



SOCIOLOGY (TEST CODE : 1995)

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Medium Eng/Hindi	English	Registration Number	1018150
Center		Date	9/12/21

INDEX TABLE

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

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:

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.

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6.

All the Best

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

10 x 5 = 50

(a) The key to Marx's critique of capitalism is his theory of surplus-value. Analyse.

Marx presented a scathing critique of capitalism enlightening its dehumanising effects.

As per his theory of surplus-value, due to control of forces of production, the bourgeois capitalist owners are able to appropriate the surplus from production at the cost of legitimate interest of the working proletarian majority.

The surplus is appropriated either by increasing value or by reducing the wage of the worker. As per Marx, the inner contradiction of capitalism is that it keeps reducing the wage of

the worker (either absolutely or in relation to the capitalist owner).

This surplus appropriation leads to progressive pauperization of working class.

As a result, the worker becomes alienated from his own produce, process of production, his co-workers and finally himself.

Thus, the theory of surplus value explains the deteriorating condition of the worker and his exploitation which lies at the heart of Marxist critique of capitalism.

1. (b) Merton's dichotomy of manifest and latent function, helps us to go beyond the common-sense perception of the world. Discuss.

Merton articulated the functional analysis paradigm to modify and modify the classical functional analysis.

As per Merton, while doing functional analysis, observation must be made not only of the subjective disposition of the actor but also of the objective reality.

Manifest functions are those which are intended by the actor and also observed in society. Latent functions are those which can be observed but were not intended by the actor.

Further, the researcher should also look for dysfunctions (latent and manifest)

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rather than functions. This
according to Meuton prevents one
from making naïve moral judgements

The latent manifest dichotomy also
helps in looking beyond common-
sense perception of the world as the
latent function is sometimes invisible
to the common-sensical eye.

Meuton displays this through an
example of political machines in US
which also serve the latent function
of addressing people's grievances in
absence of grassroots political system.

1. (c) Explain relevance of AGIL framework in understanding Tribal society in India.

Parsson's AGIL framework explains how different sub-systems in society co-ordinate together in meeting (social system) functional pre-requisites and attaining equilibrium (order)

While tribal societies ^{in India} cannot be uniformly defined due to their geographical spread and cultural variations (assimilation differences), we use an ideal type definition of primitive agrarian forest dwelling society as a tribal society in India.

1. Adaptation → The adaptation function is performed through their shifting agriculture and collection of forest produce.

2. Goal Attainment → Tribal councils headed by chieftans exist to resolve disputes and build consensus on norms

3. Integration → Institutions like youth dormitories exist to train and socialize young adults.

4. Latency → Collective nativism and totem worship, clan exogamy and tribal endogamy, tattoos and rituals ensure pattern maintenance and tension management.

Thus, Parson's AGIL framework can be used to study an ideal type of Indian tribes.

1. (d) Give an account of Weber's conception of wert rational action and its importance in world today.

As per Weber, a social act is the basic unit of sociology. It is a goal-oriented purposive response to an external stimulus.

The act is social in so far as the actor takes cognisance of other actors, meanings & social environment.

Weber built an ideal type of act → constituting 4 types of social actions (Zweck Rational, Wert Rational, Traditional and Affective).

~~Zweck~~ Wert Rational Act is one in which the goal of the action is emotionally derived while the means are rationally determined.

West Rational acts remain extremely relevant in modern democracies today. The culmination of social movements by contesting and winning elections is west national action wherein the intent is emotional (deprivation) but means are rational (election and franchise).
eg: ⇒ Ascendence of Sam Admi Party.
Thus like the other action typologies, west national action remains important in the world today.

Merton is often called father of modern sociology and his seminal work on deviance in his social strain theory is foundational work on criminal sociology.

As per Merton, there is a value consensus in societies on goals to be achieved but not everyone can achieve them due to their position in social structure. Social strain is a consequence of the variance between culturally prescribed goals and structurally available means.

It leads to the following responses based on a person's location in social structure: $\Rightarrow$

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1. Conformity → Person abides by both societal goals and recommended means. usually belong to upper class or upper middle class.
2. Innovator → They belong to lower strata and while abide by goals but resort to illegitimate means.
3. Ritualist → Belong to lower middle class. show excess commitment to ~~goals~~ means that lose an eye on goals, abandoning them altogether.
4. Retreatist → They are position agnostic people who give up both goals and means. eg. ⇒ Alcoholics, drug addicts.
5. Rebellion → They push for newer goals and newer means.

The amount of strain ^{in society} depends on the the degree of variance between goals & means.

2. (a) "For Marx, the history of mankind is not only a history of class struggle but also of the increasing alienation of man". Discuss. 20

Marx in the beginning of the Communist Manifesto had proclaimed that the history of hitherto all humankind is a history of class struggle.

As per Marx, the primitive man was a parasite of nature and the means of production were communally owned at first.

This he refers to by the period of primitive communism.

With increase in technology, the surplus increased and gave rise to institution of private property.

However, this surplus was not uniformly appropriated. Rather

the owner class appropriated this at the cost of the majority non-owner workers. This class structure and the ensuing struggle was continued throughout history in the form of slaves & masters (in Ancient era), serfs and lords (during feudal age) and bourgeoisie and proletariat (during capitalism)

Such a relationship is exploitative and a source of conflict. It leads to class struggle when there is a subjective awareness about objective condition of the non-owning class. Non-owners then transform from a class in itself to a class for

itself and class antagonism gets articulated.

an accompanying impact of the institution of private property is the rise of alienation of man.

As per Marx, alienation is the process / socio-psychological condition through which men fail to recognise fruits of their own creation and view it as an independent alien entity.

As per Marx, religion was the first creation of this alienation. Marx says that religion is a product of man but due to his alienation man sees himself as a product of religion.

This alienation increased in the capitalist era whereby man is alienated from his creation, production process, co-workers and finally himself. It is a consequence of ever increasing pauperization, homogenization and polarization of the proletarian workers.

Thus, history of mankind is one of class struggle and increasing alienation.

2. (b) Religion concerns itself with the beyond, whereas economy deals with the practical business of working, producing and consuming. Weber theory created a novel link between the two, critically discuss. 20

Religion is a system of institutionalized interaction between man and an extra-mundane entity, in which the man propitiates to the extra-mundane entity and the entity is supposed to reciprocate.

Engels Marxian articulation saw religion as a product of the economic base of the society.

However, as per Weber, while similar economic conditions existed in Ancient China and Medieval India, capitalism originated only in Western Europe as a consequence of elements of protestant ideology (Calvinism).

As per neebee, separation from catholic church and sacrament was a source of disenchantment for protestants who overcame it through doctrine of pre-destination as articulated in Calvinism.

As per this doctrine, salvation is pre-determined. To know who is elect one must treat work as a calling and oneself as an instrument of God's will to demonstrate glory of God. Success in the material world is a precursor to salvation in the other world.

As a consequence, protestants educated themselves to read the Bible, gave up pleasures of the flesh to adopt

frugal living and developed entrepreneurial characteristics.

Thus, the spirit of capitalism was a gain spirit i.e. ethically approved pursuit of wealth. This way Calvinism gave rise to nascent capitalism and a majority of early capitalist were Protestants.

Weber's novel analysis was notable for abstaining from monocausal economic determinism as done by Marxists. Further, it spurred further research whereby W. Sombart identified banking and trade and AG Frank recognized colonialism as contributors to capitalism in addition to religion.

Further studies by Kennedy on Hindu of
Tatars, Neushtan on Tains in India,
Clifford Geertz on Indonesian Muslims
 and Pieris on Sikhs in India established
 how similar inner-worldly asceticism
in religions across the world
 could be an indicator of the
 entrepreneurial spirit and economic
 well-being.

However, Weber only explained the
 supply side of rise of capitalism.

Capitalism also thrives in demand
 and needs consumerism to sustain
 which was not explored by Weber.

2. (c) In order to help sociology move away from philosophy and to give it a clear and separate identity, Durkheim gave distinctive subject matter of sociology in form of social facts. Comment.

10

Durkheim wanted to establish sociology as distinct from psychology and philosophy.

As per Durkheim, the subject matter of sociology should be study of social fact which are ways of acting, thinking and feeling which are capable of exercising an external constraint on an individual, are dispersed throughout society and have an independent existence of their own. ~~eg~~ $\rightarrow$ Conscience collective

Inspired by ideas of Emile Durkheim, Durkheim believed that reality is emergent. When there is interaction in social milieu,

it gives rise to social currents which can get institutionalized as social facts. The reality that emerges is a new reality ~~about~~ and cannot be understood from existing psychological methods. This social reality demands a new form of knowledge in the form of sociology. Durkheim demonstrated this using his study on suicide and ^{elementary} forms of religions.

Durkheim has often been accused of excessive social realism by JD Douglas & J Becker in his study of suicide. However, that doesn't take away from his efforts at creating distinct discipline of society.

5. Write a short note on each of the following in not more than 150 words.
10 x 5 = 50
(a) "The need of an ideology for a nation to survive." Comment.

Ideology as per Martin Seliger is a coherent set of ideas through which men posit, explain and justify political and social action.

Ideology is both the cause and consequence for perpetuation of a nation or its dissolution.

Marx viewed ideology as false consciousness which reinforced the relations of production in the favour of capitalist bourgeoisie, thus, extending their control over nation.

Karl Mannheim in 'Ideology and Utopia'

feels that ideology is the viewpoint of existing nation → it prolongs the perpetuation of values and norms that bind the state together.

Thus, ideology is important for a nation to survive as it articulates the worldview of the nation, legitimizes its polity and acts as a frame-work for its consciousness.

However, ideology can destroy nations as well. Mannheim's utopia is the alternate viewpoint to ideology.

Lenin used ideology to propel the vanguard party to mobilize workers to initiate revolution.

Thus, ideology both sustains as well as destroys nations.

5. (b) "Social exclusion is generally not voluntary rather forced." Discuss.

R Levetas defines social exclusion as the inability of certain groups to participate or enjoy social, economic, political and civil rights. It is a multi-dimensional and relativistic process. ~~eg~~ $\Rightarrow$ segregation during Jim Crow era in the US, Apartheid in South Africa.

Exclusion is generally not voluntary but forced. As per Weber, rites can cause social closure by creating a cultural boundary through gated communities, rules and regulations.

The caste system in India is an example par excellence. The caste identity was bestowed ascriptively.

and no matter what the merit,
an individual enjoyed virtually zero
vertical mobility.

→ socially excluded
The deprived in caste system suffered
from a host of political, economic
and civil disabilities through
untouchability.

Exclusion can be active (like in
Nazi Germany) or inactive (against
transgenders in India) as per Amartya
Sen. Since it enjoys legitimacy
from society, it is imposed from
above. Kuthi Tutee also viewed it as
denial of rights by the State.

Thus, social exclusion is rather forced.

5. (c) Critically analyse "state centered approach" to theory of power.

As per Wallerstein, the state is a public institution which successfully legitimizes monopoly over violence in a defined territory.

Marx views state as a part of the superstructure which seeks to safeguard the economic base for the advantage of capitalist bourgeoisie.

As per Wallerstein, state ^{can be} is a source of legitimate power (authority) along with class and prestige.

Theda Skocpol essentially views state at the centre of power.

As per Nico Poluntyas, despite its relative appearance of autonomy,

a state continues to be in the service of the capitalist class.

Robert Dahl, a key pluralist theorist, views power in the state to be concentrated in a more broad-based manner. As per him, if we look at the laws of a democratic state, we find that it aids not just the capitalists but also various myriad sections of the society.

The rise of welfare states and their role in economic reconstruction post coronavirus pandemic, keeps the state centred approach to theory of power relevant today.

5. (d) Fund practice.

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5. (d) Fundamentalism is an ideology whereas religious revivalism is a practice. Comment.

Religious revivalism refers to the mainstreaming of religious ideas and practices in so called secularized societies. Religious fundamentalism is one type of religious revivalism.

As per Shupe & Hadden, religious fundamentalism involves proclamation of reclaimed authority of a divine tradition which is to be reinstated as an antidote to the problems of a society which has moved away from its cultural moorings.

Both revivalism and religious fundamentalism are consequence of unrelenting modernity and secularization that accompanies it.

However, neoliberalism is a practice. It includes becoming exactly religious, renewed church attendance, greater indulgence in festivities and higher advocacy of religious rituals.

In contrast, as per T.N. Madan, fundamentalism seeks to gain political power by looking at current society as decadent through literalist interpretation of scripture. eg.: → Blindness to the rise and terrorism in hijabs. Thus, fundamentalism is an ideology counter-culturalist ideology.

5. (e) "Poverty, like any other social phenomena, survives because it is 'useful to society or some of its parts'. Discuss.

Poverty refers to lack of access to material resources of well being by an individual or a group.

There are multiple ^{sociological} perspectives on the study of poverty which view it as exclusionary, deprivational construct which fosters crime, inequality and class. However, there are some functionalist perspectives to the incidence and perpetuity of poverty in society.

H. Gans believed that poverty exists and persists to the advantage of politicians who employ poverty as a tool of rhetoric to highlight either their success or opponents weakness.

politicians thrive as long as there are
poor → for they will remain relevant
and popular.

Another functionalist perspective is
that incidence of poverty is functional
for the development industry (NGOs).

Poverty is crucial for existence of
NGOs.

These perspectives are often criticized
for their myopic interpretation of

function in an otherwise decadent
human condition. eg → World Inequality
Report has highlighted the progressive
poverty especially in light of COVID pandemic.

6. (a) Enumerate how the concept of social power of Talcott parsons is diametrically opposed to the concept of social power given by Max Weber. Which of the notion explains more effectively modern-day democracies? 20

The concept of social power in sociology is studied from multiple perspectives.

Max Weber presented the conflict view of power. As per Weber, power is the ability of an individual or a group to exercise its will through communal action even in the face of resistance.

Thus when viewed from this definition, power is a zero-sum or constant-sum construct. A given society has a fixed amount of power. Realising power therefore implies exclusion by one group to the benefit of inclusion of another.

Contrasted to this, Pareto presents a functional view on power. As per Pareto, power is the ability of a society to realise its goals, consensus on which has been built through public policy.

Pareto essentially views value consensus to be an important pre-condition for a society's existence. A society with higher value consensus will be able to mobilize its people and resources better and ~~also~~ achieve higher goals. Thus it would have more power.

Pareto's conception of social power is therefore variable dim construct.

Modern democracies are represent-
-ative institutions. They derive
their power through their electorate
who use their franchise in
sending representatives to exercise
it in their behalf.

The perseverance of the ^{US-led} NATO block
and the dismantling of former
Soviet Union (USSR) reinforce Parssonian
theory of power. The advent of welfare
state also shows that value
consensus can lead to greater
power as happened in case of
India post independence.

However, Weberian conception can
explain the use of muscle and
money due to criminalization of
politics in modern democracies

wherein there is use of force (communal action) to appropriate power at the cost of excluding others.

The rise of communal, ethnic and caste politics also bolsters Weber's ideas.

Michael Mann's idea of power sums it up the best that power can realise both mutually agreed and conflicting goals.

Thus, both Weber & Parsons remain relevant to study of power in modern democracy.

6. (b) Davis-Moore theory appear rational and realistic but it was highly challenged by Tumin. Elaborate.

20

As per Davis-Moore, conception of stratification in society, the inequality due to stratification is viewed as being functional to the society.

The basis for stratification is the need for effective role allocation and performance. Some roles in society are more important than others due to their ^{role} uniqueness and role distinctiveness. Therefore the more important roles should be given to the most talented people. The conscientious role performance demands ~~and~~ ^{endless}

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training eg → doctors

Thus there should be unequal rewards associated with important roles to motivate the individuals to train and perform them conscientiously.

This way unequal distribution of societal rewards of wealth, prestige and power is functional and it provides solidarity.

~~However Melvin~~

Melvin Tumin challenged this view.

As per him, Davis & Moore ignored the role of power in determining rewards eg → general strike.

Further, there are important skills but due to lack of power, individuals are unable to appropriate commensurate rewards eg. → manual scavengers.

Moreover, there is no national barometer to judge who is talented and who is not.

Additionally, training for higher positions is not mere sacrifice.

It also leads to personality development.

Consequently, stratification should not be viewed as functional as it can cause division if those who are unrewarded become demotivated and give up values.

6. (c) The intellectual armoury of class theory is about as useful for the contemporary social scene as a cavalry brigade in a tank battle". Critically analyse.

10

The class theory as first propagated by Marx and further supplemented by others captured the imagination of sociologists in the 19th Century.

However, today some argue that it has become rather outmoded.

Jan Pakulski & Malcolm Waters in 'The Death of Class' claim that class like 'brads and the Guevara berets is passe'.

They claim that modern industrial society is a status conventional society. People will have significant mobility in life style & life chances.

due to fragmentation, culturalism,
autonomization and irrelevance.

Thus it is status and not class that
matters for industrial society.

Even Sahneendorff has said that
there will be decomposition of
post-
capital in industrial world.

Wesbergand however argues that
class remains relevant even today.

The increasing schism of wealth
gap between the top 1% and the
rest keep class an important
relevant topic in sociological
discourse eg. → Occupy Wall Street
movement.

7. (a) Examine whether pressure groups are 'sine-qua-non' for any democracy. Briefly distinguish between pressure groups and political parties.

20

Pressure groups are one kind of interest groups which have a formal structure and which pressure government in their favour without occupying public office.

Almond & Powell identified several pressure groups like customary/primordial (caste groups), Institutional (Iak Army / IAS lobby), Promotional (BKU, SKM), Protective (PETA).

Pressure groups play an important modern role in democracies.

Since democracies are representative,

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pressure groups ensure articulation of interests to the government by: ⇒

- ① Taking commitment from political parties (electoral bonds)
- ② mobilizing public opinion in favour of their interest to pressure government (Farmer Protest)

Further it is possible that not all communities / interest groups get represented in the government.

Pressure groups uphold the principle of representation through their influence

Moreover, pressure groups provide anonymity to interest groups and their contributors without fear of government repression.

however, pressure groups can also be anomic. Corporate lobbies like NFA use their clout to influence suitable policy for guns in US.

Tobacco and liquor pressure groups are also hand in glove with politicians despite their negative externalities.

Pressure groups are essentially different from political parties in that they former doesn't seek public office while the primary goal of the latter is to do so.

As per Ulrich, political parties are; ^{goal-oriented} associative types of social relationship membership in which is based on free formal recruitment.

Political parties fixate on seeking public office → either by themselves or in coalition with others.

Thus, both pressure groups & political parties operate as separate entities in modern democracies.

Don't write anything in this margin (अगर इस मार्ग में कुछ लिखें)

7. (b) Dahrendorf's work 'Class and class conflict in industrial society' provided a reasoned critique of Marx's writings on class. Discuss.

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Don't write anything in this margin (अगर इस मार्ग में कुछ लिखें)

As per Marxian conception of class in capitalist economy, the inner contradictions of class in capitalism will itself lead to its collapse.

With progressive capitalism, there will be progressive pauperization of the proletariat who will become poorer compared to the capitalist.

Further, there will be polarization of the society as the petty bourgeoisie will be driven out by the capitalists into the working class (class society).

Finally there shall be homogenization of the proletariat as all of them suffer dehumanizing consequences of

alienation and are involved in manual labour.

Class antagonism gets articulated when there is an ^{subjective} awareness of the objective condition and proletarians transform from a class in itself to a class for themselves.

The ^{social} change will take ^{place} ~~form~~ in the form of a revolution by a dictatorship of proletariat. They will create a new classless and stateless communist state.

Contrasted to this, Sakuridou argues that in the industrial society

the divisions in society occur on
the unequal distribution of authority
within impersonally co-ordinated
associations (ICA)

Industrial ICA is characterised
by decomposition of class and
decomposition of capital. so there is
no polarization; ^{no homogenization} → rather multiplicity
of groups of varying authority.

There is no pauperization as warned
by Marx due to rise of welfare state.

Further, there will be no revolution
to address class struggle as
conflict is insulated and
instituted in industrial society.

There are institutional means
like courts and tribunals available
for conflict resolution.

Thus while Marx's ~~success~~ conception
was relevant for 19th century,
Labrendouff theory on class in
industrial society is relevant
in the industrial age.

7. (c) Differentiate between Cult and Sect. What does the presence and expansion of cults and sects in any society signify? Critically discuss. 10

As per Ernst Tugendhat, sects are breakaway ^{religious} groups from church. Weber had called them heresies of the marginalized. They have a charismatic leader and rise in opposition to the church's doctrine. They are characterised by a tight-knit group and follow strict doctrinal discipline. Since state exists in affinity with church, sects come in opposition to the state. Sects may either die off as prolonged opposition isn't feasible or lose their protest function to become denominations e.g. Buddhism.

while sects are breakaway groups from ^{existing} religions, cults are new religions altogether having a leader and followers. They serve to solve small routine problems that may not warrant a higher power. They have lost their organisational

Stark & Bainbridge identified

3 cults → Audience Cult (Patanjali),
Client (Dera Sacha Sauda) and
Cult Movement (Achararya Rajneesh).

As per Peter Berger, the rise of sects and cults is a consequence of increasing secularization due to which relevance & importance of religion is decreasing and there is increasing pluralisation.