

UPSC ANSWER BOOKLET: GENERAL STUDIES

UPSC GENERAL STUDIES

SOCIOLOGY

SOCIOLOGY TEST 8

Q1. Write short answer of the following questions in about 150 words each.

(a) Define Reference Group. How can we use *reference group theory* to understand behavior in Indian society?

Ans.

Model Hints-Points to Think:

"**Reference Group by Merton** is defined as *a group, to which, one refers, in order to evaluate one's achievement, aspirations, role performance and ambition. They act as normative standards for the individual.* **Positive reference groups** are the ones that individual wishes to join; **Negative** are those which individual wishes to avoid Both **Membership Group and Non Membership** act as reference group.

- **In Indian society** Reference Group Theory can be used for understanding both, **Changes in behaviour as well as Continuity in behaviour. Relative deprivation and Marginalization** are other aspects of reference group behaviour. **(Example Discussed in the Class)**
- The process of **caste mobility** is also pinpointed through the concept '**Sanskritization**' and '**westernization**'. "Although caste membership is **based** on birth, both the processes clearly indicate how the rank of an entire caste is amenable to change. **In the case of Sanskritization, the reference group has been Brahmins or immediate upper caste, while in the case of westernization; the reference group has been that of the western rulers, administrators and thinkers.**
- The **Madigas of Andhra Pradesh** is a scheduled caste who were leather workers, drum beaters, village menials and farm servants. Under the influence of Sanskritization, they could improve their social status and consequently, their children are admitted in public Schools, they are/not prohibited from drawing water from public wells and began to receive the service of 42 barbers and watermen.
- A person **living in cities** and with a decent income refers *celebrities, films, fashion designers, etc.* for their reference group in matters of **Food Habits, Dress Code, Language, Ways of Interaction, Fashion etc.** Changes and continuities in behaviour related with these aspects of society is result of reference group. **(Example Discussed in the Class)**
- **Reference group behaviour** is visible in matters of Education, Occupational Choices etc. **(Example Discussed in the Class)**
- Similarly Consumer behaviour in India is also a reference group. Conspicuous consumption is can be better explained by reference group theory. **(Example Discussed in the Class)**

- While a person living in **Rural areas and Tribal areas** and with a lesser amount of exposure to film and fashion Industry etc. as their reference group. **(Example Discussed in the Class)**

Hence, behaviour of a group or an individual in India can easily be understood through reference group theory.

Q2(a). "The religious ethical code of a particular religion facilitated the rise of modern capitalism." Do you agree? Give your viewpoint on religious ethical code of religions in asia and modern capitalism.

Ans.

Model Hints-Points to Think:

Weber in his study of **Protestant ethics and spirit of capitalism** factored in political, economic and religious factors in the rise of capitalism. **He by constructing ideal types found that religious ethical code provided the spirit to facilitate rise of modern capitalism.**

- His study of capitalism is that of modern capitalism. Unlike Marx who gave primacy to economic structure and material aspects, Weber put more emphasis on ideas leading to an economic system. Hewas concerned with Protestantism, mainly as a **system of ideas**, and its impact on the rise of **another system of ideas, the spirit of capitalism**, and ultimately on a capitalist economic system.
- His analysis starts with an observation - **'In modern Europe, business leaders, owners of capital as well as higher grades of skilled labourer and even more, the higher technologically and commercially trained personnel of modern enterprise are predominantly protestant.'** This observation led Weber to ponder over if there - 'Is there any correlation between Protestantism and Capitalism? In order to explore the possible correlation, Weber developed the Ideal Types of Capitalism and Protestant Ethics. He chose Calvinism as the most original form of Protestant Ethics for this purpose. **He made a comparative study to establish causal linkages between the two.** Finally, he validated his theory by taking Ideal Types of other religions and again comparing them with the Ideal type of capitalism.
- **Ideal Type of Calvinism was proposed with following elements -**
 1. Doctrine of predestination: In Calvinism, some people' are chosen by God to enter into heaven and nobody can know whether one is chosen or not
 2. This worldly asceticism - Protestant' Ethics suggest strict self-discipline with no enjoyment and more hard work for the glory of God.
 3. All work is sacred - Work is not merely work, it is a *calling* or mission and should be done with devotion for the glory of God
 4. God created the world for his own glory - A supernatural explanation to the existence of the world is given and God is deemed as unknowable.
 5. No mediation of any priest can help us in knowing God - As God is unknowable, he cannot be known through mediators as well
 6. Wealth has to be conserved and devoted to God - Riches earned through hard work should not be spent on luxuries, but in the glory of God.
- **Ideal Type of capitalism is explained with following elements –**
 1. It is an economic system which is aimed at unlimited accumulation of profit

2. Work in modern capitalism is organised rationally.
 3. Various ethics in capitalism are, time is money, work should be done well, work is for an end called profit
 4. Capitalism honours individualism, innovation, profit pursuit and hard work.
- **After developing these two Ideal Types, Weber draws comparison to explore the possibility of correlation between the two.** According to Weber, *Doctrine of Predestination* results into uncertainty about the destiny of Protestant Calvinists resulting into anxiety. As their destiny was unknowable, a feeling of insecurity is generated. This led to intense worldly activity as *success in this world* was considered as being *the chosen one in that world*. Calvinists tried to rationalize the religious tenets in search of salvation and as a result, hard work and asceticism were seen as avenues to overcome the fear of the uncertain. **Asceticism produced savings and much needed reinvestment in the nascent capitalism.** Notion of calling made them hard working; similarly, other ethics of Calvinism were also suitable for the growth of capitalism. In this way, Weber concludes that there is an *elective affinity* between some elements of *protestant ethics* and *spirit of capitalism*, i.e., there was a coincidence between requirements of *Capitalism* and tenets of *Calvinism*. **Working hard and making money, both became religious and business ethic.** Protestant Ethics only provided *spirit*, there were other factors as well in rise of capitalism like *substance* in the form of capital and technology, which led to rise of capitalism.
 - **Weber believes in plurality of causes. In this theory as well, dual variables exist in the form of _spirit and substance.** Spirit may have been provided by the Protestant Ethics, but only spirit cannot lead to *practice* of capitalism; substance should also be there. During this time, substance was already present in the form of new factory system, new techniques of accounting, newly invented tools and machines, democratic political system for stable governance and market, etc.

Religious ethical code of religions in asia and modern capitalism.

- **In asian** countries-China despite the presence of a developed economy, trade and commerce, **the Confucius ethics** didn't permit the rise of capitalism as it stressed upon collective harmony, traditionalism and family obligation. **These values were not in harmony with' the requirements of rise of capitalism.**
- **In India** *ideas of Karma, Dharma and Punarjanma prevented the rise of capitalism. Substance was there, but spirit was absent as there were many structural barriers in the form of caste and spiritual barriers in the form of ideas of Karma and Punarjanma. As a result, for Hindus, activity in this world was not important, because the world was seen as a transient abode and an impediment to the spiritual quest*
- Similarly, in case of **Judaism** in his *Ancient Judaism*, 1952, Judaist ethics had elements which could have promoted capitalism, but certain Historical factors scattered Jews. So, the spirit was there, but the substance was absent
- While Durkheim made a generalization from narrow examples of aboriginals, Max Weber took much wider observation of the regions-across the world His writings also differ from those of Durkheim in the sense that his writings concentrate on religion and social change, something which Durkheim gave little attention to. Weber's idea of rise of capitalism is criticised on following grounds.
 1. Ideal Types which Weber drew upon may be erroneous. He seems to have concentrated on certain aspects of religion only and ignored the others.
 2. It is also argued the doctrine of calling was already present among the Catholics.

3. He seems to be selective while drawing elements for his analysis. For example, according to Milton Singer, he took selective elements out of Hinduism, there is an equivalent of Calvinists in forms of Chettiars of Madras.
4. Lawrence Stone's studies in England concluded that it were not Protestant Ethics, but British aristocracy which had accounted for the rise of capitalism.
5. According to **Marx**, Change in Mode of Production facilitated rise of capitalism and religious ethical code helped to justify exploitation from capitalism.

Hence, it can be said that *Religious ethical code in one form or other facilitate rise, growth and continuity of Capitalism in a society.*

Q2(b). How does social structure produce a strain towards anomie and deviant behavior? Illustrate with examples from Indian context.

Ans.

Model Hints-Points to Think:

Sociologist treated deviant as product of social structure. Durkheim was one of the earliest sociologists to address the issue of deviance. According to him deviants is unavoidable social fact.

- *There can never be complete solidarity in society. Conscience collective cannot be fully followed by all. This situation he refers as anomie situation.*
- *Deviance is also normal and healthy that some degree of deviance may exist if collective conscience of society becomes too repressive. It may suppress tendency of reform and innovation.*

Merton begins with the premise that deviance results from the culture and structure of society. Merton starts from the functionalist premise that for the smooth functioning of a society, value consensus among the members is essential. However, since members of society are placed in different positions in the social structure, for example they differ in terms of class position; they do not have this same opportunity of realizing the shared values. This situation can generate deviance.

- **In Merton words, "the social and cultural structure generated pressure for socially deviant behavior upon people variously located in the structure."** Merton states that *a state of anomie may exist in the social structure.*
- One form of anomie is that *there might be lack of co-ordination between culturally approved goals and structurally permitted means to attain these goals.* The members of the society placed variously in the social structure may adapt differently to this anomie situation. **For example, In India** members belonging to different strata variously share the goal of-success in our society which is equated with EDUCATIONAL AND PROFESSIONAL achievement The Constitution states that all members of society have an equal opportunity of achieving success. Not only in India, *But in all societies, there are institutionalized means or reaching culturally defined goals. In India, the accepted way of achieving success is through educational qualification, talent, hard work, determination and ambition.*
- In a balanced society an equal emphasis is place upon both cultural goals and institutional means and members are satisfied with both. **But in an anomie situation such equal emphasis may not exist Individuals would adapt to the anomie situation in various ways.** The anomie lies in the fact that simply by hard work, education and determination alone an average member cannot attain the success goal.

Merton outlines five possible responses to this state anomie leading to deviant behaviour:

| | Means | Goals | Example |
|-------------|--------------|--------------|----------------|
| Conformists | + | + | School Student |
| Innovator | - | + | criminals |
| Ritualist | + | - | Bureaucrats |
| Retreater | - | - | Drug Addicts |
| Rebellion | - + | - + | Rebels, Naxals |

1. **The first and most common response is 'conformity'.** Members of society conform both to success goals and the normative means of reaching them. They strive for success by means of accepted channels.
2. **The second possible response is 'innovation'.** This response rejects normative means of achieving success and turns to deviant means to attain success goals. **Thus, the public servant who accepts bribe to get rich quickly indulges in innovative type of deviance. So does the politician who accepts commission.** Merton argues that members of relatively proper sections of society are most likely to select this route. They are least likely to succeed by conventional channels. Thus there is a greater pressure upon them to deviate, because they have little access to conventional and legitimate means for becoming successful.
3. **For the third possible response Merton uses the term 'ritualism'.** Those who select this alternative are deviant because **they make a fetish of the means and cling to them even though it means loosing the sight of the goals. The pressure to adopt this alternative is greatest for members of lower middle class.** A-low grade bureaucrat, ultra respectable but struck in a rut He is stickler of rules given to follow the book to the letter, clings to **red tape**, conforms to all the outward standards of middle class respectability, but has given up striving for success. The ritualist is deviant because he has rejected the success goals held by most members of society.
4. **Merton calls the fourth type of response as 'retreatism'.** It applies to psychotics, artists, outcasts, vagabonds, tramps, chronic drunkards and drug addicts. They have strongly internalized both the cultural goals and the institutional means yet are unable to achieve success due to the existence of the anomic situation. They resolve the **conflict of their situation by abandoning both the goals and means of reaching them.** They are unable to cope with life and hence drop out of society defeated and are resigned to their failures. They are deviants in two ways. They have rejected both the cultural goals and the institutionalized means. Retreatism is not related to social class position.
5. **The fifth type of response is 'rebellion'.** It is a rejection of the success goals, the institutionalized means and their replacement by different goals and means. Those who adopt this alternative wish to create a new society. *Lenin, Christ and Gandhi are examples of rebel type of deviants. Even terrorists in different types of societies are in illustration of the rebel type of deviants.* Merton argues that rebellion is typical of members of a rising class rather than the most depressed strata, who organize the resentful into a revolutionary group.

This analysis shows how the structure-culture of the society generates deviance due to lack of coordination between the cultural goals and institutionalized means created by the state of anomic. This tendency exerts pressure for deviance, a pressure for deviance, pressure which varies depending on a person's position in the class structure. The way the person responds to this pressure will also depend on his position in the class structure.

Structure of society itself produces deviance rather than psychological factors or personality types. A deviant person may resort to various responses and enumerates five responses which is also called as adaptive response. But many cultures diverge from each other, such that deviance in one culture is

conformance in another. *For example - Homosexuality is considered a deviant behaviour in most of the countries and only nineteen countries recognize same sex marriage as of January 2017. Similarly in India Person with diseases like AIDS, Leprosy manifest deviant and anomic behaviour which is result of social structure existing in society.*

Q2(c).Power and authority go together. Critically analyse the statement with special reference to ruralsocial order.

Ans.

Model Hints-Points to Think:

Power" is defined by Weber as The chance of a man or a number of men to realize-their own will in a communal action, even against the-resistance of-those who are participating in the communal action. **Authority, according to Weber, is a form of legitimate power**, i.e., power which is considered legitimate in society. **Weber identifies three sources of legitimacy** - tradition, rationality and affective or charisma and on the basis of these, he developed three pure types or Ideal Types of authority.

- Like all other concepts, concept of authority is also developed by Weber as an Ideal Type. According to **him, coercion differentiates power from authority**. Power has an element of coercion in it Power is the capability of individuals to influence others irrespective of their will. But in reality, we find authority being COERCIVE in nature. **And coercion being common, it is referred that power and authority go together.**
- **In India Rural social order consists of all 3 types of authority and there power and authority go together:**
- **Traditional Authority: This system of legitimation flows from traditional action. In other words, it is based on customary law and the sanctity of ancient traditions. It is based on the belief that a certain authority is to be respected because it has existed since time immemorial**
- *Why did the 'lower' castes bear the atrocities inflicted by the 'upper' castes for centuries? One way of explaining this is because the authority of the 'upper' castes had the backing of tradition and antiquity. The 'lower' castes, some say/had become socialized into accepting their oppression. Thus, we can see that traditional authority is based on the belief in the sacred quality of long-standing traditions. This gives legitimacy to those who exercise authority.*
- **Briefly, traditional authority derives its legitimacy from longstanding traditions which enable some to command and compel others to obey. It is hereditary authority and does not require written rules.** The 'masters' exercise their authority with the help of loyal relatives and friends. Weber considers this kind of authority as irrational. It is therefore rarely found in modern developed societies. **(How power and authority go together to be Discussed in Class)**
- **Charismatic Authority: Charisma means an extraordinary quality possessed by some individuals. This gives such people unique powers to capture the fancy and devotion of ordinary people. Charismatic authority is based on extraordinary devotion to an individual and to the way of life preached by this person. The legitimacy of such authority rests upon the belief in supernatural or magical powers of the person. The charismatic leader 'proves' his her power through miracles, military and other victories or the dramatic prosperity of the disciples. As long as charismatic leaders continue to prove 'their miraculous powers in the eyes of their disciples, their authority stays intact, type of social action that charismatic authority is related to is affective action.**
- Saints, prophets and some political leaders are examples of such authority, Kabir, Nanak, Jesus, Mohammed, Lenin and Mahatma Gandhi, to name a few were charismatic leaders. They were revered by people for their personal qualities and the message they preached, not because they represented

traditional or rational-legal authority. **(How power and authority go together to be Discussed in Class)**

- **Rational-legal Authority:** *The term refers to a system of authority which is both, rational and legal. It is vested in a regular administrative staff who operate in accordance with certain written rules and laws. Those who exercise authority are appointed to do so on the basis of their achieved qualifications which are prescribed and codified. Those in authority consider it a profession and are paid a salary. Thus, it is a rational system.*
- Rational legal authority is a typical feature of modern society. **Example of rational-legal authority-** We obey the tax collector because we believe in the legality of the ordinances he enforces. We also believe that the tax collector has the legal right to send us taxation notices. We stop our vehicles when the traffic policemen order us to do so because we respect the authority vested in him by the law. Modern societies are governed not by individuals, but by laws and ordinances. We obey the policeman-because of his position and his uniform which represents the law, not because he is Mr. 'X' or Mr. 'Y'. Rational-legal authority exists not just in the political and administrative spheres, but also in economic organizations like banks and industries as well as in religious and cultural organizations. **(How power and authority go together to be Discussed in Class)**
- Reference of Karl Marx's Approach
- Reference of C W Mills Approach
- Reference of Talcott Parsons Approach

3.(a) Using concept of Manifest and Latent functions, analyze the impact of demonetization/Goods and Service Tax (GST) on Indian society.

Ans.

Model Hints-Points to Think:

According to Robert Merton **manifest functions are those that are intended and recognized. These are functions which people assume and expect the institutions to fulfil.** For example schools are expected to educate the children in the knowledge and skills that they need. The manifest functions are obvious, admitted and generally applauded. **Latent functions are unrecognized and unintended functions. These are the unforeseen consequences of institutions.** For example schools not only educate young they also provide mass entertainment

- **Latent functions** of an institution or action may support the manifest functions for example the latent functions of religious institutions in the modern society include offering recreational activities and courtship opportunities to young people. Latent functions maybe irrelevant to manifest functions for example the big functions organized by schools may not impact the purpose of the education. Latent functions may even undermine manifest functions. For example the manifest function of civil service regulations is to secure a competent dedicated staff of civil servants to make government more efficient. But the civil service system may have the latent function of establishing more rigid bureaucracy. The distinction between manifest and latent functions is essentially relative and not absolute.
- According to **Merton, Manifest function** is seen in terms of the **actual intention** of the actor. These are the functions understood by the actor himself. These are the subjective dispositions of the actor. It refers to the micro aspect of reality and is usually studied mainly through a Non-Positivist approach.
- **Latent functions** on the other hand are the functions that are neither intended nor perceived by the actor. These functions are actually established by an investigator and are objective manifestations of the actions of the actor. They mostly include dysfunctions, non-functions and unanticipated functions also.

- **Manifest Function of Demonetization and GST-** To Curtail Shadow economy, Black money and use of illicit funds in terrorist activities. And Economic integration and one market.
- **Latent functions** are Delay in labour payment; Increase in online transaction; Difficulty in bill payment; Delay in procurement of materials; Increase in demand of material; Delay in completion of work; Difficulty in payment through online transaction for unskilled labours; Wiping out of small builders; Decrease in productivity; Improved access to bank loans; Fall in prices of buildings; Delay in transportation of material; Difficulty in payment of employees; Delay in payment of rent for equipment; Increase in construction cost of new residential buildings; Unskilled labour have lost job; Decrease in interest cost for house loans; Decrease in bank loan interest rates; Land acquisition cost gets affected; Increase in price for end buyers

Hence, GST and Demonetization has both latent and manifest function which are functional, dysfunctional and non-functional.

Q3(b)."The rapidly changing environment of work in context of globalization has rendered the bureaucratic organization of work as ineffective and inefficient." Examine the statement.

Ans.

Model Hints-Points to Think:

According to **Weber**, *bureaucracy is a type of organization which suits most of the modern societies where work is done rationally. It is a hierarchical organization, designed rationally to coordinate the work of many individuals, in the pursuit of large scale, administrative tasks and organizational goals.*

- Globalization has lead to economic growth and integration which has been caused by trade in goods and services, movement of capital, and flow of finance through movement of people.
- **Today Societies are no longer closed and compact political units that could control their economies independently.** They are greatly influenced by international financial and trade institutions, and policies. Common global culture is a worldwide phenomenon and under its influence, most urban centers of various nations have developed a close affinity with one another. In this context.

Under the impact of liberalization, privatization and globalization, the hold of the government bureaucracies on organisation of work is slackening. The influence of international bodies, multinational corporations and external agencies is on the ascendance. The developing countries invite and accept foreign funds to develop their infrastructure and thereby the control of local resources is taken over by multinational corporate houses that acquire uncontrolled access to local economic resources. The ill effects of globalization on economic systems and on domestic policies are evident.

Theoretical Strands in Support of above thesis/proposition:

- **RK MERTON:** Globalization has rendered the bureaucratic organization of work as ineffective and inefficient because of rapid Changes in society. The bureaucrat is trained to comply strictly with the rules. **But when the situation arises which may not be covered by the rules, then this training may lead to inflexibility and timidity. The bureaucrat has not been taught to improvise and innovate and in addition he may well be afraid to do so.** His career incentives such as promotions are designed to reward. Thus he may be inclined to bend the rules. **Secondly, the devotion to the rules encouraged in bureaucratic organizations at times leads to displacement of goals.** There is a tendency for conformity of official regulation to become an end in itself rather than means towards an end. In this way so called bureaucratic red tape may stand in the way of providing an efficient service to the clients of the organisation. **Thirdly, the emphasis on impersonality in bureaucratic procedures at times lead to friction between officials and the public.** For example, clients in a job centre or maternity clinic may expect concern and sympathy for their particular

problems. The business like and impersonal treatment they might receive can lead to bureaucratic being seen as unsympathetic and arrogant. As a result clients sometimes feel that they have been badly served by bureaucratic.

- **Peter Blau and Alvin Gouldner: Formal and informal structure:** Peter Blau and Gouldner have criticized Weber for his over emphasis on elements of formal structure in the ideal type of Bureaucracy. On the basis of his study of the functioning of federal enforcement agency in Washington They*argues that the presence of both formal and informal structures in the organisation may together enhance the efficiency of the organisation on the other hand the presence of formal structure may act as a hindrance towards the attainment of organizational goals. After Globalization, intensity and rapidity of changes requires both, formal and informal structures of work organisation. Studies have highlighted fact that formal structure alone is not always the most efficient way to attain the organizational goals.
- **Tom Burns and G M. Stalker: Mechanistic and Organismic system:** Burns and Stalker argue that bureaucratic organizations which are formal and rigid and are termed as mechanistic system. They are suitable for dealing with predictable familiar and routine situations. They are not well suited to the rapidly changing technical and commercial situations of many sectors after globalization such as electronic industries. Since change is a hall mark of a globalized society, mechanistic type of bureaucratic organizations may well be untypical of the future. Instead organic type of organizational structures are more likely represent the future trend In the organic type if organisations the areas of responsibility are not clearly defined, the rigid hierarchies and specialized division of labour of mechanistic systems tend to disappear, the individual is also motivated to employ his skills to further the goals of the organization rather than simply carry out a pre-determined operation. When a problem arises all those who have knowledge and expertise to contribute to the solution. Tasks are shaped by the nature of the problem rather than being pre-defined. Communication consists of information rather than command of information, advice rather than instruction and decision. Although a hierarchy exists, decision tends to become blurred as communication travels in all directions and top management no longer has the sole prerogative over important decisions nor is it monopolized knowledge necessary to make them.

But despite above limitations, Bureaucracy ensures that rights of the citizens are protected, law and order is maintained, stability is provided and efficient financial and administrative infrastructures are put in place to tone up welfare services to the people. *Bureaucracy protects the people against the market forces and onslaught of multinationals.*

- Bureaucratic organisation of work has gained importance.
 1. *Bureaucracy has to play a stellar role in meeting the objectives of globalization, as a-result, having a great bearing on 'the economy, of the state. They are required to manage globalization in such a manner that the negative impact -of this system is minimized to a great extent*
 2. The Bureaucracy guides the political executive, helping them in policy making by keeping in view the national interest and the welfare of the people. Such policies are framed as may lead to self-sufficiency, efficiency, and equitable use of natural resources to be successful in a globalized system of economics.
 3. The policies of LPG curtail the state's .welfare activities by reducing expenditure in populist spheres. This leads ta inequality and the poor and needy become more destitute. Existing life styles, values and systems of local people are transformed. Hence the bureaucracies are required to be more cautious and vigilant
 4. *The Bureaucracy have to strike a fine balance between participation and accountability; competition and conflict; user and citizens; public interests and market interests and old and*

new. Laws are being enforced impartially and the weaker sections are to be protected by them as the operations of the Corporates may not take care of them.

5. In developing countries, governments are the main promoters of public welfare, and civil servants should work hard to achieve their stipulated targets. The ill-effects of globalization have further led to the worsening of their plight. To remedy this situation, the bureaucratic structure has to be revamped

Q3 (c). Self and society are twin born. Examine the statement of Mead

Ans.

Model Hints-Points to Think:

Mead wrote that, "*Self and society are twin-born.*" *They co-create each other.* Self and society come into being at the same time.

- Mead emphasis is on the organic link and the indissoluble connection between self and society, Mead thought of the 'self as first individual (T Significant Others) and then as social ('Me' Generalized others). (Concepts of I & Me will be discussed in Class)
- He saw it as developing dialectically through communication. *One's self-consciousness is a composite of ideas-reflections that we attribute to ourselves via the social external world of interpersonal relations.*
- *For Mead there are no isolated selves. He said that, "There is no sense of 'I' without its correlativesense of 'Me'.*
- In "Mind, Self and Society", Mead describes *how the "Individual mind" and "reflexive self arise out of the social process.* The individual mind & Self for Mead is a form of participation in an interpersonal and social process; it is the result of taking the attitudes of others toward one's own gestures and behaviour.
- The self—develops in and through the process of symbolic interaction, enabling an individual to acquire a sense of "HIMSELF OR HERSELF" as an individual The individual is not, of course, merely a body, but an identity, a person with a distinct core of psychological character, which Mead terms 'the self. It is the basis of, the driving force for, an individual's conduct
- Mead refers to 'the social self to emphasize that the self develops in interaction with and is modeled on other people and their ways of acting. The child, for example, learns first by imitation, by copying the behavior of others in playful form, acting now like the postman, now the shopkeeper, then the mother, and so on. In this way, the individual learns what is involved in social roles, i.e. learns what people expect of one another.
- Two types of *others* are critical in the development of the self. *The significant other* refers to people who are important to an individual, whose opinions matter. The *generalized other* refers to a conception of the community, group, or any organized system of roles (e.g., a baseball team) that are used as a point of reference from which to view the self.

However, Mead's such conception of symbolic interaction and subsequent development of human mind is criticized on various grounds by various sociologists. *The subjective experience of self is a developmental outcome of the social structures and processes of human inter subjectivity.*

Q4. Write short answer, of the folio wing questions, in about 150 words-each.

4 (a) "The globalization has accelerated the process of social mobility" Do you agree? Illustrate with examples from developing societies.

Ans.

Model Hints-Points to Think:

Globalization gives an opportunity for the increase of social mobility. *Developing SOCIETIES with rapidly growing economies LEADING TO SOCIAL DIFFERENTIATION have experienced greater socialmobility.*

- *Millions and millions of people have moved from rural areas to cities. There are more international migration, which is also a form of social mobility because migrants not only change their location but also, eventually, their social status.*
- Globalization has lead to rapid economic growth and development Leading to substantial changes in Mode of Production. Social lifts are more likely to work under the conditions of rapid economic growth and/or free social competition. For Example Post globalization Middle Class has emerged grabbing the opportunities in Multinational Corporation - private sector particularly newly emerged service sector. *Globalization has increased mobility and change in class structure in Indian society at a more rapid pace*
- In India Changing division of labour use of IT, economic growth, rapid urbanization and cosmopolitan work culture has led to increase in openness and mobility where earlier hierarchy was the norm.
- Glass ceilings characteristic of closed societies prevent social mobility. After Globalization, rational transformation in work organisation is visible. Growth of Information technologies after globalization has helped millions to attain mobility particularly Women. After globalization, changes in fiscal policy (tax breaks for the wealthiest), deregulation and marked increases in the salaries of employees in the financial and housing sectors, and institutional changes has facilitated Structural differentiation leading to high rate of social mobility. Growth and Development of transport and communication facilities too facilitated globalization with occupationaldiversification in cities has increased the pace of rural to urban mobility (Horizontal mobility).
- However, Dysfunctions of Globalization are visible too impacting Social Mobility. Reverse mobility too is visible in developing society because of Global economic slowdown and protectionist measures taken by developed societies.

Q4 (b). "Human Relation School of Thought for social organisation of work in industry by Elton Mayo offers critique to Taylors approach to what he called scientific management." Discuss.

Ans.

Model Hints-Points to Think:

Taylor's approach to what he called 'scientific management' involved the detailed study of industrial processes in order to break them down into simple operations that could be precisely timed and organized. (Scientific management came to be called as Taylorism)

- It was a system of production designed to maximize industrial output, and it had a widespread impact not only on the organization of industrial production and technology, but also on workplace politics as well.
- In particular, Taylor's time-and-motion studies wrested control over knowledge of the productions process from the worker and placed such knowledge firmly in the hands of management, eroding the basis on which cart or traditional workers maintained autonomy from their employers. (As such, Taylorism has been widely associated with the deskilling and degradation of labour.)
- Research carried out by Elton Mayo at the General Electric Company in Chicago concluded that group relationships and management-worker communication were far more important in determining

employee behaviour than physical Organizational conditions (e.g. lighting and noise) and the working practices imposed by management.

- Also, wage levels were not the dominant motivating factor for most workers. In many respects this work paved the way for the volume of research that followed, looking at employee behaviour, motivation and so on.

Key proposition of Elton Mayo: -

1. Employee behaviour depends primarily on the social and organizational circumstances of work.
2. Leadership style, group cohesion and job satisfaction are major determinants of the outputs of the working group.
3. Employees work better if they are given *a* wide range of tasks to complete.
4. Standards set internally by a working group influence employee attitudes and perspectives more than standards set by management
5. Individual workers cannot be treated in isolation, but must be seen as members of a group.
6. Monetary incentives and good working conditions are less important to the individual than the need to belong to a group.
7. Informal or unofficial group's formed at work place have a strong influence on the behavior of those workers in a group.
 - Managers must be aware of these 'social needs' and cater for them to ensure that employees collaborate with the official organization rather than work against it.

The usefulness of the human relations approach:

- The school explicitly recognized the role of interpersonal relations in determining workplace behaviour, and it demonstrated that factors other than pay can motivate workers. However, the approach possibly overestimates the commitment, motivation and desire to participate in decision making of many employees.

Q4(c). "Stratification is functional and universal." Do you agree? Discuss.

Ans.

Model Hints-Points to Think:

The system of social stratification is also useful for the progress and the well-being of the society. From functionalist perspective of sociology its universal too. This can be seen if we take into account two forms of stratification.

- **Ascriptive Form of Stratification:** Under the caste system, the status of the individual is fixed at birth and different castes are hierarchically arranged. However, even within the caste system those members who perform their caste roles effectively and efficiently occupied higher status. On the other hand, those members who do not perform their role properly occupy lower status even when they belong to the same caste. This functional base has given rise to sub castes. In other words, one caste is further divided into different sub castes and these sub castes are hierarchically divided within a caste group. Fixation of status of a caste group also facilitated better training of the members. As the members are made aware about the future roles, they start getting training from the childhood. Such a situation was more applicable in the traditional societies where knowledge was foil knowledge and it could be acquired through membership of a caste group. In this way we find that under ascriptive form of stratification, society was being well-served and there was interdependence of the caste because of the specialization of their roles.
- **Achieved Form:** Under the achieved form of social stratification, the social statuses are assigned according to the worth of the individual. This system serves the following functions for the society:
 - a. **Occupational Hierarchy:** Depending upon the importance of a particular occupation, different occupations are hierarchically divided. The occupations which are very important for the well-being of the society are associated with high prestige and those occupations which do not need specialized training are given low status. Such a system is free from confusion, and motivates the people to work hard, so that they could take up occupations of high prestige.
 - b. **Division according to Intelligence:** All persons are not equal with regard to their intelligence. Those persons with higher level of intelligence can perform more complicated functions of the society. Hence they are provided with different opportunities and high prestige.
 - c. **Training:** Society makes elaborate arrangements for the training of younger-generation. Those who spend more time on training and acquiring new skills are compensated with high returns. Even though such persons start working later yet the economic returns and social prestige associated with their work is higher than others.
 - d. **Work Efficiency:** Persons with appropriate knowledge and training occupy appropriate positions. Hence, their work efficiency is also higher. Under this system there is no place for parasites and those who shirk work. The fittest to survive is the rule which is followed.
 - e. **Development** The competition to move higher in the social ladder has resulted into new inventions, new methods of work and greater efficiency. This system has led to progress and development of the country. The Western societies are highly developed; it is attributed to the fact that these societies adopted open system of stratification.

Theoretical Strands:

- The Structural- functionalist perspective seeks to explain social stratification in terms of its contribution to the maintenance of social order and stability in society.
- Talcott Parsons believed that order and stability depends upon the value consensus in the society. Individuals who conduct themselves in accordance with these values are ranked above others. A

successful business 'executive' would be ranked above others in a society which values individual achievement while individuals who fight battles and wars would be ranked above others in a society which values bravery and gallantry.

- Certain positions are functionally more important in society than others. These are often ranked higher in the social hierarchy and fetch greater rewards than others. This inevitability leads to inequality in distribution of power and prestige. So according to Parsons- *'Every society is based upon consensus in terms of norms and values'*.
- Kinsley Davis and Wilbert Moor: They discussed the issues of functional necessity of stratification, determinants of positional rank, societal functions and stratification, and variation in stratified system at length. They explained that unequal distribution rights and perquisites making for social inequality provides the motivation to people to perform duties associated with a given position and to achieve position that affords more prestige and esteem. Social inequality therefore ensures that "the most important positions are conscientiously filled by the most qualified persons. Hence every society, no matter how simple or complex, must differentiate persons in terms of both prestige and esteem, and must therefore possess a certain amount of institutionalized inequality" (Davis and Moore). The positions that carry the best reward and highest rank are those that are excessively important for society, and require greatest training or talent. They clarify that in effect, a society needs to accord sufficient reward to position of high rank only to ensure that they are filled competently. It may also be understood that a position important in one society may not be equally important in another one.
- Italian sociologist Gaetano Mosca argued that every society will be stratified by power. This is inevitable, he said in a book titled *The Ruling Class*, because: No society can exist unless it is organized. This requires leadership to coordinate people's actions. Leadership requires inequalities of power. By definition, some people take leadership positions, while others follow. Social stratification is inevitable, and every society will stratify itself along lines of power.
- Karl Marx's Views (Discussed in Class)
- Max Weber's Views (Discussed in Class)

Hence it can be said that stratification is universal and functional as it helps in functioning of society and social change.

Q4(d). How would you distinguish between the stratified and unstratified social positions? Do you think that innovations in work organization in work has affected stratified social position in Indian society?

Ans.

Model Hints-Points to Think:

Social Stratification: Social stratification is when people are divided and categorized into different groups based on their income, wealth, occupation, status and similar-factors.

Unstratified social positions involves no such categorization and division. Differentiation may be on the basis of factors such as biology, age; income categories for social security benefits etc.-For example Blue/Pink/Red Ration Card holders, orange Ration Card holders, Yellow Ration Card holders; children, Adolescents, young, adult old etc.

Innovations in work has definitely transformed these stratified social positions.

1. In India, women are considered inferior to men. But due to innovation in Information Technology, automation etc. woman can work in office, have flexible timings to work from home hence their social position is rising.

2. Due to innovation, some work have become more respectable than earlier. Forexample, being an Uber Driver v/s Taxi driven
3. Similarly catering, cooking etc., have become more respectable due to hotel management courses and cash nexus. Today's Startup culture has transformed doing business in India and its social consequences are visible on social stratification.
4. Modern industries is recognizes merit and achievement orientation and facilitates the social mobility. Innovation in work organisation after Globalization has diversified the occupations and new occupations in service Industry has provided equal opportunities across the social groups, for eg. Dalits Entrepreneurship, Dalits Venture Fund, Dalit Capitalism etc.,
5. Economic mobilization of Dalfts, Tribals, OBC's facilitated the rise of social elites class within these social groups.

Thus, Innovation is work and work organisation has affected the traditional stratified positions. However; old position still reflect is new hierarchical order.

4(e). Discuss the social organization of work in informal sector with specific reference to Indian society.

Ans.

Model Hints-Points to Think:

Informal organization of Work is the one *in which workers are not governed by fixed rules, but by directions of employer*. Sometimes, it is also synonymously used withthe term unorganized sector. Broadly speaking, Informal Organisation of Work is characterized by:

- **Low levels of skill:** Workers in Informal Organisation of Work have low levels of education and thus they have low levels of skills. This is the reason why they are engaged in jobs involving low technology. Worker in the formal sector have skill and there position in the labour is better.
- **Easy entry:** Getting work in informal sector is comparatively easier than in the formal sector. Any able bodied person, irrespective of the skills possessed can become a day labourer. With minimum investment the same person can become a street vendor and sell her/his wares in the market. The people need not money to invest in a shop. In this way the informal sector is able to absorb more workers who would not get any work because they are either not-qualified or they do not have capital for investing in business.
- **Low paid employment:** Because of the requirement of low skill and the easy entry, work in the informal sector has low returns. Workers who offer their labour are not paid high wages. In fact, the biggest grievance against this sector is that the wages are many times below sustenance level. In many cases, low wages drive other members of the family in informal Workforce because the main wage earned is not sufficient for sustaining a household-In this sense, children too may be encouraged to join the labour force.
- **Immigrant labour:** Informal sector is largely composed of immigrant Most of the workers come to the city from rural areas in search of a livelihood. Hence migrant status is a characteristic of informal sector.
- *Informal organization of work is characterized by aggregate of personal contacts and interactions and the associated grouping of people. While the formal organization of work emphasizes on the structure, informal organisation of work emphasizes on personality and human emotions.*
- *The superior-subordinate relations between important officers may be influenced by the commanding personality or the powerful connections of the subordinates. In informal organization of work, roles are assigned without recognized status.*

- THE ORGANIZED SECTOR ITSELF IS GETTING INFORMALISED through CONTRACTUALISATION, ACTUALIZATION, and OUTSOURCING OF LABOUR, there are workers who are equally-or even more educated and skilled, work better and even longer in so many of the organized sectors; but for no labour rights, wage, job or social security protection and for very dismal wages. For example, the electricians, air-conditioner servicepersons or cleaners are contractualized in formal work organizations such as MNCs. Though they work in formal organization, they do not get any social benefits as formal employee.
- With the advent of GLOBALIZATION and resultant reorganization of production chains led to a situation 'where production systems are becoming increasingly atypical and non-standard, involving flexible workforce, engaged in temporary and part-time employment, which is seen largely as a measure adopted by the employers to reduce labour cost in the face of stiff competition. For example, recent labour reports shows that there is increase in employees working from home at high levels. These professionals suffer from unseasonality of work, lack all the social security benefits as they work on short term contracts.
- No doubt, it obviously indicates that these flexible workers in the new informal economy are highly vulnerable in terms of job security and social protection, as they are not deriving any of the social protection measures stipulated in the existing labour legislations. The insecurities and vulnerabilities of these modern informal sector labour are on the rise as there is a visible absence of worker mobilization and organized collective bargaining in these segments owing to a multitude of reasons. The alarming expansion of informal sector, in recent times, has adversely affected employment and income security for the larger majority of the workforce, along with a marked reduction in the scale of social welfare / security programme.
- The lack of registration, organization and protection does not have its origin in the free play of social forces, but it's the deliberate product of economic interests that benefit from the state of informality in which a wide range of activities in all branches of the economy are kept, systematically and on a large scale, through evasion of labour laws and taxation.

Q5(a). Make out a comparative analysis of Weberian and Marxian perspective on religion in modern industrial societies.

Ans.

Model Hints-Points to Think:

KARL MARX, the German scholar, has provided a conflict perspective of religion. Karl Marx saw religion as a reflection of society (not as an expression of "primitive" or psychological needs as other theorists of his time presented). Marx saw religion as serving the interests of the ruling class at the expense of the powerless masses.

- Marx Argued that "Religion is the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people".
- Marx argued that "just as a 'painkiller' masks the symptoms of disease, silencing the sick person into the illusory belief that he or she is well and hearty, 'so religion masks the exploitation of workers, AND LULLING them into the false belief that existing social arrangements are just-or if not just, inescapable".
- Thus Marx argued that religion as a social institution teaches that the individual's position on earth will be rewarded in heaven. In so doing, Religion obscures the exploitative tendencies hidden within the class structure and elite's vested interest in the status quo. In this way, religion becomes a tool in the hands of the 'haves' to exploit and oppress the 'have-nots'.

- Marx perceived religion as 'the personification of alienation': the self-estrangement people experience when they feel they have lost control over social institutions. The term 'alienation' was used by him to describe the modern worker's experience of being nothing more than a 'cog in a machine'. He also employed this concept to describe what he saw as the dehumanizing effect of religion. The more the worker expends himself in work, the more powerful becomes the world of objects which he creates in the face of himself, the poorer he becomes in his inner life, the less he belongs to himself. It is just the same as in religion. "The more of himself man attributes to God the less he has left in himself" wrote Marx.
- He predicted that in a classless society with communistic form of economic order, religion would become irrelevant and unnecessary. Like the capitalist class itself, religion would die its natural death.

Thus, Karl Marx considered religion as, an uncalled for and manipulative institution forming an integral part of the exploitative superstructure. Both the religious and cultural institutions transform with the transformation of the economic foundation or the base. Religion and culture are the result of the existing power structure of society and religion would wither away once the class society revolutionizes itself into a classless society.

Max Weber, by contrast, embarked on a massive study of religions worldwide. No scholar before or since has undertaken a task of such scope. Most of his attention was concentrated on what he called the world religions - those that have attracted large numbers of believers and decisively affected the course of global history. He made detailed studies of Hinduism, Buddhism, Taoism and ancient Judaism and in the Protestant Ethic and the Spirit of Capitalism and elsewhere, he wrote extensively about the impact of Christianity on the history of the West. He did not, however, complete his projected study of Islam.

- Weber's writings on religion differ from those of Durkheim in that they concentrate on the connection between religion and social change. Contrast with the work of Marx because Weber argues that religion is not necessarily a conservative force; on the contrary, religiously inspired movements have often produced dramatic social transformations.
- Thus Protestantism - was the source of the capitalistic outlook found in the modern West. The early entrepreneurs were mostly Calvinists. Their drive to succeed, which helped initiate Western economic development, was originally promoted by a desire to serve God. Material success was for them a sign of divine favour.
- According to Weber, Religion acts as a source of social change. According to him, it was the ideas, beliefs, values and world view of human societies that guided the way their members acted, even in the economic sphere.
- *Religion prescribes certain guidelines of behaviour. It is in accordance with these guidelines that followers direct or orient their activities.* These guidelines are incorporated in the body of religious ethics of each religious system.

Let us illustrate Weber's view with an example from our society. "A health expert might suggest that if Indians would eat beef, the problem of hunger and malnutrition might be lessened. But the very idea of cow-slaughter is revolting to most Hindus and would probably be rejected outright. So, even though cow-slaughter may seem economically rational or logical, values and ideas (in this case, the idea that the cow is sacred) definitely influence the making of certain decisions. It is our beliefs and values which help to shape our behaviour."

Q5(b). Describe the functional pre-requisites of social system. Examine in context of village as a social system.

Ans.

Model Hints-Points to Think:

According to Talcott Parsons, society is a system made up of interconnected and interdependent parts fulfilling certain functions.

- Social systems, Parsons argues, have a self-adjustive and self-maintaining quality. These adjustment processes which maintain the social system internally and through its boundary conditions are called functions. Functions are processes of system's self-maintenance.
- There are certain functions without which a social system cannot subsist these are called 'functional prerequisites' by Talcott Parsons.

- ✓ Adaptation
- ✓ Goal attainment
- ✓ Integration, and
- ✓ Latency

- **Adaptation:** Adaptation as a functional prerequisite implies generation and acquisition of resources from outside the system, its external to environment and to effect its distribution in the system. External environment in this case means land, water, etc. As an example we can mention the Agriculture in villages as a social system which involves resource utilization, production and distribution in the society. Jajmani System played important role in Adoption in traditional Indian society.
- **Goal-Attainment Involves;** firstly, the determination of goals, secondly, motivating the members of the system to attain these goals, and thirdly, the mobilizing of the members and of their energies for the achievement of these goals.

In village as a social system PRI's and Gram Sabha performs this. The political processes are its examples. It needs to be goal attainment is related to the ideological and organisation set up of the social system.

- **Integration:** Functional prerequisite which helps to maintain coherence, solidarity and coordination in the system.

In the village social system this function is mainly performed by culture and values based on caste, kinship Local schools, village assemblies etc. Integration ensures continuity, coordination and solidarity within the system; it also helps in safeguarding the system from breakdown or disruption.

- **Latency:** Functional prerequisite of the social system which stores organizes and maintains the motivational energy of elements in the social system. Its main functional are pattern maintenance and tension management within the system.

This function is performed by the socialization process of the members of the social system. Its main functions are pattern maintenance and tension management within the system. In villages Khap Panchayats, Patriarchal family system performs this function.

Thus, AGIL concept helps us understand how all parts of society are interconnected in terms of the functions they perform. However these Functional pre-requisites are not static, but dynamic.

Q5(c). To which extent social conflict can be attributed to the process of horizontal and downward social mobility in society. Substantiate your viewpoints.

Ans.

Model Hints-Points to Think:

Sorokin defined *Social mobility as transition of individuals or groups from one position, in the social hierarchy, to another, i.e., from one stratum to another. Social mobility to some extent causes social conflict too in society*

- Horizontal mobility involves moving within the same status or class category. An example of this is a nurse, who leaves one hospital to take a position as a nurse at another hospital. Workers from Bihar working in real Estate in Maharashtra. (Aspects of Conflict Discussed in Class)
- Vertical mobility refers to any change in the occupational, economic or political status of an individual or a group which leads to change of their position in upward or downward direction. When individuals get into seats of political position; acquire money and exert influence over others because of their new status they are said to have achieved individual mobility. Like individuals even groups also attain high social mobility. When a Dalit from a village becomes an important official it is a case of upward mobility. On the other hand an aristocrat or a member of an upper class may be dispossessed of his wealth and he is forced to enter a manual occupation. This is an example of downward mobility. (Aspects of Conflict Discussed in Class)
- Intergenerational Mobility and conflicts in Middle classes (Aspects of Conflict Discussed in Class)
- Sponsored Mobility (Aspects of Conflict Discussed in Class)
- Sanskritization (Aspects of Conflict Discussed in Class)
- Conflicts between Men and Women in Middle class families. (Aspects of Conflict Discussed in Class)
- Durkheim concept of Anomie which led to social conflict are due to mobility.
- Sorokin in 'Social and Cultural Mobility' too wrote about the disruptive consequences of social mobility. He believed that social mobility contributes to instability of the social order, cultural fluidity, diminishing solidarity. Person cannot face acculturation and have increase instances of isolation, estrangement leading to social conflict. For Example, a clerk experience horizontal mobility and get transferred to a big city from village but could not meet living expenses or change in culture can often involve himself in criminal activities leading to social conflict. (More View Points and Examples in Class Discussion)

Hence, various scholars studied society at different point of time and found that social conflict can be attributed to process of horizontal and vertical mobility in society.