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SOCIOLOGY (TEST CODE : 2295)

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Medium Eng/Hindi	ENG	Registration Number	1227181
Center	ONLINE	Date	2-12-2022

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)	10	
(b)	20	
(c)	20	
8 (a)	20	
(b)	20	
(c)	10	

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.

Total Marks Obtained:

24-B, 2nd Floor, Above National Trust Building, Bara Bazar Marg, Dr. Rajender Nagar, Delhi-110050

Plot No. 157, 1st Floor, Bada Bazar Marg (Opp. Punjab & Sindh Bank), Dr. Mukherjee Nagar, Delhi-110009

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.

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All the Best

1. Write a short note on each of the following in not more than 150 words.
10 x 5 = 50

(a) Discuss the significance of symbols in symbolic interactionism approach of G.H. Mead.

G.H. Mead was the pioneer of micro view in sociology. He focused on the view that mind is a 'process' that develops through symbolic interaction - aim via role-taking.

In his "Mind, self & society" (his notes), he mentions that social interaction takes place through symbols.

The use of "significant symbols" distinguishes human from animals. These are those symbols which illicit same ~~response~~ response in the other person as understood by the social actor himself.

Specifically verbal symbols, i.e., language plays an important role among ^{all} other symbols (eg - physical gesture)

* Write a short note on each of the following in not more than 150 words because a person himself can listen to his own words & reflect.

Significance of symbols :-

- Basis of interactionism - facilitate common understanding of meanings & motives
- Enable "looking glass self" for a person as she is able to listen/see her own symbols & other person's response & creates her "self" image. [CH Cooley]
- Since these symbols are based on collective values & understanding of society, these are dynamic. Thus, suitable for ever evolving interaction in current context.

Mead, thus, took a pragmatic view apart from psychological to explain the process of symbolic interactionism.

1. (b) Discuss the relationship between poverty and social exclusion.

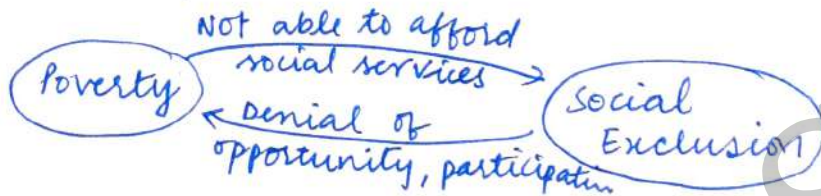
Poverty & social exclusion are two social phenomena closely linked together. Lester in her "Poverty", defines social exclusion as the process through which a person's full involvement in society is cut-off. It includes denial of resources, opportunities or social participation.

Poverty on the other hand, is commonly understood in material terms. Absolute poverty deals with lack of basic needs whereas relative poverty takes into account the socio-cultural context & relative deprivation.

Eg - Poverty for a Parsi family would be earning less than 1 lakh/month, while for tribal household it might be luxury.

As Lester mentions, social exclusion is a wider phenomenon which

includes denial of participation as well, unlike poverty where material needs are more so considered.



However, poverty may lead to social exclusion. Eg - not being able to afford housing as Giddens point out excludes a person from social participation.

Social exclusion may also breed poverty. Eg - Exclusion of tribals from mainstream & poverty rate of 40%. (vs national average of 22%) is inter-related.

Feminists argue that exclusion of women from "male-stream" society has led to over-representation of women in poor & hidden poverty [Krupini].

Thus, we find both process closely linked in the society.

1. (c) Formal bureaucratic structure offers a dichotomy of benefits and challenges for a diverse country like India. Discuss.

As Weber has contended - bureaucratic organization is the most suitable structure for modern societies. India - an emerging economy, housing second largest population is thus well suited to adopt & reform formal bureaucratic structures.

Benefits of bureaucratic structure :-

- ⇒ Weber has outlined benefits like -
- higher efficiency due to clearly laid hierarchy
 - ability to achieve large organizational goals. Eg - India would want to achieve carbon Neutrality before 2070
 - suitable for democracy due to impartial & impersonal conduct.
- So, for diverse country like India, it is ideal.
- avenues for communication due

to - chain of command. Thus, grievance redressal would be possible.

- Since it functions via written rules & regulations, predictability is ensured.

Beneficial for promoting ease of doing business for India.

challenges →

- As Merton mentions - lower grade bureaucrats may turn ritualists or bureaucracy - due to impersonal conduct may become apathetic.
- For budding businesses like startups loose organization would be more suitable. [Study by Burn & Stalker].

As contended by Alvin Gouldner, the adoption / suitability of bureaucracy depends on nature of the task. - whether risk associated or rigid / fixed.

Accordingly it should be implemented in India.

1. (d) To what extent, in your opinion, are religion and science compatible?

Since the emergence of sociology as discipline, there has been a divide on opinion on relation between religion & science.

San Barbour has laid down four conceptions for the relation between religion & science as -

① Integration Model

Both are compatible - & in fact have shared body of knowledge. Eg - Ancient Vedas, Yoga by Patanjali or discoveries by saints.

② Conflict Model -

Both are anti-thetical to each other.

Science

Rational, enlightening, innovative, universally accepted, this-worldly often challenges religion.

Eg - Heliocentric theory of Copernicus

Religion

Based on handed down wisdom, status-quoist, acceptable in a socio-cultural content only. Eg - Hinduism, Christianity

③ Dialogue Model -

Promoted by Faraday Institute of Theology & Science, it promotes cooperation between the two. Both religion & science take elements from each other.

Eg - Tesla - "Gift of mental power comes from God"; religion invoking scientific explanations for practices - eg. wearing white on funeral to reflect bad energy.

④ Indifference - Both unrelated. Science is this-worldly whereas religion is other-worldly.

Thus, in current scenario rather than compatibility between the two, the focus is to leverage both to overcome ever-evolving global issues.

One such example can be #SaveTheSoil movement by Sadhguru, promoted by PM Modi as well.

1. (e) Discuss the significance of ideology for a nation.

A nation is a socio-cultural entity based on any of the factors like religion (Israel), common history & geography (India), language, ethnicity (European countries) among others.

The members of nation share a feeling of oneness & identity based on these shared attributes. This feeling is often termed as nationalism.

Nationalism can be viewed as the ideology for a nation. Ideology refers to the set of beliefs, symbols & doctrine that explains something.

As per Tracy etc..

significance of ideology for nation

As Tracy has mentioned, ideology can be the basis for following - which helps in evolving a nation.

1. Ideology explains the phenomenon/ entity. \Rightarrow It forms the basis of nation. Eg - ethnonationalism, religious nationalism could be such ideologies.
2. It provides the socio-political organization. \Rightarrow It may guide the formation of nation. Eg - Hindutva ideology.
3. It provides common identity for its adherents & special rewards for leader. Eg - Indian nationalism provided common identity to all diverse people & special place for leaders like Gandhiji.
4. It becomes a basis for mobilization of masses & resources. Eg - Mobilization of Jews for their homeland - Israel.

Nation & ideology, thus go hand-in-hand. And sustained nationalism may provide nation - the sovereignty in form of "nation - state".

- 3 (a) Compare and contrast the contributions of Karl Marx and Max Weber on social stratification in capitalist society. 20

Marx & Weber - both the earliest of sociologists pioneered conflict & interpretive view respectively. They both analyzed social stratification, however in differing terms.

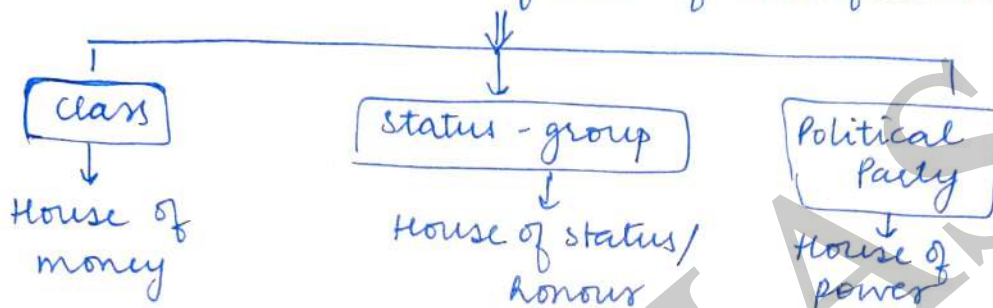
Karl Marx's idea of stratification :-

He saw it in terms of two classes in every historical epoch. → HAVES & HAVE NOTS. In capitalism, the contradiction between these two classes reaches its peak - & class struggle ensues.

He visualized stratification as stemming from economic terms, i.e., the relation of man via-a-via the means of production. This determines his 'being' & his position in the society.

Weber : causal pluralism - multiple basis for stratification :-

Weber mentions 3 forms of stratification



These may be overlapping or discrete as well.

→ 4 classes based on market situation

class → Propertied upper class, property-less white collar workers, Petite Bourgeoisie & Working class

Based on the common offering to & rewards from economy, they share similar life chances.

status-group → common status situation based on property / status / others like religion, ethnicity
share common life situation.

Party → common motive of capturing power.
→ May cut across class, status grouping

Differences between both →

* Marx : class the only basis for stratification.

Weber : class is one of the 3 ways. other non overlapping stratification is also possible. Eg - Residential society, Pressure Groups

* Marx see economic factors shaping all the hierarchies. Weber focuses on other hierarchies also - eg. status in society of poor Brahmin vs poor Dalit.

* Marx sees Proletariat Revolution as the inevitable future for annihilation of class to get to communism.

Weber sees it as bleak possibility.

Infact, Middle class would expand in modern societies rather than getting subsumed in class polarization.

Weber argues that there're other ways of expressing dissent also - eg - forming political parties & contesting elections or protest.

Marx on the other hand sees Bourgeois-ization & Proletarianization - class polarization of Petty Bourgeois - the intermediate class as the future.

However, despite these differences, both agree on the significance of class as social stratification in society. In Weber's words - "^{honor} ~~wealth~~ would eventually follow money."

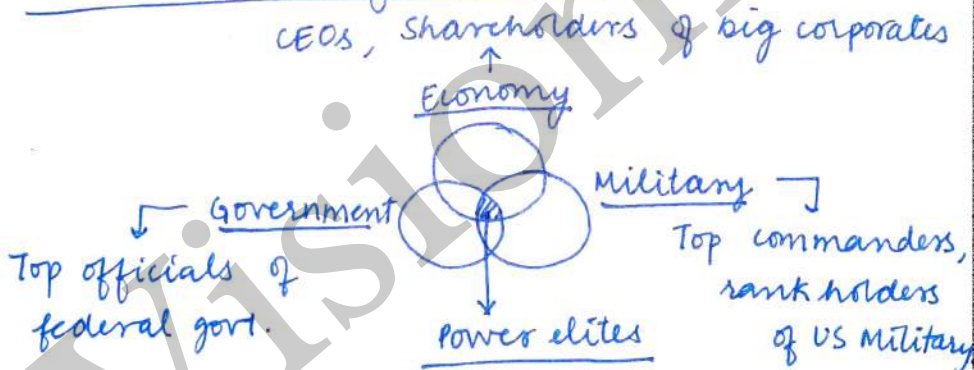
Unlike Marx, Weber, however did not emphasize on the relation between classes / status groups or parties - whether these are exploitative as Marx argues or not.

Both of them contributed immensely in the understanding of stratification in the society & gave the discipline much needed content & distinction from other sciences.

3. (b) Occupying positions at the very apex of our society, elites use the language of national interests, valour and endeavour in order to keep themselves in power. Discuss in context of theory of Power Elites by C.W. Mills. 20

C. Wright Mills in his "Theory of Power Elites" puts forward a socio-logical theory of power - "power elites" to explain then USA's situation of nexus between elites.

Power elites by C.W. Mills



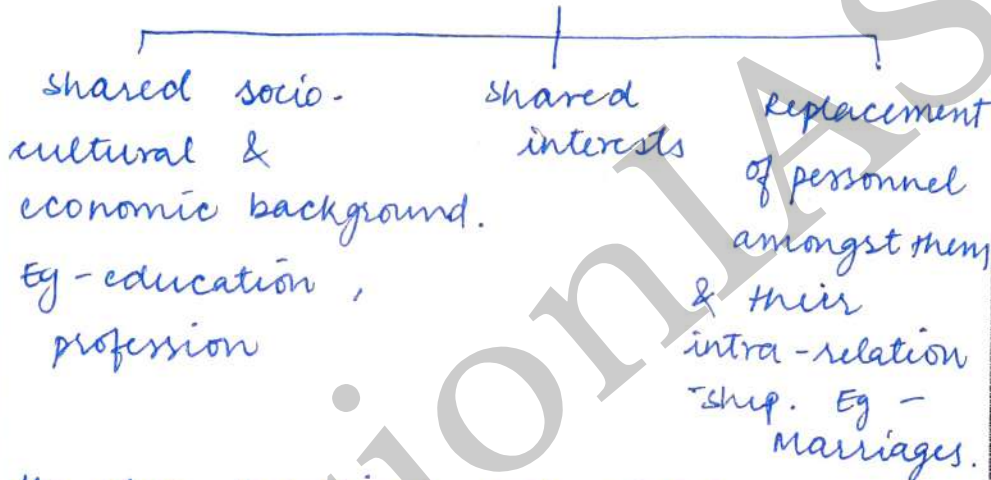
He contended that power capture by power elites is a recent phenomenon in USA - post World War II.

'Power elites' refers to the handful of elites who have centralized & concentrated the economic, military &

democratic power in their hands.

The wield unprecedented power, without any accountability - unrelated from the masses.

The nexus between them is due to



He also mentions sub-elites - the new middle class - scientists, civil servants etc. who have come to assist the power elites.

The power of society, thus is concentrated in hands of power elites who don't have regard to masses & take decisions in closed door rooms.

Eg - dropping of atom bomb, war on Vietnam etc.

The perpetuation of power of elites
is insured by :-

1) Language of national interests :-

The government - federal elites use this to propagate their ideology.

Conflict theorists like Ralph Miliband also argue the same - the state becomes a tool to propagate ruling class ideology.

Eg - USA's stunts of installing democracy in Libya, Egypt were backed by such claims.

2) Valor :-

It is mostly utilized by the military elites. As Mills mentions, the concentration of power in hands of military happened in pretext of international conflict possibility.

Eg - USA's invasion of Iraq or waging war on Vietnam etc. were supported by this.

3) Endeavour :-

The economic elites - who are the most powerful use this to justify the immense relaxations provided to them in view of their risk taking capabilities & innovation they provide to society.

Eg- Big MNCs like Google, Amazon nurtured in silicon valley today rule the world with their economic power.

Thus, Mill's theory provides the explanation for elite rule in American context.

Pluralists like Robert Dahl, however would argue that in democracy plural groups - parties, pressure / interest groups check such immense power. And Parsons would contend that people are the ultimate sovereign & government leads to collective goal attainment & increase in power in society.

3. (c) Durkheim's society is merely a by-product of his concerns with moral issues. Discuss. 10

Durkheim - the founding father of sociology, wrote in the backdrop of European society undergoing massive upheaval due to industrial revolution & thus, modernization.

He was, therefore, much concerned with the moral regulation & social integration in society. This is reflected in his works.

In his study of religion in "The Elementary forms of religious life", he mentions the functions of religion as providing common values & norms & solidarity via collective effervescence in the society. Thus, providing moral guideline to members as well.

In next work "Le Suicide", he went on to analyse suicide as a social fact

whose rate is specific to a society, depending on moral regulation & social integration in the society. Thus, he was concerned with moral issue, i.e., suicide in the society.

In his division of labor also, he attributes complex division of labor in modern societies due to increase in dynamic density in the society, i.e., moral density + material density + volume (population).

However, Durkheim as a positivist was against the biases / preconceived notions or prescriptions for social facts. He, thus, was concerned about moral issues ~~and~~ & hence chose such topics of study. However his research does not reflect his biases about the same. He instead gave positivist sociological explanations that became foundation of sociology.

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

10 x 5 = 50

(a) Do you agree with the statement that the bourgeoisie produces its own grave-diggers. Give supporting arguments to your answer.

Marx in his explanation for inevitability of proletarian revolution argues that capitalism is inherently unstable & would cause its own demise.

Reasons that bourgeoisie produce their own grave-diggers :-

- * Inherent antagonism in the relation between bourgeoisie & proletariat - one gains only at the expense of other.
- * Contradiction between social nature of production & individual nature of ownership. Eg - Relations of production are social, but everything is owned & controlled by Haves.
- * As capitalists expand in the market, their enterprises grow bigger

& more organized, thus, giving avenue for workers to get together & develop common understanding.

* To achieve maximum efficiency, capitalists undertake homogenisation of labor — which fuels working class solidarity.

* With the expansion, capitalists either subsume petite bourgeoisie or force them to leave business & join labor class.

This increases class polarization

Thus, Marx's conception indeed believes in capitalists producing their own grave-diggers — the labor.

The current context however doesn't reflect the same. As Parkin highlights, capitalists have course corrected & have undertaken welfare of labor. Thus, working class today has become affluent

5. (b) Discuss the factors acting as barriers to social mobility of women.

Women constitute one of the dimension of stratification in today's - patriarchal world. As World Economic Forum's Global Gender Gap, 2022 Report highlights - there is no country where there is no gap between men & women. factors^{as} impediment to women's social mobility are :-

① As Ann Oakley points - women are chained to "Mother-housewife" role, burdened with dual responsibility & limited to household.

② Barriers in economy such as :-

→ pink collared jobs like teacher, nurse

→ Glass ceiling at work or motherhood penalty restricting their growth.

→ Glass cliff to favor men during crisis & laying off women or mere token-representation.

→ sexualization of women's jobs thus restricting their opportunities.

③ Inherent interest of capitalistic society in subjugation of women as mentioned by Veronica Beechey. Eg - retaining as "Reserve Army of Labor."

④ As Sylvia Walby points out - public sphere patriarchy today limits their participation. Eg - violence against women, harassment at workplace

⑤ UN Report mentions women face dual victimization (because of being woman & human) especially during pandemic, natural calamities & migration.

As liberal feminists point out, the way to ensure women's mobility is to reform the workplace attitude, environment & laws.

5. (c) Define New Age Movement and explain the growth of new age movement with few examples.

Simon. Hallsworth traces the New Age Movements in second half of 20th century. These are the social movements which have undertaken new issues, are global in nature & employ new means of mobilization & propagation.

New Age movements are "new" in the sense that -

→ New issues : Hallsworth mentions these take up post-materialistic issues (xenonic). Eg - Gay rights, environmental issues etc.

→ Global : These span across nations & are universal in appeal unlike earlier limited in reach movements.

Eg - Feminist movement, Anti-nuclear movement etc.

→ New means :- Widely employ new

age media . Eg- Facebook & Twitter.
Eg- #MeToo movement, #BlackLiveMatter
recently or Arab Spring earlier.

Cohen & Rai have traced the
growth of New Age movements due to:-

- Improved means of transport
Eg- low cost flights
- Democratic new age media & wide
reach of internet - thus, easy mobili-
-zation
- Globalization, thus shrinking of the
world

Other factors may be the material
development in the West.

However, Cohen & Rai disagree that these
movements are "New" in nature. It
is thus, appropriate to refer / study
them as 'global' social movements.

Anyhow, these have transformed
the earlier version of movements by
having global appeal.

5. (d) Durkheim labelled the modern form of collective conscience as the cult of the individual. Discuss.

Durkheim in his 'Elementary forms of Religious Life' provides sociological insight into religion & its functionality for society.

He attributes religion to the collective effervescence provided for the individual & social integration for the society.

In pre-modern society, religion provides one of the basis for collective conscience

As it was a homogeneous society, ~~people~~ there was mechanical solidarity in the society.

In the modern society however, there is increased heterogeneity & dynamic density (due to increased moral & material density & volume).

Here, the increased complex division of labor & thus interdependence

upon each other provide the basis for integration in form of "organic solidarity".

Religion, however, also gets transformed in modern society. The ^{old} sacred gets replaced with new sacred. for eg - civic religion - with common civic symbols / leaders - eg flag, Gandhiji etc. provide the common ground for people.

Thus, in modern society, there is increased focus on individualism which is reflected in transformation of religion as well as division of labor in society.

However, these in themselves provide the grounds for collective conscience in society as discussed above, forming the "cult of individual."

5. (e) Discuss why pluralists consider interest groups as necessary elements in a democratic system.

Pluralism as an idea was developed by Jocqueville, which contends that plurality of interest groups in a democracy checks the tyranny of majority in society.

Interest Group as necessary elements in democracy :-

⇒ provides articulation, of interests of varied groups in channelized form. Thus, pluralists consider them as political safety valve of democracy.

⇒ The interaction between varied interests group ensure that no one group is able to dominate & that demands of other groups are also met appropriately.

⇒ Pluralists argue that these ensure accountability of the ^{democratic} government — not just during election but on perennial basis.

⇒ Interests group may take shape of pressure groups when trying to pressure state to take policy measures in their favour.

They may also become political parties when decide to capture state power.

⇒ Elite pluralists like Robert Dahl contend that within these groups, the decision making is centralized by elites. Nevertheless these promote healthy democracy by ensuring representation of people & participation & ~~political~~ political socialization & sensitization of masses.

7. (a) The issue of fundamentalism illustrates that religion appears to be associated with conflict in many parts of the world. Critically discuss. 20

fundamentalism, as mentioned by Giddens, is the belief in infallibility of religious scriptures, literal meaning of them, opposition to plurality & secular humanism & active pursuit to implement tenets of religion in all spheres of life.

It is a type of religious revivalism that emphasizes on core tenets of one's religion & often calls for returning to pure form of ^{one's} religion.

Since it is an uncompromising ideology, it stands, often, in stark conflict with society - & aggressively pursuing capture of power & social control.

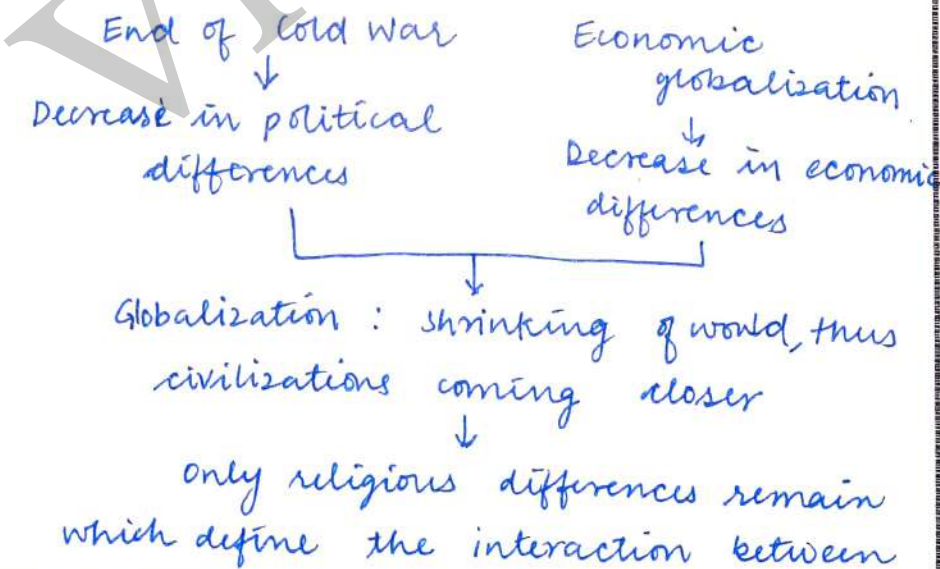
E.g's of fundamentalism associated
with conflicts →

Islamic fundamentalism in Middle
East eg - Iraq, Libya,

Violence in form of terrorism - Eg ISIS
conflict between Israel & Palestine over
Jerusalem.

Religion associated with conflict :-

⇒ Samuel Huntington in his "Clash
of Civilizations" explains why religion
has become the cause of conflict today



civilizations. Thus, religion becomes cause of conflict.

He mentions that the probability of such conflict increases with increase in the geographical proximity.

Eg- In Jerusalem ; China- Uigurs vs Chinese state, Indian subcontinent - religious partition of India - into Pakistan.

⇒ Karen Armstrong, however refutes this & mentions that it is the economic & political policies of West.

↓
accentuating division in Islamic society in western-educated & masses ; exploitation of cheap labor (eg - Indonesia)

- Installing democracies (Eg - Libya, Egypt)
- Installing dictators eg - Saddam Hussain
- Backing autocracies eg - Shah in Iran

Thus, religious factors may not be the sole criteria for conflict.

Thus, it can be argued that fundamentalism though the primary factor for religious conflicts in society or in world; is not the only criteria for the conflicts today.

The growth of fundamentalism in a society itself is a marker of inherent instability. Eg - Gabriel Almond mentions the structural level fallacies in society leading to it.

Wilson mentions that apart from these conducive factors like single sacred text, no centralized authority or no avenue to express dissent may also harbour fundamentalism.

In countries like India, however, we see communalism, rather than fundamentalism raising its ugly head.

7. (b) Merton's critique to conventional structural functionalism provided new conceptual insights which helped to give structural functionalism a continuing usefulness. Discuss. 20

Merton was the stalwart of neo-functionalism who sought to provide a much needed break from grand theories of functionalism & their rosy picture of society.

Merton's critique to classical structural functionalism :-

① Universal functionalism of classical functionalists :-

Merton argued against this & contended that a viewpoint can be functional, dysfunctional or non-functional for a society.

This was in contrast to earlier notion of universal functionality of social institutions, eg - Religion

by Durkheim, stratification by Parsons & Davis & Moore.

He also expanded the idea of functionalism by giving the concept of latent & manifest functions.

Eg - Hopi Indian raindance ~~was~~ ^{had} the latent function of collective effervescence.

② functional unity :-

Earlier structural functionalists like Parsons argued that there is unity in the society in terms of interdependence of institutions & equilibrium therein. Any change thus, impacts all the sub-subsystems & is thus dispersed. [^{dynamic} ~~organic~~ equilibrium]

Merton, however, contended that the assumption of functional unity is erroneous. Instead of assuming, it is

a matter of empirical research.

Eg- In modern societies, the differentiation has replaced the traditional monolithic institutions like religions with specialized institutions. [Steve Bruce]

③ Indispensability of institutions:-

Classical functionalists argued that the social institutions served pre-requisites & are necessary for continued social maintenance & survival.

This promoted status-quoism & disregard for exploitative mechanisms like social stratification.

Merton argued against it, that it can't be assumed that social mechanisms are indispensable.

Others in support of this view also contend that unlike an organism who dies, societies change rather than dying, thus

the indispensability can't be verified.

Further, the disposal of Apartheid regime in south Africa didn't lead to social destruction. Thus, Merton's view reflects social reality.

Merton, therefore, with his middle range theories - combining data, research & theory, brought a new era in sociology. And hence, infused new liveliness in functionalism which reflected the ground realities.

Eg- Dysfunctions, latent functions, anomie, reference group behavior etc

7. (c) 'I' and 'Me' are central terms in Mead's work. Critically analyse. 10

Mead was the pioneer of micro view in sociology & propagated symbolic interactionism.

His ^{work} "Mind, self & society" revolves around this theme with the notion of self & identity in form of I & Me.

Mead provided that "mind" is a process that ~~is~~ takes shape via social interaction in form of role-taking.

Mind has two parts to it - [I] & [Me].

It is the individual's view of how society perceives her.

It is the cumulative view of "generalized others".

Society shapes "Me" thus it reflects social control & hence is a conformist to social norms & values.

→ Unlike Me, 'I' can't be perceived directly by individual. It is only available via her reactions, or past memories.

I

→ I is innovative, spontaneous & rebels against the society.

By combining both - individual's SELF is formed. Mead was also equally concerned with the pragmatic view in his studies. The concept of I & Me reflects his this notion.

Eg - Me provides predictability of behavior for the society & the conformity it needs for efficient functioning.

I provides streak of creativity in the society & explains social change.

Eg - great leaders had greater 'I' for example Mandela, Gandhiji or Bose.

8. (a) Durkheim observes that the process of division of labour helps to integrate societies where heterogeneity, differentiation and complexity are to be found. Critically analyse. 20

Durkheim - one of the founding fathers of sociology - provided insightful views on division of labor in society.

He took an evolutionary view, i.e., compared division of labor in pre-modern & modern societies & how it affected the societies.

In pre-modern societies →

Due to homogeneity, mechanical solidarity provides the means for integration in the society.

In modern industrial societies →

These societies undergo a change in host of factors such as -

- Increase in population [Volume]
- Increase in population density

[Material density]

→ Increase in social interaction between
the members [Moral density]

These 3 factors - combined - called as
dynamic density, contribute to the
complex division of labor in modern
society.

Complex division of labor entails

Task specialization

Interdependence

This phenomenon, as per Durkheim,
leads to organic solidarity in
modern society, which now integrates
the members in form of inter-dependence.

This, thus, overcomes the
new realities which disturb mecha-
-nical solidarity in society, which are →

- Heterogeneity - With members from
diverse backgrounds, no common

religion etc. there is no collective conscience like the traditional societies.

- Differentiation :- Due to industrialization & advancement of technology, the occupations are highly specialized, thus, high degree of differentiation in society.

- Complexity - of division of labor as mentioned above, due to increased dynamic density.

Hence, Durkheim explains how complex division of labor is functional for the society :-

- 1) Provides integration for the society
- 2) Provides individual autonomy -

In differentiated roles, individuals has sufficient freedom to innovate

& pursue his choice of occupation & is not forced in handful of traditional occupations.

However, this ^{final} stage of ^{complex} division of labor in society comes after the transitional stage of anomie where no ~~form~~ norms / few norms are provided by the society, leading to chaos, uncertainty & hopelessness in the society.

Other functionalists like Parsons & Davis & Moore also argue that greater the differentiation & complexity of division of labor in society, greater is the inter-dependence & cohesion.

8. (b) The decline of conventional form of religion has led to growth of Sects & Cults which provides solution to the problems created by the modernity. Discuss. 20

As Giddens argue - with high moder-
nity, i.e., globalization & modernization,
the traditional form of religion which
is anti-thetical to rationality has
declined. To fulfill the ^{void} ~~space~~ of
religiosity & spirituality, new forms
of religion - like sects & cults
are emerging.

Growth of Sects & Cults →

- Sect is the smaller & newer form of religious organization that at times emerges as a protest to parent religion [stark & Bainbridge]

It may demand high levels of committ-
-ments from its members.

As Wallis puts - it is universally legitimate deviant form of organization.

- Cult :- It is newer & smaller form of religious organisation that provides novel belief to its followers. These are often called New Religious Movements. Eg- ISKCON, Scientology, Transcendental Movement etc.
- ⇒ The growth of sects & cults is traced to second half of 20th century. However, some contend that Protestantism was the 1st sect ^{that} emerged in 17th century.

Reasons behind their growth :-

- Weber :- Marginality of members in ~~origin~~ conventional religious organizations like church & denomination may encourage them to break off.

Theodicy of Disprivilege provided by these new organizations also soothe their sufferings.

- As Alridge puts it, these provide relief to the believers in the same life, rather than afterlife as in conventional forms.

- Bryan Wilson has highlighted that these stem from rapid social change in the society.

Eg - In industrializing Europe, Methodism emerged as a new sect.

- Other theorists like Steve Bruce highlight that the forces of modernization like rationality entail that people don't involve in strong commitment to beliefs.

Thus, sects & cults provide milder alternatives to earlier organizations.

- The growth of these also highlight the adaptability of religion to modern ways of life :-

As Stark & Bainbridge have highlighted there are types of cults, suitable for needs of people. Eg -

Audience cult like astrology provide minimum interaction, client cult

like Scientology provide relief to its believers using a device.

- Others like David Lyon have highligh-
-ted that these have assisted religion
in shifting to sphere of consumerism.

Eg - Association of with pop-culture in
form of songs etc.

Therefore, though sects & cults
emerged as a reaction the modernization
& forced of secularization [Bruce],
they have saved religion from be-
-coming dormant.

In a way, they have transformed
religion as more personalized service
for the individuals.

8. (c) How can we use reference group theory to understand the New middle class in India? 10

Merton developed the idea of reference group in his "contribution to the theory of reference group behavior."

A reference group is a social group that individual uses to evaluate & get inspiration for his values, beliefs & aspirations.

New Middle Class in India :-

Reference group can be used to understand the behavior of new middle class as well as its emergence.

⇒ It has emerged as a result of modernization & westernization in India. These processes in a way emulate the western model of developed societies which can be seen a reference group for Indian populace.

⇒ further the behavior of consumption (consumerism) in new middle class can be seen as anticipatory socialization - on by them.

for example - the craze for iPhone, branded clothing, automobiles etc.

The aspirations of this class in form of new occupations like data scientists, social influencers etc - can also be seen as stemming from global trends.

Thus, reference group behavior explains the culture of new middle class - their lifestyle, expenditure, language (predominantly English), means used for influencing style (social media) & fashion trends amongst them.