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SOCIOLOGY (TEST CODE : 1212)

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Medium Hindi/Eng.	English	Registration Number	171485
Center	ORN	Date	26 Feb 18

INDEX TABLE

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

Total Marks Obtained:

Remarks:

Signature of Examiner

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.
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50m

(a) "Economic life is embedded in social life". Critically analyze.

Economic life is driven by economic factor present in market situation. This view was given by utilitarian like Adam Smith, Bentham etc.

• However Durkheim contradicted view showing how economic life embedded in social life through his theory of division of labour which is social fact as society changes so DOL.

Subsequent sociologist also showed how economic habits depends upon social life (Goldthorpe, Smeley) who argued saving habit, spending habits depends upon our social stratification and socialisation. This is shown

in 'effluent worker theory' where

rise in salary did not give proportionate rise in working class's ^{wider's} education.

'Veblen' through his theory showed how 'leisure class' goes for conspicuous consumption for maintaining their social status for eg: economic spendings

on T.V etc depend upon social sanction of it belonging to higher class.

Marx also analysed how economics and social life interrelated.

This way economic life is embedded in social life however economic factor crucial in analysing it.

1. (b) Criticism of "Critical social research".

Critical social research refers to social research which argue for giving focus to hidden truths and revealing it for showing oppressive structure.

Main element of it is:

- 1) Looking reality as 'totality'
- 2) Focus on hidden truth
thus 'reflexivity' approach
- 3) Use of praxis
using theory for
social change.

This came with writing of neo-Marxist like Horkheimer, Adorno, Raymond Aron etc. Feminist also came under it.

Critics of this theory or approach argue it is value biased as which is truth or not depend upon researcher.

Also 'oppressor can be oppressed' this is not analysed in this approach (argued).

Theory is not sufficient for social change many argued criticising critical social researcher as lot of other factor needed.

Methodology of critical social research is also criticised for biased sampling, lack of objectivity for instance critical social researcher many time use convenient or purposive (non-probability sampling) to establish their credibility.

But despite criticism, critical social research ask difficult question, reveal new reality, increase applicability of social science in giving reforming push to society (Choudhary & Mills.)

1. (c) Cybernetic hierarchy of control

'Cybernetic hierarchy of control' theory given by Talcott Parson while analysing 'social system' and changes within it.

He argued AGIL as functional prerequisites which are fulfilled by different system.

AGIL

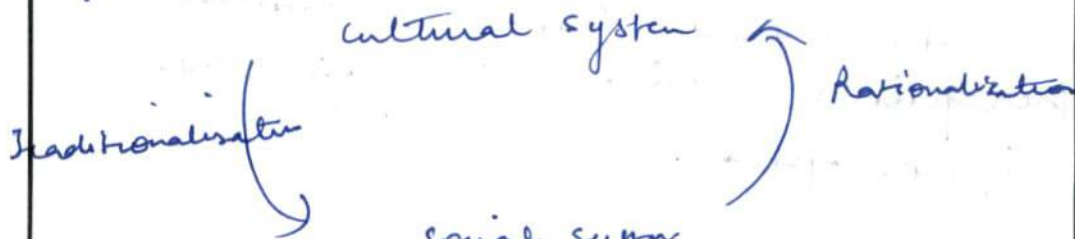
Latency function	→	Cultural system	→	example family
Integration	→	Social system	→	Govt + Culture, religion, education, Law
Goal attainment	→	Social system Personality	→	Govt
Adaptive	→	Organismic system	→	Economic system

In general, social change is directional from organismic system (change in technology) → personality system achieve goal with taking laws from social system and values/norms from organismic system

Parson Parson argued change within system can be introduced by any of system for instance social system (derived from institution like law) can introduce new law which subsequently

gives for adaptation and negotiation
with other system.

Similarly, change can be introduced
by religion (cultural system) which
gives for traditionalisation & Rationalisation



Thus converting old equilibrium to new
equilibrium.

This way any system can
control others but change is
consensual, negotiated and
not sudden or forced.

1. (d) Discuss the importance of 'Pilot Studies' in sociological research.

'Pilot studies' refers to studies conducted before conducting actual study. In it universe of sample is small than actual one.

Importance of pilot studies in sociological research:

- 1) It can be used for ^{checking} appropriateness of collection methods
for instance: In less educated public questionnaire would not be very successful. Special expertise and interview can be conducted design of which can be tested in pilot studies.
- 2) Pilot studies can help saving cost and time if research conduction at small level is not successful, one would either modify methodology or drop it.
- 3) Pilot studies also helpful for formulating hypothesis which can later be tested on full research.
- 4) These can be specially useful

for conducting research in largely
disturbed areas for having ideas
of upcoming challenges in main
research.

However pilot studies is not
much important if research is applicable
to only one section or region. In this
one should go for direct main research.

Sociological researches generally
are 'general' in nature therefore
pilot studies crucial in sociological
research.

1. (e) "Anticipatory Socialization"

Anticipatory socialisation refers to adopting habits, values, a culture of reference group without knowing member of it.

This theory was given by Merton. The phenomena mainly seen in open society. However 'closed society' can also have it.

Main function of it can be 'social mobility' as Anticipatory socialisation increase potential of one to become member of reference group.

Also it eases process of adjustment in new group.

Dysfunction of anticipatory socialisation can be marginalisation in member's own group. Also in case of closed society, one can feel alienated as social mobility is not possible in such society.

This theory is applied in

Countries like India in theory of
Sanskritisation by M. N. Srinivas.

Thus Anticipatory Socialisation?
is very useful theory for analysing
social mobility or lack of it. in
one society.

2. (a) " History without Sociology has no fruit, Sociology without History has no root". Critically discuss 20

2. (b) "Sociology could and should be value free". Critically examine the statement with respect to various sociological perspectives. **20**

2. (c) "Researchers argue that 'interviews', produce masses of information, which may neither be valid nor reliable". In the context of this statement, discuss advantages and disadvantages of Interview as a tool of data collection.

10

3. (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

Karl Marx in his conception or theory of 'Historical Materialism' deals with history of mankind. Theory traces history from one stage to other therefore 'historical' and found foundations of each history in its 'economic bases' therefore 'materialist'.

For Marx, history of mankind is a history of class struggle present in each stage of society. 'Class antagonism' between classes is due to internal contradiction present in society.

He traced human history from

- 1) Primitive communism
- 2) Ancient / slave owning society
- 3) feudal society
- 4) capitalist society and to communism in future.

In primitive communism no classes were present. In ancient society, there happened introduction of two classes 1) Master and 2) slave due to increasing surplus and technology. Thereafter feudal society came where intensification of classes occur (serf and lord) due to agriculture production increased and land

become central. After collapse of feudal society, capitalist society stage came as demands or needs increased, factory system introduced. Two classes would emerge in capitalism bourgeoisie and proletariat thus consolidation of classes.

Marx envisaged class struggle between bourgeoisie and proletariat would give rise to ultimately revolution and thereby classless communist society.

Thus he showed class antagonism gave rise to new kind of society as one class favoured status quo and another change in forces of production.

However he also showed that alienation which he did not analyse in previous stages of capitalism was not much as compared to capitalist society.

For instance in primitive communism, all owned the means of production thus no alienation. Later in slave-owning society, there were instances where slave could be given freedom if new slaves were available. Marx argued slaves also ruled many dynasties therefore alienation was not absolute. In feudalist society, self was having control over means

of production, therefore using his creative and productive labour, therefore less alienation. But in capitalist society, workers had no control over means of production and over product thus felt alienated.

Therefore history shows increasing alienation of men.

Many criticised Marx as he not gave focus on alienation in earlier stages. Some argued that alienation is present in each society and is not absolute (Mills)

Alienation can be different in different industry for instance more in automation rather than textile. (Inkel & Smith)

Also theory of class struggle was criticised by Heber calling instead of polarisation, proliferation of middle class happening.

Therefore Marx's theory of historical materialism provided extensive knowledge on history of human mind and exploitation.

3. (b) Draw a comparison between Durkheim's functional model and Marx conflict model in their treatment of the concept of 'division of labour'. 20

'Division of labour' has been subject of debate in sociology. Durkheim produced his model calling it functional as it increased solidarity in society whereas Marx attributed it for class struggle and alienation.

While Durkheim traces division of labour in two stages (traditional and modern society), Marx traces division of labour in 4 stages from primitive society, slave owning society to feudal and capitalist.

While Durkheim attributed cause of division of labour as necessity as dynamic density increases from traditional society. In order to avoid competition, specialisation of labour introduced.

Marx attributed cause of division of labour as conscious attempt by ruling class in capitalist society for spreading false class consciousness.

Durkheim presented positive impact of division of labour, in terms of

solidarity increase based on complementary position in work, called it organic solidarity.

Marx presented negative impact, increase of increasing alienation, pauperisation and exploitation of working classes.

However similarity between two are both gave problem related to division of labour as alienation (Marx) and anomie (Durkheim)

For Marx, solution lies in revolution for Durkheim, anomie is transitional problem and can be avoided by introducing reforms.

But given division of labour ultimately give rise to modern society (organic solidarity) and rise to Communist society (as per Durkheim and Marx respectively) This make division of labour functional to society.

This way Durkheim's functional model & Marx's conflict model

present extensive light on division
of labour and provided useful
insights in sociology of division of
labour.

3. (c) "The contestations regarding 'Positivism' has, enriched the discipline of Sociology". Analyse

10

Positivism refers to perspective in sociology which argues that social science is similar to natural science and can produce 'laws' just like natural science. This established by writing of Comte, Spencer, Durkheim etc. For them human only react on external stimuli.

later showing limitation, non-positivist like Ueber argued, social science subject-matter is different from natural science as it has consciousness. Actor gives meaning to action which can not understood by observation only rather interpretation needed.

This is interpretivist's arguments according to whom human act not only react.

Subsequently, anti positivist like ethnomethodology and phenomenology completely rejected positivist argument that reality is empirical rather they argued reality is only construction of human mind.

Therefore sociology can only ~~state~~
understand their construction not
the reality itself.

This way positivism provided
foundation to sociology, subsequent
sociologist added new insights and
new perspective aiding it or rejecting
it thereby enriching discipline of
sociology.

4. (a) Sociology under Weber, through his interpretative approach asserted its 'uniqueness' and 'distinctiveness' from the physical sciences. Examine 20

Positivism consider sociology similar to natural science. They argue subject matter of sociology is similar to natural science, thus should be measured and quantified same way. According to them, sociology can give immutable laws as human only react to external stimuli. Thus reality can be observed as social facts (Durkheim)

However taking inspiration from Wilhelm Dilthey, Weber argued that sociology is not similar to natural science. As subject matter of it is "unique" and "distinct" from natural science as it is having consciousness. Human not only react rather act which have certain meanings. In order to understand reality, observation of action should be supplemented by interpretation of meaning behind action through VERSTEHEN.

However he did not argued that sociology is not science rather argued that sociology is social science "distinct and "unique" than "natural science".
Thereby methodology sociology should employ should be "unique" and "distinct".

This he argued by 'causal analysis' which is scientific (परिचित) methodology but with due consideration to motives, values, culture for interpreting meaning behind actions.

However subsequent sociologists of ethnomethodology and phenomenology completely reject sociology as science. They argued causality not possible, as reality does not exist rather only constructed.

However they supported interpretative tradition of Weber calling sociology "unique" and "distinct".

Weber's "interpretative approach" in form of verstehen thus provided

sociology immense knowledge about
social reality and meanings behind
it.

4. (b) Critically examine to what extent the concept of 'latent and manifest functions' evolved by Robert .K. Merton , has given greater 'significance and relevance' to the 'functional analysis' in understanding social reality .

20

R.K. Merton introduced 'latent and manifest functions' for supplementing functional analysis and providing sociology more credibility and distinction from common sense.

Latent functions are unintended consequence of objective reality which is observable while manifest functions are intended consequence of objective reality which is observable.

In this he also talk about dysfunction and non function to provide realistic approach away from parson's functional determinism.

↳ Latent and Manifest function? concept provided criticism to functional postulates of functional analysis therefore increased significance of it by making it free from deterministic approach.

1) Functional unity Criticism:

Merton argued that to consider

each part of society functional without putting it to empirical enquiry is not useful for functional analysis for instance: Religion can be functional to society one time and dysfunctional to another time.

2) Functional indispensability which

Reality present in social structure is not replaceable for instance socialisation can be provided by family but schools too.

3) Functional universality Criticism:

Here he argued one can be functional for one section and ~~another~~ ^{dysfunctional} for other.

Therefore 'latent' should be given enough space in sociological enquiry.

In his concept of 'latent and manifest' he gave more importance to latent function which can ~~be~~ not be found easily but only by sociological enquiry. This gave more relevance to social enquiry through functional analysis. Sociologist can increase new insights.

on function of some part of society.
He can found new theory on same
text thereby giving rise to new
insights for social reality functionality.

These concept can be relevant in
understanding any phenomena in society
persisting for long for eg: marriage,
traffic problem, poverty etc.

One example can be 'crime'. Manifest
function of crime can be provide law
and order while latent function is
salary to police department, reinforcing
trust in government of people through
punishment to criminals etc.

Merton in analysing 'Nepi Indian'
established theory of latent and
manifest function showing how rain dance
increasing solidarity in group.

This theory providing new
insights into social reality through
subsequent sociological enquiry.

4. (c) "Historical Materialism is Economic determinism". Critically analyse 10

Historical Materialism is theory of 'Karl Marx' in which he analysed history of human society from one stage to another. In it he showed how economic relations or production is basis to other sphere like legal, educational present in superstructure.

As economic bases said to have determine relations in other sphere, theory of Marx is criticised as Economic determinism as economic is determining social reality. All other factors are neglected.

However this is interpretation which is insufficient as Marx while recognizing class in each stage gave credence to "Subjective class consciousness" which primary comes from working class culture along with objective class experience coming from economic relation.

Similarly Marx argued while attempting to reproduce itself economic base try to build other sphere giving it legitimacy to reproduce it.

Therefore culture, political, education law crucial for maintaining economic base therefore has impact on it

This is less analysed in criticism of Marx theory calling it deterministic. As other sphere also crucial to reproduce economic base and inducing false class consciousness.

Therefore it is not fully established that Marx's theory is economic deterministic, it should be seen as one of many materialist interpretations.

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

10 x 5 = 50m

(a) Dimensions of 'Social exclusion'

'Social exclusion' defined as multi-dimension problem in which one is deprived from participating in social system, political system, cultural system, Economic system, etc.

This shows multi dimensional deprivation.

1) Political dimension:

In it group is excluded from participating in voting, protest, movement, forming pressure groups etc.

for instance: In countries, transgenders are not ^{given} political importance thus not much participate in voting etc.

2) Cultural dimension:

culture of one is seen with suspicious eyes for eg: Minorities

3) Social system dimension:

Group is deprived from mainstream community thus goes for face black,

marginalisation etc.

for instance: untouchables, HIV affected people etc.

4) Economic dimension:

Group mostly outside regular jobs and employment

eg: Ethnicisation of occupation & scavenging in India!

Therefore 'exclusion' is multi-dimensional and bigger deprivation than poverty which is mostly economic.

Exclusion is difficult to cure. In current world poverty decreasing but exclusion based inequality increasing

5. (b) Education and cultural reproduction

Education can be seen as tool of socialisation (Durkheim), it helps in intergeneration transmission of collective conscience. Therefore can be helpful in cultural reproduction.

'Education' in different countries emerging as a new tool for maintaining social stratification (Bourdieu)

for instance 'mass education' is given secondary role than 'class education'. This is helpful in culture of class transmission.

In present time higher class can go for courses in mass media fashion designing etc to maintain their 'status and life style' while lower class often deprived of it.

Similarly local regional board transmitted their culture e.g: 'Regional languages' while higher class goes for English education or main - stem education.

Education is also used for transmission of state ideology as

seen in Russia, China etc.

Similarly education increases
stereotypical roles for instance girls
opting arts and boys opting science,
maths.

Therefore Education is important
for cultural reproduction however
it is also a tool of social change
by inducing rationalism eg: Role of
educated class in Indian freedom
struggle

5. (c) "Patriarchal values reinforce 'gendered roles' in society". Discuss

Gendered roles refers 'to stereotypical role based on social equality sanctioned by patriarchal values.

This is often called as sexual division of labour which is relegating women to private domestic sphere to do household chores and men to dominate in public sphere.

'Patriarchal values' which is transmitted for socialisation reinforce gendered role (feminist Ann Oakley)

For instance values like men are hard, aggressive and for women are soft and compassionate visible in their names.

Similarly toys given to girls and boys are also gendered.

Different kind of education to men & women for instance 'STEM' to men put them at advantage in higher salaried job.

Therefore patriarchal values transmitted through religion, family

school etc reinforce gendered role
however this can also be
challenged by inducing progressive
values through same institutions.

5. (d) "New religious Movements"

"New Religious movements" refers to rise of sects and cults which are challenging main-stream religion and also complementing it.

Sects refers to group which challenge values of main-stream religion
for instance Buddhism, Jainism
challenged Bramanism.

Cults are personalised religion
and do not challenge rather complement
main-stream religion by focusing
on day-to-day challenge of
individual and solutions

for eg: Ramdev sect cult.

In ~~not~~ modern society rise of
'new religious movement' also seen
in increasing religion fundamentalism
in form of religion revivalism of
main-stream religion due to
modernisation.

Thus new religious movement can
be of mainstream religion, challenging
it or complementing it

However this is showing
crisis or new demands of modern
society in present times

5. (e) Social implications of 'Mobility'

Mobility refers to movement of group of individual from one strata to another strata. (Sorokin)

Social implication of mobility are discussed below:

1) Proliferation of middle class:
(Weber)

As social mobility provide chances one section / individual opportunity to improve their status. In modern society, large opportunities resulting in proliferation of middle class.

2) Embourgeoisement:

Mobility improves status in case of up-mobility giving rise to new lifestyle etc.

3) Alienation if mobility is sponsored and not contested

If particular group is giving preference then this can make deprived group alienated.

4) Anticipatory socialisation in groups as they know mobility is easier.
(Merton)

5) fragmentation of classes:

As regular mobility is happening; classes can become diversified.

Therefore mobility gives diverse implication to society however skewed mobility can also result in social protest and movement.

6. (a) The institution of family, despite it's 'functionality' has been criticized by many. Discuss. 20

6. (b) "Poverty, like any other social phenomena, survives because it is 'useful to society or some of its parts'. Discuss **20**

6. (c) Briefly discuss the "cyclical theories" of social change.

10

7. (a) The pluralistic theories of power seem closer to empirical reality but they have certain limitations in their understanding of power. Critically evaluate

20

7. (b) Critically examine the concept of 'social movements' from different sociological perspectives. 20

7. (c) "Civil society plays a significant role in building and consolidating democracy". Discuss **10**

8. (a) "Marriage is no longer the popular institution in today's modern society". Critically analyse.

20

'Marriage' can be defined as enduring sexual relationship which is legally recognised and have certain duties, rights and obligation.

Marriage as social institution has put to sociological enquiry, many post-modernist and other argues that marriage is no longer the popular institution in today's modern society. This extremist view can be seen in "Death of family" study by Stacey.

Argument for this are increasing rate of cohabitation, living apart together phenomena, increasing divorce rates, single parent family without marriage etc.

Evidence of this can be seen in Scandinavian countries, communities like Parsi where now people are not opting for marriage.

However many argues 'marriage' is still ~~most~~ popular institution.

in most of regions and section of people.

with some exception, in most of society, serial monogamy has become new norm, that is marriage → divorce → marriage etc. Marriage still finding buyers in even most developed countries like U.K., U.S etc.

Some also argue, calling that marriage is no longer popular is biased view. As Latin American, Africa and Asian family still goes for marriage considering it sanctified institutions. Divorce rates are minimal in these countries and marriage is crucial in one's life.

While analysing marriage one should consider it popular iff it is having function in modern society going for functional analysis. Marriage as argued by Parson, provide union management in modern society. It is still crucial

for biological function (sexual relationship)
in 3rd world countries, it provides control
in society (socialisation etc)
to child.

However some countries like Finland,
Norway, marriage's function like stability &
tourism management etc provided by state
therefore marriage losing significance. But
still it is remaining popular.

Therefore marriage remain popular
despite having increasing divorce rate,
live-in-relationships etc in most
of societies.

8. (b) Critically examine "functional theories of religion".

20

Functional theory of religion were given by Durkheim, Parson, Malinowski and other functionalist.

Durkheim showed religion is functional to society as it gives solidarity in society as society saw origin of men in it. Also rituals provide 'recharge' to this solidarity.

Parsons showed religion provide integration function including shared value in society.

Malinowski attributed religion to be functional as it provide temporal relief during temporal and life crisis for instance during death saying 'soul' is immortal gave relief to family members.

These functional theories criticised on many accounts by subsequent sociologists.

Marx showed 'religion' is a weapon of ruling class to maintain false class consciousness as

Religion is hope of hopeless, soul of soulless, cry of oppressed and opium of masses. He showed religion advocated Rich in the castle, poor man on the gate, God made them high and lowly and ordered their estate.

Evidence of it can be seen as 'Religion based politics' in third world country however not all ruling class used religion as instrument in history.

[Merton] also criticised functional theories of religion showing dysfunctional view of religion. He showed that religion is emerging as conflict between various group in modern society.

Evidence of it can be seen in middle east wars, rise of ISIS, conflict between Shia and Sunni.

Many sociologist argues religion in present world spreading fundamentalism instead of solidarity as Durkheim argued.
eg: Rohingya crisis.

However while analysing religion function, one should see it as 'social institution' use of which can be based on vested interest or solidarity.

In present time, religion have both functions and dysfunction as even now religion provide stability in confusing modernity and meaning to ones life in form of civil religion.

Thus religion is both functional and dysfunctional, however dysfunction should be avoided to give it functional credence.

8. (c) Critically evaluate the 'impact of automation' on the workers in the industrial and post-industrial societies. 10

Automation refers to technology by which human effort can be minimized and machines can be employed for menial or monotonous job.

Automation in industrial society came in form of 'assembly lines', 'mass production', impact of which were increase in production, cheaper production which were called rational capitalism distinct from traditional capitalism.

However, even though labour were given jobs but poverty, slums increased. Urbanism became mainstay of industrial society.

Mars called this situation as alienation as due to automation, product was child of everybody. Labour lost their creativity and became only puppets of capitalist.

In similar way, in post industrial societies, automation has given premise to each sphere of society. Survival of artificial

intelligence, machine learning, robotics etc ~~into~~ introducing advancement in living standard. But it is becoming new source of social stratification as unskilled and semi-skilled losing jobs, informalisation increasing. Inequality becoming new normal in post industrial society.

Humanisation not taking place, as labour losing bargaining power as they are becoming diversified.

Therefore 'alienation' in worker is impact of industrial and post-industrial society. However polarisation not possible in modern society as 'automation' has made each sector very diverse.

Therefore 'automation' should be worker friendly and not worker hostile to give humanistic growth rather than skewed growth.