify gender stratification as functional to society as women form critical base of family and ensure continuity.

Marxist scholars do not highlight women and consider only economic factors as cause of gender stratification.

Post-modern & sub-altern scholars highlight the lack of women and transgender scholars for effectively voicing concerns of patriarchy.

Radical Feminists also highlight that gender stratification has resulted in subjugation of women and exploitation across ages and societies across the world.

Thus, gender remains an important standpoint, despite severe under portrayal in research studies.

7. (a) "Power is not a zero-sum game". Discuss the statement with respect to Weber and Parsons views on power.

20

Power is defined as an ability of an individual or group to influence the decision of others.

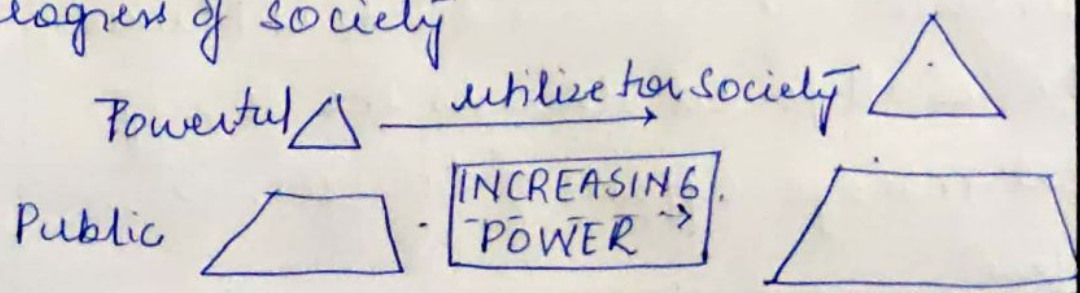
This can be substantiated with views of important sociological thinkers such as - Parsons & Weber:

TALCOTT PARSONS :

Parsons viewed power as a necessity to take forward the society.

He took power wielders as the agents who use it to greater good of society, thus increasing amount of power.

He explained importance of power wielders and public and the power differential as a determinant of progress of society



Parsons believed that power in society increases ~~in society~~ with progress, modernity.

However, his views have been critiqued as follows:

- (-) Firstly, power wielders are never free of vested interests. This has been substantiated time and again through military coups, large scale scams - such as 26 Scam in India, dictatorship regime, as one run by Gaddafi in Libya.
- (-) Power has also been utilized in the past to destroy societies. For example, Nazi's extermination of Jews is 20th century example of power misuse.
- (-) View of variable power has been contested by scholars such as Marxists, who see all powerholders as the "society that manage affairs of Bourgeoisie class".

MAX WEBER

Max Weber viewed power as the force which could influence others to obey a command.

He provided two sources of power:

1. Legal Rational
2. Co-ercion.

Power which was derived out of legal rationality is termed as "Legitimate Authority".

He viewed power through constant / "zero-sum game". This means that power is held by an individual at cost of someone else without power.

However his views have been criticized as follows:

Firstly Marxist scholars such as Habermas say that, all power is in interests of Bourgeoisie. even when it is legal rational, it is due to "FALSE CLASS CONSCIOUSNESS".

Functionalist scholars say that society exercises co-ercion/social control with legal rationality in interests of society

Elitist scholars provide ground that "legal-rational" is cover for rule of elites, who circulate between Foxes and Lion through Elite Circulation.

Pluralist scholars have argued over constant power as they believe power is diversified. This is explained through Foucault's theory on power as contextual.

Thus despite varying views, Parsons and Weber explain power and its vital role in everyday society

Each of these stages, can be differentiated as follows :

1. PROTEST - is defined as the opposition of individual/group/action

It can either be :

1. Overt - which is public civil disobedience, rallies.

Example - AntiCAA Protests

2. Covert - which is petition, lobbying

Example - Moderate phase of Indian Freedom Struggle.

Protest is mostly non-violent, non-organised and with view of curtailing action

2. AGITATION : is defined as fighting for a cause.

Example is Telangana Agitation.

It normally is more organized, with a clear agenda.

It can be accompanied with violence for achieving the cause.

3. SOCIAL MOVEMENT: Form of collective action that is organized/non-organized and sustained to further or limit change is a social movement.

Social movements as classified by STOUFER, can be:

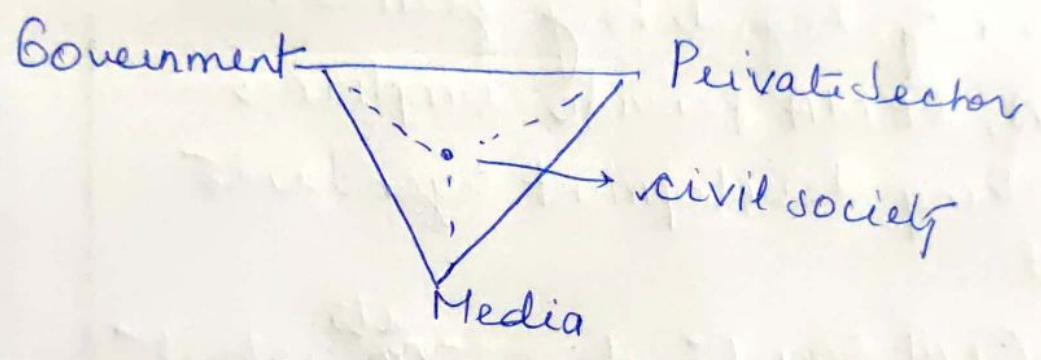
1. value-oriented - take long time.
2. norm-oriented - take short time through evolution.

Thus collective action oriented for value-change is called a social movement. Example of a value-oriented social movement is #MeToo Movement to end women harassment.

However norm oriented collective action is type of social movement called revolution which leads to drastic change in society.

7. (c) Critically examine the role of civil society in the functioning of democracy. 10

Civil Society is the part that is outside state purview and within the periphery of non-profit, as per World Bank.



Despite its importance, its role in society has been criticised as follows:

Firstly, civil society organisations lack accountability & transparency mechanisms

For example, only 10% institutions have filed financial returns for FY 2017-18 (CAG Report)

Secondly, civil society organisations are breeding ground for foreign funding and threatening National security.

Thirdly, rising size of organisations has led to bureaucratization, limiting the earlier people-grassroot connectivity.

Increasing Politicization of Civil Society, regulatory frameworks of FCRA, FEMA provide compliance issues, taking development agenda to backseat.

Civil Society, despite ~~its~~ ^{its} activity, fails to have a demographic and democratic equality which limits its functioning.

Despite aforesaid limitations, Civil Society in India has emerged as a partner to government. For example, Akshaya Patra Foundation leads the Midday meal scheme. Thus strengthening civil society through multi-pronged approach can be beneficial to the society.