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## SOCIOLOGY (Test Code : 563)

22/09/14

Name of Candidate

ARVIND SINGH

Registration No.

2856

Schedule

(22/9/14) 1:00 : 4:00 PM

Module

180

Place

ORN.

Time

1:00 : 4:00 PM

Date

22/09/14

Classroom

Distance Learning

Classroom & Distance Learning

### INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1.(a)	10	
1.(b)	10	
1.(c)	10	
1.(d)	10	
1.(e)	10	
2.(a)	20	
2.(b)	15	
2.(c)	15	
3.(a)	20	
3.(b)	15	
3.(c)	15	
4.(a)	20	
4.(b)	15	
4.(c)	15	
5.(a)	25	
5.(b)	25	

Maximum Marks : 250

/250

Remarks:

Signature of Examiner

### EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

### INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code).
2. Candidates should attempt answer to the part/sub-part of a question strictly within the pre-defined space. Any attempt outside the pre-defined space shall not be evaluated.
3. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
4. Candidates should attempt all questions strictly in accordance with the instruction given under each question.
5. The candidate should respect the instructions, given by the invigilator.

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**SOCIOLOGY (Test Code : 563)**

**Overall Macro comments / feedback / suggestions on Answer Booklet:**

1.

2.

3.

4.

5.

**All The Best**

## 1. (a) Gender as a dimension of stratification

10

The Feminists like Shulamith Firestone believes that Gender is the foundation of all the stratificational system. Feminists believe in the sexual division of labour and 'Dialectic of Sex' as the basis upon which materialistic division of labour (Marxism) or market based economic division of classes (welfare perspective) rests.

Ann Oakley says ~~that~~ in 'Sexual Politics', that women suffer from the patriarchal values instilled in all stratification system because of following factors:

- (i) ~~Emergence~~ unequal wages
- (ii) Domestication of Wife
- (iii) Violence in two forms
  - Symbolic violence (eg. pornography)
  - Expressive violence
- (iv) state's apathetic role

So while Liberal Feminists demand Equality of opportunity, Radical feminists demand Sexual Freedom.

Radical Feminists says that only when Gender based class is dismantled only then class based on relations with forces of production can be dismantled.

### Criticism:

Like Marxism, Feminism is also a deterministic ideology, which do not recognize the role of status, Power, class etc in dividing the women of world in different stratum.

1. (b) New social movements

10

- New social Movements are first and foremost social. Unlike 'old' social movements they are not blessed with the Economic or Political aspects.
- They are product of the post-industrial society. They emerged in the west around

1960s (roughly around the time when New Religious movements emerged).

- They are not about citizenship rights as much but more about active citizenry who is concerned about the social condition of the human beings.

- Unlike old social movements like the Proletarian Revolution (October Revolution) in Russia, which was driven by the lower class, New social movements are carried by the emerging middle class.

- Eg: Women's movement  
Ecological movement  
Environmental movement

- They are concerned with values and not necessarily they seek power (like Backward class movement) or control over material resources (like Proletariat movement).

- However, their structure is loose; with no clearly defined features and leadership.

1. (c) Industrial conflict and strikes

10

Karl Marx in 'Das Kapital' argued that capitalism has sown the seeds of its own destruction.

He reasoned that the bourgeoisie in order to increase the surplus will go for mass/industrial production.

But the industrial space will ~~provide~~ facilitate the proletariat to come together and consolidate when the subjective experience of the labour ~~and~~ fuses with the objective reality then they transform into class-in-itself.

At this stage industrial conflicts will increase. This will gradually lead to a proletariat revolution.

However, Ralf Dahrendorf in 'Class and class conflict in Industrial Society' contradicts the arguments of Marx. He believes that in industrial society following factors will lead to the 'Institutionalization of the conflict'

- (i) Decomposition of capital
  - (ii) Decomposition of labour
  - (iii) welfare ~~state~~ policy of state
  - (iv) Rising / proliferation of middle class
- So Industrial conflict will be limited to the concerned enterprise and will not spill over.

### Pluralist Perspective :

Robert Dahl says that organized labour when going for industrial conflict is nothing but diffusion of power in society.

1. (d) Religious pluralism

10



## 1. (e) Pressure group and democracy

10

Pressure Groups are the organized form of active citizensry, outside the state who put pressure on the political structure in order to bring about a change or resist a change which is either in the interest of their group or is in line with their values.

Pressure Groups are of two types:

(i) Protective

- they are small groups, who tries to protect the interest of the members of the concerned status group. Eg. CI, FICCI

(ii) Promotional

- they are championing a cause. So anyone who believes in their values and cause can join it. Eg. Environmentalists.

Pluralists Perspective

Pluralists like Robert Dahl and David Glass believe that Political Parties and Pressure Groups both complement democracy. In a representative democracy, Pressure Groups are the continuous voice of the different sections of society. It leads to diffusion of power.

However, Marxists see them as a front of the bourgeoisie.

2. (a) Max Weber understanding of social stratification is closer to empirical reality. Comment. 20

Max Weber do not agree with the unified theories of social stratification or of any simplicistic unilinear theory of class.

For Max Weber reality is vast, chaotic and ~~static~~ dynamic. So unlike Marx and Feminists he is not deterministic. Also unlike Functionalists and Modernists he is

not over-optimistic.

He has only tried to 'understand' reality by creating an Ideal type for social stratification, instead of passing judgement on it. For weber any social stratification system has three constituents. They are

- (i) class
- (ii) status
- (iii) Power (Party)

Social stratification involves:

- the principle of hierarchy
  - the principle of inequality,
- basis this social rewards like wealth, prestige and power are unequally allocated.

class:

Weber has supported Marx, in as far as relations with forces of production are concerned, as a major criteria for differentiating the classes. Thus he too gives primacy to economic criteria. But he goes a step forward and says that

class situation is actually a market situation. They are not communities and share similarity of life chance. In this way it is an implicit rejection of the concept of gendered classes by Feminists.

status:

status is the unequal distribution of honour in society. Its main characteristics are:

- they are community
- they share similar Lifestyle
- they go for Boundary Maintenance
- Exclusive & Distinct Activities

e.g. Power Elite as per C.W. Mills and Brahmins of India are Status Groups.

Power (Party)

Party is organized group action to capture power. Power is present in all spheres of life. Also control over economic infrastructure does not always mean control over political structure. Thus he negates Marx.

Also contradicting the Modernists (like Yogendra Singh), who believes that in modern society class will replace other criteria, which shows that the relationship is dynamic.

2. (b) Examine the impact of information technology on social organization of work in contemporary society. 15

Information Technology (IT) is a product of modernity and hyper-capitalism. It has strengthened the rapidity of globalization. Thus the significance of IT on the social organization of work is analyzed from different perspectives:

(i) Family 'once again' becoming a Unit of Production:

The industrialization has separated the function of production from family to the industries. But due to ~~the~~ IT, many part-time work, home based work has become possible. This majority involves women. Thus family is again becoming a unit of production in a restricted way, even in modernity.

(ii) Feminization of Labour

- Feminists believe that there is an increasing segregation of work based on gender. Thus



# VISIONS

are seen as 'the other side' of the same coin. It is not surprising that the two sides of the coin are often seen as being the same. In fact, the two sides of the coin are often seen as being the same. In fact, the two sides of the coin are often seen as being the same.

(iii) Investment & Inflation  
The Investment & Inflation relationship is a complex one. It is not surprising that the two sides of the coin are often seen as being the same. In fact, the two sides of the coin are often seen as being the same.

Investment & Inflation  
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we see more 'pink collar' jobs •  
e.g. BPO workers, involves majority  
womenforce.

- It leads to vulnerization of women  
as their is wage difference. Labour  
pool is large, but demand is less.

(iii) Increasing 'Informalization' of  
the Organized/Formal sector

- IT has accelerated the pace of  
centralization, outsourcing.
- Thus even in organized sector,  
vulnerability of job security has  
increased, as IT related jobs  
can be quickly moved from one  
company to the other and even  
from one country to other.

Conclusion:

Thus IT may have increased the  
number of jobs in the formal organizations,  
but the bargaining power of the  
labour is similar to the informal  
sector. Jobs have increased but  
so is Relative Deprivation, De-personalization  
and vulnerability.

2. (c) Critically examine the functional theories of religion.

15

The functional theories of religion has given emphasis only on value-consensus, social solidarity, harmony, integration etc. They are Deterministic in the sense that they have no scope for social change.

For functionalists Religion either serves the social need, as per Emile Durkheim ~~and Parsons~~, or it serves the personal need of an individual as per B. Malinowski.

For Parsons Religions a part of cultural system and it helps in giving general values to the society.

Against the views of the functionalists!

- structure functionalists like R.K. Merton criticizes them for over-looking the dysfunctions and non-function of religion. The divisive feature of institutional religion (e.g. partition of India in 1947, based on religious nationalism) in modern society is highlighted by him.

- Karl Marx says that Religion is
  - the opium of masses
  - soul of the countless

For him Religion only temporarily arrests the pain of the proletariat. By doing this, it acts as a hindrance in the cause of the proletariat revolution.

Thus Religion is a Bourgeois construct. Like the claim of functionalist's religion tries to maintain social solidarity, but at the cost of the interest of the proletariat.

- Max Weber has seen the role of Religion in creating social change.

In the 'Protestant Ethic and the Spirit of Capitalism' he shows how Calvinism was responsible for the rise of capitalism.

- Feminists see religion as a product of patriarchy.
- Modernists like Bryan Wilson sees Religion as irrational, to be replaced by Science.

Conclusion:

Thus functionalist's focus on social solidarity has been challenged by other theories on religion.

3. (a) What are social movements? Discuss the different perspectives on social movement. 20

Social Movements are organized collective action of a group of citizens with the objective of ~~demand~~ seeking a change in the existing social system or resisting a change.

They have following characteristics:

- (i) It has an ideology
- (ii) It has institutional or organisational form
- (iii) It has a Leadership
- (iv) It is relatively permanent (long duration)

There are following stages in the progress of a social movement:

- (i) Preliminary stage  
- anger or unrest of people surfaces
- (ii) Excitement stage  
- cause of anger is identified  
- against whom it is targetted is identified
- (iii) Formalization stage:  
- leadership is identified  
- organizational set up established

- strategy & tactic identified
- (iv) Institutionalization stage
- movement is launched
  - organization is important and not individuals
- (v) Resolution stage
- on achieving goal either dies out or changes into political party
  - eg. INC

As per MSA Rao, there are 3 types

- (i) Reformative Movement
- (ii) Transformative "
- (iii) Revolutionary "

### Perspectives on social movement:

- (i) Resource Mobilization theory
- As per Pluralists like Robert Dahl, Davis Glass, through social movements the elites of the pressure group gets different resources. They get identity, recognition which is helpful to them ~~when~~ in later becoming part of a political party.
- (ii) Marxist Approach
- Kosminowski says that social movements is a bourgeois construct. It only diffuses the conflict by raising only superficial issues. Thus

• It gives false consciousness

(iii) Collective Action Theory

Neil J Smelser, inspired by Talcott Parsons argues that social movements are dysfunctional to society. Thus efforts must be made to stop it, as it is not conforming to value-consensus.

(iv) Action Identity Theory

Post-modernist like Habermas says that masses are colonized by the aggression of both market and state. So new social movement like Anti-consumerism, Anti-market movement have come up.

3. (b) Enumerate the characteristics of 'informally organized work' in certain types of societies. 15

Informal organization of work is based on individual personality. Unlike formal organization, it is not structured, it does not have any well defined goals.

It is an aggregate of personalities, where rules do not define the relation between them.

Some characteristics are:

- (i) Relationship between members is Role Relationship and not Status Relationship
- (ii) Members interact on the basis of the Esteem of the individual, irrespective of his Status
- (iii) There is no legally defined structure or goals of the organization
- (iv) Unlike formal organization, interaction here is direct, face-to-face and an end in itself.
- (v) They are relatively small and of short duration.

On the basis of the condition of Labour, some characteristics are:

- (i) Easy entry
- (ii) low skill requirement
- (iii) low wages
- (iv) Immigrant labourers

However many sociologists argue that informal organization within a formal organization is necessary for the smooth functioning of the formal organization. The Hawthorn Experiment of Elton Mayo proved this.

Max Weber has only focussed on the legal-rational bureaucratic structure of formal organization in modern society. But even he <sup>was</sup> apprehensive that it will lead to de-humanization and de-personalization. Informal organization helps to prevent it within formal setup.

3. (c) Examine the role of civil society in the functioning of democracies. 15

Civil society  
- is a zone of active citizenry, outside the state and market who complement both ~~and~~ with the objective of ~~contributing~~ <sup>contributing</sup> in positive ~~change~~ <sup>ways</sup> in society.

In political science, one of the celebrated definition of Democracy was given by Abraham Lincoln. Democracy essentially means the participating of all the people in the decision making of the state either directly or

Indirectly.

• However commenting on contemporary democracy G. Mosca argues that

- Democracy is of the people
- it may be by the people
- but it never is is for the people.

~~He~~ G. Mosca, inspired by Machiavelli believes that masses are coward and self-centred, thus they are perpetually (universal) under the elite rule. Thus he was skeptical about civil society.

• The classical thinkers like Rousseau has for the first time celebrated the idea of democracy. John Locke sees civil society as an intermediary stage between state of nature and state.

• However, Anthony Giddens is quite optimistic about civil society. He believes that civil society helps in the 'Democratization of Democracy'

• Rajni Kothari says that when

civil society makes demands on state and held it accountable then  
'Command Politics changes to  
Demand Politics'

• Pluralists like Robert Dahl says that in democracy there is a diffusion of power. Thus it is not only the political parties which strengthen the state democracy but it is done by civil society also.

• However, Critical theorists are sceptical about the state, which tries to weaken the civil society.

Thus Civil society and democracy must complement.

4. (a) Evaluate Max Weber's theory of religion as a 'factor of social change'. 20

Unlike functionalist who believes only in social integration and ignores social change, Max Weber talks about the role of religion as a factor of social change.

Although he says that like Marx sometimes economic conditions may be the cause for religious values but the opposite is also true in many cases.

Unlike Marx, the social change for ~~weber~~ weber is never a polarized

class conflict or revolution.  
 Weber in 'Protestant Ethics  
 and the Spirit of Capitalism'  
 says that Protestant Ethics and  
 in particular Calvinism was  
 responsible for the rise of  
 legal-rational/modern capitalism  
 in the west.

Weber says that religious  
 values may be divided into:

- Inner worldly Asceticism
- Inner worldly Mysticism
- Other worldly Asceticism
- Other worldly Mysticism

Calvinism was based on pre-destination  
 and Inner worldly Asceticism.

Its focus on calling, treating  
time as money, making money  
 in ethical way, re-investing,  
 no luxury, hard work etc  
 became a causal values for  
 the spirit of capitalism. From this

spirit of capitalism got generated  
the legal rational capitalism of  
west.

### Not a Causal Pluralistic Approach:

weber himself admitted that there  
could be other causes also for  
rise of capitalism, but religious  
values of inner worldly asceticism  
of Calvinism was one of them.

### Criticism:

- R.H. Tawney says that Calvinism was  
not present in Britain, but capitalism  
first developed in Britain. So  
it is wrong to assume that religious  
values caused social change (re capitalism).  
In fact, the other way round is true.
- Maxin Mariott criticized for  
ignoring the 'Vaishyas' within  
Hinduism (in his case study of Madras),  
whose values sustained the Indian  
way of capitalism.

### Conclusion:

weber, unlike many others tried to see  
religion in non-deterministic way. It is of immense

4. (b) The functional theory of stratification has been critiqued by many scholars on different grounds. Discuss. 15

Social stratification is the universal distribution of social rewards (i.e. wealth, power, prestige) based on

- the principle of hierarchy
- the principle of inequality

### Functional Theories:

Talcott Parsons says that social stratification is the outcome of the value consensus of the society.

So it is

- legitimate
- inevitable
- functional and
- universal

Kingsley Davis & Wilbert Moore says that for the stability of any social system certain functional prerequisites are required. One of them is the social stratification. It is maintained by effective role allocation and role performance. The essential role of social stratification is to match the most talented and skilled person with the most ~~so~~ important job.

Criticism:

- R. K. Merton says that every social stratification is functional, dysfunctional and non-functional to one group or the other  
eg- caste may be functional to upper caste but dysfunctional to a Dalit
- Melvin M Tumin argues
  - (i) what is the yardstick to measure talent in society  
- no such effective measurement technique exists
  - (ii) How to determine the functionally most important job  
- e.g. doctor ~~not~~ more important than nurse?
  - (iii) Davis and Moore have not considered the factor of Power (Bargaining Power) in determining the allocation of rewards.
  - (iv) There are other motivating factors apart from money like Intrinsic job satisfaction.
- Marxist sees stratification as a product of bourgeoisie that must be demolished by proletarian revolution.
- Feminists criticize it. For them Gendered class is the foundation. They demand Sexual Freedom.

4. (c) Social exclusion has come to indicate the growing inequalities in a fast changing world. Evaluate the various dimensions. — 15

### Social exclusion

— is the combined outcome of deprivation and discrimination which prevents a group of people from participating fully into the social, political and economic sphere.

It is a conscious strategy of an upper class to cut off a section of society from participating.

Some characteristics are:

- (i) Social Exclusion is systemic — it is not accidental
- (ii) Social Exclusion is built into the social structure
- (iii) Social Exclusion is involuntary — it is never voluntary. It is done against the wishes of the excluded
- (iv) After a prolonged period of cut-off from mainstream, the excluded reacts by not making any attempt to get integrated into the mainstream.

Eg. the HIV/AIDS suffering people,  
the ethnic black minority with single  
mother having dependent children in  
USA.

In India the scavengers are socially  
excluded.

Anand Chaturvedi calls them as  
under-class.

The modernists argued that due  
to modernity the state will not  
differentiate among the masses.  
But increasing globalization ~~has~~  
may have decreased absolute  
poverty for many but it has  
increased cumulative poverty for  
a particular section. Eg. the scavengers  
in India.

As per the theory of three dimensions  
to capital by P. Bourdieu, ~~the~~ in  
the fast changing world, the upper  
class has consolidated itself with  
all the three capitals eg. economic,  
cultural and social capital. The  
under-class have none of them.

In India the 11<sup>th</sup> and 12<sup>th</sup> Five Year Plan  
has started focusing on Social Inclusion  
for first time as state policy.

5. (a) Discuss the impact of increasing globalization on 'nation-states' and 'national-identities', in current times. -25

• The recent Referendum in Scotland for the assertion of Scottish national identity is a fit case of the contest between globalization and national-identities / nation-states in contemporary times.

The urge to have an independent Scottish national identity led to this movement. However, for a particular section of the society the material benefit that comes out of the globalized economy motivated them to 'remain connected' with Britain.

• In contemporary times the sovereignty of the nation-states may be getting compromised by the emergence of supra-states like UN, WTO, but the feeling of ~~promote~~ national-identity is only getting increased.

## Globalization & National Identities:

The Symbolic Theory by Clifford Geertz says that national-identity gives psychological satisfaction and a feeling of belongingness to people. It is not for the sake of power.

However Modernists ~~like~~ like Talcott Parsons believe that with modernity all parochial identities (including national identity) will be removed by the class based identity.

However, the empirical reality is that globalization has only created a hierarchy of national-identities due to inter-dependence. E.g. the Americans are dependent on Mexicans for low-end sanitation and cleaning work.

It has led to the 'Ethnicization of occupation' as per ~~the~~ Paul Hirst. This ethnicity is based on national-identity. E.g. Indians are engaged in software and Chinese in manufacturing jobs.

Although Marxists condemn national-identities as bourgeois construct, but they argue that Globalization is a phase of hyper-capitalism. It will consolidate the working class all over the world to launch proletarian Revolution.

### Globalization and Nation-states:

Immanuel Wallerstein's International Stratification theory aptly shows the development dependency of the 3rd world nations on the 1st world and 2nd world nations. Thus globalization has taken away the autonomy and created interdependence, hierarchy and exploitation.

### Conclusion:

In major cosmopolitan cities of USA, we can see 'China Town', NRI's living in clay by areas. Hence modern man suffers from 'Double Consciousness'. He carries both the rational and modern approach in mind, but in his heart the national identity refuses to die down.

5. (b) Identify the causes of religious fundamentalism in contemporary global world. 25

### Religious Fundamentalism

- is an over commitment to the pristine and literal interpretation of the sacred text and the religious faith.

### Some characteristics

- (i) Fundamentalists do not allow any deviation from the interpretation of the religious faith.
- (ii) For them the sacred text is Inerrant. Even though it may be written several centuries ago. For them there exists only ONE interpretation.
- (iii) They are totalitarian. They do not differentiate between private and public life. That ~~one~~ single interpretation should be applicable both in public and private life.
- (iv) They seek to control state forces so that their pristine and original interpretation can be implemented in society.

## Relation between Modernity and Religious Fundamentalism!

Religious Fundamentalism is both

- a feature of modernity and
- a product of rapid changes or rapid modernity.

William Ogburn says that modernity has two components

- technological
- cognitive

The fundamentalists can accept the technological component, but they reject the cognitive component.

Eg. - they use internet, phone AK 47 etc.

They want to restore their religion from cognitive component.

## Religious Fundamentalism in contemporary world!

• Today it has transformed from ultra conservatism to Absolute Fanaticism

- Initially it started in America, but now it has reached to all over the world with globalization.
- Now they do not only say that their religion is only true but also says that other religions are fake.
- Now there is a sense of antagonism for other religions.
- They not only want to restore their religion to its pure form but want to annihilate other religions.
- Fundamentalism is now a part of all religions  
eg. Taliban follows the Wahabism  
Christian Evangelicals in USA.  
Hindutva in India.

# VISIONS

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