



SOCIOLOGY

Name of Candidate Test Code
 Schedule Registration No.
 Place Time Module
 Classroom Distance Learning Classroom & Distance Learning

EVALUATION INDICATORS

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

INSTRUCTIONS:

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code)
The Candidate should fill the index table, especially for him/her.
2. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the answer of the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination.
9. However, he/she is allowed to take away the question paper.

INDEX TABLE

Q.No.	Page No.	Maximum Marks	Marks Obtained
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			

Total Marks Obtained

Remarks:

Signature of Examiner

12/20/2017



2

(a) • Functionalists have attributed many functional roles to family. Family performs various functions among which reproductive, educational & economic role are most notable. While functionalists appreciate positive role by family, marxists & feminists see it as sceptics & criticise it for persistent inequalities in society.

• Morgan advocates evolutionary theory of family. He illustrates society has gone through 3 stages, Savage, barbaric & civilisation in which family has undergone changes. In savage stage, man practiced promiscuity & no family was present whereas as in due course of evolution the nature of sexual relationship changed & family evolved as a central institution of society.

• Malinowski contradicts Morgan by saying family is universal & 'cornerstone' of every society. Family was present, is present & will be taking up its functional role in future as well.

• Talcott Parson while demonstrating 19IL functions of society in "the social system" advocates family acts as an interface between personality system & cultural

System. Demands made by personality system may be appreciated, modified or rejected by family with cultural system at the pinnacle, instructing family to undertake its role functionally. Family performs tension management & pattern maintenance functions.

Family continues to perform its role in modern society as well.

• Lawrence Stone maintains family is universal & has undergone many changes in course of evolution. In tribal society, elementary family was seen which converted into extended restrictive family in agrarian society due to private ownership of property. In modern capitalist society, nuclear family has come into picture due to least dependence on kinship groups.

• As suggested by functionalists, family has not outlived its function even in modern capitalist society. Only it has undergone some modification in its structure due to changing nature of society.

• In contrary to functionalist approach, family is criticised by many due to its dysfunctionalities.

Marxist scholars argue man spends more time in workplace & suffers from alienation due to extensive demands made by family. Behind every corrupt man, there's present an ambitious family.

- Feminist scholars like Sarahemith Firestone argues, it's the institutions of marriage & family which perpetuate male dominance. Family is, a child of patriarchy which dictates terms upon the female members despite their immense contribution for the continuation of such a system.
- Anthony Giddens attributes changing nature of family to high modernity. Romantic love, prolonged childhood are the phenomena which are witnessed in family, but family is the hope of hopeless in this modern world where man seeks happiness from family only.
- Edmund Leach advocates, family is a group of gangsters who protect each other from violence of others. Clifford Geertz condemns family for its direct role in violence, suicide, emotional breakdown inside society. He argues due to huge gap between expectation ^{of family members} & achievement, man suffers from mental imbalance which leads to dysfunctions in social structures.
- David Cooper advocates, family is no longer going to survive & maintain its functionality. It's 'end of family' which will occur sooner than later.

Hence, family has been subject of intense discussion & contradiction among sociologists at various times who criticise the functional role played by it & advocate that family is the cause of perpetual dysfunctions observed in society.

- (b) • Religious fundamentalism, as Steve Bruce defines is the advocacy of certain religious section of society who want to establish monopoly over certain sacred text or beliefs to recover their lost identity due to threats imposed on them in this modern world.
- Almond etc. advocates it as a religious militancy by true believers who fortify the boundaries of their religious sentiments to secure their religious identity.
- It's a matter of discussion that which religious truth is supreme in a religion, though fundamentalists argue their one is the purest form.
- Dobbler argue it's the 'clash of civilisation' which is the product of west's imposition of modernity on east.
- Religious fundamentalism which is said to be due to modernisation & secularisation is taking a violent form in contemporary world which is letting bloodshed & violence in every corner of world. 9/11 attack on USA is probably the most cruel manifestation of fundamentalist group. Terrorist organisation to create & perpetuate the horror in the mind of masses use it as a ready made tool to carry on their violent activities.

It's not only orthodoxy rather ortho-praxis i.e. ideas converted into action which has taken a violent shape under islam fundamentalism. It's argued that where as west took 300 years to be fully modern it wants islam's world to do that in 50 years or so which is the prime cause of religious fundamentalism to grow & spread to other parts of world.

• Bruce advocates religious fundamentalism is due to

(i) Secularisation

(ii) Social differentiation i.e. the functions taken up by modern institutions ^{are} replacing religious functionalities.

(iii) Socialization is fragmented society

(iv) rationalisation i.e. logical thoughts which separates man from religion.

(v) Egalitarianism i.e. growing equality in modern world

• There're certain factors which help to grow religious fundamentalism. The most noted ones are,

(i) Ideological cohesion

(ii) Strong belief system to religion

(iii) political arena in which it's manifested etc

• In contemporary world, it's religion which has not outlined its functionalities. Hence, it's easier for fundamentalist groups to take up religious issue to stir up the conscience of common believers.

Karen Armstrong believe it's not war or terror, rather by other means fundamentalists can be calmed down. Educational & economic advance is the proper way to refrain fundamentalist group from such activities. So, west should not directly impose its authoritarian sanctions on east, particularly islamic world, rather should give time & space to them to negotiate themselves in fast changing modernity.

Contemporary events such as war in Iraq, Syria & Libya are clear manifestations of west's urgency to uproot dictator regimes but it's fundamentalists group who hold their religion close to their heart & don't want to succumb to pressures & let their religion die. Probably it's rapid modernity & secularisation process hidden here in which causes violent bloodshed in various part of world. It's a grave concern for the humanity as a whole. One section while welcoming modernity & embracing it other section still hold the hands of religion & never want it to be separated from their life. Here, clash is inevitable. So, it's not about declaring war to outrightly oppose the sentiments of fundamentalists rather economic prosperity & egalitarianism which will refrain them from cruel atrocities on humanity at large.

③ Qa. 'Globalisation' is the modern world's phenomena in which a nation-state is integrated to global economy, society & polity as a whole. It has engulfed the whole world which appear as a single unit. One incident in certain part of world has its visible effect on other due to globalisation itself.

- Globalisation & its effect is currently gaining importance in sociological discourse & political - sociologists have thrown light on the ramifications of globalisation on society & nation-state especially.
- Obama advocates globalisation has shifted the power from state to consumers. It's no longer in the hands of nation-states to rule over the choices of its population. Rather, consumers can buy anything from anywhere without intervention of state.
- SK Jain rather suggests it's not consumers rather transnational companies (TNCs) which have gained advantage to the fullest. TNCs having its global exposure has taken away the power of states to dictate over the taste & preferences of masses. National boundaries are no constraints in the activities of TNCs. They set up their base across many countries & gain from the rapid globalisation.

Anthony Giddens suggests globalisation has reduced time space distanciation. It's high modernity from which globalisation has spread its roots & currently affecting everybody's life.

- Modernisation, rapid communication, information technology are the gifts of globalisation which has reduced state's functional autonomy. National boundaries are blurred & national identities have mixed up.
- Poultantza advocates it's state's relative autonomy which still has some role to play. States still formulate policies to give some concession to masses & perpetuate bourgeoisie dominance.
- Bob Jessop advocates it's operational autonomy of state in which Regulation welfare state is converted to scheme paternal welfare postnational regime. It's not mass production & consumption itself, rather it's knowledge economy that gives emphasis on innovation.
- Noodlinger advocates it's still state's autonomy that perpetuates. He categorises state's autonomy into 3 types in which state either reject, accept or modify the requests of the dominant class.

- Hirst & Thompson are rather sceptical in their approach to globalisation. Globalisation has speeded its reach like nothing & it's giving maximum benefit to the rich at the cost of poor.
- C. Wright Mills accuses USA to be a 'rogue state' of all & its presidents to be biggest autocrat in the era of globalisation. USA due to its structural policy has taken fullest advantage of globalisation & controlled not only own economy rather ^{that} of all other nations worldwide. Media, military, all have become slaves of nation's dictatorship. He accuses the 'power elite' i.e. corporate heads, military chief & politicians to be dictators who perpetuate their dominance on others.
- Hence, while globalisation is taken as a welcome step to reduce state's dictatorship, or autonomy, many sociologists have argued against it. Nevertheless, globalisation have provided opportunities to the citizens to try their fortunes in other parts of world breaking the shackles of traditionality. Hence, it can be advocated as a 'necessary evil' which is a boon for many & bane for others.

- (b) 'Religion' is the belief system of man which is embedded in society from time immemorial. Sociologists have constantly taken up it as their field of research & still continue to do so.
- Early sociologists like August Comte have advocated religion giving space to modernity or science in course of evolution. The society has evolved from theological stage to give way to metaphysical stage which paved way for scientific or positive stage where everything stands on its reason. However, religion in many standpoints have not outlived its function & functionalists like Durkheim, Parson, Malinowski & co have justified it.
 - Durkheim was the earliest sociologist to glorify religion in his book 'the elementary form of religion'. He argues religion promotes social order & integrity, & it's collective conscience of man which enforces faith in religion. He studied primitive religion in Arunta tribe of Australia in which inhabitants take pride in totem & attach their life activities to failure & success to totem itself.
 - Malinowski studying Trobriand Islanders sees 'magic' as a precursor to religion which

does the same functional role as religion. Life crises are surrounded with religious rituals & rituals enforces man's faith in life after death. Religion enforces social solidarity.

• Talcott Parsons advocates religion, as a tonic to self-confidence. In 'The Social System' he advocates its religion which sits at the pinnacle to perform integration in the man's life.

• Subsequently, functionalist's standpoint on religion has been undergone many criticisms.

Peter Berger advocates it's not society's enforcement rather life experience of individuals or matter of personal experience.

• Yinger demonstrates both functionalities & dysfunctionalities of religion. While religion maintains social cohesion, promotes togetherness, enforces faith on tradition & promotes social continuity, it has many dysfunctionalities as well. It prohibits man from developing rational outlook & go for modernity. It enforces faith on priestly class & persuades man to perform rituals.

• Max Weber, in 'The Protestant Ethic & Spirit of Capitalism' argues it's protestant religious ethics

which propels man for modern capitalism. Hence, it's not only promotes tradition rather religion can be a source of modernity as well.

• Douglas advocates present is as religious as past was & past was as secular as present is. So, religion & science coexist together.

Modern man in search of accomplishment goes for rationality in public life; but soon he reaches home, he turns into a religious man. The more we go for modernity, the more religion enters into our life from back. Religious revivalism is

gaining widespread acknowledgement. Sect, cults, denominations have grown rapidly. Giddens calls it's the rise of high modernity which has shifted man's focus from more rigid to softer religious ideas & New Age religion has become a ready-made recipe for man's busy day-to-day activities. Audience cult, client cult & cult movements have come into prominence.

• Clifford Geertz advocates life is full of suffering, evil & surprises. Hence, it's religion which removes man's anxiety & gives him self-confidence to face shocks of life.

Hence, religion has not outlived its functionality, rather man in search of happiness is more inclined to it.

(8)

(a)

- Max Weber has developed an ideal type of protestant ethics which was cause of growth of capitalism as a modern world phenomena in his book 'The protestant ethics & spirit of Capitalism'.
- Weber undertook his research from a variety of world religion & found protestantism, especially calvinism to be conducive for acceleration of rationalistic capitalism.
- According to Weber, protestantism profess certain values, which became helpful to establish rational spirit. This worldly asceticism & rationalisation are two main factors which are embedded in calvinism. Its profane may be the center of the universe & through rational means i.e. logical goal - means, calculation man can justify his selection by God. They reformed traditional religious belief of rituals & ceremony & advocated it's not ritualism rather calling of their work which will justify their birth in this world. Man's destiny is predetermined & man can't change it by rituals & gifts to priestly class who advocate life after death.

So, it's calvinism which inherently carries the capacity for acceleration of capitalism & teaches man to focus on rational approach in life.

Capitalism, as a factor of social change, determines man's position in market situation & subsequently classes develop accordingly. It's the class destination

not class position which becomes the basis of social stratification. Any person through rational means & hard can achieve success & ensures social mobility.

So, it's not class revolution as advocated by Marx rather class proliferation in middle strata which will dilute the resentment among masses & social continuity will be promoted.

- He advocated other religions like Hinduism, Judaism, Confucianism lack either the substance or value system needed for capitalism. Hence, they could not develop capitalistic societies.
- Weber's capitalistic theory has suffered severe criticism across many sociologists & advocates against it. Gunnar Myrdal advocates its colonial suppression which prohibited Hindu Indians to prosper, & not the absence of value system. Rather, Weber has not given a theorisation which strictly goes for establishing relationship betⁿ protestantism & capitalism, but he has developed merely an ~~ideal~~ ideal type.

Robert Bellah agrees it's ~~not~~ SPIRIT of capitalism that preaches protestant ethics & not vice-versa as advocated by Weber.

~~He~~ ^{He} Weber's theory of 'religion' as a factor of social change which has undergone many criticism is not a theory rather a mental construct which helped him for his research only.

(b) 'Civil Society' was first demonstrated in the works of Thomas Hobbes & John Locke. They advocated man in state of nature progressed towards 'civil society' for avoiding chaos into private property ownership. The meaning & role of civil society has undergone many modification in contemporary democracy.

'Civil society' in contemporary democracies act as a safety valve against resentment of masses to Government policies. Civil-Society which is conceived as third pillar of Governance in modern politics along with 'state & ~~market~~ market conveys - concerns & grievances of masses against oppression & exploitation.

- Rousseau advocates it's general will of masses that should form the basis of society.
- Democracy which is the rule of masses inherently supports working of civil society which acts as a common platform for the working of democratic system.
- Habermas advocates it's from public place discussion like in coffee shops, market like concept of civil society emerged which subsequently formed the basis of democracy.
- Civil society performs a basic role of giving alternative option to those who can't directly participate in state politics & enter into legislature.
- They criticise the policies of Govt, if it's not meant for benefitting the larger population.
- In USA, civil society groups have taken centre stage in formulation of policies who have proven the efficacy of civil society organisation in democracy.
- In the largest democracy i.e. India civil society movement has gained momentum. Be it 'Narmada Bachao Andolan' or 'Kudatankulam Nuclear Protest', it's civil society which has come to forefront for benefit of larger masses. Hence, civil society has gained huge popularity in democracy nowadays.

- (c) C.D. Vakil studying American Society has given the concept of 'power elite' due to its dominance to USA.
- In contrary to traditional marxist scholars who give importance on economic sphere as the basis of dominance, Vakil has gone a step further to provide a real picture of USA's aristocracy in disguise of democracy.
 - He advocates, 'power elites' in USA consists of
 - (i) Corporate heads
 - (ii) Top politicians &
 - (iii) military chiefs
 - They ~~even~~ if appear to be different in their functionalities have many things in common. They belong to same socio-economic background & have a common policy of dominance to masses.
 - Politicians formulate policies benefiting to business activities to prosper & businessmen produce warheads & modern weaponry which are used in military activities through which USA has continued its oppression on its own masses & other nations as well.

- C.D. Mille accuses USA to be the most rogue - state of all which decides what is to be shown in media ^{as} well to perpetuate their dominance over others. USA formulates structural policy to sell own products, while giving aid to other countries which widens the gap between poor & rich rather than bridging it.
- Mil's concept of power elites has been modified by other elitist & liberal sociologists.
- Pareto advocates it's governing elite's lion & forces & non-governing elites which is engaged in circulation of elite.
- Moisea advocates it's at the time of crisis when circulation of elites takes place, not always.
- Roberto Mitchell advocates it's organisational activities that's the main factor for elitist dominance.
- Michael Foucault advocates it's knowledge is power which flows through every sphere of life. Religious governmentality has paved way to economic governmentality which in turn showed way for institutional governmentality.
Hence, it's not always power elites who capture power.

①

(b) Sects & cults :-

- Sects & cults are modern religious institutions which are product of secularisation & modernisation.
- Wallis typology categorises sects as uniquely dominant deviant whereas cults as pluralistically dominant deviant.
- Troeltsch advocates sect as diametrically opposite to church as an religious institution.
- Sects have a rigid boundary of religious belief.
- Members have to follow strict guidelines while being apart of it.
- It has monopoly over religious belief & does not allow other thoughts & beliefs to percolate.
- The sect is prospered under a charismatic leader who forms the central figure around which a sect prospers.
- Cult is basically more liberal in approach than sect. It does not have strict religious belief & it allows others to grow simultaneously too. It does not have strict membership rather customers.
- Cults maybe of 3 types :-

- (1) Audience cult in which rare face-to-face interaction takes place among followers.
- (2) Client cult which provides service to its customers,
- (3) Cult movement which is probably tightly knit group having constant interactions.

• Modern phenomena of religion have shown its significance due to man's lesser advocacy for strict observance of religious belief.

(c) Citizenship & globalisation :-

- Globalisation as a modern world phenomena have given a new meaning to nation state & its citizenship. Globalisation has blurred the boundaries of nation state & citizenship now has become global in nature.
- Giddens advocates national consciousness has become global consciousness which is contradicted by T.H. Oommen who advocates the other way. It's national consciousness which has formed nation states. Currently, war between Israel & Palestine is a case in point. National consciousness has not disappeared ~~completely~~ but it has taken more visible manifestation in the current era of globalisation.

Max Weber advocates it's rational aggression that converts a nation ^{state into} actual binds its citizens.

• Steuert ~~has~~ in his developmental theory justifies current developments in formation of nation & its binding relationship with its citizens.

• Marxist scholar, Peter Saunders rather argues national consciousness is a false consciousness which locks the mind of its citizens to perpetuate dominance.

• Sharma advocates globalisation has shifted the power to citizens whereas Sklair advocates it's Transnational corporation that has captured power in the global world.

• Anthony Giddens calls it 'high modernity' which has blurred boundaries of nation state & reduced time-space distance.

Here, globalisation is a constant debate among sociologists has actually is a double-edged sword.

15

(A) Family in modern world has changed its meaning & structure rapidly. The extended family has paved way for isolated nuclear families & extended nuclear families.

• Lawrence Stone advocates it's structure of society & ~~modern~~ economic habits which determine nature of families. The elementary family of tribal society has changed its structure to extended restrictive family in agrarian & isolated nuclear family in modern society.

• Parry & Willmott advocate it's symmetric family which sees man & woman as being equal in their capacity.

- Increase in wage & affluency has made man separated from immediate kinship group but its extended nuclear family that keeps its aspirations intact from immediate kinship group according to its needs.

- In contemporary times, household is probably taken central stage in sociologist's discussion.

Either single parent households & or cohabitations
are gaining prominence.

(B) 'Pressure Group' is a recent development has
been glorified by pluralistic scholars in sociology.

Pressure group may be of 2 types:

- (i) Protective :- it protects marginalised section.
- (ii) Promotional :- It promotes its own interest

Pressure group has various functions in democracy.

- (i) It provides alternative opportunities to those who don't take part in direct elections.
- (ii) They have the capacity to alter govt's policy to suit to common good.
- (iii) They give an opportunity to opposition to take its stand.

Kipset advocates along with these pressure group

Perform other activities, such as:

- (i) Giving bribery to politicians for own cause.
- (ii) It provides expertise.
- (iii) It causes civil disobedience & takes direct action.

(iv) It provides funds for other activities.
Hence, pressure group has a major role to play in
democracy.

(c) Religious pluralism :-

• Religious pluralism provides shelter to all
religions which is a welcome ideology
to prosper in modern world phenomena.

• Due to new age religious phenomena, many
denominations, sects & cults coexist along with
rigid religious belief.

• Man in modern world is a hopeless creature
who takes shelter under religion to fulfil
its aspirations.

Hence, many new religious phenomena have
provided ready-made recipe to modern man
to go for a easy way to life & fulfil its
aspirations.

• Wallis advocated world accommodating religion
are most stable, whereas world-rejecting
religion will ultimately pave way for
world-affirming religions.

(d) State & Nation :-

State is converted to nation during external aggression & nation is converted to state during internal interference, as Weber puts it

Hegel advocated state as march of God in this world. State has been glorified by many sociologists such as Hobbes & Locke whereas Marxist scholars see state in a sceptical lens.

- Athens advocates state uses ideological apparatus & repressive apparatus for its masses to perpetuate domination.

State Nation is converted to state by adding a territory to it. A nation needs 3 ingredients to be converted into state

- (i) Autonomy from external influence,
- (ii) Unity from ~~not~~ among its masses,
- (iii) Identity which is provided by ethnicity.

hence, state is a geographical territory which has a govt & law there as nation is a form of consciousness among its inhabitants.

Question No.
(प्रश्न संख्या)

VISION IAS™

Don't write
anything this
margin
(इस भाग में
कुछ ना लिखें)

Call us : 9650617807, 9968029039
Blog : www.visionias.wordpress.com

Visit us : www.visionias.in
Email : ajay.visionias@gmail.com