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INDEX TABLE				INSTRUCTIONS
Q. No.	Page No.	Maximum Marks	Marks Obtained	
				1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). उत्तर पुस्तिका में सूचनाएं धरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)।
				2. All questions are compulsory. सभी प्रश्न अनिवार्य हैं।
				3. The number of marks carried by a question/part is indicated against it. प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
				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. प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
				5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
				6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off. उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।
Total Marks Obtained:				

EVALUATION INDICATORS

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

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

SECTION - A

1 (a) Idea of functional indispensability
Within the functional paradigm
of sociological study, the idea of
functional indispensability holds that
as any existing institution contributes
functionally to the stability and
continuity of the society, therefore,
it is indispensable and cannot be
replaced or eliminated.

While this idea was never
explicitly mentioned it has been
accepted as one of the fundamental
postulates of functional analysis by
sociologists and anthropologists such
as Durkheim, Radcliffe-Brown,
Malinowski and Parson.

Merton, while attempting to
reformulate the functional paradigm,
critiques this idea. He argues that
some subsystems are more harmful
or dysfunctional than functional.
Therefore, they may be dispensed with
and replaced by functional alternatives.

For example, in modern societies which require specialized knowledge, a lot of the socialization functions performed by extended family are now taken over by the education system.

Therefore, it is necessary for sociologists to be explicitly aware of their assumptions to avoid the fallacy of functional indispensability.

(b) Verstehen

The debate surrounding the acceptable methodology for social sciences produced the concept of 'verstehen'. It held that social actions cannot be objectively observed and understood as they involve subjective human actions. As a result, the positivist methodology of natural sciences is not applicable for the human sciences.

Therefore, Weber proposed the methodological tool of 'verstehen', where to give an explanation for social action, one must empathetically

place themselves $\&$ in the position of
the social actors to understand
the subjective motives and meanings
they attach to their action.

For example, if a wood cutter
is cutting trees, the objective
observation will reveal nothing of the
'why' whereas through verstehen,
one may understand that he is
doing so to earn his livelihood
or for clear land for his own use.

Therefore, through 'verstehen',
the sociologist can provide the
motivational understanding or explanation
of an action. Further by examining
and delineating the sequences of
motivations ~~are~~ behind an action
and the logical interlinking of those
motivations, the sociologist can
give the causal explanation for the
action.

Therefore, Weber considers 'verstehen'
the right method to give complete
explanation of social action.

(c) Pathological forms of Division of Labour

In the study of division of labour in modern societies, Emile Durkheim argues that in general division of labour is normal for the given stage of development in most modern societies as it contributes to organic solidarity.

However, in some instances division of labour may acquire pathological forms which are detrimental to the organic solidarity and is not found in most societies.

One such pathological form is anomic division of labour where as a society moves from one phase to the next, rapid changes lead to a condition of normlessness and the existing norms of division of labour are not suitable to new conditions of society. For example, in modern digital societies, the division of manual labour and managers may prove pathological.

Other form is forced division of

labour where individuals are forced to take up work which is not suitable to their individuality and they end up dissatisfied and disenchanted.

To tackle these pathological forms of division of labour, Durkheim advocates promoting professional associations and unions which will create greater solidarity and prevent individualization.

(d) Discuss the utility of Max Weber's ideal type as a methodological tool.

The 'ideal type' was conceptualised by Max Weber as a methodological tool or standard which will enable sociological analysis. Ideal type here refers to a one sided accentuation of reality where certain attributes are logically linked through a given perspective. It is not a representation of reality but only an abstraction to be used in sociological analysis.

The utility of the 'ideal type' lies in its use as -

- (i) a tool for comparison - the ideal type can be compared with real cases to determine the degree and nature of deviations. This will also enable comparison of two or more real cases.
- (ii) a tool for further research - by outlining some of the important attributes of a phenomenon, possible areas of investigation are revealed.
- (iii) a tool for theory building - by linking together a theoretical perspective with specific attributes, it helps in clarification of existing theories.
- (iv) a tool for comprehensive study - as it is impossible to study all aspects of a phenomenon, the ideal types helps in selecting some attributes which can be examined comprehensively.

However, the 'ideal type' has been criticized for being so subjective that it is entirely dependent on the whims of the sociologists. Regardless, it provides an important first step in sociological analysis of any phenomenon.

(e) Latent and manifest functions

R K Merton, while reformulating the functional paradigm of sociological analysis, was the first sociologist to explicitly state the existence of latent and manifest function.

Here, ~~the~~ manifest functions are those which are explicitly recognized and consciously anticipated by the actors. In contrast, latent functions are those which the actors themselves may not be aware of but which nevertheless contribute positively to the stability and continuity of the system.

However, even before Merton, functionalist sociologists used these concepts. For example, in Durkheim's work, while the manifest function of religion is the propitiation of the souls of ancestors in totemic societies, the latent function is to maintain the social solidarity amongst the members.

Similarly, Malinowski holds that magic rituals are means to

control forces of nature which the people fear. But the actual function of these rituals is to reassure the members and enable them to venture into dangerous activities such as deep sea fishing.

It is an important concept in sociology, as it becomes the obligation of the sociologist to discover the latent functions of sociological phenomena which are often hidden behind the manifest functions.

3(a) The "development of the individual's self and of his self-consciousness within the field of his experience" is preeminently social. Discuss in context of G.H. Mead.

In 'Mind, self and society', G.H. Mead argues ~~the~~ that the self is a product of the individual's symbolic interaction with society.

He proposes that the society has existed before the formulation of the self and it is only by experiencing the social through his own consciousness that the individual develops a 'self'.

Mead defines self as the ability of the individual to take oneself objectively while acting as a subjective actor. This implies that that the individual acts and then takes himself outside of the action and empathetically places himself in the place of another person to whom the action is directed. Then the individual imaginatively foresees what the possible response of

the other might be and changes his own actions accordingly. Therefore, the individual becomes subjectively conscious of how his actions may be perceived by the others.

This process of anticipation of the other's actions is possible only if the individual has engaged in prior interactions with others. Therefore, the consciousness of the self emerges through multiple interactions of with others in his social group.

Through these interactions, the individual internalizes the mores, beliefs and norms of the others in his society. This occurs through the play stage, where the individual roleplays the actions and indirect reactions of a single individual other such as ~~with~~ acting like a doctor or a teacher, and through the game stage, where the individual internalizes the responses of a multitude of social actors or the 'generalized other'.

Therefore, the development of the individual's self is mediated through the perceptions of the generalized other.

to the actions of the ~~self~~ individual. By interacting with this generalized other and experiencing its responses through various social actors, the individual is able to develop self consciousness.

While the individual subjectively has certain amount of freedom and creativity in his actions, he is at the same time conscious of the opinions of the society and its reaction to his self and therefore, molds his 'self' accordingly.

(b) Critically examine Max Weber's theory of social action and its limitations.

Max Weber held that sociology is the study of social action. He defined social action as meaningful behaviour of an individual subjectively oriented towards another actor.

Therefore, according to Weber's theory of social action, behaviour is simply response to stimuli such as shivering in cold weather. Action is when the actor attaches meaning to the behaviour and consciously acts, for example wearing a sweater to protect from the chill. Finally, social action occurs when the actor orients his or her meaningful action towards the other actors such as choosing a sweater because it will appear fashionable to others. It is this social action which is the subject of study within sociology.

Further, Weber holds that the orientation of the action may be of four types -

(i) rational orientation where the actor logically selects the goals and then

selects the most efficient means to achieve those goals.

- (ii) affective orientation where the actor acts on the basis of emotional attachment such as fear, happiness etc
- (iii) traditional orientation where the actor acts in a particular way because it has been done so in the past
- (iv) value rational orientation where the actor selects the action based on certain values such as courage, truth, patriotism etc.

When actions are repeatedly performed, they give rise to various forms of social relationships such as norms, fashions, institutions etc.

Weber's emphasis on the central role of social action in sociological analysis has been criticized by structuralists for its ignorance of the role played by social structures in shaping individual actions. Both functionalists such as Parsons and conflict theorists such as Marxist sociologists have argued that the individual does not have absolute freedom in choosing between multiple

courses of action and his actions are invariably guided by role and status occupied by him in the social structure.

To address this criticism, ~~Weber~~ Giddens has proposed the neo Weberian theory of structuration where structure and action both contribute to shape and develop each other.

Other critiques of Weber's theory include the lack of predictability as actions are completely subjective, and inability to explain how society is maintained if individuals are completely creative.

(c) Critically examine R.K. Merton's views on the contributions of research to the development of sociological theory.

R.K. Merton in the 'contribution of Research to Sociological Theory' holds that research helps in the development of theory in the following ways -

- (i) by clarifying pre-existing theory - for example, by conducting research some previously unknown aspects may be revealed which clarify some doubts. For example while researching the link between wealth and divorce rates, the role of alimony may be revealed.
- (ii) by revealing strategic unanticipated data - this is known as serendipity factor whereby, some data completely unrelated to existing theory may be revealed. For example, in the above case, the role of race in divorce rates may become highlighted.
- (iii) by diverting the focus of existing theory - the possibility of other extraneous factors influencing divorce rates may lead to focus on other aspects which are not being given importance currently.
- (iv) by leading to creation of new theory -

ultimately, research may prove that there is no linkage between wealth and divorce rate and it's only the lifestyle which has implications.

However, in sociology, research very rarely provides accurate results which guide theory. Due to the subjectivity involved, sociologists often end up selectively moulding their data to suit theories. Scrandidipitous data is often ignored as anomalies due to research procedure as it is not possible to create controlled experiments. Therefore, while research has the potential to contribute to development of sociological theory, it has not provided substantial results.

4(a) Weber's theory of 'The Protestant Ethic and Spirit of Capitalism' despite its share of criticism remains bold and illuminating. Critically examine.

The Protestant Ethic and the Spirit of Capitalism by Max Weber was considered a breakthrough in sociological theory as it was one of the first attempts to provide an explanation for the ideological origin of capitalism. It was critique of the economic determinism of Marxist theory which explained the emergence of capitalism purely in terms of the mode of production.

Weber held that capitalism is characterised by a particular ethos or spirit which emphasises rational decision making, hardwork and punctuality, reinvestment of profit in business, frugal living rather than spending profit on luxuries etc.

He traced this spirit to the tenets of the Calvinist sect of the Protestant religion. The central doctrine of this sect was the idea of predestination which held that no earthly activity enable one to gain

salvation as who is to be saved is already ~~so~~ determined. One cannot know whether one is saved but must have faith that one is part of the elect.

Therefore, the only indication of one's status would be the success one achieves in a specific calling. This calling refers to ~~one~~ work done to spread the glory of god and success in work, ~~is~~ such as through profit-making, is an indicator that one is part of the saved elect.

Since the profit is made not for own pleasure but to spread the glory of god, this profit must not be enjoyed but reinvested in the calling. Therefore, Calvinism promoted this-worldly asceticism which contributed to the spirit of capitalist enterprise.

Weber's work was praised as bold ~~for~~ and illuminating for extensively examined the tenets of multiple religions and used data to show the link between Protestantism and Capitalism. It opened up the possibility of a multicausal theory rather than rely on determinism. It demonstrated the

use of the ideal type and verstehen methodologies and provided a firm basis for interpretative sociology. It provided a solid linkage between economics and sociological studies which did not rely on either blindly accepting economic theories or rejecting their connection.

Despite this, this work has faced many criticisms. It provides a tautological analysis whereby both capitalism and Calvinism are defined so as to affirm the theory. It ignores the fact that capitalist enterprise spread in catholic countries such as Italy and in sects other than Calvinism. Further, Singer argues that even in Indian religions, business communities flourished. Further, it can be seen that capitalism itself has moulded Protestant tenets to suit its needs, where Weber has not expounded upon.

However, the criticisms ignore the fact that Weber sought to provide only one possible explanation for the emergence of capitalism. More than the theory, it is in fact the demonstration of several methodological tools which make PESK relevant in modern sociology.

(b) Explain how Talcott Parson's conception of pattern variables is a link between his theory of 'Social Action' and 'social system'.

Talcott Parson's theory of social action was formulated early on in his career where he focussed on systemic analysis which explained action only in terms of how it is shaped by the system. Later on he added the conception of pattern variables which provided flexibility to action but also revealed how it is structured by the social system.

Parson's defined social action as meaningful action which is oriented towards the situation through the motivations of the actor. He distinguished between actions which are guided by involuntary responses and social actions which are meaningfully motivated.

Here, situation refers to all components of an actor's environment to which she attaches meaning. From the situation the actor selects goals and the means to achieve those goals.

based on her motivation. This motivation may be cognitive, emotional or value based. The actions are evaluated by culturally prescribed norms of efficacy, acceptability, aesthetic value, etc, which forms the cultural ~~norms~~ system.

All those actions which fulfil the needs of the individual along with the internalization of the society's norms constitute the personality system.

The social system is formed through the repeated patterned interactions of the individual actors with each other. Over the course of these interactions, actors adopt social roles, which are associated with certain role expectation and by fulfilling them, the social actions maintain the social system.

However, individual action is not always determined by role expectation. In fact, Parsons argues that individuals have a choice between pairs of manners of acting which are known as pattern variables -

- (i) Universality versus particularism - whether individuals should be treated based on universally applicable criteria or on different criteria for different people
- (ii) Achievement versus Ascription - whether attributes by birth or those achieved

through ones own actions are to be given priority

(iii) Affectivity versus Affective neutrality - whether one's emotional attachment to an individual should play a role in determining actions

(iv) Specificity versus diffuseness whether actions should be oriented towards a specific role of the individual or towards their entire person

However, the choices between these alternative courses of action are not made by an individual entirely by her own choice but are determined by the standards of her society. For example, in traditional societies, ascription and affective norms are given emphasis whereas in modern industrial societies achievement and universality are paramount.

Therefore, the conception of pattern variables showed the way in which social systems differ from each other and shape the course of social actions.

SECTION - B

5(a) Gender as a dimension of stratification

Classical sociological studies often disregarded gender as a dimension of stratification, emphasising instead on class and status groups. It was through feminist studies that the dimension of gender as a source of entrenched socially reproduced inequality was first examined.

Janet Chafetz highlighted the role played by the patriarchal system in providing disproportionate rewards to men and reinforcing norms and ideologies which subjugated women. As women are child bearers, they are denied access to the social, economic and political spheres, due to which they lack resource power and definitional power. Men control the distribution of resources which makes women dependent on them. Further men are also able to define the norms of masculinity and femininity in such a manner that women continue to be confined and dependent.

Joan Huber similarly examined the linkage between family, economy and gender. She argued that within the family, women are subjugated and also prevented from accessing the economy. Even

if they do access, they are only allowed in low paying, temporary, informal jobs or jobs which suit the standards of femininity such as secretarial work. They are denied power in unions. They also have to face double burden of family and work. Even if their income increases vis-a-vis the male members, their share of household work does not decrease.

Gender as a system of stratification is entrenched because it not rewards genders unequally but also disseminates ideology to convince them of its necessity.

(b) Interest groups and democracy
 Democracy is defined as a form of government where the governed have the power to ^{select} the governing and influence decision making. ~~the~~ In this content, interest groups play a critical role in the emergence, strengthening and disruption of the democratic system.

Interest groups are voluntary associations which represent the interests of a section of people. They promote democracy by articulating the needs of those who do not have direct access to the government. They

also can be used to support government programmes and promote democratic participation of the citizens.

At the same time, because these groups represent only sectional interests, they may exercise undue power over the government to the detriment of the masses. For example, caste based organizations may pressurise the government to act in their favour. This creates fissures in the social fabric and threatens the democratic system.

Democracies promote the emergence of interest groups by guaranteeing rights such as freedom of association and speech. It is for this reason that lobbies are prominent in most modern democracies.

These interest groups can be of different types such as those based on professions, industry related associations, those based on primordial ties, those based on specific issues etc.

The interest groups do not seek to directly control the power machinery by contesting elections but nevertheless wield significant power indirectly.

(c) Circulation of elites

The theory of the circulation of elites is central to the elite theory of power which holds that in all societies power is only exercised by a small minority of people. However, the composition of this minority of rulers does not remain constant but changes over times, which is known as the circulation of elites.

Pareto holds that the control of power oscillated between the lions and foxes, two types of elites characterised by different personalities. The lions are strong-willed, conservative personalities which mobilize force to gain power. However, forces cannot be used over a long term and as it weakens, the foxes come to power through the manipulation of numbers and people. These forces do not command force and are therefore replaced by lions in crisis situations.

Mosca and his pupil Kolbinksa gave a more comprehensive theory of circulation of elites. On the intra group level, one elite is often displaced by another elite which is seeking to usurp power. However, the elites, being a

minority, often run out of talented individuals or become complacent. Therefore, they are forced to induct brilliant individuals from the non elite. This not only bring new bloods but also minimises discontentment.

However, when the clites become resistant to circulation, they are overthrown by a minority non elite. Regardless of the circulation, it is always a minority which rules over a majority.

(d) Reasons for growth of sects and cults.

There are multiple reasons for the emergence of sects and cults in a religious system. The most critical factor is the rigidity and inaccessibility of organized religion.

As the priests come to monopolise access to god, and prescribe elaborate and expensive rituals, it becomes difficult for the masses to continue to follow the norms and they seek alternative means of salvation.

Another factor is the existence of entrenched inequality and exclusion. The sects and cults ~~are~~ draw their ~~own~~ membership from the poor and socially

excluded groups such as the Dalits for whom organized religion is not accessible.

Another factor is the dissonance between secular and ritual position. For example, if a group gains economic and political power it will no longer accept low ritual status and will seek alternatives where it can gain religious prominence as well. This was the case of the emergence of Buddhism and Jainism led by vaishya leaders who rebelled against the orthodox Hinduism.

In the presence of these factors, another essential factor is the presence of charismatic personalities who can act as prophets for sects and cults.

In recent decades, the development of technology has also contributed to the proliferation of sects and cults. With communication technology, religious ideology to suit one's own philosophy can be consumed on demand. TV evangelists have created an entire new profession.

This has also been helped by the growing anomic, individualization, despair and helplessness of modern societies.

(c) Types of social movements

Social movements can be classified based on various criteria. The most prominent criterion is the nature of change the ~~is~~ movement seeks to bring about.

M S A Rao has classified social movements into the following types-

(i) Restorative - these movements seek to revert back to a desirable situation which has been disrupted. An example is the religious revivalist movements such as the Arya Samaj which sought to restore the values of the Vedas.

(ii) Reformative - these movements accepts the fundamental values of society and only seek to bring about incremental or gradual change that the values can be achieved more efficiently. An example is the Harjjan movement ~~was~~ which sought to eradicate untouchability but without dismantling the fundamentals of Hindu society.

(iii) Revolutionary - these movement reject the norms and structures of existing ~~sought~~ society and wish to completely remove them. For example, the Indian ~~from~~ Nationalism Movement was revolutionary as it sought to

completely overthrew the colonial system.

Social movements can also be classified into prophetic or organized movement, long term or short term movements etc. Further these movement can also be ~~ed~~ classified into old and new social movements, where the former were class inequality based while the latter are based on human rights.

7(a) "Parson's views of the nature and application of power in society are naive." Comment critically.

Parson's theory of power is based on the consensus approach to society. It holds the power in society is determined by commonly held values of the members of the society. Further it is not exercised by one power holder at the cost of another.

Therefore, it is a critique of the zero sum view of power where power is exercised to promote mutually opposed sectional interests. In contrast Parsons theory holds that power is exercised to promote common interests which are agreed to by the members of the society and promote goal achievement of the social system.

This is also known as variable sum concept of power as it is exercised by power holders not at the cost of another. The more the power the better the achievement of common goals.

Parson's conception has been critiqued by conflict theorists as being naive. The Marnists for example argue that power is always exercised by the owners of the means of production to protect and consolidate their own interests. Neo Marnists such as Gramsci hold that by propagating an ideology the ruling class creates a hegemony whereby it convince the ruled that it is acting in their interest. In reality, there is not consensus about the common goals of society.

Similarly, Steven Lukes holds that powerholders exercise power in three ways - (a) by overt coercion of the powerless to achieve their own agenda, (b) by setting the agenda in such a way that the interests of the powerless cannot be addressed (c) by disseminating an ideology which convinces the ruled that their interests are the same as those of the rulers.

However, in modern democratic societies, even though the power elite in the form of the military-industrial-political complex seem to have

a disproportionate influence over agenda setting, at the same time there is a constant dialogue where by the masses are successful in getting their needs addressed. As democratic participation increases, it will be difficult to justify the absence of any kind of common goals.

In this sense, Parson's theory continues to be relevant at the macro/national level even if it is not observable in the content internal politics.

(b) The functional theories of religion have their limitations in explaining the role of religion in society.
Evaluate.

The functionalist approach to the study of religion in society has been the dominant perspective since the emergence of sociology. Functionalists hold the religion plays a positive role in society at two levels

- (i) at the individual level - according to Malinowski and Parsons, it tackles anxiety and fear, and gives people hope
- (ii) at the social/group level - Durkheim

argues that religion helps society maintain social solidarity. In fact, religion is society divinised as it worships the transcendental powers that society has over the individuals.

However the functionalist theories of religion have several limitations -
(i) Marxist theorists argue the religion is nothing but an ideological system which perpetuates the control of the bourgeoisie and blinds the proletarians to their own oppression and deprivation. Hence Marx called religion the opiate of the masses.

Hence, the functionalist analysis is status-quoist and conservative as it does not reveal the true nature of religion and its role in society.

(ii) Merton argues that the early functional theories were severely limited as they focused only on the positive contributions of religion.

He points out that in multicultural societies, religion is distinctly dysfunctional as it creates divisions and can even lead to violence.

(iii) Culturalists have also criticized functionalists for ignoring the symbolic

nature of religious customs and rituals
which different different religious
systems and possessing only in these
elements which are common to all.
As a result, the functional analysis
lacks actual applicability in specific
cases.

Regardless of the limitations
the functional theory remains
important as it provides a comprehensive
generalized analysis based on which
specific research can be conducted.