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SOCIOLOGY (TEST CODE : 1526)

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INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
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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	

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:

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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.

The concepts of 'class' and 'status' are two pillars of Weber's theory of stratification, which also includes 'party' as the third factor. These factors determine structures of stratification.

CLASS AND STATUS IN WEBERIAN THEORY

class - Weber sees 'class' in economic terms, similar to Marxian theory. According to Weber, 'class' is not a community, but merely a group of people in the same economic or market situation.

According to Weber, class or the economic situation determines the 'life chances' of an individual, that is chances

of an individual to obtain those material things that are understood to be desirable in the society. Class, for Marx is not the only form of stratification.

STATUS According to Weber, status forms the other criteria for stratification. Unlike class, status groups are communities, where people are aware of ^{other} people belonging to some community.

status situation is determined by social estimation of honour in the society.

This honor can come from many source like caste identity, possession of wealth, government jobs etc.

The social stratification of rich vs poor can be said to be class based stratification, however caste system in India and slave's condition is more clarified through status groups.

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

Karl Marx's concept of transition from 'class in itself' to 'class for itself' forms the basis of class revolution and class struggle, which is at the core of Marx's theory.

Transition from 'class in itself' to 'class for itself'

'Class in itself' is the objective manifestation of class. It is a group of people having common relationship with means of production, as seen as such by others, but the members of the group are not aware of being part of the common stratum.

'Class for itself' on the other hand is subjective manifestation of class and develops only when class consciousness or the awareness about

belonging to a common group arises among
the members of the group.

According to Marx, this transition is
achieved through several processes:

1) Pauperisation of the working class, due to
growing exploitation in the capitalist system.

2) Increasing polarisation because of rising
gap between the 'haves' and the 'have-nots'.
Polarisation will occur as a result of increasing
mechanisation (decrease in wages) and increasing
homogenisation of the workforce.

3) Communal working in the factory and
enhanced interaction will help in building
class consciousness.

According to Marx, 'class in itself' becomes
'class for itself' only in capitalist mode, that
leads to class struggle, paving way for socialist society.

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

'Pattern variables' are concept used by Talcott Parsons to explain his theory of social systems. These are in most general terms, types of orientations. Parsons defined them as fundamental dilemmas that actors face in any situation.

Role of Pattern variable in understanding social systems

- 1) Pattern variables explain the choices between alternative variables while performing roles within the social systems
- 2) Pattern variables are inspired from the Weberian idea of 'ideal types'. These form the link between Parsonian system of 'social action' and 'social system'.
- 3) According to Parsons, actions never occur in

isolation - They occur in constellations in the form of Action systems and there are some dilemmas that exist in the system while performing social action.

4) According to Parsons, social systems develop to mitigate this dilemmas (Pattern variables)

3) For example, in human communications, we face the dilemma of having effective or affective neutral orientation. Social systems evolve to solve this dilemma. e.g. interaction in family (a social system) must be affective and particularistic, while in workplace (a social system), it will be universalistic and affective neutral.

Parsons, on the basis of Pattern variables, identified four types of structure of social system (e.g. universalistic achievement pattern, universalistic ascription pattern etc). Thus, pattern variables shape structure of social system.

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

'Ideal types' and 'verstehen approach'

are two innovative concepts developed by Max Weber under his interpretivist approach to sociology.

IDEAL TYPES AND VERSTEHEN APPROACH

Ideal types are basically mental constructs, which are formed through one sided accentuation of one or more point or view. These are used as objective methodology to study social action.
e.g. Weber developed ideal type of Authority.

Verstehen approach literally means comprehending or understanding at the level of the actor.
In this method, the investigator puts himself in the shoes of the actor and tries to develop interpretivist account.

IDEAL TYPE IS EXPLAINED THROUGH VERSTEHEN APPROACH

- 1) Weber used 'Verstehen' approach to develop ideal types of different social structures e.g. religion, bureaucracy etc.
 - 2) In Weberian method, an investigator uses Verstehen approach in combination with IN ideal types to explain social action.
 - 3) In an attempt to understand any action, investigator collects data through interaction with the actor and compares it with 'ideal types' to explain the action holistically.
 - 4) For example, Weber developed ideal types of social action - traditional, affective etc. Any action understood through 'Verstehen approach' will be explained in terms of these ideal types.
- Even though Weber claims above approach to be objective, it may lead to ignorance of social structure in action and also involvement of personal bias.

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

Emile Durkheim's theory of religion

see 'religion' as a social fact, which has a functional explanation for existence. For Emile Durkheim, religion is not a supernatural phenomenon, but a system of belief.

Emile Durkheim's understanding of religion

Emile Durkheim defined religion as

"unified system of beliefs and practices related to sacred things, which unite the believers into a single moral community."

Durkheim's ideas of religion are based on his ~~study~~ experiment on simplest form of religion 'totemism', in which 'totems' which are considered sacred, are worshipped. According to Durkheim, the sacredness of 'totem' had nothing to do with intrinsic quality of totem, but belief of people.

Relevance in contemporary society

- 1) The idea of nothing 'supernatural about religion' is still relevant to counter superstitions and ill practices attached with religion in present society. e.g. system of human sacrifice can be countered if it is not seen to be a supernatural thing to appease supernatural being.
- 2) Emile Durkheim, believed the religion, in essence, is worship of the society itself. This explanation will help counter narrow religious propaganda and fundamentalist elements in the religion. It will also lead to greater social cohesion as for Durkheim, society is the basis for religion.
- 3) Religion for Durkheim is also in nature of moral code to promote ethical behaviour.

The understanding of religion by Durkheim was a scientific endeavour. However, it also failed to explain the conflict caused by religion.

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 theory of 'The protestant ethic and spirit of capitalism' is demonstration of Weber's ideas of causal pluralism and Prebivalism. He, through his method of ideal types establishes that the values and principles of Protestantism played a role in rise of capitalism.

THEORY OF PROTESTANT ETHIC AND SPIRIT OF CAPITALISM

Weber's theory highlights that there is correlation between ideal type of calvinism (a form of Protestants) and the capitalism :-

- 1) The ~~doctrine~~ 'doctrine of predestination' in the calvinism brings anxiety among the followers. As 'success in this world' is

considered as 'sign of being chosen' in the other world, followers of calvinism follow hard work and asceticism to achieve success in their calling.

2) Asceticism also leads to saving and more investment to boost further production, which is the core of the capitalist production.

3) As all work is considered sacred, work is not merely work, but a service of God, thus capitalism's need of pursuit of profit and hard work were given by calvinist ethics.

4) Weber believed that calvinism provided the spirit, which along with substance (e.g. capital, technology, political system etc.) gave rise to the capitalism.

Criticism of Max's Weber's theory

- 1) There is criticism regarding ideal types developed by Weber for the purpose of analysis and development of theory. It is believed that Weber included certain aspects of religion (which suit his assumption) in the ideal type and excluded others. Milton Singer has highlighted that while analysing Hinduism, he took selective elements and ignore an equivalence of Calvinism found among Celtics.
- 2) It is also argued that doctrine of calling was already present among Catholics.
- 3) Lawrence Stone in his studies in England concluded that it were not Protestant ethics, but British aristocracy accounted for the rise of capitalism.

Max Weber's Theory - Bold and Illuminating

1) Max Weber's theory can be said to be bold in the sense, that it tries to relate capitalism, a completely economic phenomenon with religious beliefs, which seem to be non-related.

2) His theory is illuminating as he does not insist on monocausal explanations for any social phenomenon (generally done by positivists).

He also leaves the scope of probability in explanation of social realities, which is more realistic.

3) His theory is also bold in the sense it equates religious ethics with earning money, which are generally considered contradictory in many traditions e.g. Indian traditions.

Weber's theory despite shortcomings gave important historical oversight into world's religions and their impact on socio-economic realities.

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

Emile Durkheim is said to be the 'Father of Sociology'. He developed sociology on the basis of natural sciences and termed it as science of society. As natural sciences seek natural facts, the goal of Durkheim's sociology was to establish 'social facts' and their explanation.

SOCIAL FACTS IN SOCIOLOGY OF EMILE DURKHEIM

Durkheim tried to study society in terms of universal laws. He believed that discovery of universal social laws could be the solution for the problems of the society. He developed the 'concept of social fact' to develop sociology as a scientific discipline.

According to Durkheim, 'social facts

are ways of acting, thinking and feeling, which are external to the individual and endowed with the power of coercion, by which they control the individual".

thus, the 'social facts' enumerated by him has following characteristics:-

- 1) Externality - Social facts exist outside the individual. These are considered to be sui-generis and come to existence as a result of autonomous development of society.
- 2) Constraining - Social facts exercise constraining influence over the individual action, generally in form of coercion.
- 3) Generality - social facts are 'general' in nature and not subject to individual interpretation.

They are ^{not} individualised perceptions, but general understanding of all in the society.

4) Independence - Independent of the will of the individual, individual cannot change social facts.

Emile Durkheim applied his concept of 'social fact' in developing different theories.

1) For Durkheim, Religion was not any supernatural system, but a social fact, which existed in form of belief system of people towards the Sacred. Thus, Religion is not individualistic, but a collective affair, which maintains harmony and order in the society.

2) Durkheim also saw 'suicides' as a social fact, and not an individual act. He considered it as a fact and hence tried to give explanation for suicide, related with external social system.

*) For Durkheim, Division of labour in different kinds of societies was another social fact, which kept on changing (e.g. organic solidarity to mechanical solidarity) due to external changes in the society.

Durkheim's social facts have also been criticised on several grounds:-

- 1) Max Weber argued that social facts don't exist as things in their own right, social facts lie inside and individual and their manifestation depends upon individual's interpretation.
- 2) Durkheim's sociology could not explain why some social facts influence different individuals differently.

Durkheim's sociology is study of social facts, which he established based on empirical methods. Despite shortcomings, it helped in giving distinct shape and structure to the discipline of sociology.

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, a sociologist belonging to Chicago school, develop unique explanation of human interactions in the society. His concept of development of 'self' explains how social interactions shape the identity of an individual.

Mead's Theory - development of self

'Self' as a concept has been defined by Mead as the peculiar ability to be both subject and object. The development of self presupposes a social process - interaction and communication within the society.

According to Mead, development of self is a process, which takes through different stages during the development of a child:-

- 1) Play stage - At this stage, children learn to

take the role and attitude of particular/discrete others to them. children play various role in which they learn to take roles of others, who are around them. through that, they make a limited understanding of 'self'.

2) Game stage - In the game stage, a child takes the role of everyone else involved in one game, which Mead calls the role of generalised other. through this, personalities of the children gets consolidated. They learn to recognise the role of themselves as well as others in the game and also learn the behaviour they need to do in the group.

Thus, the theory of Mead explains how do we make an understanding of our own 'self' - our own personality, that is from the role taking of others - particularistic/generalised others.

3. (a) In what ways are Marx's theory of 'Alienation' and Durkheim's theory of 'anomie' different from each other and to what extent can they be seen as having similarities? 20

Marx's theory of alienation is used to describe the exploitation of working class in the capitalist system. Durkheim's theory of 'anomie' describes the state of normlessness in situation of major upheavals in the society. These two theories share similarities as well as differences.

Marx's theory of alienation

According to Marx, history of humankind is the history of man's increasing alienation. Alienation refers to a situation of estrangement, powerlessness and isolation experienced by people in the presence of oppressive social institutions.

According to Marx, alienation is maximum in the capitalist societies. In such societies, man becomes a slave of the productive process and his

urge for creativity is suppressed.

In a capitalist society, as production is mainly done by machines, worker is alienated from the process of production. As the production is for the market, he is alienated from the product. Due to compartmentalisation of work he is also alienated from his fellow workers. As the work becomes compulsion and exploitative, he is also alienated from himself.

Durkheim's theory of anomie

According to Durkheim, anomie is a situation of normlessness, when people don't follow the norms of the society. This happens mainly as a result of rapid changes in social structures e.g. rapid expansion of industrial activity. In a changing society, the social norms do not evolve fast enough to meet the needs of changing society, and a vacuum is created.

For example, in a rapidly industrialising society, the desires of the individual become limitless and society is not able to regulate, causing suicides, marital breakups, industrial conflicts - all signs of anomie.

Differences between Marx & Durkheim's theory

1) According to Marx, alienation is a constant feature of societies - from primitive societies to capitalist societies. In any given society, with the increase in time, the control over forces of production tighten, giving rise to alienation. Alienation existed in slave societies as well.

Durkheim believes that alienation occurs only in cases of rapid changes in the society and not always present in the society.

2) Marx's theory of alienation is more broad based, whereby alienation happens from ^{societies,} others as well.

from one's own self. Durkheim theory advocates anomie due to disenchantment from social norms.

3) Marx believed that solution of alienation can only come from annihilation of capitalism, while Durkheim believed that solution can be found within existing structure of society by help of code of ethics.

Similarities between theories

- 1) Both theory highlight the inherent contradiction present in the society, especially industrial societies, which have the potential to threaten the stability of the society.
- 2) Both of the theories advocate that division of labour (exploitative as said by Marx) and pathological (as called by Durkheim) leads to such situation of alienation/anomie.

Both the theories by Marx and Durkheim highlight the attempt of early thinkers to understand problems of emerging industrial societies and a quest for seeking solution for them.

3. (b) Examine the salient features of Weberian bureaucracy. What was Weber's assessment of the increasing bureaucratization of modern societies? 20

For Max Weber, Bureaucracy is kind of ideal type construct. It is a consequence of rising rationalisation of the society. Bureaucracy for Weber, is the most suited organisation for modern societies, where the structure is based on legal rational authority.

SALIENT FEATURES OF WEBERIAN BUREAUCRACY

Weber defined bureaucracy as a hierarchical organisation, designed rationally to coordinate the work of many individuals, in the pursuit of large scale administrative tasks and organizational goals. According to Weber, Bureaucracy has the potential to achieve highest degree of efficiency possible and it is the most rational means of exercising authority over human beings.

Weber associated following features with

his idea of bureaucracy :-

- 1) Bureaucracy works on the basis of written legal rules. Activities of the bureaucrats are in the form of official duty.
- 2) work is specialised in bureaucracy and the staff is trained accordingly.
- 3) Bureaucrats are permanent and paid and they may have to work overtime.
- 4) office work is vocation for Bureaucrats and they are expected to do their work honestly.
- 5) there is a hierarchy of officials in authority in the bureaucratic system.
- 6) The incumbent is not allowed to appropriate the position. Position always remains a post.

of the organisation to which the bureaucrat belongs.

7) Administrative acts, decisions and rules are formulated and recorded in writing.

This ideal type of bureaucracy is only approximation in reality, however Weber felt that bureaucracies of modern societies are slowly moving towards this pure type.

Weber's assessment of increasing bureaucratisation

Weber had certain apprehension regarding increasing bureaucratisation. He believed that future of bureaucracy is bleak but inevitable. Because of rising need of rational organisation, bureaucracy will bound to increase, however, its expansion will create an 'iron cage of rationality'

Weber foresaw increasing bureaucratisation as a source of alienation of human beings.

Human beings will become slaves of rationality.
They cannot escape it because they get too
addicted to this cage.

He believed that rationalisation that
dominates all aspect of bureaucratic life,
will threaten individual liberty and creativity.

He described bureaucracies as 'escape proof,
practically unshatterable' and among the
hardest institutions to destroy once established.
Men will become like cogs in the machine
and the society will have to face 'dictatorship
of officials'.

Max Weber's idea of bureaucracy, based
fully on legal rational ground is said to be
utopian and impracticable by many scholars and
any institution comprising human beings would
require flexibility to survive and flourish.

3. (c) 'No society can either be absolutely open or absolutely closed.'
Comment. 10

A open society is a society which provides equal opportunities for all in the society to enhance their position within the social stratification system through achieving social mobility. A closed society is one, which provides absolutely no such opportunity.

NO society is absolutely open

In general, class based societies are considered to be open societies. It is because status in such societies are achieved, and not ascribed from birth. Therefore, an individual has the opportunity to better his position within the social ladder. Western societies are treated as such examples.

However, even class based societies are not completely open, as the opportunities to

rise up in the ladder are marred by structural deficiencies/barrier. A poor person can educate himself to get a good job, but good education itself needs money, social capital etc, which the rich person will be better placed to have.

No society is absolutely closed

In general, societies based on ascribed status like caste, ethnicity are thought to be closed societies, as there is no seemingly apparent way to change something, which comes from birth.

However, examples from caste ridden Indian society shows that there is scope for caste mobility through process like sanskritisation, economic upliftment, like through green revolution also led to lower castes rising up in social ladder. Therefore, absolutely closed or absolutely open societies are inertical. In reality, societies differ in terms of how much opportunities they provide for social mobility.

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

Karl Marx's theory of social stratification

flows from his central theme of economic determinism, dialectical materialism and unequal control on the forces of production. He believed that society is stratified in terms of classes, which is based on material factors.

KARL MARX'S THEORY OF SOCIAL STRATIFICATION

According to Marx, history of human kind has been a history of unequal ownership of forces of production. He terms various stages in the history as 'modes of production'.

According to him, in every mode of production, a minority gains control over forces of production, and hence the society gets divided into two broad strata - the haves or the ruling

class and the have not on the subject class.

According to Marx, this stratification is most acute in capitalism. In capitalism, one class owns forces of production - capital, machinery, factories, which Marx called 'Bourgeoisie' class.

On the other hand, the other class do not have any ownership on the forces of production and merely work for wages. This group was called 'working class' or proletariat by Marx.

Marx defined 'class' as a social group, whose members share the same relations with the forces of production. Apart from the two class - Bourgeoisie and proletariat, Marx also recognised an intermediary strata like petite bourgeoisie and lumpenproletariat.

Marx also believed that with the arising mechanisation in the capitalist system,

homogenisation of workforce will increase. Rising exploitation will enhance the wedge between the 'haves' and the 'have nots' and increasing polarisation will make society stratified in two broad groups only. The intermediates will merge with either bourgeoisie or proletariats.

MARX IDEA OF ABOLITION OF SOCIAL STRATIFICATION

Marx had an optimistic view regarding abolition of social stratification. He believed that increasing pauperisation of working class and polarisation of society into two classes will develop a class consciousness among the working class - they will transform from a class in itself to 'class for itself'.

This consciousness will lead to class struggle leading to revolution. It will lead to end of

capitalist system and control of means of production will be communally owned in socialist and communist society. Since, there will be no unequal ownership, there will be no classes and hence stratification will end.

According to my opinion, stratification in society can be minimised, but never be abolished. It is because class is not the only criteria of stratification. There are other factors as well - gender, ethnicity, political power. So, social stratification will exist in one form or the other, though inequities arising out of stratification can be minimised or even abolished.

Further, in my opinion, democratic systems based on Gandhian ideas of trusteeship and cooperation in the society is more potent way of ending class and other stratification, rather than class struggle as suggested by Marx.

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

Parsons, a functionalist, developed Social Action theory to explain the structure of human action, and through his grand theory building, tried to capture every possible human behaviour in time and space. Weber's Social Action theory was an interpretivist theory, which tried to explain human action through the interpretation of the actor.

Parsonian theory of social action

Parsons believed that all empirical actions of people can be encompassed within a universal theoretical framework. He developed the structure of social action and also sought to bridge the differences between positivist and idealists/interpretivists by incorporating both the objective and subjective elements in his theory.

Parsuns defined social action as 'Any act, consciously performed is a social Action. Therefore,

for Parsunian, any act can be social when:-

- 1) It occurs in a social situation
- 2) It is oriented towards attainment of a particular goal.
- 3) Action is regulated by norms and values.
- 4) Action involves investment of energy.

Parsuns has classified action in three types -

Instrumental action, Expressive action and moral Action.

Weberian theory of social Action

For Weber, social Action formed the subject matter of sociology. He defined social action as - 'Any action that has a meaning attached to it by the actor, and that takes into account the behaviour of others and thereby, oriented in its course'.

Max Weber developed four ideal types of social action, and all human actions could be approximated within the scope of these actions.

The four ideal types by Weber are - Traditional Social Action, Affective, Zweckrational and Wert-rational social Action.

Comparison between Parsonian and Weberian Theory

Similarities

1) Both Weber and Parson gave importance to the value that an actor attaches to the social Action. Weber's definition of social action considered those actions as social action which has meaning attached by the actor. For Parsons, all social actions have a motivation, a goal.

2) Both Weber and Parsons considered those actions as social action, which had presence of other actors as well, in social set up or orientation.

is towards the other.

3) There is also similarities between classification of social action done by Weber and Parsons.

Instrumental action (based on rationality) is similar to Zweckrational action, Expressive action (based on emotion) is similar to affective action and moral action of Parsons is similar to traditional and wertrational Aktion (where social values dominate).

Differences

1) Weber did not try to develop any grand theory to explain all social actions possible. He just tried to understand social action by the process of categorisation, and from the perspective of actor.

2) For Weber, interpretation and meaning attached by the worker behind a social action is of more value.

For Parsons, the motivation of actor itself is determined by societal norms & value, which have greater role in action.

The difference in social action theory is due to different approaches Weber & Parsons took to explain society. The quest, however is to explain & predict human behaviour.

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 and Moore developed functional theory of social stratification in their work 'Some principles of social stratification (1945)'. They believed that all societies have stratification and that is because stratification has functional role to play in society.

Davis and Moore's theory of stratification

- 1) In every society, there are presence of differential roles and differential rewards. Some positions in the society are functionally more important than others, hence rewards also vary.
- 2) Those who occupy positions of higher functionality will naturally get higher rewards, creating differences and stratification.
- 3) Such system is also required in the society to attract the most talented people to occupy the most important positions of the society.

Criticism of Davis & Moore's Theory

- 1) Melvin Tumin argued that it is not possible to determine the relative functional importance of various social positions. Similarly, even talent and ability cannot be measured objectively.
- 2) Tumin also argued that reward is not the only motivational factor for talent. He believed that stratification is dysfunctional as it acts as a barrier for talent among set of unprivileged classes.
- 3) Elite recruitment theory argued that it's the elite, and not the talented people who gobble up all the rewards within the society.
- 4) Rigidities of stratification system based on ascription (e.g. caste system) cannot be explained through this theory.

Sociologists like Alvin Gouldner believed that social stratification is not inevitable. The theory of Davis and Moore, may explain a way to attract talent, however his theory cannot be justified in modern democracies based on the idea of equity and equality.

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 literally means an ideology of religious or social groups which calls for strict adherence to the one and only true exploration of religion. Globalisation refers to free flow of goods, people, ideas and technology across the national boundaries.

Religious Fundamentalism and Globalisation

Globalisation has played an important role in spread of fundamentalism all across the world :-

1) Globalisation has led to regional imbalances in the development of various regions. Fundamentalism in African countries like Nigeria (Boko Haram) can be explained by lack of development due

to exploitative globalisation practices followed by the west e.g. through resource extraction, LTTE in Sri Lanka etc.

2) Globalisation have raised stakes for all the countries regarding events in any part of the world. To sustain scarcer oil supply, the interference of US in middle east and Afghanistan gave rise to a backlash in form of fundamentalism e.g. Al-Qaeda, Taliban, ISIS.

3) With rising migration, even the European countries are becoming conservative, and Christian fundamentalism has been seen to stop migrants of different religion e.g. New Zealand Christchurch attack

4) Globalisation has also led to homogenisation of societies in terms of ideology e.g. secularism is being spread. Fundamentalism is an urge for restoration.

Globalisation has to reform itself and become more human oriented, rather than trade oriented to stop fallouts like fundamentalism.

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

Sects are social groups following a shared religious beliefs. Sects are followed by less number of people (compared to religion) and are less organized. Cult is a small group of religious activities, whose belief are different from dominant religion. Cults are mostly individualistic and less tightly organized.

Reasons for growth of sects and cults

1) Sects and cults grow when a main stream religion is found to be rigid, ritualistic and orthodox by people, specially the socially marginalised group. These people seek solace in smaller, less organized religious forms.

2) Another reason for growth is rising secularisation and liberalisation of society. The control of the mainstream religion in aspects of social life has been

weakening. The rise of sects and cults is a quest for seeking restoration.

3) According to Bryon Wilson, in his Religion in sociological perspective, 1982, they are result of rapid social change. As traditional norms are disrupted, people search for explanation and reassurances.

4) Andrew Dawson, in his Sociology of Religion, 2011 argues that new religious movements like sects are result of the reminders changes caused by rapid and large scale urbanisation. This process challenged the long standing traditions and new institutions were sought.

The impact of rise of sect and cult in India has been both positive and negative. At one hand, missionaries engaged in social work and providing solace to people, many cults are also involved in superstition, and other unfair practices.

5. (c) "The Pluralists view pressure groups as necessary elements in a democratic system". Discuss.

Pressure groups are forms of organisation which exert pressure on political organisations and government to advance their own interests and exact benefits. Pressure groups can be formed by variety of social groups for variety of demands.

Pressure groups - Necessary in democratic systems

Pluralist believe that power in the society is not concentrated, but dispersed. According to pluralists, pressure groups play most important role in acquiring and exercising this dispersed power and therefore they are important.

According to pluralists, pressure groups play following roles in democracies :-

- 1) Pressure groups are mechanisms of mobilisation

of masses for airing their grievances and raising issues of their interest. Thus, pressure group provide a legitimate medium through which common citizens exercise power in the democracies.

2) Through political mobilisation, pressure groups give citizens opportunity to be active participants in the governance process; deepening the roots of participative democracy.

3) They also help in social integration and providing collective voice to citizens.

4) They provide power in the hands of the marginalised and socially excluded groups to come forward and demand their fundamental rights as a powerful force.

Pressure groups in country like India, promote economic, social, cultural, linguistic interests and are testimony of pluralistic idea of dispersed power in democracies.

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

Religion and Science are two seemingly contradictory concepts. Both of them, however try to provide answers to the complexities of human lives. With modernisation and spread of science, it was believed that religion will fade, but it has not been seen.

Incompatibility of scientific outlook with religion

- 1) Religious beliefs are imaginative and speculative. There is no empirical proof. Scientific outlook on the other hand, demands empirical evidence for everything.
- 2) Scientific outlook promote questioning of each and everything, religious beliefs demand unquestioned loyalty.
- 3) Scientific outlook is universal in nature

and anyone, anywhere can adopt it. Religious beliefs are more limited and mostly followed by a select group.

4) Scientific outlook pushes men to make his own destiny, while religion makes a man powerless in front of power of destiny.

Complementarity of Science and Religion

1) Both of these are result of quest of mankind to understand complexities of life, which unsettles human life e.g. death, diseases.

2) Both of these are resulting from intellectual deliberation of humankind and also to meet individual and emotional needs.

~~and~~ science & religion, both are complementary and will continue to coexist. As Einstein said "Science without religion is lame and religion without science is blind."

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

Stratification based on gender is one of the most fundamental forms of stratification. Most of the societies around the world are Patriarchal in nature and therefore, women are considered to be somewhat inferior to men, creating stratification. Further, other forms like discrimination against trans gender also exist.

Gender as a dimension of social stratification

- 1) The most common gender based stratification is exemplified in lower status of women in the society. Women face two fold stratification - in relation to men and in relation to other women.
- 2) Women face stratification inside their families as well as outside homes.
- 3) Gender is basically a social construct, which

attaching values to women, due to their biological features. As women are ~~the~~ birth givers, they are understood inferior and suited for housework. Male are understood to be bread winners and hence superior gender.

4) According to Marx, sexual division of labour is the manifestation of gender based stratification. Marxist see subordination of women, a result of private property and its protection. Women subordination also helps capitalists by regeneration of labour by unpaid female work.

5) Women from poor families, Dalit groups and Black women face double stratification. This hierarchy and associated exploitation is also true for transgender community.

With the spread of education and social reform, women have seen considerable improvement in their social position, however transgender are yet to make any gains.