REVISE

SOCIOLOGY

THROUGH

100

QUESTIONS & ANSWERS

Hand written

PAPER-I

Q. Is 'naturalistic' explanation of society distinct from the systematic study of society?

Naturalistic explanations about society refers to the individualistic explanation based on <u>common sense knowledge</u> that is very <u>obvious</u> and <u>taken for granted</u>.

<u>Positivists</u> wanted Sociology to study society and its institutions through <u>systematic scientific</u> methods, so as to make <u>higher order generalizations</u> about society ie. '<u>Law of society</u>'.

So, they <u>outrightly rejected</u> the common sensical knowledge that is unexamined, intuitive and unreflective. they accuse & <u>naturalistic explanations</u> to be <u>stereotypical</u> & takes that only what appears on surface.

<u>Durkheim</u> in his study about '<u>suicide</u>' explains that the scientific & empirical analysis suggests that the prime reason for suicide is <u>social determinism</u> rather than psychological

factor. So ~~ad~~ he advocates for systematic scientific study of social world and rather warns that 'Common sense perceptions are prejudices which would mar the scientific study of social world'.

As the scientific methods gained momentum in social sciences, the common sensical knowledge was seen as a misguiding factor.

However Common sense knowledge need not necessarily be false and it is not only the beliefs per se, it is a fundamental pre-supposition of the society as a whole. So it can aid in sociological studies.
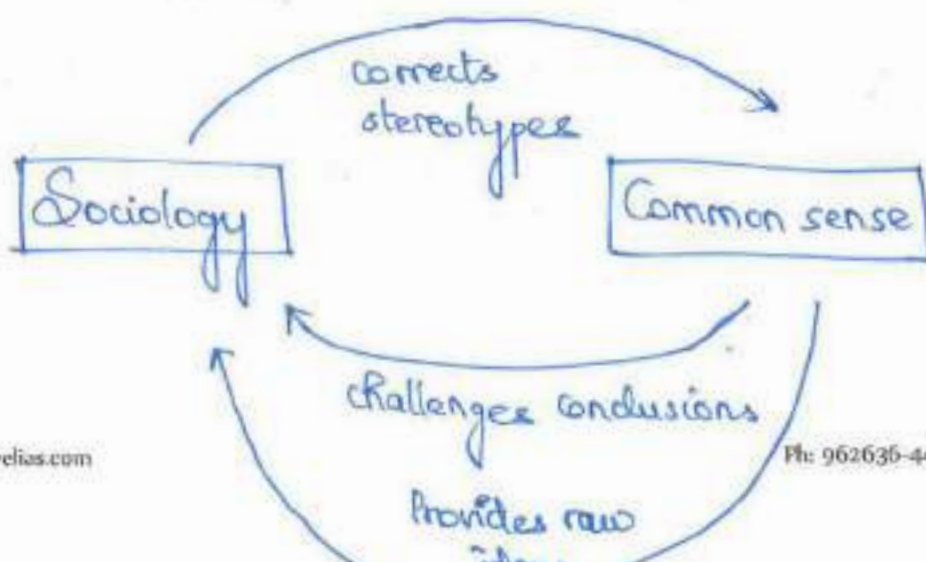
As the common sense knowledge gives raw ideas, it helps in hypothesis building. Sociology on the other hand, questions the stereotypes and corrects the social understanding.

This is very evident from the study of Poverty through sociological prism, wherein the common sensical understanding explains Poverty as a result of personal inefficiency which sociological perspective says it is due to the structural inequality.

As Peter Burger claims that the fascination of Sociology lies in the fact that it gives us a new perspective, just to see the world in which we have lived our everyday lives.

Another perspective suggested by Gramsci that common sense thought to be with masses and theoretical thought with that of elite.

Nevertheless, the 20th century sociology has an accomodative stance by studying sociology through interpretative approach.

Anthony Giddens says that common sensical knowledge forms integral part of sociological study. Eg: Sociological study about mental breakdown emphasizes the common sensical understanding about marriage as a risky proposition.

Therefore sociologist's perception about common sense is changing and it mutually reinforcing with the study about the social world. Thus, Sociology & common sense forms 2 sides of the same coin

$$\boxed{Sociology} \rightleftarrows \boxed{Common\ sense}$$
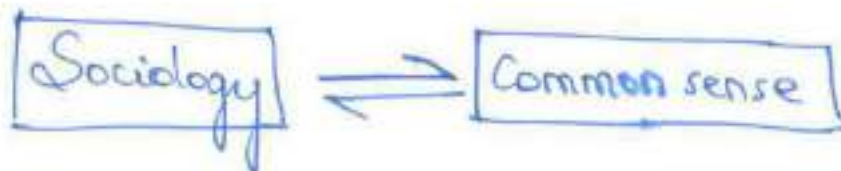
Q. Social thought is as old as society itself, yet the origin of sociology is traced back to 19th century Western Europe. Discuss. (20 marks).
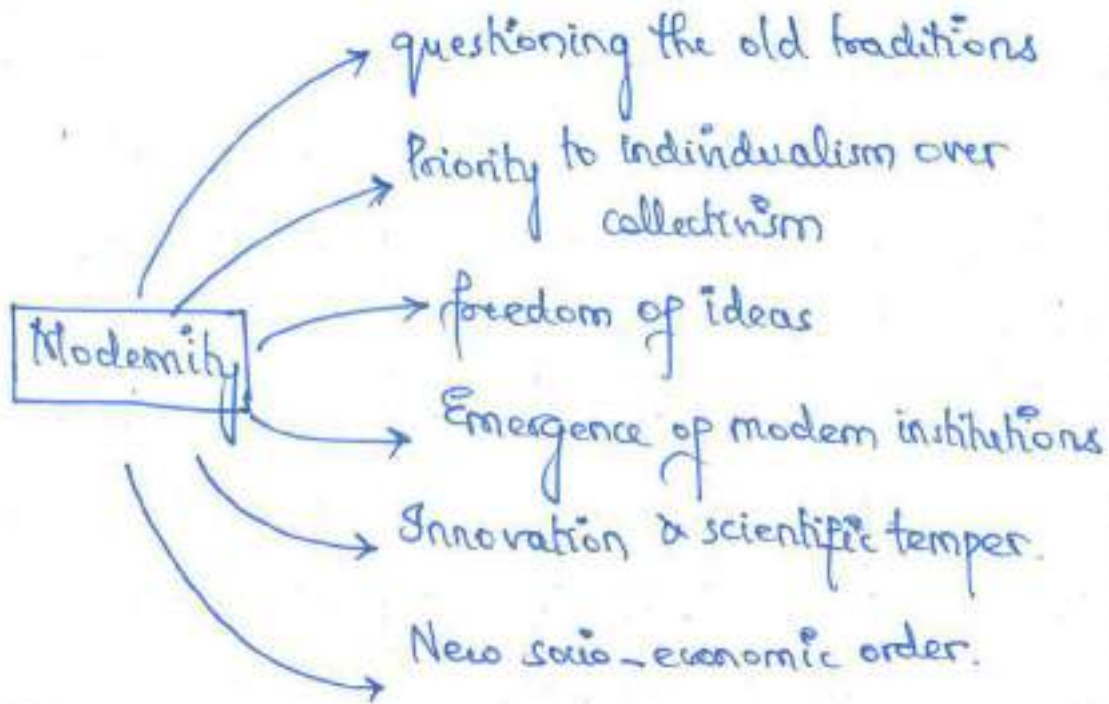
As curious human mind always wanted to know more about its social surroundings, there was present <u>social thoughts</u> since <u>time immemorial</u>.

Long before the establishment of Sociology as a discipline, <u>sociological</u> phenomena have been discussed in <u>treatises</u> like 'Republic' of Plato and <u>Kautilya's 'Arthashastra'</u>.

Yet the <u>Sociological current</u> was very much <u>phenomenal</u> during the <u>19th century</u> in Europe. It was at this time, the society was characterized by crisis & chaos.

So the need for new society as a solution to old society <u>Intellectual scholars</u> pitched for Modernity!

Modernity →
- questioning the old traditions
- Priority to individualism over collectivism
- freedom of ideas
- Emergence of modern institutions
- Innovation & scientific temper.
- New socio-economic order.

Rise of Intellectual Ideas.

As Irving Zeitlin puts in his 'Ideology and Development of sociological theories, 1996', Early sociology as a response to Enlightenment Spirit present in 19th century Europe.

Plato → Philosopher king to rule the society as he is endowed with wisdom.

Aristotle → A new society characterized by Commutative, distributive & retributive justice.

August Comte → Need for a secular scientific society wherein Religion to be replaced by science.

Adam Smith in his 'Wealth of Nations' wrote Industrial society as a solution to the structural inequality present in 19th century Europe.

So all these philosophers emphasised for a change, in which old feudalistic society to be replaced with Modern society having equality of opportunity & justice.

Political developments

> French revolution sowed the seeds for emergence of new society through its innovative ideas of equality, liberty & justice.

> American War of Independance propagated for Collective protest to overcome the evils of subjugation & slavery

Need for a <u>modern democratic society</u> which will allow individual <u>personality to develop</u> because only such society is built on the general will.

As a result of 2 schools of thought ie. <u>Enlightenment scholars</u> who supported the new society as a panacea for the problems of old society and <u>Conservative scholars</u> who rejected this idea, as new society has routed to new problems like conflict & crisis.

The <u>fertilization</u> of these 2 currents <u>of thoughts</u> has resulted in the emergence of Sociology as a Intellectual discipline in the 19th century Europe.

Q. Compare and Contrast Sociology and Anthropology.

The origin of Sociology and Anthropology are quite different in the sense that Sociology has emerged from the challenges posed by modernity while Anthropology has to find its base from primitive inhabitations.

In general, Sociology is a science of studying society as a whole while Anthropology studies the cultural aspects & behaviour of man.

So they are very narrow & studies small societies. On the other hand, Sociology studies modern, complex civilizations & very wide in its perspective.

Inspite of these many divergences in the 19th century, present studies have good deal of convergence between the 2 subjects.

The Western notion of Industrialization and the consequent urbanized society is blessing

in developing countries of Asia & Africa. In that sense, both sociologists and Anthropologists give much importance to the impact of new ~~socia~~ economic order upon societies.

Even the concepts and methods of both the disciplines are mutually used in studying the industrialized society. For example,

Talcott Parsons and R.K. Merton uses the functionalist approach in studying modern societies and William Whyte uses Participant observant theory for studying Industrialized society.

According to M.N. Srinivas, In a Pluralistic society like India, both Industrialized & primitive elements are present every next door.

Hence, the convergence of both the discipline in studying human societies establishes that Sociology & Anthropology are 'twin sisters' according to A.L. Kroeber.

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Q. Describe the basic postulates of scientific method. How far are these followed in sociological research?

Scientific methods are <u>devices</u> using specific rules to <u>analyze</u> observable data and to <u>experiment</u> the <u>hypothesis</u>.

Science produces <u>objective and accurate</u> information and develops an understanding of the social world.

Basic postulates of scientific methods :

* Scientific theories are based on <u>reflexive reasoning</u> founded on objective facts.

* Scientific research is <u>cumulative</u>.

* It is <u>objective in character</u> because it is data focussed.

* Science maintains <u>value neutrality</u> while conducting research ensuring personal likes or dislikes, cultural preferences do not offer guide
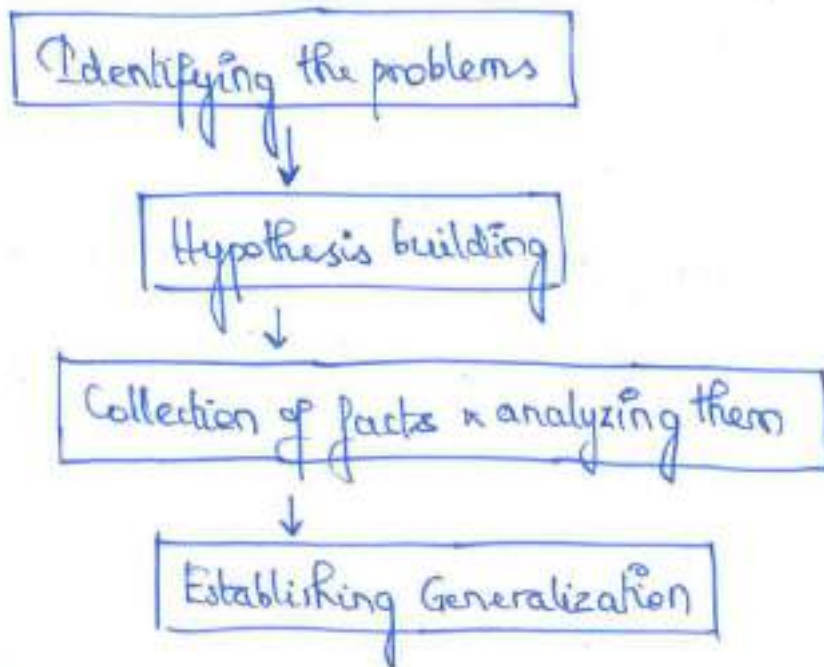
to conclusion of research.

* Scientific method is highly systematic and an organized way of <u>explorative knowledge</u>.

<u>Scientific</u> methods uses the following ~~methods~~ steps.

| Identifying the problems |
↓
| Hypothesis building |
↓
| Collection of facts & analyzing them |
↓
| Establishing Generalization |

Early sociologists advocated that study of society and its institutions should be through <u>established methods of science</u>.

| 'From Science comes prediction, from prediction comes action' - <u>August Comte</u> |

Sociology is no different from natural sciences, as there is present regularity/pattern in every social action. Positivists suggests objectivity & value neutrality is possible in studying social phenomenon.

However, this was criticized by Non-Positivists & other contemporary scholars like.

Alfred Schutz → Early sociologists are influenced by romanticization of science and they lack wider & deeper approach of social study.

Thomas Kuhn → Scientists in the name of objectivity, they fit to the paradigms & fit those facts for approving their established result.

Even Karl Popper who adopts scientific method of studying society accuses Positivists being non-falsifiable.

So Kaplan suggests ~~seg~~ sociologists to ~~exe~~ distinguish 'Reconstructed Logics' and 'Logics in use' and thereby establish the subjective interpretation about objective reality.

However the realistic view of sociology comparing with science can be justified by research of Keat & Urry. They say Marxism is also a pure scientific construct based on underlying social facts.

Therefore both sociology & science are achieving a common aim that sociology as an organized science of scepticism.

The function of sociology, as like every sciences, is to unveil the hidden facts according to Pierre Bourdeau

Q. Positivism's greatest shortcoming with particular reference to the social sciences is in its failure to distinguish between the natural and social worlds. Discuss.

According to Positivists approach, human behaviour can be objectively measured and establish theories based on observable facts.

Positivism glorified that human mind and consequent social actions can be quantified in concrete terms as like in natural sciences.

Based on this approach, the Marxists and functionalists has developed deterministic, predictable theories based on empirical evidences.

However, the later sociologists criticized Positivism as it led to 'infatuation of sciences'. The use of scientific methods has failed in its

⤷ objectivity

⤷ Quantifiability

⤷ Inter-subjective relaiability

⤷ theory building + experimentation.

This limited applicability of scientific methods in studying social phenomenon has led to emergence of new school of thought known as 'Non-Positivists' who gave much importance to the meanings & motives attached by the actor in their social action.

They argued that society is operated by subjective pre-suppositions by humans and hence the use of science to study such abstract social trality will misguide the scope of the subject itself.

Peter Berger → Social facts does not fall from sky, as it is constructed situationally.

Also, Usage of deductive approach is less fruitful in sociology and emphasizes for

inductive approach as the social reality is very complex and hence higher order generalizations are not possible.

Alfred Schutz contends that humans construct their world using common sense, ethical values and assumptions & presumptions. Therefore sociologists must respect their ideals while undertaking research.

Max Weber also advocated an Interpretative approach to study social reality. He says the subject matter of sociology should be 'social action' and not 'social facts' as propagated by Durkheim.

Adorno also explains that social reality comprises of multiple layers. He criticized Positivists for being focussed upon one or two

layers. Having a <u>one-dimensional</u> approach <u>eclipses</u> the <u>true nature</u> of a social phenomenon.

Phenomenologists like Thomas Luckmann criticized that the <u>investigative methods</u> used by Positivists are very <u>subjective</u> & biased. Hence their proclamation of 'objectivity' is <u>deceptive</u>.

Habermas condemns Positivism loses the sight of the <u>actor</u> reducing them <u>passive</u> <u>entities</u> determined by <u>natural forces</u>.

However, the <u>achievement</u> of Positivism is to overcome sociology from speculative philosophy and thereby establishes a <u>systematic investigation</u> of <u>society</u>.

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Q. How is objectivity different from value neutrality? Discuss with reference to Weber's views on methodology.

Objectivity and Value neutrality are <u>not</u> one and the <u>same per se</u>, because values become a part and parcel of human thinking and society.

Values are <u>socially accepted</u> desirable standards and they <u>guide</u> our goals, <u>actions</u> and Intentions.

However Early sociologists like <u>Comte</u>, Spencer and <u>Durkheim</u> wanted to keep away Individual values during sociological research as It would bar the <u>objective evaluation</u> of social reality.

Therefore objective approach advocates for unprejudiced, value free and free from biases by the researcher.

Robert Bierstedt defines Objectivity as the Conclusions arrived at enquiry and investigations

independant of influences from caste, creed, colour, religion, nationality and moral preferences.

Therefore Sociology should study only observable fact independant of values. Even Positivists suggests must application of objectivity through various methods as follows.

→ Use of scientific methods like Verstehen. approach of Max Weber.

→ Expanding the samples

→ Inter subjective reliability etc.

However, Later sociologists found that Complete objectivity is not possible as sociology studies human elements those who have consciousness and subjectivity.

Max Weber, in his book 'Methodology of Social sciences, 1948' exemplifies a new

Interpretative approach that gives priority to meanings and motives attached by actor in every social action. He establishes a 2 tiered approach wherein

→ Values can be tolerated to a certain extent in sociological research. The choice of topic and end purpose depends on subjective influences of the researcher.

Eg : The choice of studying social, political & economic systems depends on values of investigator.

→ Also at the same time, objectivity should be approached for, by ~~usi~~ incorporating scientific methods like VersteRen, Ideal type construct etc.

Eg: Ideal type of social action are abstract elements that can be compared with complex social reality.

Thus, Weber contends objectivity and

value freeness are to be the methodology for sociology.

This middle path approach was influenced to Non-positivists like [Dilthey] who argues 'A fact based approach explores only one dimension as it ignores cultural & ideological dimensions'.

[Herbert Becker] says Depriving social sciences of values will be akin to taking away the soul of the discipline.

Hence one can accept the prevailing values and still remain objective in one's approach. As the meaning of objectivity is undergoing changes, a workable model of objectivity can be devised to suit the needs of the discipline.

Q. People act towards things based on meanings those things have for them and these meanings are derived from social interaction and modified through interpretation.

Non-positivism contradicts the idea that social life is organized, disciplined & law bound.

Interpretative Scholars like Dilthey argues that every social life appears in a context subjected to historical & cultural predispositions.

He says human behaviour manifests actions driven by meanings & motives of the actor. Sociologists should try to understand the context & respect those ideals while doing research.

This idea was further emphasized by Max Weber in his book "Methodology of social science".

G.H. Mead views human actions, thoughts and experiences are essentially social. They owe their nature to the fact that humans interact with each other through symbols (ie. Language)

Further Mead explains that <u>humans</u> are the one who are <u>creating the social world</u> and also being <u>shaped by it</u>. Thus individual and society forms an inseparable integral part.

In this way he justifies <u>Symbolic Interactionism</u> forms the <u>core</u> for functioning of a <u>society</u>.

Herbert Blumer also argues that this symbolic interactionism has 3 basic premises.

1. <u>Meanings</u> are <u>not</u> subject to <u>societal or biological determinism</u>. Humans interact with their own meanings and not simply reacting to external stimuli such as social forces or internal stimuli.

2. To certain extent, Meanings are influenced, by <u>social situations</u>, but still there is scope for <u>individual creativity & thinking</u>.

3. <u>Meanings</u> that guide social actions are derived from <u>complex interpretive interactions</u>.

Thus <u>Herbert Blumer</u> argues that <u>social interaction</u> is a never ending, ongoing <u>dynamic</u> process. He criticizes <u>Positivists</u> for stating individual meanings are <u>mechanical responses</u> of society.

Phenomenologists like [Alfred Schutz] says Humans develop '<u>typifications</u>' ie. concepts attached to classified things by humans.

These typifications are not unique and <u>shared</u> by the members of the <u>society</u> to facilitate a <u>meaningful interaction</u>.

[Harold Garfinkel], says Members of the society look for <u>underlying patterns</u> present in every social situation. They represent such behavioural patterns in similar situation like <u>references</u>. He

names this as a 'documentary method' of human behaviour.

Alvin Gouldner established 'Reflexive Sociology'. He advocates that by giving freedom to sociologists the scientific essences of the study would not be lost rather it will combine with his own Interpretative thinking and establish a brilliant profile for the social phenomenon.

Thus the Post Modernists sociologists prefer for different methods to study different social phenomenon. So Multiple theories & multiple perspectives will aid for the maturity of Sociology.

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Q. According to Durkheim, Sociologists without preconceptions and prejudices must study social facts as real, objective phenomena. Discuss.

Durkheim wanted to develop Sociology as a positive social science. His subject matter is social fact.

The cause of human society is explained in terms of social fact. Patterns can be discovered. So sociology can be established as a positive science as observation of pattern of social fact can help to arrive at generalization and explain human behaviour.

In his book 'Rules of sociological method' Durkheim defined social facts as those ways of acting, thinking and feeling which are

— capable of exerting an external constraint on an individual ie. It exercises coercive forces over the member of society.

Eg: caste, family, religion etc.

— are generally diffused throughout the society. ie. they represent the socially patterned way of thinking and acting and exclude individual idiosyncracies. (Generality feature)

— can exist in their own life, independent of their individual manifestations ie. Exteriority principle Eg : language.

In his Rules of observation, Durkheim has written certain rules to study social facts.

1. Treat social facts as things ie. It should be looked in an objective manner.

Eg : In his work on suicide, Durkheim called 'suicide' as a social fact.

2. The voluntary nature of phenomenon (ie) Meanings and motives should never be considered beforehand.

3. All <u>preconceived notions</u> should be <u>avoided</u>.

Eg : Durkheim says the <u>cause of suicide</u> is <u>social</u> while <u>psychic</u> factor is only a <u>predisposing</u> factor.

4. Observation should be confined to external attributes to <u>test</u> and <u>verify</u> social facts.

5. Observation should preferrably be carried out at <u>collective manifestation</u> level. Eg. Durkheim is concerned about <u>suicide</u> in <u>whole society</u> and not a particular case.

6. Social fact should be observed as definitely as possible that it should be clear and well defined.

Durkheim has <u>defined suicide</u>, applying his <u>social determinism</u>, he went to the extent of deriving '<u>Law of suicide</u>'.

So for Durkheim the constituent of social fact exists in a state of inter-relatedness on interdependence.

The consequences of social facts must be seen for the society as a whole. This functional explanation is best illustrated by him in his study of religion.

Q. How far division of labour promotes social solidarity? Critically analyse from the theoretical perspective of Emile Durkheim.

Durkheim rejected the <u>Economist view</u> of Division of Labour (DOL), the consequence of which is restricted to terms like efficiency & productivity.

He wanted to view <u>DoL</u> as a social phenomenon. He argued that economic aspect of DoL do not exist in isolation and has consequence for the society as a whole. Therefore he viewed DoL as a <u>social fact</u>.

Durkheim logically arrived at there are two different types of society having 2 forms of DoL.

(i) <u>Simple society</u> — Having <u>Low DoL</u> because of its due importance upon <u>ascriptive</u> criteria.

Eg: <u>Feudalistic</u> society.

These are <u>segmental societies</u> wherein the solidarity is achieved through maintaining

the 'likeness'. There is no individual autonomy and the unity is due to uniformity or solidarity due to resemblance. (mechanical solidarity)

(ii) Complex societies characterized by High DoL as individual autonomy must present. The basis of solidarity is increasing inter-dependance. This type of solidarity is known as organic solidarity.

According to Durkheim the organic solidarity is more solidary than the mechanical solidarity. He emphasized a normative regulation in society should be internalized & institutionalized to achieve such type of organic solidarity.

However Durkheim attributes the chaos present in society is due to abnormal type of High DoL (ie. pathological aspirations).

→ Anomic Division of Labour. : It occurs

when situation changes or a new situation characterized by inadequacy of norms.

Durkheim explains this is due to <u>Normative deregulation</u> (Norms are outdated) or <u>poly-normativism</u> (Norms are mutually contradicting).

Eg : In <u>traditional Indian families</u>, both ascriptive principles & meritocratic principles will be enforced. These two are <u>mutually contradicting</u>.

→ <u>Forced Division of Labour</u> due to <u>structural inequalities</u> present in society. that restricts Equality of opportunity. Typical example of <u>Indian caste system</u> is characterized by this pathological form of DoL with its criteria of 'purity' and 'pollution'

However Durkheim's over-emphasize on normative regulation was criticized because it is only leads to cohesion, appears to be too simple.

There are present <u>inherent flaws</u> in the <u>capitalistic society</u> that cannot be corrected with

Durkheim's High DoL. [Herbert Marcuese] criticizes High DoL will lead to deskilling of work. Individual creativity gets lost. He says 'We are in a state of misery in the midst of plenty'.

[Max Weber] says when goals of formalistic rationality is achieved in High DoL, the substantative rationality is increasingly lost. This is a paradox present in industrialized society. Thus Conflict theorists condemns Durkheim suffers from 'Progressive bias'.

[David Lockwood] says though Durkheim's organic solidarity has elements of Integration, it is only systems integration and not social integration ie. group cohesion.

Despite all these criticisms, Durkheim's DoL is a landmark study that established a relation between labour & society. The interdependance between DoL & social integration was justified by Elton Mayo in his Hawthorne experiment.

Q. The suicide rate is a factual order, unified and definite. Critically discuss.

Suicide is highly regarded as an Individual act. It is explained in terms of individual's depression. Even Durkheim did not deny that particular circumstances provoke particular case of suicide, but it is not true with that of the 'suicide rate'.

He tried to explain that there is no relationship between insanity (as most psychologists do) and suicide. Durkheim justified this, when he studied that Jews were suffered from higher insanity but lower suicide rates.

So Durkheim wanted to establish a correlation using his comparitive studies. He relied upon empirical data from Government records of 26000 cases of suicide between the periods of 1840-1870 in Europe.

He used multivariate analysis to establish the cause-effect relationship.

He found that remarkably <u>every country has the</u> <u>same rates of</u> suicide cases except during unprecedented situations like war.

From this study, Durkheim found that every social structure generates a collective <u>suicidogenic</u> <u>current</u> that influences individual to take such extreme step. So he established a '<u>Law of suicide</u>' unveiling the <u>pattern</u> present in society for constant suicide rates.

> Suicide inversely proportional to Social solidarity

Higher rates   Lower rates

SUICIDE ↕ Collective orientation ↑   Catholic Religion vs Protestants.

Women vs Men

Married vs Unmarried

War time vs Peace

SUICIDE ↕ Individual orientation ↑

Lower rates   Higher rates

So Durkheim concludes that <u>suicide</u> is a <u>factual order</u> and, exits <u>independant</u> of the individual influences. He regards suicide as a <u>social fact</u>.

However Durkheim did not completely ignores individual reasons. He regards this individual action is due to <u>psychic</u> ~~disposition~~ <u>predisposition</u> and <u>social determinism</u> ie. society gives the force to commit suicide which is <u>diffused</u> throughout the society.

In this way Durkheim applied scientific methodology to study suicide and defined suicide in an <u>objective</u> manner.

But this was <u>criticized</u> by scholars because Durkheim is too much deterministic & confers <u>entirely</u> the <u>collective</u> conscience as a reason for such a personalized act.

Phenomenologists like Atkinson condemns Durkheim for relying on <u>coroners data</u> that is having too much of <u>irregularity</u>.

J.D. Douglas argues that different societies have different meanings for suicide. For example, a businessman commits suicide because of collapse of his company (which is egoistic) while a Elderly Eunuit (Eskimo) commits suicide to save the society from food crisis.

Also an American sociologist Morris puts forth a 'Psychological Autopsy'. He criticizes Durkheim for not considering the biological/genetic reasons for suicide. Eg. Post partum depression after child birth makes many to commit suicide.

Despite all these criticisms, Durkheim's study of suicide was a landmark achievement and revered by social scientists as it gave a new perspective for studying social phenomenon.

Q. Elaborate Emile Durkheim's analysis of the elementary forms of Religious life & role of religion in society. How does he explain existence of religion in modern industrial societies?

Durkheim in his book 'Totem - An Elementary form of Religious life' attempted to give a positivistic definition of religion.

According to him, the true character of religion could be understood only by studying religion in its pristine form, because the complexity of advanced religion tends to camouflage the true character of religion.

So he chose to study the totemic religion which is the simplest form of religion. He found that the members of Arunta tribe involve in collective worship of animate or inanimate object. This is called Totem.

After analyzing the ethnographic data Durkheim found that the totem has the following characteristics.

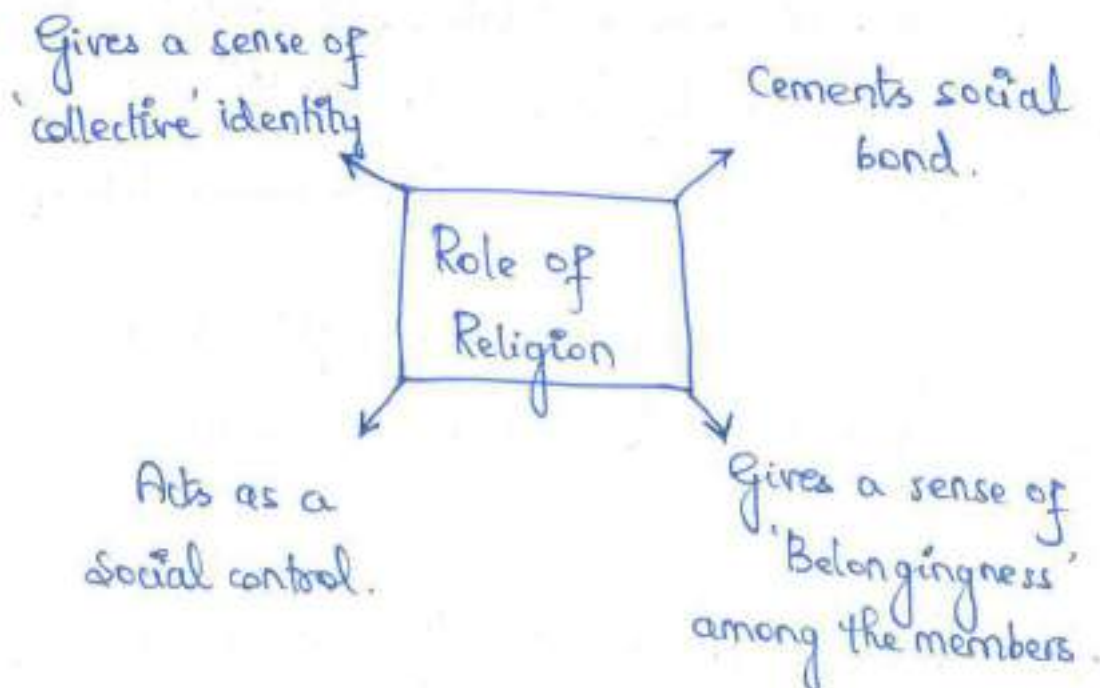1. Members of a totemic worship refer themselves

with a distinct group.

2. Totem imposes beliefs and rituals as duties & obligations of the members with each other, that is similar to collective responsibility within blood relatives.

3. It extends beyond the internal affairs of the group to include a set of ideas that needs to be institutionalized by the group.

4. It gives a system of interdictions (Do's & don'ts) ie. Imposition of moral thoughts.

Gives a sense of 'collective' identity

Cements social bond.

Role of Religion

Acts as a social control.

Gives a sense of 'Belongingness' among the members.

Thus according to Durkheim,

→ Religion is a <u>permanent force</u>.

→ Religion is <u>transcendental</u> ie. Man surrenders
and supplicates before religion.

→ It must be a <u>real force</u>.

Further he found that Human thinking is dualistic
in nature. This duality of thinking is called as
'<u>Binary opposition of Duality</u>' by ⟨Levi Strauss⟩. So
humans 'categorize universe into '<u>Sacred</u> & <u>profane</u>'.

He gives a functional explanation of Religion.
The sacred symbols of society are socially created
that have been set apart & forbidden from profane
things. So Religion becomes an <u>indirect way</u>
of expressing reverence to <u>group</u> as the members of
the group share the beliefs & practices.

So <u>Religious norms</u> are nothing but
<u>Sacritized versions</u> of <u>social norms</u>.

He says that Sacred is 'society divinized'.

In modern complex industrial societies though the sacred symbols are diluting, the social integration is achieved through secular elements like 'National flag', law & social institutions.

Therefore In modern democracies what religion have done in this past, Nationalism does now. So he replaced the traditional system of religion with 'humanistic rational religion'.

This functional perspective of Religion by Durkheim invited great reverence among the social scholars and influenced Guy Swanson who tried a correlation present between the system of religious beliefs and social structure. He found that members of modern 'Nation' state have a common belief on Supreme God. This collective belief enriches the social solidarity as proposed by Durkheim.

Q. Give a critical review of Emile Durkheim's theory on Religion and society. To what extent does it explain the contemporary scenario in Asia?

Durkheim gives a __functional explanation__ of religion. He tries to address the consequences of the religion for the society as a whole.

→ He says Participation in religious worship builds respect for societal values & norms. Since Sacred is the symbol of society, religious ideas are 'Society divinized'.

→ It creates a __sense of 'we'ness__ among the members of the society and this strengthens social solidarity.

Hence Religion acts as an agency of __social control__.

creation
↓
social solidarity

Reinforcement ——→ ←—— maintainence

┌─────────────────────┐
│ function of Religion │
└─────────────────────┘
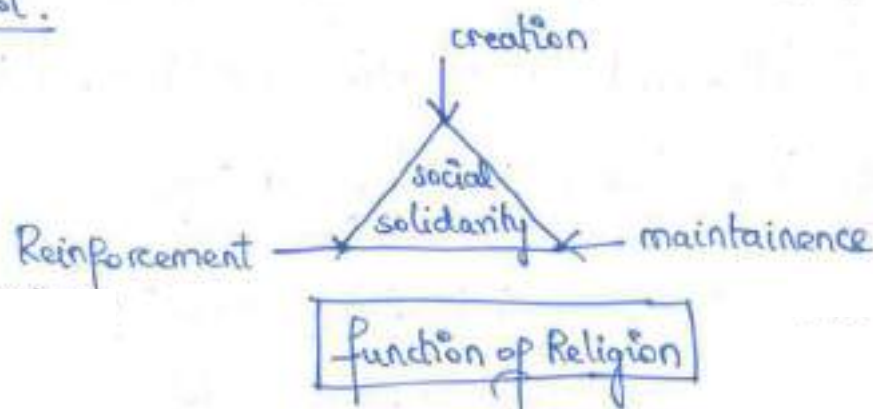
His ideas influenced Social anthropologists like Evans Pritchard and Levi Strauss, which gave rise to the development of structuralism.

However Durkheim was criticized for extreme social realism. He has adopted a deterministic view point by which individual has been subordinated almost totally to collectivity.

R.K. Merton → In modern societies, religion is neither the agency of social control nor the agency of social solidarity.

→ Religion divides the society when there is plurality of religion rather than unifying society.

Eg: In Asia, Religious fundamentalism could be witnessed in Islamic countries. This manifests into 'Love jihad' - terrorism.

In India - Babri Masjid Demolition provoked hard core communal riots.

Edmond Leach → Sacred & profane concept of Durkheim are not 2 absolute categories but it is a continuum. With Westernization, symbols of sacred are loosing its relevance.

Eg: Hindu culture advocates for Ban on Beef eating but the food habits of present generation does not adheres to strict objections.

Peter Worsely → the content & forms of rituals are based on economic state of society.

Marx quoted that 'Religion is the opium of masses' to mean that the alienation created by ~~Indu~~ capitalistic society have resulted in sense of insecurity & anxiety, for which religion has been depended to overcome frustration.

Eg: In India, Religiosity increased for the last 20 years because of uncertainity created by market economy.

Robinson & Eisenstaedt → Religion has contributed for conflict within and conflict between this could be witnessed from growing sectarian movements & cult movements appearing in India.

Further, In Myanmar the Rohingyas have been persecuted in the name of 'Ethnic cleansing'

Also rising intolerance & human rights violations against Uighur muslims in china all justify how religion is disintegrating society.

Sachar committee report suggests that the Backwardness in Indian muslims is due to their minority status.

Nevertheless, Despite limitations Durkheim's theory of religion drives the point that 'religion means society worship'. This could also be directly done by secular elements like Rule of law.

Q. For Marx Industrial capitalism rob human beings of their ability to control their own destinies. Critically examine.

According to Marx, 'Capitalism is anti-human' and leading to alienation & suffocation. Labour has become a commodity in the capitalistic society where creativity and productivity is measured in terms of naked money.

In his work 'Economic and Philosophical Manuscript', 1844, he defines the concept of alienation as a feeling of estrangement and disenchantment from the group.

Marx gives primary importance to alienation at workplace as it is a part of economic infrastructure which shapes the superstructure.

Historically in different modes of production the economic infrastructure constrains the individual's creativity ie. his being.

In his 'Das capital, 1867', Marx argues that the commodities that are produced in factories are sold in the market become fetishes as workers themselves have to purchase in market what they have produced.

This fetishism of commodities prevents workers from seeing the actual reality behind it. So Labour of man is commoditized as well.

Marx explains that Alienation manifests itself in 4 ways,

Alienation from process of production:

Worker has no power except his labour but in the process of production, he is robbed of from this power.

There is no intrinsic reward.

Alienation from the product.

Every finished product is the product of labour productivity that should be property of the worker. But the product becomes private property of ~~the~~ owner, due to naked mercantilism.

Alienation from one's own self

Work is not a choice but a compulsion in capitalism. He loses control over his own thoughts as none of his thoughts can be transformed into reality.

Not only worker, but also capitalist are also alienated from their true self as they involved in illusionary goals of profit & material possession.

Alienation from society

The worker is socially alienated because social relations became market relations and determine his position in market rather than his human qualities.

Therefore Marx suggests that men can be freed from his alienated existence only by the emergence of a communist society.

However Max Weber while agreeing to the concept of alienation in capitalistic society, he disagreed with its cause. It is not the market economy but rationalization as its cause.

Despite limitations, Marx speaks about the exploitative nature of capitalism in the light of his theory of Alienation.

Q. Marx agreed that Hegel's basic, dialectical thesis of social change, but disagreed with the notion that abstract ideas were the engine - Analyze.

In his book, 'The Phenomenology of Mind', Hegel propounded that the ultimate reality is the Spirit (Geist) and spirit is manifested in the conscious human mind.

When this spirit is projected on to matter and interaction between spirit and matter gives rise to material world. So Society is the outward projection of spirit.

According to Hegel, this spirit evolves in a dialectical fashion. At a certain level of spirit there are certain types of ideas (thesis) and to that opposing ideas develop (anti-thesis). Synthesis between these 2 advances the spirit towards perfection.

Marx was influenced by this Dialectical theory of Hegel. But when Hegel projected dualism of mind and matter in reality ie. it is the ideas that shape the matter, Marx rejected this dichotomy of mind and matter.

Also when Hegel says ideas are the ultimate reality that exists independant of matter, Marx says that matter is the ultimate reality and is independant of ideas.

Matter existed even before man came with his mind. Ideas don't exist outside the matter but exists inherent of matter.

Man transforms nature that is hostile to satisfy his needs and this act is called production. But man's needs are not fixed,

he creates and recreates newer needs. Thus man has active relationships with his environment.

Through this active relationship, men made their own history but under conditions which are not of their choice. These conditions are constraints placed by the external material and social world.

Marx says this that 'Men are creators of the world they live but at the same time they are shaped by the world'.

It is only due to this conception of man interacting with external material world which he shaped and by which he gets shaped Marxian materialism is called as Historical materialism.
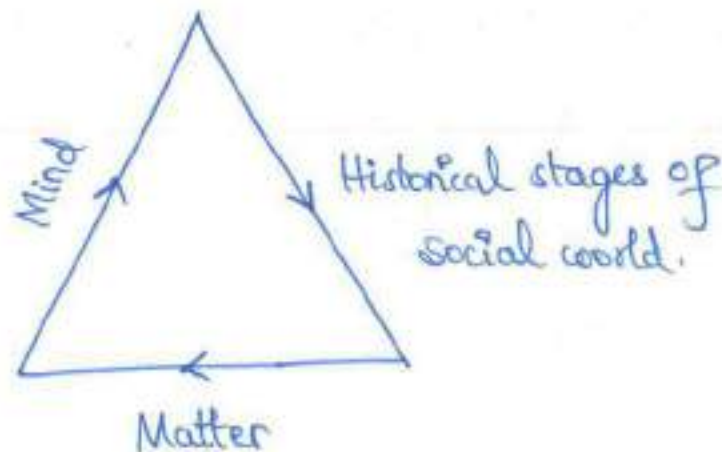
the changes experienced by man and environment are a two way dialectical process.

Change is thus the fundamental characteristic of human nature involving a series of interconnected processes with mutually opposing tendencies (conflict)

Resolution of this conflict leads to change and this is dialectical.

Mind

Historical stages of social world.

Matter

Q. "The history of all hitherto existing society is the history of class struggles." Critically Analyse.

Marx states that the conflict between the two classes in every mode of production is the force behind historical developments.

In each mode of production, the 'haves' and the 'have nots' enter into relations of production. Due to antagonistic cooperation, classes enter into struggle that keeps on increasing.

Old relations come into conflict with new relations, thereby contributing to class struggle.

While in earlier modes of production, class struggle resulted into a mere change of mode of production but in capitalistic mode of production, qualitative change happens. This ensues revolution and result into a equitable communistic order of society.

Hence, class struggle ends and proves

History repeats itself, first as a tragedy, then as a farce.

However Marx was criticized ~~contrary~~ that in reality class struggle has moderated in most of the Europe, which is an epitome of capitalism, contrary to his prediction of class struggle will intensify.

[Lenski] argues that even breakdown of capitalism may not lead to communism, as other modes of production may emerge.

[Dahrendorf] says though Marxian ideas still hold, their context has changed. Classes have fragmented further as division of labour become more specialized

However, his concepts are still relevant in explaining conflict in various aspects of life. World system theory of [Wallerstein] is an example of Marxian relevance in global setup.

Q. Examine Karl Marx's views on 'class-in-itself' and 'class-for-itself' with reference to proletarians.

Marx sees classes in society in terms of antagonistic cooperation. For him, class is the fundamental unit of organization and society is always divided into two opposing classes. ie. 'haves' and 'have-nots'.

The distinction between the 'haves' and 'have-nots' are widening because of the destructive consequences of capitalism. Marx terms this phenomenon as 'class polarization'.

Further he contends that during the process of production, the proletariat class remains in a position /status of 'class-in-itself'. It refers to the members of the class are not aware of their own class but share some common attributes.

Eg : Proletariats share lack of ownership

of production and do not realizes the fruits of production.

Though Marx asserts that this 'class-in-itself' position is also found in every historical stages of relations, it is in capitalistic modes of production there occured a qualitative change in the relations of production.

On the other hand, class for-itself is a position in which the members are conscious about common interests & goals and ~~conso~~ consolidate their efforts to acheive their goals.

Eg : Dalits in India today are not asking for concession but searching domination in political & economic spheres.

the proletariats in capitalistic society starts to see through the condition of exploitation and realize the unequal terms of production.

It is only when the workers become class for itself they will be in a position to unite against capitalist.

Polarization will occur as a result of increasing mechanization & homogenization of workforce. This polarization of 2 classes will hasten to attain the position of 'class for itself' The fault lines will also become apparent to stage for class struggle.

Further Marx contends that this class conflict is inevitable because capitailistic mode

of production only has its own seeds of destruction.

However ~~However~~ |Max Weber| though agrees that as long as inequality exists there will be conflict, according to Marxian view point, he affirms there would not be a revolutionary conflict.

Eg. Proletariats may demand for wage increase only.

However, the present Trade Union Movements & farmers protests in India, which was successful, is an apt remainder of Marxian concept of transformation from class-in-itself to class-for itself.

Q. Explain the thesis of embourgeoisement.

Marx in his work 'Contribution to the critique of Political economy', predicted that pauperization of the masses ie. non-owners will create conditions for the demise of capitalism and the establishment of communism.

Contrary to the prediction of Marx, Max Weber articulated that there is only proliferation of middle class. So sociology got a fresh impetus to find out the applicability of 'Marxian Pauperization thesis'.

In a famous work titled 'The Affluent Worker' Gold Thorpe and Lockwood tested the Embourgeoisement thesis which predicted that rather than pauperization, Embourgeoisement is taking place in capitalism.

Embourgeoisement means the labourer or non-owner is becoming affluent. the affluent worker

has augmented his income with the maturity of capitalism instead of becoming paupers as claimed by Marxism.

The consumption of Blue collar worker is akin to that of the white collar worker. So the family of the blue collar is not facing cruncing poverty rather they are able to improve their standard of living in terms of income, health, education & entertainment etc.

However there are some striking differences between both. When Blue collar worker has solidaristic collectivism, the affluent worker has Instrumental collectivism. The affluent worker is more interested for self preservation rather than the community interest.

The Instrumental orientation is replacing the collectivistic orientation which is completely different from that of Marxian concept of worker.

Rather than going by 'Wealth model', the blue collar affluent worker goes by the 'Power model'.

Ralph Dahrendorf says that we are living in a post capitalistic society where conflict will be 'authority centric' rather than 'wealth centric'.

Ken Roberts in his 'Class in contemporary Britain' states that most of the manual workers see themselves as working class but there is a little evidence that they are developing a class consciousness which is critical for class struggle.

Despite Embourgeoisement thesis refutes Marxian understanding of Blue collar workers, Marxism cannot be outrightly rejected for as capitalism has its exploitative character. It should be seen in the light of relative deprivation faced by Blue collar workers.
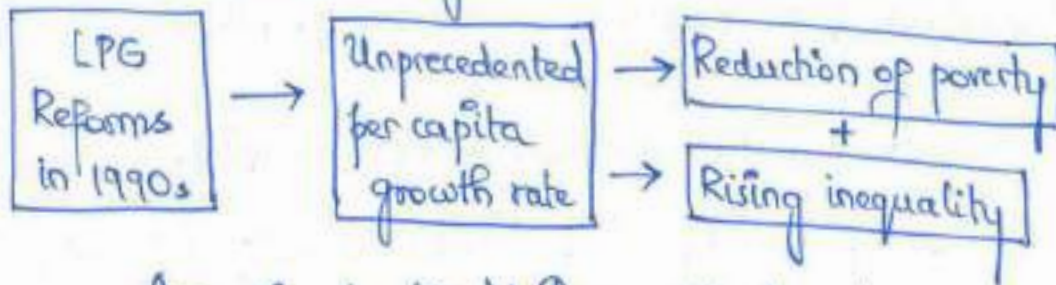
The political, social & economic life is riddled with protests because of not absolute poverty acceleration but because of relative deprivation.

So the feeling of deprivation will have to be distanced from the minds of workers through inclusive politics and building the human resources through economic inclusivity.

Q. The adoption of Marxist paradigm is the most relevant framework that can help in comprehending properly the transformation taking place in Indian society and its various sub-systems. Critically analyse.

Marxian framework can very well explain the contemporary Indian society characterized by socio - economic clevages.

LPG Reforms in 1990s → Unprecedented per capita growth rate → Reduction of poverty + Rising inequality

According to World Inequality Report of Lucas chancel & Thomas Piketty, though poverty has fallen in absolute numbers, there are still potential poors in India having a high risk of falling back into poverty trap.

Further Chancel & Piketty found that though Inequality in India declines between 1950s to 1980s, after 1980s, inequality expands consistently.

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When compared to International standards, India is 2nd only to Middle east countries in terms of Income inequality.

Further Inequality also causes more disparity amongst the social groups as the SCs & STs are most excluded in health, education & other parameters.

So poverty reduction is not meaning eradication of poverty. The structural root of poverty is not addressed by poverty alleviation programmes today and that is why poverty is a social phenomena in India.

A.R.Desai writes about how Marxian perspective can be used to understand Inequality in India. Intergenerational mobility is very low in India because Inclusive education is a distant dream.

RTE though a fundamental right, the children belonging to economically disadvantaged are socially discriminated.

Similary Urbanization has created a socio cultural pattern which is only helping the affluent section of society. So urban areas have been characterized by slums inhabited by lower strata.

When it comes to Welfare functions of 'state'. State still acts in the interests of capitalists. the Development paradigm has been associated with the displacement of vulnerable sections So state caters to the interests of owners of FoP as predicted by Marx.

the Agrarian discontent against the state is due to discriminating attitude of the state.

P. Sainath writes how in last 12 years close to 3 lakh farmers have committed suicide. So Corporatization of agriculture and Industrialization has not benefitted the rural segments of society.

Inclusive growth is promised but not practiced. ~~More~~ As it not offering the economic or social justice for the lower strata, capitalism exposes its weakness more & more in contemporary society.

So the emerging trend is speaking about how Marxian theory helps us to understand the social, economic & political crisis in India today.

Q. No scientific system is ever capable of reproducing all concrete reality, nor can any conceptual apparatus ever do full justice to the infinite diversity of particular phenomena. What solution Weber suggests?

Max Weber, unlike Positivists, pioneered a new approach to study society. Sticking to his Interpretative approach, he put the individual in the centre of analysis of society.

Weber opposed pure abstract theorizing. Instead his theoretical ideas are embedded in his empirical research.

In his book 'Methodologies of Social Sciences' he defined sociology as a science that attempts Interpretative understanding of social action. So he favoured the use of scientific methods in sociology. He used 'social action' and 'Ideal types' as the basis of his theoretical framework.

According to him, the establishment of cause and effect should be the aim of sociology. He rejected the mono-causal determinism of Marx and favoured causal pluralist methods to study social reality.

His work on Ideal types is significant because any actual action can be compared with these Ideal types of actions and understand the meanings attached by the actor.

Further he stressed that it should be the responsibility of Sociologists to develop Conceptual tools like Ideal types which could be later used by other researchers.

Weber acknowledges the existence of regularities in societies but unlike Durkheim, he insists that these regularities exist in the

mind of the individuals. The expression of these regularities is visible in terms of actions on the basis of subjective interpretation of these regularities.

In relevance of that, the Ideal types act as fixed point of reference to express the subjective reality to some extent.

He used his Ideal type concept for understanding the specific aspect of social world, which could be witnessed in his works like 'Economic and Social Organization'.

However he restricts that Ideal type is not a conception of perfect rather only a typical form of certain phenomenon. Also they are not developed once and for all. As society is constantly changing, it is necessary to develop new typologies to fit the changing reality.

He argued that Ideal types should be neither too general nor too specific. For example, his Ideal type of religion rejected history of religion in general and also individual's experience.

So, Weber found a middle ground between nomothetic and idiographic approaches. He is also considered to have bridged the gap between Positivism and Idealism.

He advocated for a value frank sociological research based on Interpretative understanding instead of focussing on society at the grand level as did by Durkheim.

Q. What is the subject matter of Sociology according to Max Weber? Which major methods did he suggest for Social science research? Illustrate your answer with his sociological contributions.

According to Max Weber, the subject matter of Sociology is 'social Action'. In his book 'Economy and Society', he writes that Action is the foundation to Social structure, so Sociologists are enslaved to study 'social action'.

He defines any action is social by the virtue of the meanings attached to it by the actors by taking into account the behaviour of others & oriented in its course.

He made 4 ideal type models of actions depending on needs. To him, any social action is a combination of permutations of these 4 forms

(i) Traditional social action that is guided by customary habits of thought, beliefs and certain traditions. Eg: Religious rituals & practices.

(ii) Affective social action are generated due to emotions of an actor. Eg: Parents pampering their children.

(iii) Zweck rational /goal rational action refers to progressive utilization of efficient means for achieving specific & rational goals. Eg: Scientific research for deriving covid vaccine.

(iv) Wert rational /value rational actions are manifested based on the values of a society. Eg: A Soldier sacrificing his life out of patriotism.

Further Weber has suggested scientific methodologies to understand the meanings.

which are fundamental for determining social action & thereby establish a cause - effect relationship.

(a) Verstehen approach :

Refers to Interpretative understanding of social action through empathetic liason in order to build a sequence of motive to explain the cause & consequence of social action.

Eg : By seeing someone who is holding a gun pointing on other's forehead, we find his action to shoot or threat the latter.

(b) Ideal Type Construct

These are abstractions constructed through emphasizing on certain traits of a given social item. It is used to understand specific aspects of the social world.

Illustration : Weber used this Ideal type approach extensively in his works 'Economic and social

organization'. He conceived an <u>Ideal type for</u>
<u>Bureaucracy</u> and associated it with rising
<u>rationalization</u> of society.

He links the concept of <u>power and</u>
<u>authority</u> by using different Ideal types.

(c) <u>causal pluralist methods</u> to study social reality.
Weber <u>rejected</u> Marxian <u>economic determinism</u> as
a mono-causal explanation gives a one sided view
and emphasized for identification for all <u>probable</u>
<u>factors</u>. Eg: He says <u>social structure</u> is influenced
by <u>class, status and party</u>.

He advocates for a <u>value frank</u> sociological
research to <u>prevent</u> any <u>ideological colouration</u> to
study social action in reality. Thus the contribution
of Weber is immense as he managed to rise
above conventional Positivism and radical Idealism.

Q. The form of organizational structure derives from the type of legitimacy on which it is based. Discuss.

Weber's study of structure of authority flows from his understanding of 3 kinds of action that gives 3 kinds of authority.

Gives rise to

Institutionalization of
- Traditional action → Traditional authority
- Affective action → Charismatic authority.
- Goal rational action → Legal Rational authority.

He argues that Power is relational & all powers are social. But if power has to sustained, it should be just and legitimate. So legitimate power is referred as authority. Weber classified this authority as

→ Traditional authority in which the legitimacy is based on beliefs of an unchanging tradition.

Eg: (i) Patriarchalism — Following the 'gerontocratic principle', authority is vested in elder male member.

The Khap panchayats in Indian society in

Still functional as it is legitimaried by people traditionally.

→ Charismatic authority arises in times of discontinuity or crisis in traditional or modern societies. Personality cults are endowed with supernatural, Super human exceptional powers or qualities.

Eg: Nelson Mandela

→ Legal rational authority forms the most common authority system with increasing rationalization in modern societies. Weber claims Bureaucracy as the most rationally designed hierarchical organization having highest degree of efficiency.

However the actual authority may be a Combination of above ideal types of authority.

Eg : Franklin D. Roosevelt is a charismatic President of U.S, having elected for 3 times had traditional elements of rule.

Further a particular type of <u>authority</u> may <u>change over time</u> and transform into another type. Weber refers this as <u>routinization of charisma</u> and <u>traditionalization</u> of <u>rationality</u>.

As society progresses it would establish Ideal Rational authority. But this view point of Weber was criticized by scholars like

Alvin Gouldner who studied Gypsum plant in U.S.A found that enforcement of <u>formal regulations</u> in mining unit proved <u>dysfunctional</u>.

Crozier says that the other name of <u>bureaucracy</u> is the '<u>cult of inefficiency</u>'.

Also if rationality in authority is increasing, there should not present <u>Bureaucratic</u> <u>red tapism</u> and <u>Police custodial deaths</u> in India. Thus rules and <u>regulations</u> are <u>flouted</u> in

present Contemporary social Institutions.

However Weber argues that bureaucracy of modern societies are only approximated in reality to his Ideal type of Bureaucracy.

Bureaucracy in India is slowly moving towards this pure type of organizational setup and aspires to achieve technical superiority over other forms of organizational setup.

The 'Mission Karmayogi' initiative for civil services capacity building justifies Weber's rationalization of authority based on the needs of society.

Q. Weber believes that we increasingly live within an 'Iron cage rationality' in modern society. Discuss.

In Industrial societies, rational action becomes the most predominant form of social behaviour. Weber termed this process of 'increasing preponderance of rational action as 'rationalization', which is the precondition for a progressive society.

However, Weber also had certain scepticism about 'too much of rational organization may result in Iron cage of rationality which makes human beings slave of rationality as they get too addicted to it.
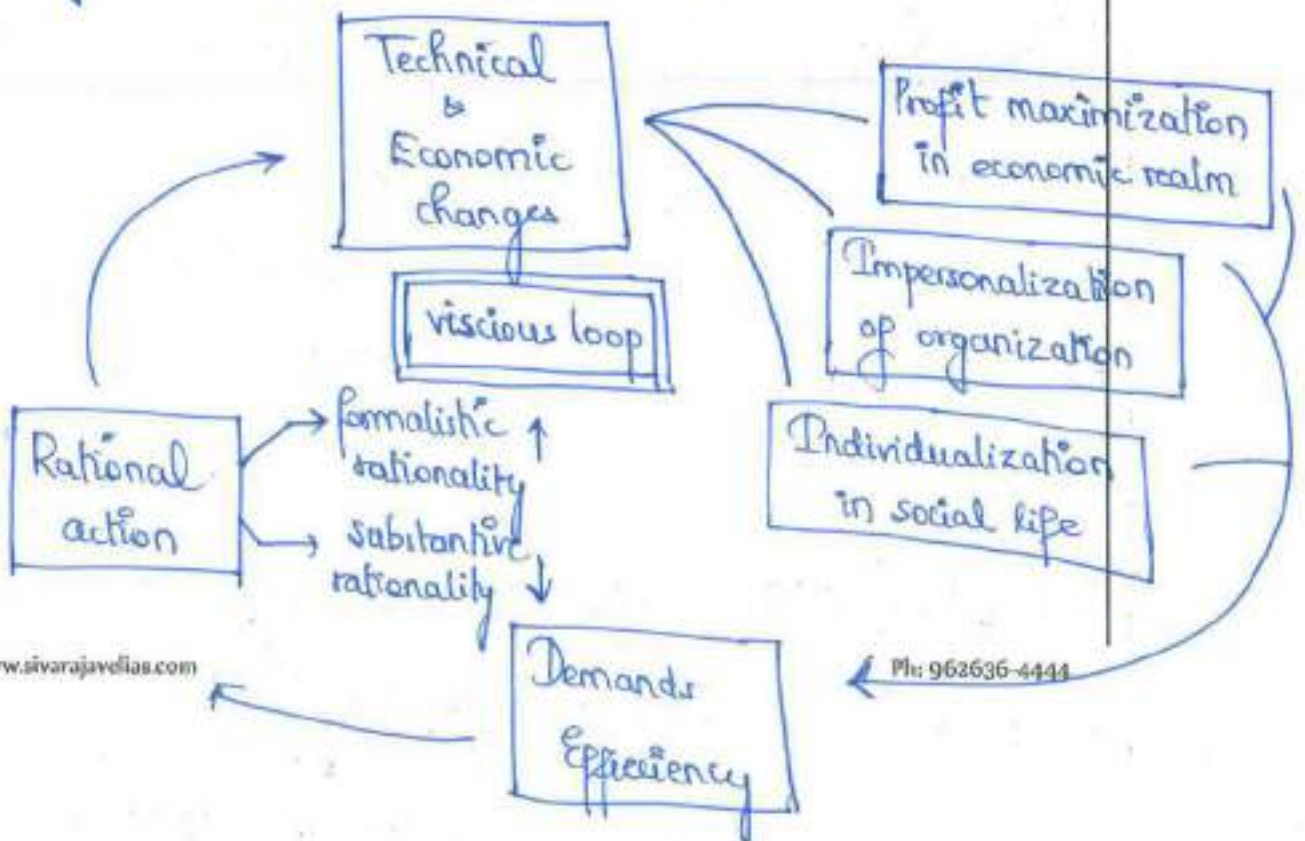
Weber foresaw it as a source of alienation of human being. He fears that rationalization that dominates all aspects of modern social life was a threat to individual liberty & creativity.

The political organizational structure will function in terms of specialization without spirit.

R.K. Merton writes about the 'Ritualistic conformity', wherein the members adhere to the institutionalized means of society but not the cultural goals.

Eg: Bureaucratic redtapism.

Jharkhand case of non-linking of PDS with Aadhar has left out millions of people of their due share.

Veblan criticizes this malfunctioning of Bureaucratic setup as 'Trained incapacity of Bureaucracy'.

Marx criticizes this organization as a body of people who acts as coercive agents of state. He affirms this class as 'rising of elites' in modern societies.

In the name of rationalization, devotion to rules may lead to displacement of goals. As a result of which the modern social problems like climate change, Increasing inequality, regional disparity are unaddressed & undervalued.

The Iron cage of rationality reduces the political system from democracy to oligarchy as claimed by Robert Michels.

Despite these limitations, Weber argues that there is present 'traditionalization of rationality' in contemporary society as it changes with time. So his rationality is not so abstract

like an Ideal type rather it is dynamic & subjective as per the demands of society.

This could be witnessed from the structural change in the political system, though slow but steady.

Eg : Increasing accountability in Administration.

'Jan Soochna Portal' of Rajasthan (Rule based to Role based order)

Social auditing system of Meghalaya Local Panchayats stands test the test of 'Iron cage rationalization'
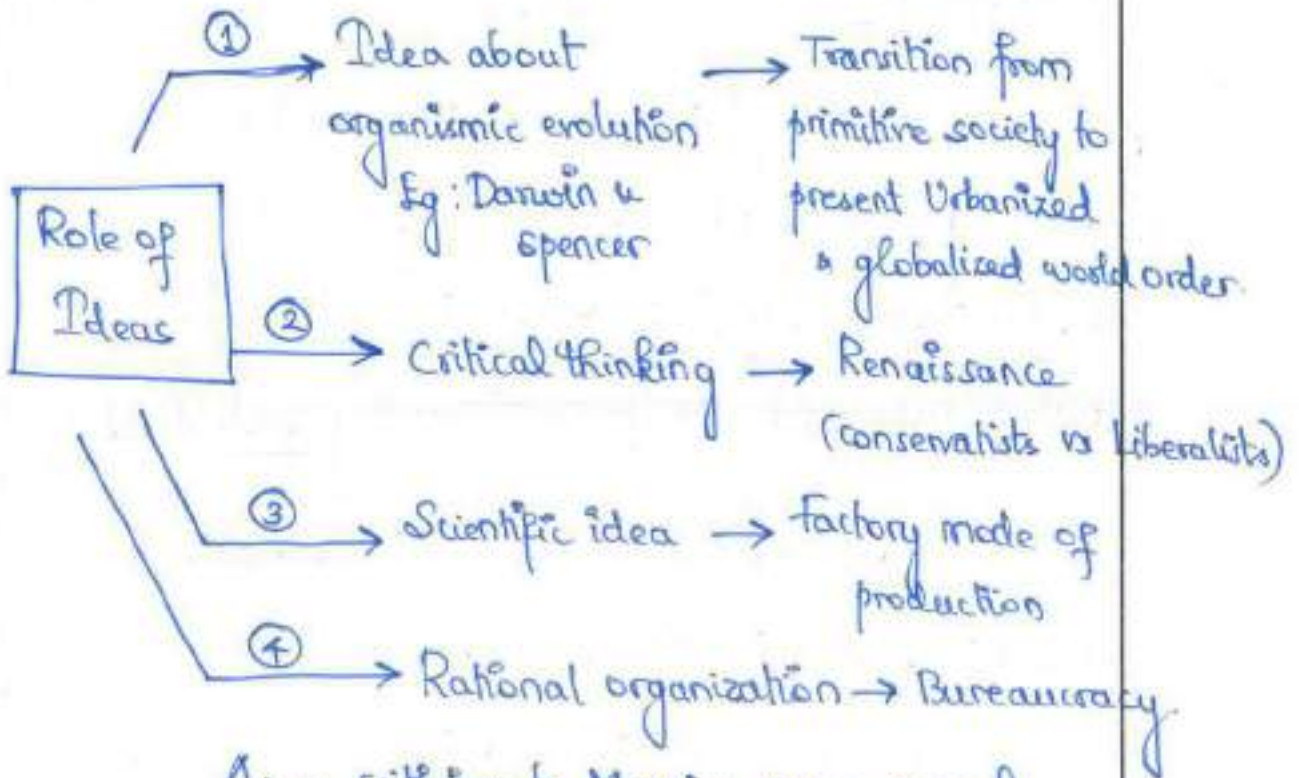
Peter Blau found in his study of 'Federal Enforcement Agency' in Washington DC', that there is present both formal and informal structure in the organization that enhances the efficiency

So the dynamic equilibrium of society enables it to overcome the Iron cage of rationality as predicted by structure functionalists.

Q. What is the role of ideas in the emergence of modern capitalism? Do you think that the tenets of calvinism must have caused the emergence of capitalism?

When the early sociologists had established the influence of social institutions for the emergence of modern capitalism, <u>Weber</u> emphasized on the <u>role of ideas</u> as a predominant source of <u>social change</u>

① → Idea about organismic evolution Eg: Darwin & Spencer → Transition from primitive society to present Urbanized & globalized world order.

[Role of Ideas]

② → Critical thinking → Renaissance (conservatists vs liberalists)

③ → Scientific idea → Factory mode of production

④ → Rational organization → Bureaucracy

As a criticism to Marxian mono-causal economic determinism, <u>Weber</u> carved out a <u>causal</u>

pluralistic approach for studying social reality.
He argues that how super structure ie. Religion, Polity
also influences the economic base of a society.

In his work 'Protestant Ethics & spirit
of capitalism', Weber established a cause-effect
relationship between Religion & growth of capitalism

An empirical analysis based on the
existing records of modern Europe suggests that
the business leaders & commercially trained
skilled labourers are predominantly protestants.

So Weber validated this corelation
with his comparative study by constructing the
Ideal types of Calvinism (original form of
Protestantism) and Capitalism.

Structural Elements of Calvinism :-

1. Doctrine of Pre-destination — Success in this world is considered as Salvation.

2. This worldly Asceticism that emphasize on strict self discipline.

3. Life should be considered as a 'calling' in which the duty bestowed upon Man by god has to be committed in totality.

4. Work-hard efficiently and truly to succeed.

Ideals of capitalism :-

1. Time is money and work is for an end called profit.

2. Hard work & asceticism gives the much needed reinvestment in the nascent capitalism.

3. The notion of calling requires one has to be duty bound.

So Weber concludes that there is present of elective affinity between requirements of capitalism and tenets of calvinism.

However this spirit is not only seen in Protestantism as claimed by weber but also in other religions. In India, the jains and Quakers dominates trade. Milton Singer claims that the elements of calvinism is also present in Hinduism. Eg: The dominance of Chettiars of Madras in trade.

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04.01.2022

DAY: 24

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Q. Describe the functional pre-requisites of social system as given by Talcott Parsons. Explain with a suitable illustration.

Parsons in his work ' The Social Systems' has conceptualized that social interactions are patterned and institutionalization of such patterns results in social system.

Such social system, according to Parsons is functional because of its self-adjusting nature and self-equilibriating tendency. He conceives that a system has needs and when all these needs are fulfilled, the system survives & stays in the state of equilibrium.

So Parsons delineated of functional pre-requisites as basic needs for every social system.

(i) Adaptation

Refers to the set of activities that serves

to establish relation between system and its external environment ie, Economic system.

- Generation & acquisition of resources from outside. and distribution within the system.

Illustration : Members of family working to earn their living and thereby satisfies the well-being of its members.

(ii) Goal attainment

It involves all actions which serve to define the goals of the system and seeks to mobilize the resources & efforts to attain the goals.

Illustration : A family aspires to construct a house and for which all its members mobilize the resources & accomplish it with their efforts.

(iii) <u>Integration</u>

It comprises of actions which tend to protect the system <u>against sudden changes and disturbances</u>. It maintains the <u>co-ordination</u> between the parts and establishes control.

<u>Illustration</u> : <u>Social gatherings</u> & establishing relationships through marriage maintains the <u>solidarity</u> and act as a <u>social control</u> for any deviating tendencies.

(iv) <u>Latency</u>

It refers to the <u>Pattern maintainence and tension management</u>. The institutions of socialization handles this function by maintaining the basic patterns of values in society.

<u>Illustration</u> : The family impregnates the social

norms and values to its children. The functions of primary socialization & Adult Personality Stabilization are performed by family to maintain the system.

Thus, for Parsons, the social system forms the key system that holds the other sub-systems of society as an Integral.

So Parsons established a structural functional view of society by synthesizing his systems theory with the micro aspect of 'social actions'. This analytical framework can be used to understand 'Moving Equilibrium' present within the social systems.
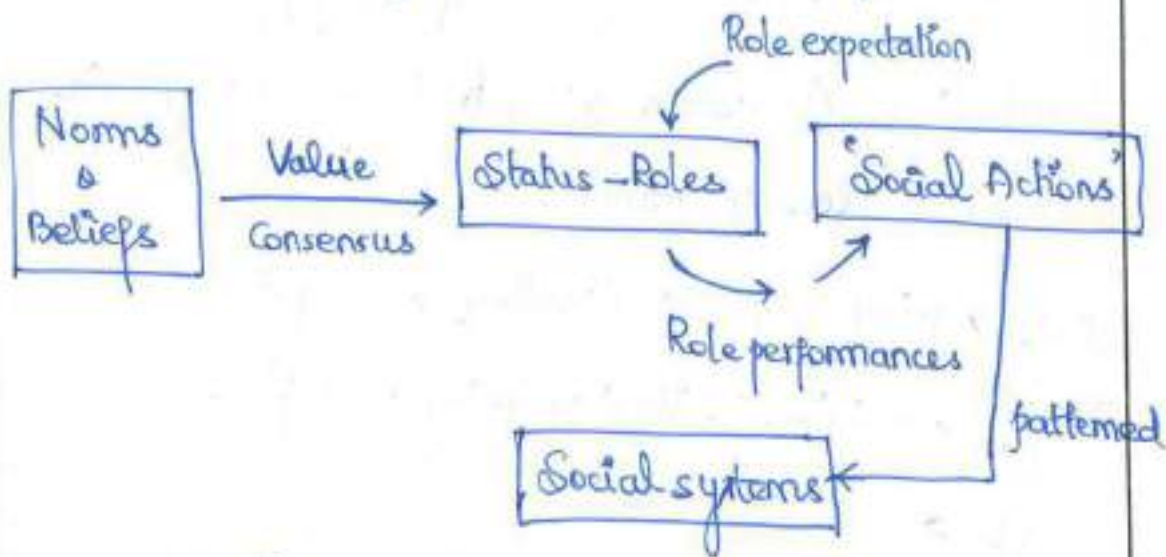
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05.01.2022
DAY : 25

Candidates
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Q. What structures the social systems, without which actors behaviour would become directionless according to Parsons?

According to Parsons, society is a product of institutionalization of social actions through interactions.

So the constellation of social actions constitutes the social system. Parsons defined this social action as a 'meaningful behaviour'. For him, Behaviour though influenced by values and motives, it becomes actions under the following conditions.

(i) Oriented to attainment of goals.

(ii) It occurs in situation.

(iii) It is regulated by norms.

(iv) It involves investment of energy or motivation.

Illustration: A women going to temple ~~through bike~~ to have a peace of mind.

Goal → going temple ; situation → Stressful

Norms → Religion ie. ritual of going to temple.

Energy → By walk.

this structure of actions are guided by the principles of socialization and 'social control'.

Parsons developed a grand theory of social action that claims to capture every possible human behaviour in time and space. His universal theoretical framework of social actions helps to understand Systemic view of society.

Q. **Pattern Variables**

Parsons organized his analysis of social actions within social system through his pattern variables. These pattern variables provide a way of categorizing the types of choices and forms of orientation for individual social actors.

Parsons claims these variables will resolve the fundamental dilemmas that actors face in any situation. These pattern variables exists in 5 pairs as dichotomous variables.

(i) **Affectivity** vs **Affective Neutrality** : It refers to the amount of emotion that is appropriate or expected in a given form of interaction.

Eg : A civil servant must have empathy towards the weaker sections of society but at the same time he should remain Impartial for effective policy implementation.

(ii) **Particularism** vs **Universalism** : This is the dilemma which relates to the criteria to be adopted in judging others.

The standards of evaluation are either universalistic criteria or beliefs only of a particular society.

Eg: In India arranged marriages / Intra-caste marriages are the traditional norms but with modernity the marriage system is accomodating Inter-caste, Inter-faith or Live-in-relationships.

(iii) Ascription vs Achievement: The actor assesses an object / person based on qualities (inborn) or performance (merit). Eg: Gender based roles are ascriptive criteria that distinguishes her inherent quality. While gender neutral achievement by women in the field of STEM could be witnessed in present society.

(iv) Diffuseness vs Specificity: It refers to the dilemma for an actor either to side with relations or obligations.

Eg: A ~~Mother~~ teacher is obliged to treat her child as if like other students in class, but her

relations with her son in house is diffusive in character.

(V) <u>Self orientation</u> vs <u>Collective orientation</u> : It denotes the extent to which the action is to be <u>oriented</u> to self-interest and <u>individual</u> goals or to group interests or <u>Collective</u> goals.

Eg" : The <u>New generation social movements</u> are protesting with rights-oriented strategy. Eg : <u>LGBTQ</u> movement. This enunciates the self-oriented interests are given due importance in modern society.

In this way Parsons considered the Pattern variables to be kind of specification of <u>Ferdinand</u> <u>Tonnie's</u> Gemeinschaft and Gesellschaft order.

| Affectivity diffuseness particularism | } Gemeinschaft relationship (community) | Affective neutral specificity Self orientation Universalism | } Gesselschaft (association) |

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He also related these pattern variables with his paradigm of functional pre-requisites. He argued that systems engaged in Adaptation largely follows the Gessellschaft pattern & Integration system follows Gemeinschaft relation.

While Goal Attainment & Latency follows partly Gesellschaft and partly Gemeinschaft relationship. This linkage of Parsons reflects the cognitive consonance between 'Pattern variables' & 'paradigms'.

These Pattern variables construct can also be connected with Max Weber's Ideal types of action and authority and traditional vs Modern societies. Thus Parsons Pattern variables are cultural prescriptions for a functional society.

Q. How is social equilibrium maintained in Parsonian framework?

In his book 'Social Systems', Parsons writes that any patterned network of relationships can be regarded as a social system. Eg: Family, School, political party are all social subsystems.

According to him, society is the most inclusive social system with other sub systems included within it. So Parsons applied his AGIL scheme for the 'Society' to explain how equilibrium results.

L | I
Fiduciary system | Societal community
Economy | Political system
A | G
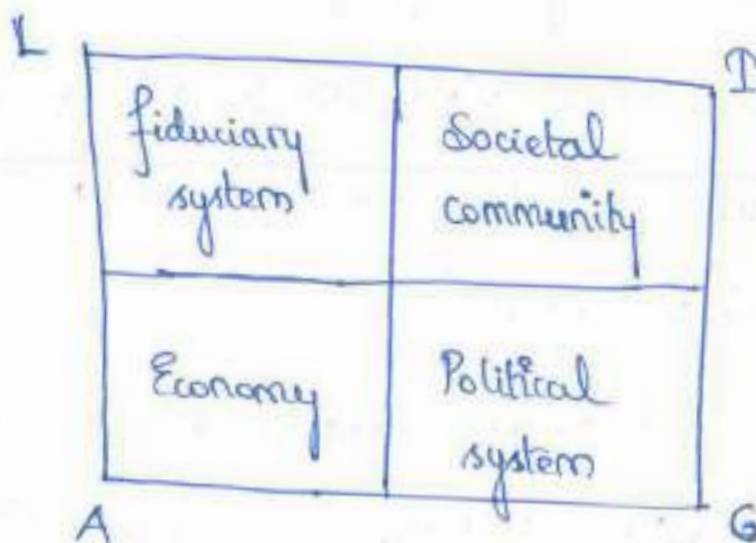
These subsystems constantly keep influencing each other and in this manner equilibrium is achieved. However as the society changes, a strain in the equilibrium is witnessed.

For Parsons, there are various levels at which working order can be threatened.

At Individual level :-

> Incompatibility between the goals of individual and goals of system.

> Different actors tend to act in different ways and ultimately leading to break the established Patterns.
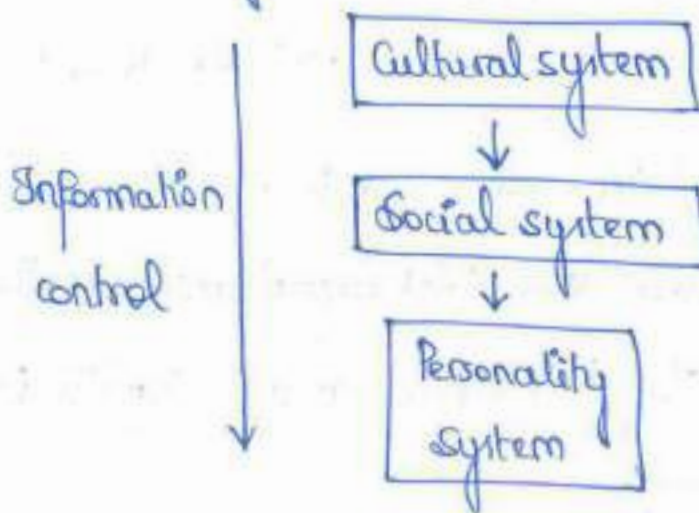
But Parsons suggests how to resolve this motivational problem of order, keeping society as a centre in the following ways.

1. Every society as a social system has to work towards harmonizing the individual goals with that of the collective goals by institutionalization & internalization of roles.

2. Value consensus would bring order by members sharing common norms & beliefs.

Information control →

```
┌─────────────────┐
│ Cultural system │
└─────────────────┘
         ↓
┌─────────────────┐
│ Social system   │
└─────────────────┘
         ↓
┌─────────────────┐
│ Personality     │
│ System          │
└─────────────────┘
```

At Collective level :-

> Changes in one subsytem without corresponding changes in other system will breed disorder. Eg : When Economic system changes

the Education system should change. Otherwise Educated unemployed will proliferate & there will be chaos in the system.

This sub-system incompatibility will be resolved through the "Internal dynamics" of society itself as claimed by Parsons.

Eg : Function of family → Socialization & social control.

Function of Religion → Provides legitimacy to dominant goal of society

So he claims that society as a subsystem are interconnected and interdependant. So ite sustains with its "Internal dynamic Equilibrium"

Q. Talcott Parsons' theory of social system has been criticized as a veiled status-quoist ideology. Critically examine how valid and justified is this criticism.

Parsons is the most criticized by the sociological fraternity for his theory being too elegant to look at but of very little use.

He tries to give a 'Grand Universal theory' for any question raised and legitimized the contemporary capitalist America deriving the genesis from Mckarthian principle.

In his systems theory construct, he exaggerates that the social system sustains with its ~~equilibrium~~ self-equilibriating tendency. He validated this through his AGIL framework as every system has its functional pre-requistes to maintain the social order

Anthony Giddens criticized Parsons for his sweeping generalizations and wishfully ignoring

Complexities present in reality.

> Gidden says Parsons considers every social actor as a pre-programmed Robot, not giving due recognition to their individual autonomy.

> Further value consensus is very much ideal because in its true nature it is achieved through coercion. Eg : Caste system in India is prescribing rigid norms which bars individual's conscious consent.

William Ogbum through his concept of 'cultural lag' condemns Parsons' failure to recognize that the changes in the non-material things like values & norms do not keep its pace with material changes

R.K.Merton criticized, Parsons strives to become 'Einstein of sociology' while sociology does not even have Kepler.

His theories are based on speculation and

not empirically validated. He tries to imitate scientific generalizations without scientific research.

Further [C.W.Mills] countered Parsons Cybernetic hierarchy control theory as the information flows from culture for individual action. So he ignored the social actions that are driven by individual temptation & emotion with his cultural determinism.

Despite these limitations, Parsons Social equilibrium theory needs positive recognition. He agrees that at various levels the social order gets threatened because of subsystem incompatibility. But 'the dynamic equilibrium' of social system will resolve the strain generated & puts the system to order.

Eg: The recent covid Pandemic has

caused stress in social order. But society, as a moving equilibrium gets adjusted to the situation.

→ political system becomes centralized to control the spread & tries to recover the economic downfall.

→ Religion (within social system) performs the function of 'mental stabilization' at times of such crisis. Eg: A deity 'Plague Amma'/'Corona devi' established in rural Karnataka soothens the anxiety of the villagers.

So, the goal of the sociologist must not confine to social analysis of the problem rather suggest solution to retrieve the social order. As Every society seeks for a harmonious co-existence, Parsons' functional system answers the unanswerable.

Q. In modern structural functionalism, Merton's efforts to develop a 'Paradigm' for functional analysis in the most significant one. Evaluate this statement.

R.K. Merton attempted to re-codify the classical functionalists' perspective by applying his ~~funct~~ 'new paradigm' for functional analysis of society.

He criticized the classical functional approach for claiming every social ~~item~~ unit in the structure has a functional unity, functional universality and functional indispensability. Instead, he gave procedural steps to be used while using functionalist approach

1. He argues that ~~the~~ Sociology should develop Middle Range theories rather than grand theories. He was against sweeping generalizations rather supporting 'a theory rooted in empirical evidence'

A Middle range theory therefore should be

→ Grounded theory borne out of research.

→ By giving a testifiable hypothesis, it should help in the proliferation of multiple theories-

→ help in clarification of concepts & aids in reformulating the existing theories

Eg: He supports Durkheimian theory of suicide as a best example of Middle Range theory, because Durkheim collected 26000 cases of suicide from different countries, made a comparison & classification based on social solidarity and thereby derived a 'Law of suicide'

2. Further any functional analysis of Social structure must be observed closely in detail using the quantitative & qualitative

methods. The sources of data for analysis must be derived from both <u>primary</u> & <u>secondary</u> sources.

3. While observing any unit, we must make a distinction between <u>subjective dispositions</u> ie. motives in the minds of the actor as well as the <u>objective consequences</u>.

Merton calls this subjective dispositions as '<u>manifest function</u> of social action' and objective consequence as '<u>Latent function</u>'.

Eg : In his study of '<u>Hopi Indian Rain dance ceremony</u>' Merton found

Manifest function → Appeasing the rain gods.

Latent function → Ceremony reinforcing the group identity.

So it helps us to explain certain things that apparently appear irrational.

4. Further when consequences are looked at. it should be looked at the levels of <u>individual</u> <u>sub-system</u> and <u>total social system</u>.

We must try to arrive at <u>net balance</u> <u>of consequences</u> whether more functional or dysfunctional. If dysfunctions outweigh functions, then a suitable 'functional alternative' should be explored.

So Merton through his novel paradigm enriched the subject with a flavour of his <u>theory building strategy</u> in social sciences as well as <u>subjective interpretation of</u> objective reality.

Q. Using Merton's concepts of 'manifest' and 'latent' functions, explain the persistence of corruption in Indian society.

According to Merton, every social structure manifests roles that may be functional, dysfunctional or non-functional to other structures or society.

He criticized Parsonian functionalism for viewing society as a system of integration. But every social relation has not only integration but also has tension.

Merton says that Sociology should focus on both manifest and latent function /dysfunction to get a clear picture of a social reality.

For him Manifest functions are

- intended & recognized by the system.

- Objective consequ Subjective predisposition that aims for adaptation to the system.

While Latent functions are those that are neither intended nor recognized. They are actually established by an investigator and are objective manifestations of the actions of an actor.

So he claims that any function will have to be studied based on orientation of actor (Weberian Interpretative approach influence). In the same manner 'Corruption' as a social phenomenon shall be analyzed through Merton's functional theory.

Manifest functions of Corruption :

1. Reduction of Bureaucratic formalization that helps in the reduction of red tapism associated with bureaucracy.

2. Corruption acts as a lubricant in the government machinery which speeds up the actions

of officials. So efficiency is incorporated into the system of bureaucracy because of corruption.

3. In some societies, especially traditional, there is a concept of gift culture. So corruption is only an exchange of reward for the services rendered. Corruption therefore as a chain benefits all the economic actors.

4. It is a pre-condition for achieving a 'developed' status. In an evolutionary fashion, corruption precedes the development & industrialization. So corruption becomes a 'catalyst' for development.

Latent functions of corruption :-

When Merton studied the 'Political Mission' in America, he found that the socially condemned 'Underworld system' helps to settle
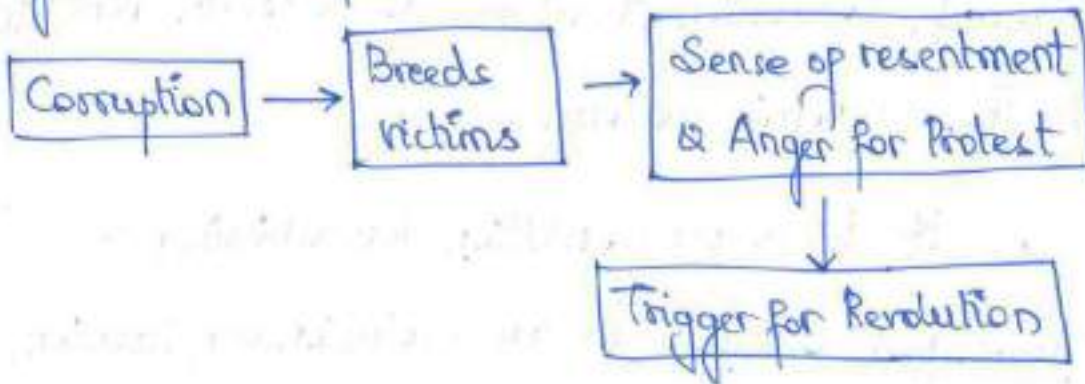
the business disputes. This system which provides space to run cassinos & prostitution centres, offers positive consequences to certain parts of society.

But Widely corruption acted as a 'warning signal' that represents a wider problem in society.

```
┌────────────┐      ┌──────────┐      ┌────────────────────┐
│ Corruption │ ───▶ │ Breeds   │ ───▶ │ Sense of resentment│
└────────────┘      │ victims  │      │ & Anger for Protest│
                    └──────────┘      └────────────────────┘
                                                │
                                                ▼
                                      ┌────────────────────┐
                                      │Trigger for Revolution│
                                      └────────────────────┘
```

So corruption therefore has multiple dimensions. Thus, Merton's sociology drives the point back home that the matter of sociological concern is to understand the latent orientation present in every structure.

Q. How can we use reference group theory to understand relative deprivation?

[Herbert Hyman] in his Archives of Psychology coined this reference group. It applies to the group against which an individual evaluates his own situation or conduct. Merton constructed his 'reference group theory' based on this, to have a sociological analysis.

Further Merton's relative deprivation study is rooted from [Samuel Stouffer's] "The American soldier". It was found that the sense of deprivation and objectivity are not isomorphically linked.

Eg: During WW-II, the soldiers in the base camp were unhappy and those who are fighting with hardship in the combat zone were happier.

This was against common sensical knowledge. Merton found that deprivation was relative and not absolute. He concludes this relative deprivation was ~~because~~ relative because of reference group.

Merton claims that Individuals and groups have <u>multiple reference group</u>. More complex the society, greatest is the number of reference group.

Eg : In modern society, Individual crystallizes his own identity based on situation. In private social life, caste & Religion becomes his <u>reference group identity</u>.

So the <u>reference group behaviour</u> is very much <u>relative</u> based on one's timely needs.

[Andre Beteille] in his work 'Equality and Inequality' claims that even in <u>capitalistic society</u> there is <u>present inequality</u> in a different form. This is because of <u>relativity</u> in reference group for an American society as compared to that of Indian society

Therefore Merton's relative deprivation helps to trace out the reference group behaviour which in turn helps the sociologists for a <u>multi-variate analysis</u> of society.
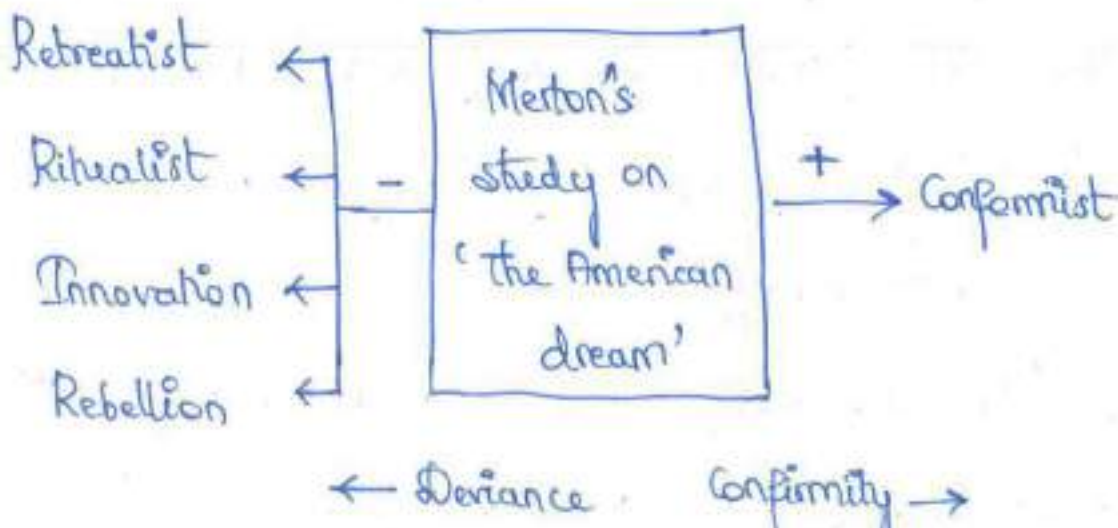
Q. What is Merton's view of relationship between social structure and deviance? In what sense is a deviant also a conformist?

· Merton argued that deviance in society results from the social and cultural structure of the society itself. He <u>disagreed</u> with <u>Durkheim's</u> '<u>Pathological personality</u>' as a reason for deviance.

As the <u>members</u> of a society shares same values, but placed in <u>different positions</u> in the <u>social ladder</u> they do not have the same opportunity of realizing the shared goals.

Retreatist ←
Ritualist ←   —   Merton's study on 'the American dream'   + → Conformist
Innovation ←
Rebellion ←

← Deviance   Conformity →

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Merton claims that in all societies there are institutionalized means of reaching culturally defined goals. But in America, significant importance is attached to 'success' while little importance is accorded to accepted ways of achieving success.

This imbalance in the social structure generates a deviant group behaviour, as 'ends' are important than 'means' (Teledogical inclination)

1. Retreatist abandons both the goals & means.

Eg: Drug addicts & outcasts.

2. A ritualist strongly adheres to the institutionalized means while ignores the goals to be achieved.

Eg: Typical lower middle class low grade bureaucrats.

3. An Innovator creates his own means (be it legal or illegal) to achieve success.

Eg: The new age crimes like Hacking, Phising and thereby demanding huge sums from the owner of the data.

4. Rebellion replaces the commonly agreed means & goals of the society with their own. Ie. most probably 'change catalysts' fall under this group. Eg: Social reformers like Raja Ram Mohan Roy with his radical ideas reformed the society.

So, Merton established the relationship between the social structure & Anomie. However Critics viewed Merton being too deterministic & fixing social position as a cause for deviance.

Albert K. Cohen speaks about the Sub-culture theory that certain groups develop different from the general society. Eg: Some

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groups of criminals develops their norms that encourage & reward <u>criminal activities</u>. So the members of this group, generally seen as a <u>deviant</u> still <u>conforms</u> to the <u>reference group norms</u>.

[Cloward and Ohlin] examined the <u>degree of</u> <u>access</u> to such <u>illegitimate opportunity structures</u>. they distinguished 'The criminal sub-culture' from that of 'conflict sub culture' & 'retreatist subculture'.

[Walter B. Miller] claims that 'crime' as a product of 'under-class culture'.

<u>Labelling theory</u> by [Howard Becker] argues that deviance as a career labels are given by Society selectively. Nevertheless other sociologists have <u>modified</u> & developed '<u>Merton's original work</u>' to strongly establish reasons of crimes & delinquency

Write short notes on: Meads notion of self

G.H. Mead through his book " Mind, self and Society " described the development of self by interaction process within the society.

The interaction process which Mead describes in symbolic interaction. Symbols carry meanings and those meanings are interacted by the individuals which aids the individuals in the development of self.

According to Mead, self develops through socialization process which is of two stage.

(i) Play stage.

(ii) Game stage.

Play Stage :-

Self is made up of

'I' 'ME'

The `I` part of the self is developed through this stage. The child imitates the actions and takes the value system through the interaction with the significant others.

However, Mead contributes that the full development of self doesn't happen in this stage, because the child isn't having the required cognitive development to grasp the larger view of the world.

Unsocialized self (I) developed as a result of interaction with parents, peers (significant others) awaits socialized self (ME).

GAME STAGE:

The 'ME' part of the self is developed in this stage. This stage is looked upon as a major contributor for the development of self.

Mead, contributes the contribution of generalized others for the developement of 'ME' in the self. Generalized others consists of people in the larger society.

From the larger society the individual learns the process of role taking and role performance.

The individual learns through the process of rewards and sanctions about whether the role performed by him in the society is right or wrong.
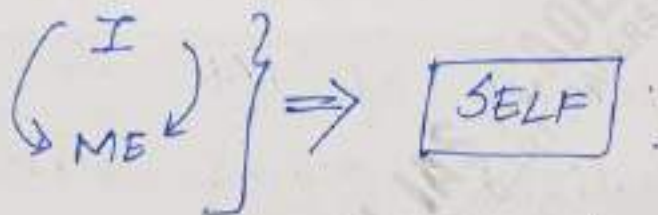
After describing about the components of in the self and the path through which they (I & ME) are developed, Mead describes how a self emerges.

He says about the dialectic process between

$$\left.\begin{array}{c} I \\ \downarrow\uparrow \\ ME \end{array}\right\} \Rightarrow \boxed{SELF}$$

I & ME interact continuously for the development of self. Personality development takes place through this dialectical mechanism.
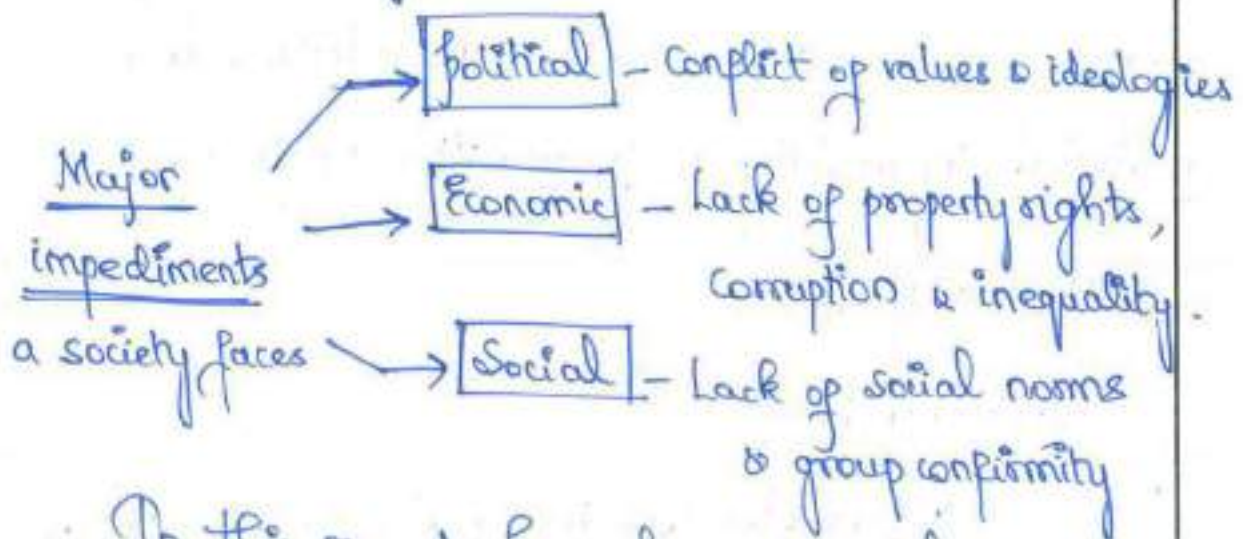
G.H. Mead has to be acclaimed for enriching the subject matter of Sociology, for annexing concepts of psychology with Sociology.

Q. How are hierarchy and exclusion the major impediments in the transformation of societies? Discuss.

While developing the 'theories of social change and modernization', sociologists viewed social transformation as a <u>fundamental change</u> in society. As society is a complex system, this transformation involves numerous <u>challenges</u> and faces the <u>problems of adjustments</u> during the process.

<u>Major impediments</u> a society faces →

→ [Political] — Conflict of values & ideologies

→ [Economic] — Lack of property rights, Corruption & inequality.

→ [Social] — Lack of social norms & group confirmity

In this regard, hierarchy and social exclusion forms the major impediments for social transformation.

Hierarchy denotes the presence of <u>multiple strata</u> in society placed <u>one above the other</u> based

based on <u>power</u>, <u>influence</u> or dominance. Some
members /social groups acclaim superior or subordinate
to other.

Eg : <u>Caste hierarchy</u> in India is very rigid.

While <u>social exclusion</u> describes the process
by which certain groups are <u>systematically disadvantaged</u>.

It is multi-dimensional. As David Byrne
argues that social exclusion characterizes both
<u>material inequality</u> & <u>inequalities of power</u>.

<u>Causes & effects</u> :

<u>Hierarchy</u> :

→ <u>promotes conflicts</u> : As castes acts as
a <u>social closure</u> (described by Weber) it bars
social mobility. Eg : the <u>Dalit struggle</u> in India
for achieving their socio-economic & civil rights

→ Favours higher or dominant classes.

Marx regarded that capitalism exploits the working class in all possible means for the benefit of Ownership class

→ Causes centralization of power.

Weber recognized the stratification on the basis of wealth, prestige and power.

Accumulation of power	means →	Reinforcement of status position
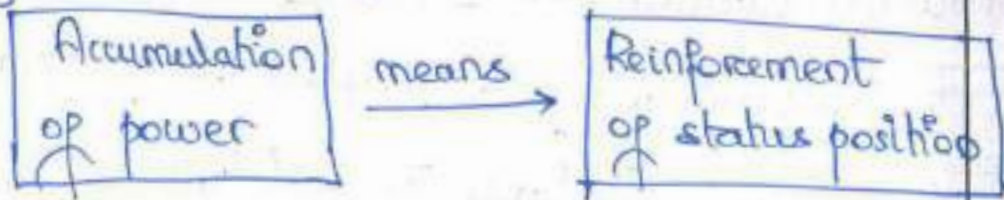
Social exclusion :

> Causes poverty & Unemployment.

Oscar Lewis introduced the concept of 'culture of poverty'. It is a relatively distinct sub-culture of poor with its own norms & values.

Eg: Ghetoissation of slums in urban areas

Charles Murray studied the 'Underclass in Britain' whose lifestyles involve a 'type of poverty'

> Causes social stigma, marginalization and ultimately Deviant groups.

R.K. Merton established the connection between social structure and Anomie. Conflict between the cultural goals & accepted means of achieving them breeds Deviance in society.

However Functionalists like Parsons viewed social stratification on the basis of hierarchy is inevitable in modern societies where there is highly specialized division of labour.

But in no doubt social exclusion and ascriptive hierarchy denigrades social transformation on progressive lines.

Q. Elucidate the basic premises of Davis and Moore's structural functional theory of social stratification. What were the intellectual responses to the functionalist theory of social stratification?

Davis and Moore attempted to explain stratification in any social ~~socio~~ system as a universal necessity of society.

They argued that all social systems share certain functional pre-requisites which must be met if the system is to survive and operate efficiently.

They identified an 'effective role allocation and performance' as the fundamental pre-requisites for a society. They justified this and added that

  * All roles must be filled.

  * they must be filled by those best able to perform.

  * the necessary training for them must be

undertaken.

* the roles must be performed conscientiously

So there needs some mechanism for ensuring the effective role allocation & performance. This mechanism is social stratification which attaches unequal rewards & privileges to the different positions in society.

The major function of stratification is to match the most able people with the functionally most important positions.

With high rewards for higher positions provides the necessary motivation for performance. So they concluded that these differential rewards are functional for society as they contribute to maintainence and well being of social systems

However |Melvin Tumin| produced a comprehensive criticism, against their ideas.

> He argued that some labour force of unskilled workmen are as important & indispensable as some labour force of engineers & doctors.

Eg : The role of sanitary workers and 'undertakers' handling dead bodies during covid -19 pandemic are recognized equally important as professional doctors.

> He criticized Davis and Moore as they ignored the influence of power on unequal distribution of rewards. The difference in pay & prestige is due to difference in power rather than functional importance.

Eg : A cine actor earns more pay & prestige rather than highly skilled entreprenuer.

> Tumin argued that occupational groups often use their power to restrict access to their positions. So they artificially create high demands for their service and thereby increasing the rewards.

Eg : American Medical Association controls the entry of qualified doctors. This proved the concept of 'elite self-recruitment'.

Similarly the rigidity of caste system in India cannot be explained through functional theories

Jonathan Turner argued that these theories suffer from 'illogical & illegitimate teleologies'.

So stratification is not inevitable as Davis and Moore suggested. Even Alvin Gouldner criticizes them for providing a justification for the social inequalities.

Q. How do Marx and Weber differ in terms of their analysis of social stratification ?

Social stratification refers to the presence of distinct social groups which are ranked one above the other based on multiple criterias like Prestige, wealth, gender, race, ethnicity etc.

According to [Marx], the prime source of inequality is class. To him class refers to a group who are identically related to forces of production. So Marxian perspective viewed social stratification unidimensionally under the lens of economic determinism.

But [Weber] developed a multi dimensional view of stratification on the basis of wealth, prestige and power. For Weber classes are occupational groups in a market situation.

He disagreed with Marx by saying

Classes are not communities rather status groups are communities because they only adheres to common values, identical lifestyles and exclusive cultural properties

Eg : Indian caste system, where Brahmins form a status group with a distinct culture from other groups.

So caste and subcaste are formed and distinguished in terms of social honour.

. However with the maturity of capitalism the cultural group distinctiveness is eroded by economic forces. There are only 2 groups ie. ownership class or haves and non-ownership class or have-nots according to Marx.

Eg : Rich people like Ambani & Azim Premji hail from different caste & religious background.

but they come together under the banner of Marxian 'Bourgeoise'.

Marx sees proletariat revolution is inevitable because of Homogenization, Pauperization and Polarization of the working class.

But Weber argues that revolution is just a possibility. The manual worker who is not satisfied with class situation may respond in other ways like bargaining Eg: Trade Unions and sabotaging the industrial machinery.

Eg: The farmers protest in Delhi has not transformed into a revolutionary force rather pressurized the government to strike down the farm laws.

So Weber explained the relationship through interplay of class, status & Party in

the formation of a social group which is complex and variable with time and space.

When Marx sees stratification is the creation of few to exploit the masses, Weber says stratification is a dynamic process in the complex social system which is inevitable though undesirable.

So social stratification should be studied from an empirical perspective rather sidelining with functional perspective or Conflict theorists' perspective.

Q. Discuss the relation between poverty and social exclusion.

Poverty in general terms can be explained as an 'economic exclusion' by which a poor man looses control over the purchasing power to procure the basic amenities of life. Ultimately he is subjected to sub human level of existence.

[Marx] argues that 'Economic handicap is the fountainhead of hopelessness and powerlessness

A poor man is voiceless as he cannot participate in the public decision making and therefore politically excluded

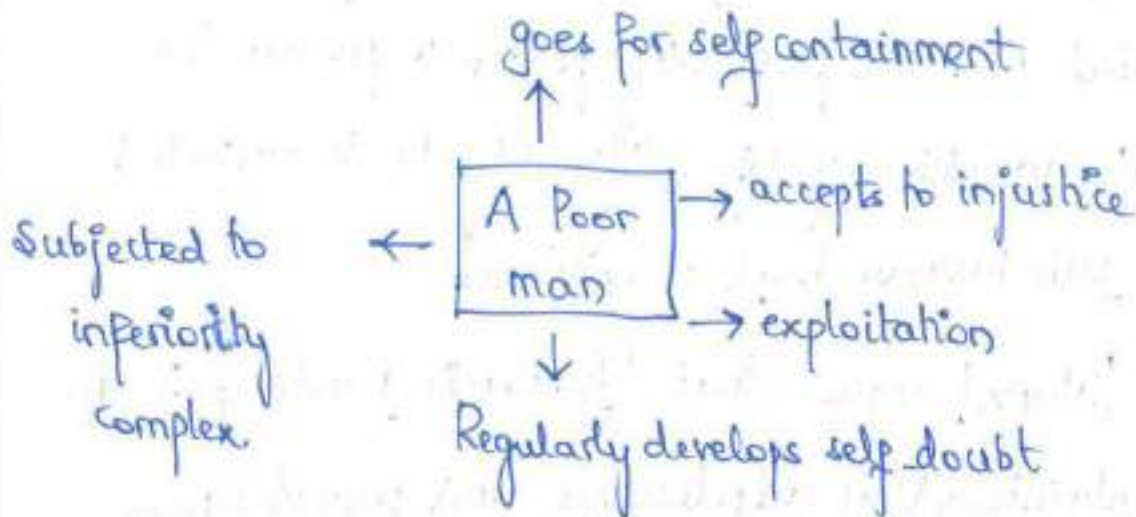[N. Jeyaram] and [Krishna Kumar] in their study of education in India found that children belonging to poor family either drop out from schooling to enter into labour market or never went to school at all.

So Poverty breeds poverty in a cyclical

dimension. this is how poverty leads to social exclusion because,

```
                              goes for self containment
                                  ↑
Subjected to          ←    ┌──────────┐  → accepts to injustice
inferiority                │ A Poor   │
complex.                   │  man     │  → exploitation
                           └──────────┘
                                  ↓
                      Regularly develops self doubt
```

[Chambliss and Wilson] in their study of new found poverty in America noticed that "New poor" are children of those 'homeless sex workers' and women who are victims of series of divorce. So these people are socially excluded.

So Poverty has a multi-dimensional impact that gets reinforced by social exclusion. this can be justified by [Oscar Lewis] concept of 'culture of Poverty'.

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Q. Why is gender a dimension of social stratification?
How does gender interest other dimensions of inequality?

Gender is a <u>socio-cultural construct</u> that defines the <u>difference</u> in capabilities between men and women. It specifies the <u>differential roles</u> both men and women should play in different spheres of society.

Andre Beteille in his book " <u>Natural Inequalities</u> and other essays' developed a distinction between natural & social inequalities. He argues that when <u>social privileges</u>, <u>benefits</u> and <u>opportunities</u> are <u>differentially</u> distributed on the basis of natural inequality (ie Gender), It gives rise to growth of social inequality.

Leela Dubey writes that when <u>Men</u> represents <u>culture</u>, women represents <u>nature</u>.

In her study of women in Lakshadweep, she found that even in so called matrilineal societies there is present male domination in public decision making. So productive roles are attached to ~~women~~ men and reproductive roles to women.

This scenario is present even today.

Eg: A forbes study shows that though 43% Indian women are STEM graduates, only 14% are employed as scientists, engineers & technologists

So Identity of men & women are symbolically considered paradoxical and therefore gendered division of labour offer foundation to gender based inequality.

Martin and Roberts argued that In modern Industrial society, the work culture is

designed in such a way it discriminates women and favours men. So the modern society glorifies gender as an important form of stratification

Eg: <u>Glass ceiling effect</u> for women.

Though women occupy 50% at entry level positions in top companies very few or none reach top cadres.

<u>Gender Inequality</u> - other dimensions:

① <u>Discrimination</u> in <u>family</u>:

Diana Leonov considers that family operates like a class situation. Women are not paid for their labour in home. Family justifies their <u>domestication</u> & <u>legitimize</u> their <u>exploitation</u>

② <u>Hidden Poverty</u> and <u>Malnutrition</u>.

Dina Pearce speaks about 'feminisation of poverty' as women are more prone to poverty than men.

Further studies of money management & consumption patterns suggest that men have more control over the household income. So women may sacrifice an adequate diet & clothing needs.

③ Access to Education : Malavika Karlekar studied about women's access to Education. She found that Women are given specific training & education to fit into only women's job.

Shulasmith firestone : argues that Modernity makes women Powerless.

But liberal scholars have predicted that 'Gender' as an identity will be replaced by common identity on the basis of achievement orientation in the modern society.

Q. Discuss between people being socially excluded & people excluding themselves socially in societies

Social exclusion refers to a situation where multiple deprivations causes an individual or a group to restrict participation in the processes socially, politically and culturally.

Ruth Lister argues that Social exclusion completely cuts off active participation in the mainstream society. Eg : Women who are trafficking victims and sex workers have not been recognized by the society and they are not allowed to dwell within communities.

So People who are being socially excluded are involuntarily subjected to social structures that disregards them. It is not accidental rather systematic.

Cultural deprivation, Inequal opportunities

and Deviance & delinquency are the results of social exclusion.

Oscar Lewis speaks about the 'culture of poverty' in which poverty is transformed from one generation to another. Further they develop their own identical lifestyles, norms & values which against the mainstream culture.

Eg: In India the children of slum dwellers are becoming delinquents and avoid accepting to moral rules of society.

Charles Murray mentions about the 'Underclass' in Britain showing similar way of crime culture. Social exclusion by the general society becomes the reason for these deviance.

However there are other set of people who are socially excluding themselves from the shared norms & values of dominant society.

R.K. Merton while establishing a relation between social structure & resulting Anomie, he found a new class of people i.e. Rebellion who do not accept the standardized means to achieve culturally agreed goals. They devise their new ways & goals. that may seem radical.

Eg: Social reformers like Raja Ram Mohan Roy, B.R. Ambedkhar through their progressive ideas propelled for a fundamental change in the social order.

Even the mushrooming of sects and cults are the result of desire to dissociate from the

mainstream religious order. Eg: Osho's Rajneeshpuram adopts very liberal way of living that may appear to be deviant culture to general society.

Similarly there is a cultural revolution in India in recent times that favours groups that were considered deviant once.

Eg: Decriminalization of Homosexuality

Women of menstruating age to enter Sabarimala temple.

Though these elements of social excluded have transformed into progressive ideals of society in general the process of exclusion is very difficult and causes extreme injustice to certain group. So it is the role of the 'welfare state' to facilitate course correction through progressive laws.

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26.01.2022
DAY 40

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Q. Modernisation presupposes class society; however caste, ethnicity and race are still predominant. Explain.

The process of modernization is related to industrialization, urbanisation, high standard of living, development of civilization and broadness of view point.

Marx predicts that in modern industrialized society, the class distinctiveness becomes predominant because of homogenization, pauperization & polarisation in capitalistic mode of production.

However in Asiatic society, the scenario was different. Property ownership is not responsible for class divisions. Rather Value system legitimizes hierarchy of caste and so caste groups becomes the dictating force (In Marxian terms, caste is Relations of production).

Eg: Brahmins, Kshtriyas & Vaishyas have control

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Shudras and they believe that Hierarchy is socially valid.

Predominance of caste:

[Louis Dumont] considers that faith in Brahmanic supremacy, commitment to caste based occupations and traditional value system stands on the way of western model of modernization in India.

"Homo-Hierarchicus is different from Homo-equalis"

[M.N. Srinivas] speaks about the 'Dominant caste' group who influences & dictate terms in the social order. This ~~was~~ is the reason for Realization of Dalit capitalism in a smooth way is still a dream in our society.

Predominance of Ethnicity:

T. K. Oomen argues that 'Ethnic mobilization' could be witnessed in contemporary societies despite class & status distinction.

Eg: The Assam students union movement stoires for their cultural dist recognition. They struggles to implement the 'Assam Accord' in letter & spirit.

Cora Dubois claims that there is present 'Ethnicization of work' in modern industrial societies.
Eg: Blacks in America prefer to join the work environment where they are in majority.

Predominance of Race:

Race as a 'living identity' in western Industrialized nations could be witnessed from

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the recent Black lives Matter movement. The issue of George Floyd death shook the world at the. heart because racial discrimination ecclipses the modern law & politico systems.

Kosacks and castles studied migrant population of Britain, Germany and Switzerland. They found that african migrants are discriminated most.

So it is the traditional cultural identity becomes supreme even in the modern rational society. Nevertheless, the post modern scholars believe that these traditional elements comes to play because modernity is in transitional stage. With complete modernization these identities will wither and establish an equitable social order based on meritocrisy.

Q. Examine how open & closed systems of stratification are undergoing transformation in the emergence of new hierarchical social orders in societies.

All societies have some form of social stratification. In open societies an individual have the opportunity to move up to a higher social class or down to a lower class but still there may present inequalities.

However in closed social systems, a person's social status is assigned at birth and set for life with no possibility of moving either up or down.

But in reality the so called open & closed may not manifest in true forms. It is subjected to variation with time & space.

Eg: Western societies are considered to be open but the degree of mobility is far lesser ~~compared~~ than presumed. This was empirically studied by Dunkan and Blau in U.S.A.

[Marx] considers that Mobility is eyewash because the capitalist societies use mobility as an umbrella to conceal the inequalities.

[Kosacks & castles] studied the migration pattern in Britain, Germany and switzerland and they found as a consequence, the migrants are discriminated based on ethnicity. African blacks are placed at a most disadvantaged position in these developed countries.

Similarly in India we could witness a transformation in the closed social setup.

[M.N. Srinivas] found that caste system in India is not so rigid. The socially discriminated groups are undergoing 'sanskritization' & achieving mobility in social spheres.

Eg: Dominant castes like Patels, Jats,

Reddy etc. which were once considered as backward are now controlling the economical & political space.

However in the transformation process, there is development of a new hierarchical social order.

New hierarchy in 'caste' :

– Through Dalit Consciousness & political empowerment, the community achieved a class status in economic sphere. But socially they are still subjugated.

New social order in 'Religion' :

– Though it have been claimed that there is no class/status distinction in Islam but in reality the 'Ashraf muslims' are more economically & socially empowered than 'Ajlaf' muslims'.

Changing Gender Roles : With modernization, Women are predominantly becoming economically

independant and so the traditional conjugal roles of women are transformed to Joint roles.

Changing family structure like ~~Joint~~ Nuclear family with jointness characters are new.

Rural vs Urban divide : With industrialization, the Agricultural class are looked down by the Industrial class, as a result of which there is distressed migration and social exclusion in urban areas in the form of Ghettoisation of slums.

However with the process of modernization, the lines discriminating between the open & closed are becoming ~~abut~~ invisible. With Equality of opportunity and equitable distribution of wealth, the traditional cultural identities are shading and giving way for Individual achievement.

Q. Feminist scholars argue that 'New media' is masculine and hence reinforces structural hierarchies rather than reconfiguring them. Comment.

Feminity is culturally and socially constructed by family, education, public and to a large extent the media.

Stig Hjarvard in his book 'Medialization of Culture and Society' writes that the New media influences human interaction, social institutions and cultural imaginations.

Despite the fact that media today increasingly associate feminity with independant & powerful women, qualities informed by sexuality continue to play a dominant role in the shaping of feminity.

Men were creating media images as they wished to see in reality.

Fragmented display of female body in advertisements promotes 'objectification of women's bodies'.

Shulasmith Firestone and Larry Bumps advocates that Modernity pushes women into those jobs like those in entertainment and service sector; where men wanted to see women - Thus, modernity legitimizes the commodification of women's body.

The portrayed female characters ~~are~~ in media are largely influenced by beauty myth. As a result of globalization this myth is increasingly generalized across culture and societies.

[Tomagola] through classic study of the image of women in media, portrayed 5 basic images displayed by advertisements

1. Emphasize the importance of middle and upper class women who looked attractive. It signified the importance of women accepting womanhood biologically.

2. Women as primary householder.

3. Women are treated as objects of gratification of men.

4. Identifying women with kitchen activities

5. Women must be able to maintain their performance to be accepted in their society.

[Yusuf] finds that Media construction is typically considered correct and the reality of media's presentation is accepted as something normal.

The traditional media educates citizens who spread their sexist perceptions through social media.

However the creation of equal opportunities particularly in education and work in the post modern societies try to eradicate sexism and stereotypical views of women.

Q. Ethnicity and Development.

Ethnic group can be defined as a group of people who share some common physical and/or socio-cultural characteristics. Eg: Jews, Negroes, Muslims, Tamils. The inter-relationships between these groups is Ethnicity.

There can be no doubt about the serious consequences of ethnic conflict for economic development. [Modernization theory] considers ethnic identity belonged to the traditional obstacles to development but it is supposed to disappear in the course of development.

[John Toye] → Ethnic identity as anti-development and counter revolution in the development economics.

[Marxists] asserts that Ethnic mobilisation in terms class struggle will overthrow capitalism and its attitude of unequal distribution of wealth.

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Bhattacharya writes that Regionalism in the name of 'ethnic group establishment' is mainly due to economic inequality & distorted social development.

Eg: The state of Telangana was carved out from A.P to fulfill their economic & status aspirations.

The Sachar committee report findings suggests that the Backwardness of Muslims is due to their minority status.

Despite there is progress in the Dalit capitalism, about 33.3% of SCs are below poverty line due to their socio-economic (ethnic) discrimination.

However contrary to these limitations, ethnic diversity can be beneficial by enhancing productivity through innovation, skill complementarities. etc. So ~~Andre Beitteile~~ Amartya Sen's Inclusive development approach should be the goal of our welfare state.

Q. Capitalism has brought increasing informalisation of work in society. Substantiate your answer.

Today, <u>informal workers</u> represent the majority of world's labour force accounting for over 40% of urban labour in Latin America and over <u>80%</u> in Asia and Africa.

<u>Capitalism</u> and its <u>blind faith</u> in efficiency of markets have resulted in <u>informalization</u> of the workforce.

According to Marx, in capitalistic mode of production, <u>minority forces gains control</u> over the <u>forces of production</u> and hence society gets divided into haves or ruling class and havenots or subject class.

Harry Braverman in his '<u>Labour and Monopoly Capital</u>', 1974 argues that <u>fordism</u> and <u>automation</u> has led to <u>deskilling</u> of labour force.

Capitalism as an economic system has a number of problems that have resulted in growing global socio-economic inequality. The forces of globalisation have created, conditions for informalization in the following ways,

1. The newer industries were capital intensive rather than labour intensive, thus absorbing lesser workforce. Due to this labour remained out of formal sector employment.

2. Due to the rise in service sector many jobs were outsourced to informal sector.

3. Further contractual jobs led to insecurity in the labour sector and formal sector. Thus many people took up informal jobs.

4. As the decent formal jobs declined and economic growth slowed many men remained unemployed. As a result women increasingly seek paid employment in the informal economy as a means to ensure living.

5. Faced with competition on the global level, firms in the formal sector of developing economies are engaged in competitive cost cutting and so relying on outsourcing of production.

Further from theoretical point of view, formal and informal organizations cannot be strictly separated. Informal relations exists at all levels even in modern organizations and especially at the top.

Meyer and Rowan in their 'Institutionalized organisations: Formal structures as Myths & ceremony' says formal rules are like myths which people profess to follow but have little relevance.

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According to [Peter Blau] in his 'The Dynamics of Bureaucracy, 1963' argues that informal structures exists even in formal organizations

Similarly small informal organizations when grow big, they require formal rules and procedures of working for better management of tasks.

Nevertheless, the conditions of workers in unorganized sectors are a matter of serious concern for the policy planners, social workers and academicians.

Q. Social determinants of economic development.

Economic development is not a function of economic resources alone but of social and cultural factors as well.

Eg: A technology which is functional in one society may prove to be dysfunctional in another. Technology can yield results only when social conditions are present.

[Rostow] spoke of the stages of economic growth and suggested that each country must take up remedial measures by taking into account their socio-cultural factors.

Various social factors that support economic development are.

1. Religious beliefs : [Max Weber] in his 'Protestant ethics and spirit of capitalism' established a relationship that religion only gives the spirit for capitalistic growth

but at the same time substance & spirit must go
hand-in-hand.

2. Social stratification :

Caste : In his book 'Caste as social capital'
Prof. R. Vaidyanathan sees caste as a modern tool
for upward mobility. There is an emotional bond
among groups and caste is socially binding.

Eg : Entrepreneurs hailing from particular castes
like Gounders, Marwaris, Chettiars etc setup industries
and inducted caste members as workers.

Class : A larger middle class influences
growth primarily through higher levels of human
capital investment.

Enlarging governments
developing urban areas ──→ fosters middle
promoting democracy   class'
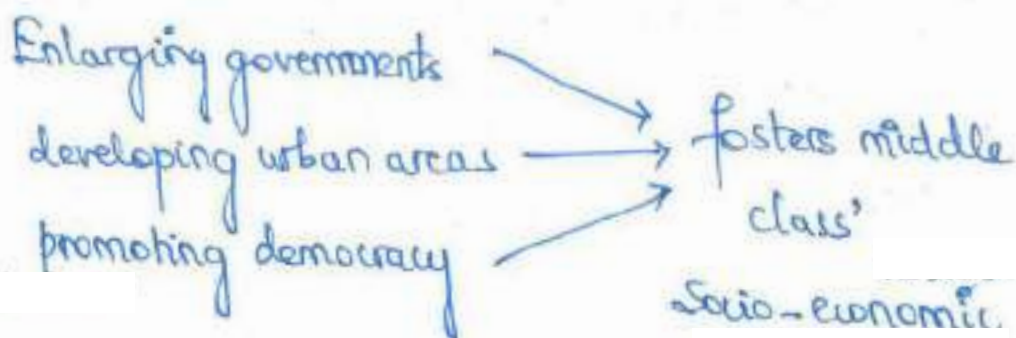
Socio-economic.

3. Demographic composition and dependency ratio.

Eg: India with its highest youth population has aspired to reap the demographic dividends. However Low human capital & traditional social barriers are ~~casting~~ stopping its economic development.

4. Scientific advancement:

The social development of western world could be attributed to the scientific advancement & Research. Even the cultural system gets refined with scientific & human rational thinking leaving way for economic growth.

Eg: When the world had become standstill due to covid pandemic, it is the scientific vaccine Immunization has ushered in confidence & economic recovery.

5. Secularization :

A data from 'World Values survey' suggests that Secularization precedes economic development. If India discards religious beliefs that perpetuate caste and gender inequalities it could more than double its per capita GDP growth in half the time.

[Galbraith] predicts that Employment as a factor of production is not simply a matter of choice but is very much conditioned by cultural and social factors.

However the democratic political processes cannot ignore the rising expectations of the people and the government is obliged to go for equitable and inclusive development despite the absence of appropriate cultural and social support.

Q. What is 'reserve army of labour'? Present the position of feminist scholars on this.

Marx used the concept of 'Reserve army of labour' to explain the working of capitalist economy. For Marx, capitalism's need for labour fluctuated as the economy went through ups and downs.

It therefore required the existence of a group of workers who could be dispensed with at times of recession.

Veronica Beechey argues that women constitute a flexible reserve which can be brought into paid work when boom conditions increase the need for labour.

Eg: Women were mostly recruited in entertainment and service sector. But with pandemic hit, the service sector faced the heat first and women are forced to to quit in time of economic recession.

Nirmala Banerjee using empirical survey and cencus data argues that in India unorganized sector is mainly compored of women.

> Most of the women who work outside home, work in unorganized sector. Hence most of the women are forced to live in the margins of survival

> As unorganized labour is more exploitative, oppressive and difficult to negotiate, there is a perception of women's labour as complementary to men's

Eg: In construction related works, most of the women are employed as unskilled labourers despite their experience in this domain, and the supervisors will mostly men who controls the role of women labours

Similarly in textile/apparel industry sector, most of the spinning and rolling jobs are performed by women only.

Phillips and Taylor argues that women are not paid less simply because they are unskilled but because working class men have succeeded in protecting their own dominant attitudes by labelling any work done by women as inherently inferior to that done by men.

Eg: Glass ceiling effect encountered by women.

Maria Mies in her book 'Patriarchy and accumalation on a world scale' emphasized about the 'capitalist patriarchy'. She argues that the third world women experience exploitation through rigid patriarchal system.

This process of capitalist accumulation and women's exploitation is furthered through globalisation.

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However Slyvia Walby critically argued that if capital is considered to be the determinant of the process in which women lose their jobs before men, then the capital would be acting against its own interests.

She points out that the relative cheapness of women's labour creates a pressure to employ women in preference to men. Eg: In recent years, the shift from manufacturing to service industries has produced male unemployment & demand for female workers.

Nevertheless their domestic roles disadvantages them in a competitive employment market that ignores family responsibilities and makes it difficult for women to defend their own economic interests.
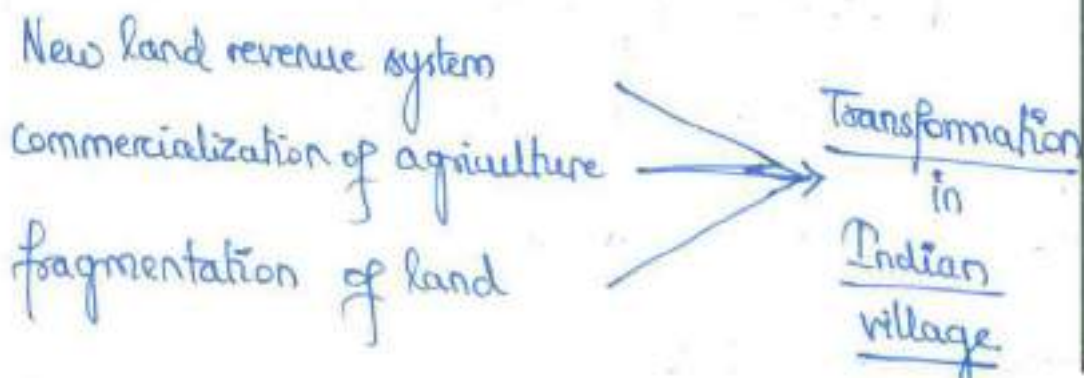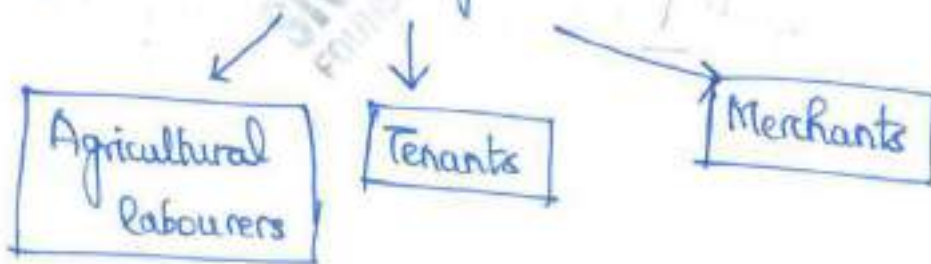
Q. Examine the relevance of Marxian and Parsonian views for social development in the contemporary India.

The Marxists thinkers in India believe that the emergence of Indian society and contemporary social development process are determined by material phenomenon.

The ideology and value always supports to materialistic interests of the classes to make social change an organised and complete process.

Even new class groups also emerged with the shift in the economic system.

```
                    ↓              ↓                    ↗
         ┌──────────────┐   ┌─────────┐      ┌─────────────┐
         │ Agricultural │   │ Tenants │      │  Merchants  │
         │   labourers  │   └─────────┘      └─────────────┘
         └──────────────┘
```

New land revenue system

Commercialization of agriculture ────────→ Transformation

fragmentation of land   in

                                            Indian

                                            village

This has resulted in polarization of classes in agrarian areas, poverty in rural areas and exploitation of classes by the land owners.

Similarly in Urban society, there were capitalist industrial working class, petty traders, professional class of doctors, lawyers, engineers etc

A.R. Desai argues that the state formed in post-independance period is a capitalist state. Here the administration plays a dual role of protecting the propertied classes and suppressing the struggles of exploited classes.

D.P. Mukherji attempted a dialectical interpretation of the encounter between the Indian tradition and modernity which unleashed many forces of cultural contradictions.

He believed that <u>modernization</u> as a process can never be achieved by <u>mere imitation</u>.

Contradiction between tradition & Modernity → Conflict

→ Synthesis.
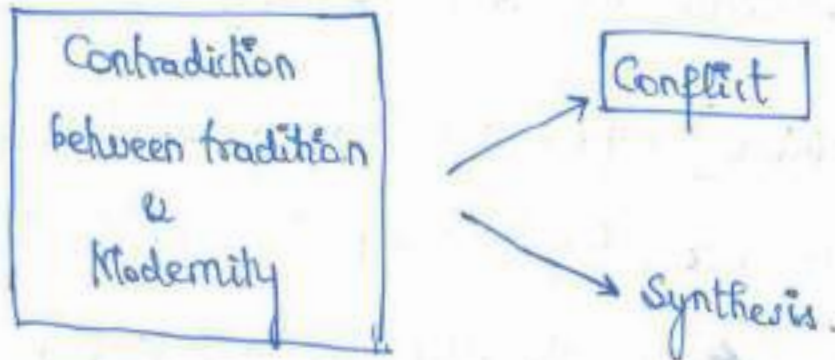
Eg : New <u>non-marriage relationships</u> like live-in-together, homosexuals etc are <u>not socially</u> & <u>culturally approved</u> by Indian society despite political affirmative actions.

However <u>Parsonian theory</u> comes as a critique to Marxian theory of involving polarized conflict and structural breakdown. Parsons considers social development is effected by

> <u>Organized social policy</u> of the state.

> Change in the environmental conditions

> Adaptation to <u>new needs</u>, <u>new culture</u>

through communication & migration

Structure-functionalists viewed Indian society is made up of 'castes' as significant parts that collectively constitute the social system.

M.N. Srinivas argues that through sanskritization process, every caste tries to change its rank in the hierarchy by giving up its attributes & trying to adopt of those above them.

Eg: Wearing of sacred thread, observing endogamy etc.

S.C. Dube founded that the economic system in rural India is mostly caste based. There are caste's functional specialization, interdepedance & low occupational mobility.

However Parsonian theory does not pay adequate importance to causes for new social movements, globalization natural disasters etc. So the social development theory in India could be studied through the synthesis of these 2 school of thoughts for effective understanding.

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04.02.2022

DAY: 48

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Q. What is formal organization? 'The growth of bureaucracy has resulted in extreme concentration of power at larger levels of social organization." Discuss.

formal organizations are those that are characterized by

— Specific function.

— Division of labour.

— a hierarchy of authority.

— Rationality and

— proper arrangement of roles and statuses.

[Chester Barnard] argues that formal organizations are social systems that exist as the sum total of the social relationships among individuals and the roles they play. So shared norms, values and practices are necessary for existence of formal organizations.

[Max Weber] has provided his conception of formal organization particularly of bureaucracy in his

famous work 'Bureaucracy, organization, Theory of Social and Economic organization'.

According to [Allen], formal organizations sets up boundaries, sign and pathways that must be followed. It provides basic structure through which government or any other enterprise functions.

According to [Max Weber] capitalism which is the basis of economy in modern world works on rational formal organization that requires bureaucratic organizations for its working.

This Bureaucratic organizational structure is based on legal rational authority.

He viewed Bureaucracy is capable of attaining of attaining the highest degree of effieciency

However despite it's being the most efficient type of organization, [Weber] skeptically referred it, as too much of rationalization may cause 'iron cage of rationality' by bureaucracy.

Rationalization that dominates all aspects of bureaucratic life was a threat to individual liberty.

[Roberto Michels] in his 'Political Parties, 1911' said that Bureaucracy becomes so dominating in democracy that it reduces a democracy into an oligarchy.

Bureaucratic concentration of Power :

— Civil servants are alleged to be 'status quoist' as they resist changes.

— Rule book bureaucracy by mainly following the rules and laws of book without taking care of actual needs of people.

R.K. Merton speaks about the 'Ritualistic' deviance which can be related to present functioning of Bureaucracy.

Eg : the 73rd and 74th amendments to the constitution have brought major changes by which rural and urban local governments have been enabled to become institutions of self government

But with centralizing power tendencies, civil servants are reluctant to accept & alter roles u responsibilities

However the far-reaching changes in the global socio-economic order demands capacity building and competent Bureaucracy. 'Mission Karmayogi' is a commendable initiative that in this direction.

The successful models of Bureaucratic functioning should be emulated by Indian Bureaucracy.

Eg : 'Bhilwara model' in Rajasthan which tackled the Covid-19 crisis is an admiration.

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05.02.2022
DAY: A649

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Q. How do formal and informal organization of work influence labour's mobility?

Labour mobility is the geographical and occupational movement of workers.

Eg: A worker moving from India to U.S (geographic mobility) with a promotion (occupational mobility) in IT sector.

But this mobility is majorly dependant upon the nature of organization of work.

Formalized sector influence:

→ As the workers enjoy permanent employment, they have certain rights and privileges. So they cannot be 'fired at will' and the chance of downward occupational mobility is very less.

Eg: A civil servant can be utmost transferred or posted to a different department.

→ Protective laws: Any factory coming under the scope of the Factories Act or Industrial Disputes

act has to abide by rules governing working hours, holidays, health and safety measures etc.

Eg: In India, the constitution provides for a directive principle which states 'equal pay for equal work'. This promotes positive labour mobility for both men and women.

→ Skilling and Re-skilling : The workers are trained in the formal sector to have a positive impact on productivity. This gives workers an opportunity to increased labour mobility thereby improve their financial situations.

Eg: The Apprenticeship programs & Internships in factory setups enables workers to seek for high paid skilled jobs.

→ However with Fordism and Automation in MNCs, there were many trade-offs of semi-skilled jobs. This causes downward mobility of labour.

Influence of Informal sector :

→ As the workers here have very little security of employment, they remain as casual labourers for a major period of year. Though their geographic mobility because of casualization of work there is very less upward occupational mobility.

Eg : Growth of 'Gig economy' shows the nature of casualization & labour mobility.

→ Migration of contract labourers based on the demand of the work. Eg : The construction sector employs contract labourers those who are mostly migrated from states like Rajasthan, Bihar & odisha.

→ As the informal sector is concentrated with unskilled labour, most of the women are employed at low wages. This affects occupational mobility ~~in the~~ for women from informal sector to

formal sector.

→ Without regulatory control, Informal sector provides space for child labour. Mostly these children are of low skilled migrant workers and are deprived of their basic needs.

So with formalization of economy, the mobility of labour can be ensured. Further the extent to which labour forces are mobile can impact how quickly the countries economy shall grow.

At the same time, unrestricted labour can depress wages in certain industries and create unemployment. It is the role of the state to enable a 'versatile labour force' through skilling & human capital investments for a co-ordinated socio-economic development.

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07. 02. 2022
DAY: A50

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Q. Feminization of labour

Feminization of labour refers to increase in labour force participation by women across the world due to

→ Relative fall or stagnation of men's employment.

→ Flexibilisation of labour where women are expected to work in informal, part time, contractual or home based activities

Processes that led to feminization :

▷ With industrilization in developed countries, the regular manufacturing jobs for male workers declined and so more women are pushed to occupy the void.

▶ [Jaya Mehta] explains that on the higher end of the service sector, well paying jobs have been created in knowledge & information intensive branches that were occupied by women but low paid highly feminized jobs are created in labour intensive & low-skilled areas.

▷ In most cases, the employers prefer to create part-time jobs because the hourly wages are lower compared to similar tasks in regular jobs.

Eg : In OECD countries, 45% of women occupy part time employment for they being preferred by employers.

▷ The workforce in the service sector like salesperson, BPO etc, in developing countries employs young women mostly who are single with no previous work experience and many have migrated from rural to semi-urban areas.

▷ Moreover, Patriarchal culture seek out for unskilled feminized workforce as women are socialized to be obedient to males and to work hard.

Eg: In Phillipines, Garment Industry employs 90% women.

Further, this feminization of labour could be attributed to erosion of legitimacy of the welfare systems offered by state for women. So state must focus upon ensuring social security & equal treatment of women in workplace

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Q. Examine the social impact of globalization on labour & society

Globalization does not only refer to an economic system in which international boundaries do not pose restrictions on trade, it also refers to ideological & cultural globalization that impacts the society as a whole

Impact of Globalization on labour :-

Globalization is clearly contributing to increasing integration of labor markets and closing the wage gap between workers in advanced and developing economies through spread of technology.

→ However, the forces of globalization have been associated with both rising living standards and a deterioration in income distribution.

Eg: The Burgeoning middle class in India can be attributed to globalization, but at the same time, World Inequality report, 2022 suggests that richest 10%

holds 57% of total national income while the bottom half holds just 13%.

→ feminisation of labour in developing countries could be because with globalization, the manufacturing sector have been industrialized rapidly. This has created skilled employment for men at top positions while the unskilled labour is occupied by women.

Jaya Mehta explains about feminized jobs in labour intensive & low skilled jobs.

→ According to Thomas Hylland, globalization has created more diverse migration patterns with back & forth movement of people through networks rather than permanent settlement in another country.

Eg : the H1B visa restrictions in U.S is a cause of concern till today because of its unclear definitions & classifications.

→ Artie Hochschild observe that care work, domestic work and sex work in U.K is increasingly done by women form poor countries. This suggests western women increasingly joining the workforce and the failure of the state to provide adequate child care.

Effect on Globalization on society :

Individuals have become global citizens. They prefer to buy the best and the cheapest produced across the world.

Kenichi Ohmae speaks about the 'Borderless World' in which political borders are largely irrelevant and power is transferred to 'consumers'

Some scholars identify it with a new emergence of a 'global village'

→ The increasing migration coupled with financial independance has led to breaking of

Joint families into nuclear families

→ Globalization has led to greater economic, health and emotional vulnerability of old age individuals

→ The omnipresent & pervasive media has a psychological, social & cultural influence on our society. [Stig Hjarvard] speaks about 'Mediitization of culture'

→ [George Ritzer] speaks about 'McDonaldization of society' denotes the increasing rationalization of the routine tasks of everday life.

→ [Walmartization] explains that with the rise of big businesses have nearly killed the small traditional businesses in our society.

However the impact of globalization has positively changed the dynamics of labour and society.

Q. Write short note on Self Help Group (SHG) as an informal organization from a sociological perspective.

Self Help Groups (SHG) are <u>informal association</u> of people who choose to come together to find ways to improve their living conditions.

They are self ~~controlled~~/governed, <u>peer controlled</u> information group of people with similar socio-economic background and having a desire to <u>collectively perform</u> common purpose.

It has the following characteristic features of an informal organization..

(1) <u>Based on human emotions & sentiments</u> :

[Katz] highlights that self-help groups typically start from a <u>condition of powerlessness</u> and that members agree on engaging in some actions in which they <u>personally participate</u>.

they often provide <u>emotional support through</u>

face-to-face social interactions and provide <u>material</u> <u>assistance</u>.

(ii) <u>Provide social status and satisfaction</u> :-

Unlike in formal organizations, SHG as informal group <u>perpetuate</u> the <u>cultural and social values</u> that the group holds dear.

Kêth Davis suggests they provide <u>social status</u> contributing to <u>personal esteem</u>, satisfaction and a <u>feeling of worth</u>.

Eg : In <u>kerala</u>, <u>kudumbashree</u> is the largest state-sponsored <u>women empowering</u> project in the country. It aims to wipe out absolute poverty through <u>community action</u>.

(iii) <u>Sustainability issues</u> :-

As informal relations are <u>unplanned</u> they do not last long. <u>Sustainability</u> of SHG is

totally more difficult task than forming a group.
Such is the complexity of its functioning.

Providing access to microfinance is considered a
pre-condition for poverty alleviation. In order to
function, SHGs require a basic enabling environment
such as stable social structure & functioning basic
welfare systems offering a minimum standard of quality.

Eg: In TamilNadu, many women SHGs have
become defunct due to delay in loans from local banks.

(iv) No security:

The patriarchal mindset imposes social
obligations upon women that discourages them from
participating in SHGs. This limits their economic avenues

Further, SHGs are heavily dependent on their
promoters NGOs and government agencies. The
withdrawal of support often leads to their collapse.

[Wolfe] argues that the Non-government organizations become susceptible to bureaucratization, self-aggrandisement and imposition of standardized solutions. This impairs the SHGs to receive their due share of support.

(v) Lack of capacity building skill training:

There is a lack of qualified resource personnel in the rural areas who could help in skill upgradation or acquisition of new skills.

therefore the quality of operations have been a matter of considerable debate.

Nevertheless, SHGs have emerged as a 'vehicle of change' for the poor & marginalized. They are the powerful facilitators of social integrity, Gender equity and potential pressure groups. The Mahila Arthik Vikas Mahamandal (MAVIM) in Maharastra is a case to mention the success of SHGs.

Q. What are the theoretical models of societal power? Which one of them is most applicable in advanced industrial societies?

In general, Power is defined as the _ability of individuals or groups_ to carry out _their will_ even when opposed by others.

Theoretical models of Power:-

▷ **Functionalist perspective:**

Max Weber propounded the concept of 'constant sum power' which implies that there is a _fixed amount of_ power in society and therefore those who hold power do so _at the expense of_ others.

While Talcott Parsons viewed that all members of society have shared _values_ and so _collective goals_. Therefore power will generally be used in the _furtherance_ of collective goals. This theory refers to 'variable sum constant of power' since power is _not fixed_ and it can increase or decrease.

▷ <u>Classical Pluralist perspective</u>.

Pluralists argue that <u>every group</u> in a society holds some <u>interests</u> and they <u>influence</u> theirs on <u>government policy</u>.

[Raymond Aron] says <u>Government</u> becomes a <u>business of comprimise</u>. The <u>state mediates between</u> different groups ensuring that all of them have some, but that none gets its own way all the time.

But [David Marsh] supports <u>Elite Pluralism theory</u> in which the leaders of groups ie. Elites are the <u>main participants</u> in decision making. They <u>do not</u> <u>accept</u> all <u>members</u> have exactly the <u>same amount of power</u>.

▷ <u>Elite theory</u>

It sees power in society as being <u>monopolised</u> by a small minority. [Vilfredo Pareto] and [Gaetano Mosca] viewed <u>elites</u> owes its power to its <u>internal</u> <u>organization</u>. It forms a united and cohesive

minor in the face of an unorganized & fragmented

However [C.W. Mills] argues that the 'Power Elites' those who occupy the top positions in the institutional hierarchy will wield power.

▷ Marxist perspective

According to [Marx] power is concentrated in the hands of those who have economic control within a society.

[Ralph Miliband] argues that 'capitalist state' could act as the direct tool of those who possess economic power ie. Ruling class.

However Neo-Marxists like [Gramsci] argued that power derived only in past from economic control, it could also originate from control over people's ideas. So the subject class would always have some influence over the activities of the state.

Manifestation of Power in Advanced Industrial societies :-

[Kevin Bonnett] argues that many of the economic, political, military and ideological powers that shape our lives, work across nations and they operate on a global scale. Power is exercised across nation-states rather than within them.

[Hirst and Thompson] believes that in contemporary world 'International economy' becomes crucial and so Power is becoming polycentric with states as mere agents

With Globalization there is deterritorialization of nation and that the 'national citizenship' is losing ground to a more universal model of membership.

This Global union facilitates 'Individualism' pusing aside the power ideologies. The personal ambitions are becoming the sole motivating factor for power manifestation.

Q. "Power is not a zero-sum game" Discuss with reference to Weber's and Parsons' views.

Though Power is seen as a necessary condition of maintaining a society, Max Weber's argument is that power holders will tend to use power to further their own interests.

Therefore, power is used to further the sectional interests of particular groups in society. An individual or group holds power to the extent that others do not hold it. It suggests there is a fixed amount of power.

Weber conceives this 'zero-sum concept of power'. Eg: If 'A' commands 'B' even against his will, 'A' has power over 'B'. So 'A' has positive power at the cost of 'B's power.

However, Parsons regarded Power differentials as necessary for the effective pursuit of collective goals.

Cooperation on a large scale requires organization and direction, which necessitate positions of command. Some are therefore granted the power to direct others.

Eg: Politicians in western societies will promote policies for economic expansion, which is successful in raising the living standards of the members of society.

This view ~~is defined as~~ suggests power is not a zero sum game rather a 'variable-concept' since power is not seen as fixed or constant.

The more able to a society is to realize its goals, the greater is the power that resides in the social system.

Therefore Power of the society will be used toward the furtherance of the interest of collectivity and not toward the furtherance of sectional interests according to the functionalists

Q. "Elites rule in institutional terms rather than psychological terms". Comment.

Unlike the early elite theorists like [Pareto] who has placed undue emphasis on psychological characteristics for elite rule, [C.W. Mills] argued that elite rule is manifested through key institutional positions.

In his famous study, 'The power elite', Mills argued that political leaders were the principal groups that directed the American politics either from the background or sometimes through elected offices.

However, In modern societies, he witnessed that duly elected representatives have been losing power to other institutional interests such as major corporations & military.

The Bureaucracies of state, corporations and Military have become enlarged and centralized

and are a means of power never before equated in human history.

Eg : the military coup in Myanmar, Sudan deciphers that Elites occupying in the institution of military are over-powered than duly elected state.

Similarly, the positions within Bureaucracies are deploying the effective means of power, that now dominates the modern societies. Here also their power is rooted in authority (legal-rational authority as claimed by Weber) and not of individuals.

Mills claims that American capitalism breeds Political heads. A corporation director might become a politician. Eg : Donald Trump, a capitalist who reigned for 4 years as a US President.

Hywel Williams in his book 'Britain's Power Elites: The Rebirth of a Ruling Class' follows Mills in identifying three elites — Political Elites ; Professional elites and financial/business elites.

However he sees elite power as stemming partly from the occupation of key positions, but he also sees control over money and the manipulation of language as important.

Eg: In Britain, the political and professional elites usually have to defer to the financial muscle of city of London.

Mills also asserted that a good deal of the coordination comes from a growing structural integration of dominant institutions. Therefore the coordination comes from the interchange of personnel between the three elite hierarchies.

The power elite cannot be understood as a mere reflection of economic elites; it is the alliance of economic, political and military power.

He referred Political leaders as 'lieutenants' of economic elites. The masses are economically dependant and so they are economically and politically exploited. They are controlled and manipulated as they are unorganized, ill-informed and virtually powerless.

However Critics opposed that it is not just the existence of a power elite that has allowed 'manufactured militarism' to dominate. It has also been enabled by the apathy and moral insensibility of the masses on one hand and the other by the political inactivity of intellectuals.

Q. "The Repressive and ideological state apparatus performs the double functions of violence and Ideology." Critically Analyse

In [Marxists theory], the relationships of domination and subordination in the infrastructure will largely be reproduced in the superstructure.

The state, as part of the superstructure, reflects the distribution of power in society. The decisions and activities of the state will favour the interests of the ruling class rather than those of the population.

[Ralph Miliband] argued that there is direct inference by members of ruling elites in the state. They used the power of state to preserve their economic dominance and defence of private property. Thus for him, state is nothing but a 'Capitalist state.'

[Louis Althusser] claims that the ruling class uses 'Repressive state apparatus — Government, courts, police and armed forces etc to subordinate

the social classes as required, using either violent or non-violent coercive means.

Apart from that the Ideological state apparatuses like educational institutions, media outlets, family, church etc. disseminate ideologies that reinforce the control of a dominant class.

Eg: The communist rule in North Korea uses both the Repressive and Ideological state apparatuses to reinforce an authoritative rule.

Therefore, a state apparatus cannot be exclusively repressive or exclusively ideological. It performs the dual functions of administration of violent repression and dissemination of ideology. in practise. State has imposed a 'psycho-social' behaviour upon the members of society.

However the Marxists theory of the state cannot explain why the "state became stronger rather than their fall in communist countries. They fail to take account of the possibility that there are sources of power other than wealth.

Gramsci believed that the working class does have some power and can influence the actions of the state.

Eg : In Britain and other advanced capitalist societies, the state has implemented reforms that benefits the subject class. The recent legislations to improve health & safety in workplace, social security proves the notions of welfare state.

Anthony.H.Birch suggests that the pro - capitalist nature of much government policy is a

democratic choice as it benefits the population through rising living standards. As a consequence, [Weber] agreed with the proliferation of middle class.

[Neo-Marxists] have agreed with the 'reciprocity between structure and superstructure'. Though the infrastructure could affect what took place in superstructure, the reverse was also possible.

Eg: The farmers protest in India has successfully bent the upright state to heed to their demands and made the state to repeal the contentious farm laws.

Government schemes like Jan Dhan Yojana, Stand Up India and land reform policies, reservations for marginalized sections ensures equitable distribution of wealth and therefore 'Welfare state' is the mandate of any matured democracy.

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Q. "Post-modernization has led to a permanent shift in politics, resulting in the increased diversity of political processes". Examine.

Post-modernization process involves a clear shift from the Politics of modern societies to a new politics in the contemporary society.

This New politics marks both a substantive and permanent change in the established political complexion. The class basis of support for political parties declines.

Eg: the Left wing communist parties can no longer rely on working-class support and right wing parties cannot depend solely on the middle & upper classes.

The electorate becomes more volatile and identifies less with a particular class.

Further the New politics are more concerned with moral issues rather than on traditional sectional interests. Eg: The Ecological movements around the globe are supported by diverse sections.

The New politics moves away from People relying upon elites to represent them. It encourages individual proactive political participation.

[Crooks] agreed with the 'class decomposition' in the new politics. He says there is progressive social differentiation ie. Members of the same background becomes increasingly dissimilar to one another.

As the media comes to penetrates all areas of social life, Politics becomes increasingly about the manipulation of words and symbols in the mass media.

However [Anthony Giddens] did not agree with that these new social movements and politics are completely new. They have a history dating back much earlier rather they have increasing prominence in recent years.

Nevertheless, Post-modernization has led to increased diversity of political processes by giving due recognition to more fluid & fragmented alliances.

Q. What, according to Pareto, are the basic characteristics of elites? Discuss.

According to [Pareto], every society has elite groups of different kinds. These elites, being the best or excellent members of their classes are always in a minority.

Nonetheless, they are vital and it is they who determine the development or progress of every society. Eg: Successful Businessmen, professors, writers etc.

Basic characteristics of Elites:-

1. Pareto agreed that the basis of elite rule was the superior personal qualities of those who made up the elites. He believed that elites possessed more cunning (foxes) or intelligent (lions).

2. The class of elite is universal and continuous process.

3. Elites owes its power to its <u>internal organization</u>. It forms a united and cohesive minor in the face of an unorganized and fragmented mass.

4. The elite manipulate overtly or covertly the political power.

5. They have the capacity to establish <u>superiority</u> over others. They always try that the non-elites should not influence social, economic & political processes.

6. The <u>non-elites</u> respect only such elites who are <u>liberal in outlook</u> and approach, because they alone can help them to come nearer to each other.

Eg: Leaders like Gandhi, <u>Ambedkkar</u> had a mass support because they were the 'voice <u>of voiceless</u>'.

7. <u>Circulation</u> (upward or downward) amongst the members of <u>elite & non-elite</u> is a typical characteristic of elite.

Circulation of Elites

Elite ————————→ Non-elite
        ←————————

| Governing elite | ↔ | Non-Governing Elite |
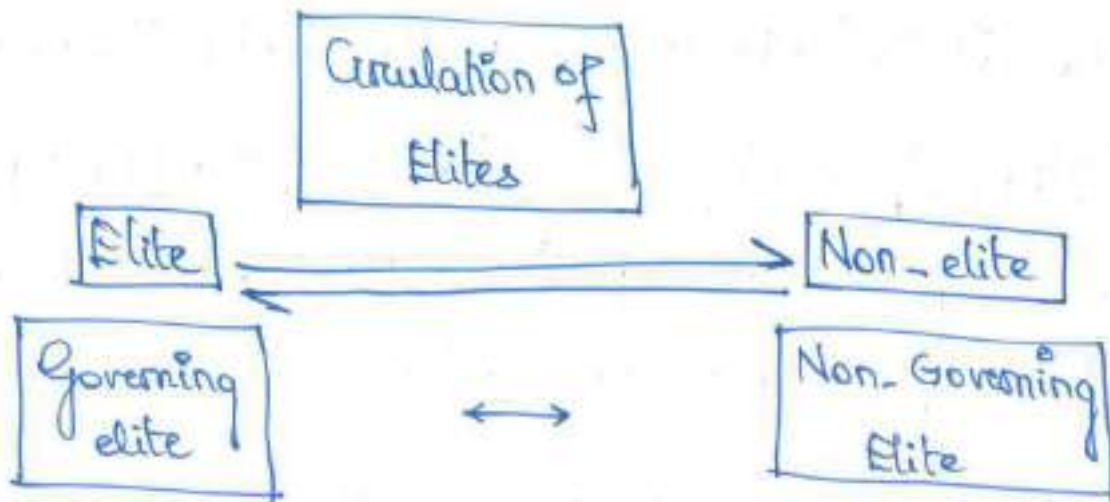
According to Pareto, the elites not only change within or amongst their own classes, they also do so across the classes. When some members of the non-elite group achieve excellence or acquire special power they tend to join the particular elite groups.

[Mosca] also agreed that even democracies would be dominated by elites. The representative democracy still allowed a small grace control of the reins of power and rule over the disorganized mass of the population.

Eg: In the state politics of Tamil Nadu, for nearly 4 decades, there was rotation of power between

DMK with its 'Patriarch' and ADMK with its 'Matriarch'.

[Michels] called this the 'iron law of oligarchy', a tendency for political parties to become Bureaucratic and concentrate power in the hands of few.

However, Pareto's view of elites has been heavily criticized for placing undue emphasis on psychological characteristics. [C.W.Mills] explained elite rule in institutional terms rather than psychological.

Nevertheless, Pareto agrees that in case of great social changes as signified by wars or revolutions there takes place large scale replacement of old elites by the new ones. Eg: The Mughal rule in India was dismantled by the East Indian company (British) administrators in 19th century.

Explain democracy as an order of society. What are the factors preventing people's participation in politics?

Democracy is an egalitarian form of government in which all the citizens of a nation together determine public policy, the law and actions of their state.

According to Schmitter and Karl, modern political democracy ~~as~~ is defined as a system of governance in which rulers are held accountable for their actions in the public realm by citizens acting indirectly through the cooperation of elected representatives

Democracy - As an order of society

Gandhian concept of 'Swaraj' is real democracy where people's power rests in the individuals and each one realizes that he or she is the real master of one's self.

Indian democracy → High degree of autonomy
characteristics
→ Economic agents & religious organizations are free from political interference

↓

Competition between

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> Rigorous consultations and discussions in a democracy helps in better quality decision making.

Eg : In the constitution of India, special status is given to scheduled areas and North east reflecting their culture. While china trying to curtail freedoms in Hong-Kong affects the rights of people.

> Democracy allows for methods to deal with differences and conflicts.

Eg : Protection to minorities & depressed classes in India.

> Democracy allows for course corrections by allowing to rectify mistakes.

Eg : Japanese PM apologizing for atrocities in Manchuria & South Korea during world war.

> It strengthens community and social solidarity by giving all people a stake in society.

Above all Democracy promotes education and personal development by allowing citizens, through political participation, to gain insight into how their society operates.

However, the Present day Politics is leaning dangerously towards a centralized, authoritarian state committed to the idea of cultural nationalism. The Polity weakens the institutions of democracy and prevents people's participation.

Factors preventing People's participation

① Cognitive / Psychological factors:

– Feeling of pessimism and alienation from society.

– Lackadaisical sense of civic responsibility & Sociability.

– Low self-esteem status

② Social factors:

– Inequality of opportunity to education & employment.

— Social ostracization through caste discrimination & patriarchal norms.

— Social environment supporting 'money & muscle power' to suppress the voices of marginalized.

— Socio-economic status.

③ **Institutional factors**

— Failure of the state on the economic front to prevent Inequalities.

— Failure of the criminal justice system to effectively control crimes in a fair & just manner.

Only when there is Institutional order in the society, People's participation could be effectuated. It is the role of the state to rejuvenate the true ideals of democracy and instill faith among the citizens.

Q. Evaluate how do civil society and democracy mutually reinforce each other.

[Larry Diamond] in his article, 'Rethinking civil Society' says that civil society plays a significant role in building and consolidating democracy.

In democratic setup, civil society organisations provide basis for citizens to pursue common interests in political, social or spiritual domain. They participate freely, collectively and peacefully.

The civil society movements that represent the citizens interests can considerably influence both government policy and social attitudes.

[Dr. Scholte] in her article 'civil society and Democracy in Global Governance' identifies six areas where civil society could advance democracy.

1. Public Education

> Awareness is key to any democratic system. Civic associations may enhance democracy through educating the public.

> An informed citizenry could sustain effective democracy.

Eg : 'Smile Foundation' in India provided continous primary education during covid pandemic.

2. Voice to Stakeholders

> Civil society organisations (CSO) can give voice to neglected social circles like poor, women & persons with disability.

> The civic activism moulds politics towards greater participatory democracy by empowering the marginalized.

3. Policy Inputs

Government policy formulation is considerably influenced from the Inputs given by CSO.

Eg : The 'Washington consensus' was materialized with the help of civic groups.

4. Transparency of governance

Constant pressure from CSO can help in bringing regulatory frameworks and operations into the open where they could be accessed for public scrutiny.

5. Public accountability

Civic groups can keep an eye on implementation & effects of policies and press for corrective measures when the consequences are adverse.

CSO can push authorities in global governance to take greater responsibility for their actions & policies.

6. Legitimacy

The actions of CSO paves way for a Legitimate democratic rule. When legitimate rule prevails, the governance tends to be more productive & non-violent.

With these functions, the civil society not only could promote democracy at home, their impact could be clearly seen in the <u>democraticisation of global order</u>.

However |critics| have argued that at some instances civil society might in certain ways actually detract from democratic governance. Eg: Some <u>civic organisations</u> can work to <u>promote</u> their <u>petty interests</u> & <u>privileges</u>.

<u>Destructive groups</u> engaged in <u>promoting racism</u>, <u>ultra nationalism</u> and <u>religious fundamentalism</u> works contrary to the democratic rights of others.

Given these problems, we should <u>balance</u> our enthusiasm for civil society as promoting agency for democracy in domestic as well as international arena with due <u>caution & care</u>. Therefore <u>civil society</u> can be <u>means to good ends</u> but it is not the end itself.

Q. 'Ideology is crucial for social transformation in a democracy'. Discuss.

Ideology is broadly understood to refer to the sum total of a <u>person's values</u>, beliefs, <u>assumptions</u> and expectations. Simply, it is the <u>lens</u> through which a person views the world.

Ideology is not only crucial but also <u>critical</u> for <u>transformation</u> in any field in all <u>forms of governance</u>. Eg: Organizations and departments have a vision & a mission. It is the philosophy around which the company/department operates & remain their guiding principles.

In similar fashion, the <u>state policy</u> with regard to <u>social problems</u> is dependent on <u>ideology</u>.

→ The <u>capitalist</u> point of view would be that open market & <u>free economy</u> would take care of the needs of society.

→ The individual can look after their own welfare

→ The socialists feel that the structure of the society should be changed through the state intervention.

A government is therefore likely to formulate a policy according to its ideological commitment.

According to [Louis Althusser], the dominant idedogy of any given society is maintained and reproduced through several Institutional state Apparatus notably the media, religion and education

[Engels] in his " the German Idedogy' argued that as the economic system changed so would the ideological system that sustained it. So ideologies justified systems of inequality.

However as Democracy happens to be open forum for human evolutions, undoubtedly the outdated idedogy should be discarded to sustain the social developments.

B.R. Ambedhkar constructed a 'social Ideology' based on social equality and liberty. He firmly consolidated the historical injustice against Dalits and propagated for 'Annihilation of caste'. ~~This~~ His ideology sowed the seeds of 'Dalit consciousness' that later evolved to a Dalit movement asking for equality of opportunity in political, economic & social spheres.

So democracy gives space for materializing such ideas into movements.

Similarly the new social movements such as ecology, peace, ethnicity, gender and sexual identity are phenomenal. This proves the process of 'from Ideology to Identity'.

With Globalisation, the cultural ideologies are getting reformed and taking an accomodative stance. this helps in establishing a 'Global culture'

Eg : A reflection of the cultural synthesis could be witnessed even in <u>modern family system</u>.

Additionally the <u>globalized trade agreements</u> have changed the dynamics of the <u>labour force and work environments</u>.

However some <u>Interest groups</u> uses their Ideology as a tool to <u>manipulate the masses</u>.
Eg : With <u>Religious fundamentalism</u>, the youth population are being radicalized, causing threat to Integration.

Therefore the <u>role of ideology</u> in social transformation solely rests <u>within the members of a society</u>. It is advisable to call for a society with pluralistic and inclusive ideology rather than subscribing to a single dominant ideology, as suggested by Amartya Sen

Q. Examine the dynamics of Pressure groups in multi-party political system.

Pressure groups are <u>agents</u> of <u>political socialization</u> in so far as they influence the orientations of the people towards the political process.

One of the major trends in democratic political process is the increasing role of pressure groups. These groups play a vital role as <u>two-way communication</u> link between the people & government.

Herman Finer viewed that where political parties are <u>weak</u> in principles and organization, the pressure groups will <u>flourish</u>.

they did take more <u>concrete form</u> in the wake of <u>industrial</u> revolution and the rise of <u>market oriented economies</u>.

The political parties have not been able to present the interests of the dominant groups as adequately and fully as one would expect them to do.

Most of the political parties compete for the same social base. With the result there is not much difference between one party programme & the other.

This has left enormous gaps in the socio-economic system of the country and these gaps have come to be filled up by the pressure groups.

Another reason why political system leaves considerable space for pressure groups is the continuous regulations and restrictions imposed by the political system.

From obtaining a license to selling a product in the market there is presence of state. This is a highly bureaucratized process.

To circumvent the highly impending procedures, rules & regulations, Pressure groups adopt several methods to extract the favours from the system.

Further in a democracy, Pressure groups are a sign of changing consciousness. The Pressures arising from competition are in fact, the real arena of pressure group phenomenon.

The poor and deprived sections lack the capacity to organise themselves; therefore they are usually represented by 'Elite of upper strata'. That is why the nature of pressure applied is different from that of the intention of the poor.

For this reason, Finer has characterized pressure groups as 'anonymous empire'.

Richard. D. Lambert views it as unofficial government. they may sometimes degenerate to the

level of a Pressure group to extract benefits for their group. They are relatively operate only in the immediate contact.

At times they are being used as a tool by the Political Parties themselves. [Randhir Singh] says that acceleration of anomic pressure group and non-associational pressure groups in Integrated India explains how in Indian democracy muscle power and self-centric interests are greatly glorified.

Therefore Pressure groups are not just institutions present in democracy rather through its presence pressure groups demonstrate variations in a different society in time and space.

Q. 'Globalization involves deterritorialization'. Examine with reference to the nation-state. Discuss T.H. Marshall's views on citizenship.

According to Kenichi Ohmae, political borders have become increasingly insignificant in a globalized world, particularly in the most developed economic regions.

Eg: The United States and Europe as forming one giant Interlinked Economy.

Regional economic links have become more important than national economies and distant parts of the world are connected through business & other ties

Eg: International groupings like Trans Pacific Partnership (TPP) and RCEP are purely economical organizations that Consolidates regions.

further Individuals have become global citizens. They want to buy the best and the cheapest products no matter where in the world they are produced.

Eg : High imports of Chinese made goods by the third world countries' citizens.

Another important governmental function is to provide military security. But with globalization and a consequence of deterritorialization this is also becoming redundant. It makes little sense for nations to fight over territory.

The looming Russian invasion of Ukraine would be eased by the economic factors. In fact no country would afford for a 'war' which distorts the global economic order.

While global forces seem to weaken the power of the nation-state from outside, they can also do so from within.

Transnational and global relationships may also strengthen localism or small scale nationalism

Therefore Internationalism threatens to reduce the power of states to exercise power independantly while small scale nationalism & localism threaten to undermine the unity of existing states.

However, Hirst and thompson believes that the states' capacities have not been eliminated altogether. It retains a role as a 'facilitator & orchestator of private economic actors'.

Citizenship in the Globalized World order:

T. H. Marshall viewed citizenship as a dynamic idea. With the changing nature of capitalism the nature of citizenship also changed, to a more complicated version.

Marshall viewed that the 'New citizenship' was now supposed to protect the people in power whose aim was to extend the capitalist market

economy and the citizenship rights were supposed to advance the process.

Therefore the introduction of citizenship rights the by the state did not end inequalities but only gave an illusion of equality. Thus Marshall questioned the righteousness of democracy that only carries on the capitalist expansionism with the veil of equality.

However with the Hybridisation of cultures and some growth of global dwellingness have reconfigured the 'citizenship' in the post modern era. There are thus a wide variety of citizenships emerging in the contemporary world

Q. Are social movements primordial in means and progressive in agenda ? Explain.

Social movements occur when large groups of individuals or organizations work for or against change in social or political matters.

According to [Touraine], social movements have 3 important functions.

> They help to relate the individual to the larger society. It gives chance to each person to participate, express his ideas & to play a role in the process of change

> Social movements stimulate the formation of organized groups that work systematically to see that their plans & policies are implemented.

> It helps in the clarification of Collective consciousness. This is a significant function of social movements, as it generates & develops ideas which spread throughout society.

Social change does not take place merely by chance or due to some factors predetermined by fate. Social movements are one of the internal forces that drives for change.

However they may at times prevents or resists change.

Eg: Sri Narayana Dharma Paripalana (SNDP) Movement that arose as a backward class movement in the 19th century in Kerala has social, political, educational & religious dimensions in it.

Because of the spontaneous & sustained action the 'Izhavas' community formulated a programme of social uplift.

Social movements are <u>not eternal</u>. They have a <u>life cycle</u>.

Boxed: **Blumer & Tilly** outline a 4 stage process.

1. <u>Preliminary stage</u>, where people become aware of an issue and leaders emerge.

2. In the '<u>coalescence stage</u>', people join together and organize to publish the issue and raise awareness.

3. <u>Institutionalized stage</u>, in which the movement no longer requires grassroots volunteerism as there is present an established organization.

4. <u>Decline stage</u> when people no longer take the issue seriously.

Eg: the recent social movements like #<u>MeToo</u>'movement, <u>Black lives matter</u> movement or the '<u>Fridays for future</u>' movement all took up these <u>primordial</u> means and with the <u>course of time</u> it <u>shades away</u>.

However social movements are not merely protest movements. Though they express dissatisfaction and dissent against the system, they may also offer a positive alternative.

They may be started for revitalizing the existing system with its progressive agenda.

Eg: The Anna Hazare's Anti-corruption movement had a revitalizing effect on the Political system. It culminated in the enactment of Lokpal & Lokayuktas.

Modern social movements became possible through wide dissemination of literature & the increased mobility of people. However, they have an established means to achieve the end purpose.

Q. State the reasons for the various religious beliefs and practices in pre-modern societies.

Religion in one form or another has been found in all human societies since ages. Archaelogical sources have revealed ancient ritual objects, ceremonial burial sites and other religious artefacts.

Pioneer sociologist Emile Durkheim defined Religion is a unified system of beliefs and practices relative to sacred things.

Durkheim argued that 'religion happens' in Society when there is a separation between the sacred and the profane. Eg: A rock isn't sacred or profane as it exists. But if someone makes it a headstone its meaning differs (ie. sacred object).

Reasons:

→ E.B. Taylor and Herbert spencer opined that

pre-modern man had to evolve religion in order to explain the phenomena of dreams, echoes & deaths. In their view, religion might vanish when its explanatory function is taken over by science.

→ Paul Radin emphasized the emotional aspects of religion. The relation is nothing but pre-modern person's emotional response to overcome frightening situation. So Religion helps one to overcome one's 'feelings of powerlessness.'

→ Even Durkheim's understanding of religion holds that rituals and beliefs about the sacred emerge from emotional outburst of the hunting tribes when they come together after separation.

The 'Totem' is a sacred object which is also the marker of social group. This totem is

exalted during the 'collective effervescence' generated when individuals come together as a group.

Durkheim also analyzed Religion in terms of its societal impact. He believes religion,

→ Binds people together (social cohesion)

→ promotes Behaviour consistency (social control).

→ Offers strength for people during life's transitions and tragedies (meaning & purpose).

Max Weber believed that Religion was a precipitator of social change.

In his work 'The Protestant Ethics and spirit of capitalism', he examined the effects of religious belief on economic activities. Protestantism influenced the development of capitalism.

William James in his book 'the varieties of Religious experience' claimed that religion involves feelings, acts and experiences of individual men in their solitude.

However, critics argued that religion in pre-modern societies has been used to support the 'divine right' of oppressive monarchs and to justify unequal social structures.

Eg: India's caste system.

Throught History and in societies across the world, leaders have used religious narratives, symbols and traditions in an attempt to give more meaning to life and understand universe. So some form of religion is found in every known culture and it is practised in a public way by a group.

Q. How is Durkheim's theory of religion different from Max Weber's theory of religion?

Durkheim saw religion as a source of social stability, whereas Max Weber believed it as a precipitator of social change.

Units of Analysis:

Emile Durkheim studies religion in what he believes is its most elementary form. He focusses on tribal society where collective life is pervasive.

Ideas are held in common by all individuals and there is an intensity of shared ideas & feelings Thus Durkheim emphasizes collective phenomenon which serves to strengthen social bonds.

Weber on the other hand studies the major features of the great world religions. He is interested in their historical roots and their

capacity to guide and shape economic activity.

These world religions are also seen as responses to the prevailing social situations.

Eg: Buddhism and Jainism in India hit out against the caste system.

Role of Religion:

The role assigned to religion by both of them is also distinctive.

According to Durkheim 'Worshipping the Totem is nothing but worshipping the clan itself'.

The separation between the sacred and the profane aspects of the world is mediated through certain rites. The participation of the whole clan in some important rituals helps to bring collective enthusiasm, linking individuals into social bonds

and making them aware of 'Power of society'

In contrast, Weber wishes to understand religion in relation to economic, political and historical factors.

He is concerned with the role of religion in making the world view of individuals in different societies inclined towards capitalism and rationalisation.

Belief in spirit & Godly Representations :

Weber attaches great importance to Prophets in propagating religious beliefs.

Religions like Judaism, christianity, and Islam are characterized by great ethical leaders who people revere as the representatives of God.

But Durkheim denies that religion is basically related to gods & spirits. He holds that

the object of worship is society itself, which is transformed and represented through certain symbolic objects ie. 'Totemism'.

Religion and science:

Durkheim sees religion as a means whereby individuals acknowledge the physical and moral power of society. For him, Religion is a way of classifying and ordering concepts and is thus the fore-runner of science.

But Weber views science as an expression of rationality and a challenge to the traditional and mystical claims of religion. Thus science & religion exist in contrast to each other for Weber.

. Despite their different views, these social theorists believed in the centrality of religion to society.

Q. 'Religion is the sign of the oppressed creature, the sentiment of a heartless world and the soul of the soulless condition.' Analyse.

For [Marx], Religion is an illusion that eases the pain produced by exploitation and oppression. It is a distortion of ~~ideology~~ reality which provides many of the deceptions that form the basis of ruling class ideology and false class consciousness

Religion — An Instrument of Oppression

Since Marx saw human history as the struggle between workers and owners, the latter could use the superstructures to create an ideology which they effectively used against the workers.

Religion and social control.

Religion acts as a mechanism of social control maintaining the existing system of exploitation and

reinforcing class relationships. By offering an illusion of hope in a hopeless situation, it prevents thoughts of overthrowing the system.

Eg : The caste system of traditional India was justified by Hindu religious beliefs.

Religion - Cause for alienation

Religion is created by humans as per the image created in their own mind. In religion, people make their world that is only conceived, imagined and hypocritical in nature. Therefore, Religion is a form of alienation.

However, Meredith. B. McGuire argues that Religion does relieve the tension of economic deprivation by substituting the value of religious achievement for economic achievement but at the same time, religion offers greater self-esteem by persuading believers they are superior.

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28.02.2022
DAY : 68

Candidates
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Q. Are all world religions patriarchal? Substantiate your answer with examples.

Feminists scholars tend to see religion as a product of patriarchy and can be used as an instrument of domination and oppression to serve the interests of men.

Although women may have made significant advances in many areas of life, their gains in most religions have been very limited.

Karen Armstrong argues that none of the major religions has been particularly good to women. They have usually become male affairs and women have been relegated to marginal position.

Steve Bruce points out that despite the fact that women often participate more in organized religion than men, women continue to be excluded from key roles in many religions.

Eg : British social attitudes survey shows that 65% of regular church attenders in Britain and Northern Ireland were women compared to 35% who were men, but there were no formal ordination of women priests till 1990s.

Simone de Beauvoir in her work, 'the Second Sex' describes some of the inequalities between males & females within different religions

There are several ways in which religion can promote patriarchy.

▷ Through Religious scriptures / Teachings :

In many religious teachings, women are given the role of nurturing, caring and giving birth. While these roles reinforce the gender norms in society and the patriarchal power structures.

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▷ <u>Through Religious Practices</u>

In many religions both <u>menstruation</u> and <u>pregnancy</u> are treated as <u>impure or ungodly</u>.

Eg : In <u>Islam</u> women who are menstruating are <u>not allowed</u> to touch the <u>Quran</u>. Similarly in <u>Hinduism</u>, menstruating women are <u>not allowed to enter temples</u>.

[Jean Holm] suggests that these various restrictions on the participation of women contribute to the <u>devaluation of women</u> in many contemporary religions.

Eg : In <u>Japanese</u> folk religions, women are responsible for organizing public rituals but only <u>men</u> can take <u>part</u> in the <u>public performances</u>.

Despite documenting these inequalities, Holm does detect <u>evidence of changes</u> in which the inequality between men and women in

religion is being slowly reduced.

Nawal El Sadaaui argues that religions are not the direct cause of women's exploitation though they are often the tool employed to this end, the real cause is a patriarchal society.

Linda Woodhead argues that many muslim women choose to wear a veil and see it is a positive and liberating choice. In western countries some women have chosen to wear veils in order to escape the male gaze.

So she argued that religion is not necessarily sexist or patriarchal. In some ways, women are portrayed by religion as being closer to god than men, even if they are unlikely to hold positions of power within ~~regions~~ religions.

Eg: India portrayed as 'Bharat Matha'.

Q. In what important ways can religion be a force for both for social stability and social change? Discuss

Religion may facilitate social change on it can stabilize the social order. Social change can lead to changes in religion itself at various levels or existing social order can defend and justify the religion.

Religion - As social stabilizer

Functionalists see religion this way but think that it is a positive role that creates social order based on value consensus.

Durkheim argued that religion provides shared beliefs, norms and values and helps individuals to cope with stresses that might disrupt social life.

In these ways, Religion facilitates the continued existence of society in its present form.

Similarly Malinowski found that the

Trobriand Islanders had rituals to give them a sense of control in uncertain or difficult scenarios.

So he agreed with Durkheim that religion promotes social solidarity. He ascertained Religion performs the psychological functions that help people to deal with situations of emotional stress that would threaten this social order.

Even [Karl Marx] had similar views, although he saw religion as maintaining the status quo in the interests of the ruling class rather than those of society as a whole.

So Religion stabilizes the existing social order by giving its explanations of human misery and social inequalities. It can stabilize the society by socializing individuals within a specific moral framework.

Religion - As an agent of social change

Religion sometimes begins to act as a force of social change. New interpretations of the old scriptures, rituals or dogmas in the light of sweeping changes in the society at large, provide valuable inputs.

Eg: Social injustices like child Marriage and 'Sati' which was propagated by religion earlier, now its been condemned unequivocally.

Max Weber believed that in certain places and times, religious meaning and purposes can direct action in a wide range of contexts, including economic activity.

In his work 'Protestant ethics and the spirit of capitalism' found that religion can create a capitalist work ethic through 2 key aspects:
(i) Predestination and (ii) ascetic ideal. Therefore

indirectly religion brought about the social change

At times, Religion becomes a vehicle of collective mobilization for a group of believers who would like to be 'liberated'. In the process New meanings are attributed to rituals and beliefs.

This group of believers may form a sect and break away from the parent religion itself as a form of protest.

Eg : The Veera saiva movement / Lingayat sect staunchly advocated protest against the Brahmanical dominance.

therefore Religion is not necessarily a backward-looking or conservative force rather religion could be a progressive, modern and revolutionary force.

Q. "Religious pluralism is the order of present day societies".
Explain by giving suitable examples.

Religious Pluralism is an attitude or policy regarding the diversity of religious belief systems co-existing in society.

Religious pluralism in India is a product of interaction and accomodation established over a long period of time by regional, linguistic, ritual and social proximity of various religious groups.

According to S.R. Bhatt, religious pluralism leading to secularism stands for a complex interpretative process in which there is transcendance of religion and there is a unification of multiple religions.

An important feature of the geographical spread of religions in India is that despite evidence of localisation of a particular religion in some parts of the country, each religious group

is spread throughout the country.

This has necessitated a large measure of inter-religious interaction, borrowings of ways and styles of life, sharing common languages and cultural practices across religious affiliations.

This has led to a diversification of cultural sub-groups belonging to each religion.

Eg: the Andhra muslims and Kashmir muslims in several respects are different cultural communities

~~Regio~~ Religion - Role in Present day society

The process of Globalization has truly made the world a smaller place in which political, social & economic events elsewhere ~~after~~ affects individuals present anywhere.

→ Globalization engenders greater religious

tolerance across areas such as politics, economics and society.

Essentially the world's leading religious traditions maintain the golden rule of "What you do not wish done to yourself, do not do to others".

→ Further globalization also disrupts traditional communities, causes economic marginalization and brings individuals mental stress, all of which create a backlash of religious parochialism.

So a 'Globalized Religion' plays an accomodative role and gains more recognition from the marginalized, particularly those in third world countries.

Eg: In India, the traditional rigidity in the social structure that was supported by Hindu religion is loosing ground in the present society.

Bracing the needs of people, the hindu religion is underlining its revival process to attain an Inclusive role of religion.

However the implications of religious pluralism can be interpreted in two different ways.

▷ Either it can be seen as an opportunity to build a better society or

▷ as an obstacle that may create disparity in society.

Nevertheless, Religious pluralism as a social order opens up a variety of opinions and possibilities where people have the choice to maintain their own religious identity while learning from other.

Moreover Pluralism holds the possibility to eliminate the ethnocentric attitude of society and strengthen the unity among the masses.

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05.02.2022
DAY: 3071

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Q. What are sects? Discuss their role in multi-religious society with empirical examples.

A sect is a small religious group that has branched off of a larger established religion. Sects have many beliefs and practices in common with the established religion but are differentiated by a number of doctrinal differences.

Troeltsch argues that when church represents the ideal type of religious body accomodating to the world, sect represents the ideal type of the protest group against the church.

The sect's refusal to compromise with the secular values and institutions may find expression in 2 fundamental types.

(i) The Militant oppositionist sect, which is active in its antagonism to the world.

Eg : the infamous Japanese sect 'Aum shinrikyo' which carried out the deadly Tokyo subway sarin attack

(ii) the Passive sect which prefers withdrawal to militant defiance .

Role of sects in multi-religious society :

[Steve Bruce] acknowledges that sects can prosper in modern societies where people have more opportunity to form their own subcultures.

Eg : The 'People's temple', an American sect of the 1970s though recruited a considerable number of relatively appluent whites, it had a particular appeal to black ghetto dwellers of northern california.

As Religious diversity became more accepted in modern societies, many sects have developed to become 'denominations' and were tolerated.

Most often, in the complex multi-religious society, sects offers an <u>outlet for strains</u> and frustrations incumbent upon lower-class status.

With its <u>close community</u> and <u>new values</u>, sects gives <u>new meanings</u> to life and offers a way out of <u>anomie</u> to many who have been disorganized in the <u>impersonal</u> sphere of the modern city.

Eg : 'The <u>christian Science sect</u>' has largely <u>middle-class & lower status</u> memberships. Sects can therefore be seen as one possible responsible to <u>relative deprivation</u>.

~~Nies~~ Niebuhr stressed the importance of <u>economic success</u> in the transformation of protesting sects into <u>denominations</u> and pointed

out the fact that the churches of the poor sooner or later become churches of middle class.

So sects <u>socialize</u> its members in virtues which lead to <u>economic</u> and <u>worldly</u> <u>success</u>.

When the established religious institutions fail to meet the needs of particular strata, it is easy for <u>charismatic leaders</u> to <u>arise</u> and organize a sectarian order.

[Weber] calls it as a '<u>theodicy of</u> <u>disprivileged</u>', as sects promise them a <u>sense of</u> <u>honour</u> either in the afterlife or in the future new world on the earth.

Therefore sects in the multi-religious society should be seen as an embodiment of <u>egalitarian</u> and <u>voluntaristic</u> religion in contrast to <u>hierarchical</u> & <u>ascribed</u> nature of established religions.

Q. Distinguish between sects and cults with illustrations.

Most of the Religious sects and cults have originated in the 20th century and its consolidation as an established organization took place during 1960s.

Religious sects & cults though look similar they are not identical. Stark and Bainbridge argued that Sects are groups that are formed as an offshoot of an existing religion as a result of division or schism within that religion

Eg : Vaishnava and Shaiva sects are the subsets of Hinduism. Islam has 2 prominent sects of Sunni and Shia.

Whereas cults are new religions or atleast they are new in a particular society. Some result from cultural importation, where a religion

from other societies is introduced into a society in which it had not previously been practised.

While some cults are entirely new, as a result of cultural innovation and they are unconnected to existing religions.

Eg : Jim Jones' Peoples Temple ;

Osho's Rajneeshpuram.

The growth of sects and cults can be explained either in terms of why particular individuals choose to join or in terms of wider social social changes.

Bryon Wilson pointed out that marginalization of groups in society could provide fertile ground for the development of sects.

Situations like defeat in war, natural disaster or economic collapse that can encourage sect development.

Eg : The growth of sects in USA was accomplished through recruitment of marginal & disadvantaged groups. The 'Black Muslims' aimed to recruit the 'negro in the mud' and offers hope to desperate Blacks.

Though such type of sects are accepted by people and recognized by government, the Religious cults with its unconventional ideologies are not accepted by the larger society.

The members of the cult live isolated from society and do as their leader commands them to.

According to [Steve Hassan], a cult could

be economical or secular. He further states the kind of control, a leader has over the members of a cult → Behavioural control; Thought & Emotional control and Information control

Eg: The 'Heaven's Gate cult', a doomsday cult, though had an interest in computer technology and science fiction, its members have committed mass suicide following the command of their leader Marshall Applewhite.

But still the popularity of these cult movements are growing stronger in recent times. Steve Bruce attributes the development of these religious institutions to a general process of modernisation and secularization.

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07.03.2022
DAY: 73

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Q. 'Science has empirical means to logical ends and religion has non-empirical means to logical ends'. Comment.

Religion and Science can be seen as compatible for a variety of Reasons. Science and Religion are closely interconnected in the scientific study of Religion.

Until 19th and early 20th century it was common for scientists to have religious beliefs which guided their work.

Paul Bloom regards religion is not a purely cultural phenomenon, rather a byproduct of cognitive processes.

Eg: We can think of minds as continuing even after the body dies, which makes belief in an after-life.

Even August comte agreed that society moves from a theological stage to a Positivist stage

Instead of existing independantly, sometimes it may be possible for <u>religion</u> to actually encourage the <u>development of science</u>.

[Bainbridge] points out that some writers believe that some concepts of <u>modern physics</u> have close affinities to <u>asian religious</u> or mystical movements.

Eg : The <u>Belief in Monotheism</u> may imply that <u>universe</u> follows a single set of laws rather than being chaotically unknowable. Before scientists developed their views on <u>cosmology</u> and <u>origins</u> of the world, world cultures had an elaborate '<u>divine doctrine of creation</u>'

Following [Weber's] ideas on <u>Protestant</u> <u>ethics</u>, the calvinists encouraged the development of <u>rational thought</u> which in turn encouraged

the development of science.

The contemporary connections between religion and science could be witnessed from scholars emphasizing the idea of 'Vedic science' where all scientific findings are already prefigured in 'Veda' and other ancient hindu texts. (Upanishads)

Similarly the contemporary muslims refer to the Quran as a harbinger of scientific theories.

However, some conflicting thinkers holds that science and Religion are in perpetual and principal conflict.

Richard Dawkins argues that belief in all supernatural gods is simply a delusion completely at odds with all scientific beliefs. He holds that faith involves believing something

despite the lack of any evidence to back it up.

Karl Marx and Sigmund Freud supported the secularization thesis, in which religion would decline in the face of modern technology, science and culture.

Nevertheless, criticizing them Stephen Jay Gould argues that there is no conflict between science and Religion. He developed the 'Non-overlapping Magisteria (NOMA)' principle in which human needs changes with time and space accomodating both magisterium of science & magisterium of religion.

Religion is social reality and the persistence of religion throught the ages is proof of its survival values. If science respects and accepts the reality and necessity of religion there will not be any conflict between the two.

Q. Define 'secularization'. What are its major dimensions in the modern world?

Secularization is the _process_ by which the _sphere of influence_ of religion was _contained_ in institutions and human consciousness.

Bryan Wilson argues that with secularization the _social institutions_ gain _considerable autonomy_ and _religious consciousness declines_ whereby instead of being the determinant influence, religion becomes a department of the social order.

features of secular society ⟶ _prevalence of_
  - Instrumental values.
  ⟶ Rational procedures.
  ⟶ Technological methods.
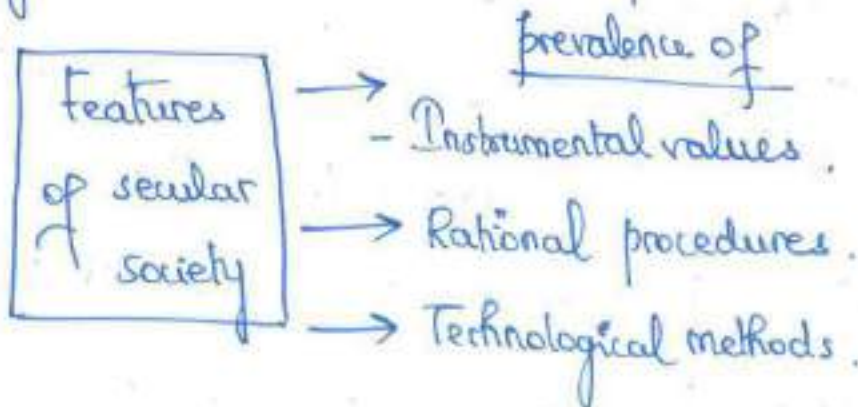
Secularism was the _product_ of the _enlightenment_ which emphasized the autonomy

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of reason and science.

Major dimensions of Secularization

→ Secular humanism places trust in human intelligence rather than divine guidance.

It stresses the role of human autonomy. Sceptical of divine theories, secular humanist attempts to approach the human situation in realistic terms. ie. Human beings are responsible for their own destinies.

Eg: While the religious outfits attributes natural disasters as a consequence of god's punishment, Scientists gives causal explanations ~~with~~ backed with empirical evidences. (out of human reasoning) that anthropogenic reasons for occurrence of natural disasters like monsoon failure & floods.

→ Secularism asserts that not only states and laws but <u>family relations</u>, education and <u>values</u> in the modern society are <u>completely free from</u> the <u>dominance</u> of <u>religion</u>.

$\boxed{\text{Mark Gallanter}}$ → In <u>India</u>, it is not only ^{important} to keep <u>religion out</u> of politics but to keep it out of <u>social relations</u>.

→ Secularism makes room for the <u>values</u> of <u>pluralism</u> and <u>religious toleration</u> because it does not make any religion final, infallible and beyond rational scrutiny.

Eg : In <u>India</u>, diverse religions and cultures <u>co-exist peacefully</u> as the <u>Constitution</u> proposes <u>secular credentials</u>.

→ Secularism is not anti-religion. Instead it is concerned with the affairs of this world and considers that secular life and knowledge is autonomous.

Eg : People's Republic of china officially has a policy opposed to religion. Going strictly by the definition of secularism, it is not a secular state.

So secularism is not an optional extra for a modern democracy rather it is a necessity. There are several religious and caste groups whose members wish to relate with each other on a pluralist but egalitarian basis.

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09.03.2022

DAY : TA 75

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Q. Examine the social dimensions of religious revivalism and fundamentalism in the context of globalization

Religious revivalism can be termed as mass movements that are based upon <u>intense religious excitement</u>. It generally manifests with the increase of importance of religion in <u>Civic life</u>.

Whereas Religious <u>fundamentalism</u> is an extreme form of <u>religious adherence</u> with a <u>literal interpretation</u> of the scriptures /ancient <u>religious texts</u> and any <u>deviation</u> from it is considered as <u>Blasphemy</u>

[Debbler] considers that religious revivalism is a <u>voluntaristic reaction</u> to the expansionist modernity.

He argues that Man by nature enjoys his '<u>exclusivity</u>' that he gets from his culture and religion. But <u>modernity threatens</u> his exclusivity.

Therefore people recall their religion speaking about threat to their religion and glorify their past.. To share their religious consciousness, they bring in new heroes, write new texts and ultimately revive their old religion with new spirit in modern society.

Eg : the rise of the Arya samaj and Brahmo samaj movements in India in the 19th century was a response to the growing British presence in India and the British challenge to Hindu traditions.

Social Dimensions

▷ Political life

Religion has been used to legitimize nationalism in the modern world in which many groups feel that they need to protect their

nation-state or achieve independance in order to protect their religion.

Eg : In Iran nationalistic politics is closely allied to Islamic faith in opposition to perceived threats from the west.

[Wilson] advocates that fundamentalism is not just a form of 'recalling' rather it is having a political consequence that gives rise to the growth of theocratic society.

▷ Social and Economic life.

Economic problems can be a major stimulus to fundamentalism. With globalization, there is increasing inequality and deprivation which ultimately tends to encourage strong religious beliefs.

[Weber] attributes the growth of sects and cults in modern society to the 'theodicy of disprivileged'

Almond says that recessions, depressions, inflations validates must not write on this margin
unemployment and famine may produce grievances among groups, inclining them favourably to fundamentalist arguments. Eg: fundamentalist movements in Sudan & Turkey.

In social life the growth of higher education as a consequence of globalization tended to undermine traditional religious beliefs and increased the influence of rationalism. This in turn encouraged some to turn to fundamentalism.

However Bainbridge advocates that role of religion in modern society is not predictable as it is dynamic and variable. Secularization theory believes that religion in modern society is not man's unquestionable faith rather it is a form of experience that offers man a level of development & social security.

Q. Write short notes on : Religious factor in economic development.

Religion can have long-lasting effects on a society and its economy. Several theories have been advanced to account for the links between religion and development.

'Rational choice approach'

This approach considers that the resilience of religion as a rational economic response to changes in the political, ecological and economic environments of the society.

Max Weber argued that Unlike Catholicism, the Protestant sect supported a certain belief system ie.' Protestant Ethic' which facilitated the Western capitalism.

Structure-functional approach

Barro and McCleary suggests that higher

rates of religious beliefs stimulate growth because they help to sustain aspects of individual behaviour that enhance productivity.

They found that the regions having firm belief in heaven and hell, measured relative to the time spent in religious activities, tend to be more productive and experience faster growth.

Religion as Social capital

Some scholars viewed Religion as a 'spiritual capital' fosters economic development. Religion influences individual welfare through

3 key aspects

Social networks

Social norms

Sanctions to penalize deviations from norms
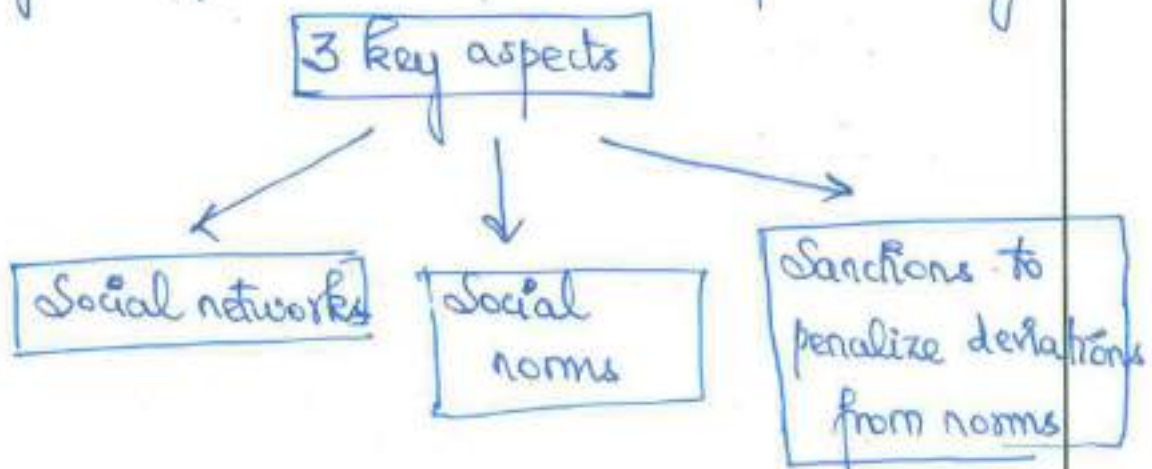
Borooah and Iyer emphasized that in many less developed countries, religious networks are important not only for the religious services they provide but also for their non-religious services.

(Eg:) The role of christian missionaries in providing education & health care for the disprivileged.

However Post-modern scholars argues that it is the secularization that precedes economic development in modern developed societies.

According to a study by 'Indiaspend', it highlights that if India discards religious beliefs that perpetuate caste and gender inequalities, it could more than double its per capita GDP growth of the last 60 years in half the time.

Further the presence of a state religion considerably diverts the resources of the state to unproductive areas. Also ~~religi~~ ~~religio~~ religiosity is negatively linked with government regulation of the ~~region~~ religion market and with religious oppression.

(Eg :) The Taliban with its religious fundamentalist aspects denigrades the socio-economic development of Afghanistan.

Nevertheless, scholars supports that greater diversity of religions in the contemporary multi-religious societies promotes competition thereby leading to better quality development of the society as a whole.

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Q. Short notes on : Fundamentalism and Communalism

Fundamentalism and Communalism are the byproducts of narrowminded, bigoted prespective towards secular modern rational society.

Fundamentalism :

- Characteristic Features

(i) Assertion of spiritual authority by stressing infalliability of scriptures

(ii) Criticizes the present culture

(iii) In pursuit of political power

- A.S. Narang,
Religious Fundamentalism emerges due to the man's faith in religion contradicting with the developmental approach of science.

- Operational strategy includes Peaceful as well as war, movements. It operates under the command of Central leadership

(ex:) ISIS under the leadership of Abu Bakr - al Baghadi.

Communalism :-

— Communalism is an ideology used to fulfill socio-economic-political hopes of a community or social groups

— clifford Geertz,
when we speak of Communalism in India its centering around Religious contrasts but in Malaysia its of racial contrast, in Congo its of tribal Contrast.

— Communalism may turn into a communal violence since its centered around a mass psyche without any significant leaders.

Creation of societal awareness among the youths through the socialization process will avoid the world from bigotry approach to an inclusive world.

Q. Distinguish between family and household with reference to the concept of development of household.

The recognition of distinction between the near similar terms household and family is a major achievement of the studies of Indian family.

$\boxed{\text{G. P. Murdock}}$ who studied more than 250 societies for his work 'Social Structure' views family as a social group characterized by

(i.) Common Residence

(ii.) economic cooperation.

(iii.) Reproduction.

Whereas the Household is a residential and domestic unit composed of one or more persons living under same roof and eating the food cooked under same kitchen.

Household encompasses both kinship and Non-kinship persons

ex: Friendship, Live-in, Hostel.
relation

From both these definitions family and household can be differentiated as

[Family] — encompasses both Ideological + Functional unit

[Household] — has only functional characteristic.

[Shah and Uberoi], explains the importance of study of household dimensions family. Because, family is a grouping of households of ragnatically related men, their wives and unmarried sisters and daughters.

[A.M. Shah] through his most acclaimed work 'The household Dimensions of family in India' Studies

Whereas Epstein, views the cycle as having only two phases

(i) the elementary family
(ii) Joint family.

T.N. Madan, differs in his developmental cycle as.

(i) Arising out of the absence of son in a nuclear family.

(ii) Presence of only one son.

(iii) Arising out of the presence of two or more sons.

The scholarly research on the nuanced concepts like difference between Household and family has not only aided to understand Indian society better, it has also made Indian Sociology on par with Western, sociological researchers.

the transformation the household has undergone.

[Orklin], in the process of explaining the development cycle of households emphasizes the importance of the role of the cycles of births, marriages and deaths in the formation of households.

[Ross] gives a different dimension to the development cycle of households., the typical middle and upper middle class urban Hindu moves through a series of family forms, but the author doesn't use this idea for any other purpose.

Q. Analyze the contemporary trends in family with examples :-

The process of fission and fusion occuring in the residential and compositional aspects of family was a matter of interest for Sociologist. This led them to analyze the contemporary trends in family.

Reasons for the change in family

(i.) Economic factors

(ii.) Educational factors

(iii.) Legal factors

(iv.) Urbanization

(v.) Modernity and Individualism

(vi.) Globalization and occupational mobility.

Contemporary Trends in Family:

(i) New Reproductive Technologies :-

Calhoun views the advance-ment of Science and technology in the arena of reproductive technology (in-vitro fertilization) has undermined the centrality of the reproductive couple as the core of the family.

This advancement has led to the range and diversity of family types which can thus emerge.

(ii) Conjugal roles to Joint roles :-

Young and Willmott argue that the change from the segregated to joint conjugal

tory roles is a significance of the decline of the entrenched patriarchy. This has happened mainly due to the influence of education, gender sensitization, and nuclear family.

(iii) Choosen families:-

Weeks argue that choosen families may be a part of wider social changes in which we culturally prioritize individual choice and the acceptance of diversity.

Not only Lesbians, gays but also heterosexuals also construct choosen families.

(iv.) changes in families are also dubbed as

Structural changes
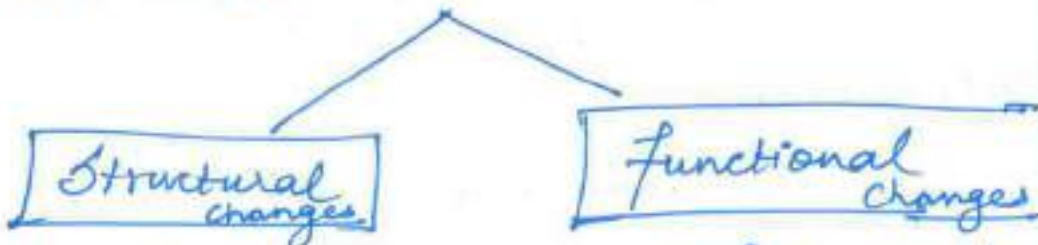
- Nuclear family,
- decline of patriarchial,
- live -in, single person household etc.,

Functional changes

arises due to eroding functions of family compared to earlier periods

ex: Schools taking up socialization process.

Family as an institution may takes different forms according to needs of the society but its major functions such as primary socialization, pattern maintenance and tension management remains largely undisturbed.

Q. Critically examine the functionalist views on the institution of family. How do those help us in understanding family in present times.

Functionalists viewed family as a <u>multi-functional</u> institution that is <u>indispensable</u> to society. Its <u>many sided utility</u> accounts for its <u>inevitability</u> and its <u>universality</u>.

G.P. Murdock argued that family performs <u>4 basic functions</u> in all societies — <u>sexual</u>, reproductive, economic and <u>educational</u>. — as they are essential for a social life.

He concluded that no society has succeeded in finding an adequate substitute for the nuclear family to which it might transfer these functions.

Talcott Parsons argued that <u>families are</u> factories which produce <u>human personalities</u>.

He argued that the american family retains two basic and irreducible functions that are common to the family in all societies. They are the 'primary socialization of children' and 'stabilization of the adult personalities' of the population of the society.

However critics like D.H.J. Morgan stated that the functionalists failed to state to what extent these basic functions are inevitably linked with the institution of family.

Kathleen Gough criticized the universal nature of family as proposed by these functionalists.

Her study of 'family system in Nayar society' found that there is no established familial setup in Nayar society. The members who maintained

a sexually approved adult relationship did not live together and cooperate economically. Only the women lived with the children.

Similarly in the contemporary gay or lesbian households includes children who are cared for by two adult females or 2 adult males. The children may have been adopted or be the result of a previous heterosexual relationships

Sidney callahan argued that such households should still be seen as families.

Parsons sees the family as a distinct institution which is clearly separated from other aspects of social life.

But contemporary perspectives on family

deny that such clear cut boundaries.

the family as such cannot be seen as performing any particular functions on its own in isolation from other institutions.

Giddens and Beck argues that the significance of families and the rigidity of family structures have declined with increasing choice for individuals.

From this perspective, it is misguided to look for a single, dominant family structure since family life is increasingly diverse and fluid.

Q. Examine the relationship between the contemporary trends in marriage and changing forms of family

For the major part of the human history, all societies have emphasized 'marriage' to be a social obligation. It is invested with several familial, social and economic responsibilities.

But quiet recently, marriage as an institution has suffered a setback in modern societies. Many social commentators in western societies have expressed concern about the decline of marriage and of family life.

Patricia Morgan argues that factors such as

→ Increased cohabitation.

→ declining fertility.

→ decline in the proportion of married people.

→ Increase in single parenthood.

→ gay and lesbian relationships.

→ childbirth outside marriage

are all indicative of declining marriage in the contemporary societies.

Besides this there is also increasing social and legal acceptance of marital breakdowns could be witnessed.

It is argued that more people are developing alternatives to conventional married life.

[Joan Chandler] finds that there is an increasing trend in couples choosing cohabitation as a long term alternative to marriage.

This is reflected in the increasing proportion of children born out of marriage partners.

Also the couples no longer feel as much pressure to marry to legitimize a pregnancy.

Simon Duncan and Mirinda Phillips points out a new form of relationship called 'Living apart together'. In this couples do not live together but maintain a sexual relationship.

It may be a modern solution to the problem of keeping some independance / prioritise individual autonomy or it may be a necessity arising out of contemporary conditions of working in separate cities.

Jenifer Somerville sees the rise in single-person households as a significant trend. She argues that there has been a particularly large number of young men living alone both because of latter marriage and because of increased divorce.

Carol smart attributes the rise in divorce to a combination of

▷ Changes in divorce legislation.

▷ Greater economic independance for women.

▷ reduced stigma associated with relationships breaking down.

Even in Indian society where marriage is considered to be sancrosanct, most cases of marriages are tagged to be Empty-shell marriages, where the spouses live together and remain legally married but their marriage exists in name only.

Colin Gibson attributed that the development of modernity has increased the likelihood of conflict between spouses because it encourages individualism and choice. So People now live in an enterprise and free market culture of individualism in which the license of choice dominates.

Q. Short notes on lineage and descent from a sociological perspective.

Descent and lineage are often used interchangeably to mean similar things for discussing Kinship. Yet they work together in defining the identity of a person their differences can be viewed through sociological lens.

Descent refers to a particular type of kin group in which members have a common ancestor whose identity is known or who is generally considered as the founder of the group.

Eg : Kula or Gotra in Indian Kinship system.

Lineage refers to the line from which descent is traced through. It may be through

Patrilineal	Matrilineal
where descent is traced in the male line from father to son	descent is traced in the female line from mother to daughter

In case of <u>lineage</u> one can <u>trace one's ancestors</u> whereas in case of <u>descent</u> one often fails to trace one's ancestor and therefore <u>ancestor</u> could be substituted by a <u>mythical</u> one.

But still members of a <u>descent group</u> have a sense of <u>shared identity</u>, often referring to each other as 'brother' and 'sister' even when <u>no geneological relationships</u> could be traced, therefore the descent groups follow <u>exogamy</u>.

The descent group will have a <u>built-in authority</u> structure with power normally exercised by senior males. [Evans Pritchard] justified this, that in earlier times <u>kinship groups</u> could convert into <u>war groups</u>.

Similarly an individual's <u>economic rights</u> and <u>responsibilities</u> would be <u>transferred</u> from their <u>lineage</u>. Therefore lineage and descent are <u>instrumental</u> in defining one's status and position in <u>traditional societies</u>

Is patriarchy a universal phenomenon? Critically examine how does patriarchy affect sexual division of labour in societies.

Patriarchy is a system where men dominated women. Its a socially conditioned ideology that defines entitlements and influences division of labour.

Its a rigorous and more enduring stratification system because gender being the first and foremost identity is the prototype of inequality in every society.

Kate Millet in her book "Sexual politics" writes that politics isn't only confined to.

political institution, its also existing in every power structured Relationship

She Identifies the reasons for patriarchy influencing sexual divison of labour.

→ Male aggressiveness and musculority

→ Role of technology.

→ Family

→ Dependence of women on men.

→ Religion

→ Power psychology.

→ Entire socialization process

→ Exclusion of women from education.

Shula Smith Firestone through her book "Dialectics of sex", says that sexual division of labour and consequent inequality is rooted in kiology. Biological differences

Creates differences in social roles which in turn shapes the nature of social organization.

G.P. Murdock through the survey of 250 societies, found that in all these societies there were segregated roles for men and women. The universality of sexual divison of labour is it the most efficient way of organizing the society.

Ann Oakley through her book "House wife" accepts that division of labour by sex is universal, but there's no reason as to why its existing.

She cites the examples of pygmies of Congo, where both

men and women hunt together, and also rubbishes the post partum depression of women through her study on Flores tribe.

From these examples she cites that biological determination of sexual division of labour is a myth and is a cultural construct.

Habermas is of the view that modernity is a patriarchial construction that causes enslavement of women. So, the modern society which we are living is a society where patriarchy isn't only existing but also influences the lifestyle and lifechances of women.

Q. What, according to Irawati Karve, are the major differences between North Indian and South Indian Kinship systems?

Irawati Karve was the first sociologist who drew 'Kinship map of India' in order to explain how regional variations in kinship explains variations in form of marriage, patterns of family, nature of inheritance and character of society.

She found that regional variations in kinship can be broadly divided into North Indian and South Indian types.

▷ Kinship relations

Both in North and South India, the kinship organization is predominantly based on unilineal descent groups based on patrilineage (male descent).

The patrilocal residence amongst the lineage members provides the chances for frequent interaction and cooperation.

Besides this relationship, there are fictive relations in North India and Affinal relations in south India.

Often people who are not related either by descent or marriage forms the bonds of fictive kinship with each other. Eg. In North India, a woman may tie a rakhi on a man and he becomes her fictive brother.

Similarly, the kin group of affinal relatives are distinct in south India. They are related through marriage. Eg: In Tamil Nadu, the affinal relations of 'mama - machchinan' are always cordial and friendly as described by [Louis Dumont].

▷ Parallel and cross-cousins

In North India, we find a clear-cut distinction made between parallel and cross-cousins

Eg: The children of one's brother are 'bhatija' for male child and 'bhatiji' for female child.

the children of one's sister are 'bhanja' & 'bhanji'.

But in south India, the parallel cousins consists of all brothers and sisters including the children of the father's parallel cousins. similarly the cross-cousins also includes the affinal relatives.

▷ Marriage Rules.

In North India, marriages are based on clan exogamy. According to Irawati Karve, there is a 'four-clan rule' in north India in which a man must not marry a woman from

(i) his father's gotra (ii) his mother's gotra

(iii) his father's mother's gotra (iv) his mother's mother's gotra.

But in south India, generally 3 types of preferential marriage rules are followed.

(i) Marriage between a man & his elder sister's daughter.

(ii) Marriage of a man with his father's sister's daughter.

(iii) Marriage between a man and his Mother's brother's daughter. Simply <u>cross cousin marriages</u> are favoured in <u>south India</u>.

▷ <u>Ceremonial exchange of gifts among Kin</u>.

In North India, the <u>gifts travel</u> from <u>bride givers</u> to <u>bride takers</u> in a <u>unidirectional</u> manner. As a result, the bride givers receive the enhanced <u>prestige</u> and <u>status</u> in their own community.

But in <u>south India</u>, there is present an <u>element of reciprocity</u> in gift-giving.

Taking all these viewpoints into consideration one can advocate that <u>regional variation in Kinship</u> is a testimony to our understanding of <u>Cultural diversity</u> of Indian society.

Q. Write short notes on Kinship and social capital.

Kinship is one of the most important organizing components of society. Kinship as a social institution it ties individuals and groups together and establishes a relationship between them.

Kinship, as a form of social capital performs the following functions.

→ The Kinship system maintains unity, harmony and cooperation among relationships.

→ It sets guidelines for communication and interactions among people.

→ In rural areas or in the tribal societies, kinship defines the rights and obligations of the family. Thereby it facilitates the system of production and political power.

→ It builds, develops and helps better relate to

one another in society.

→ It dictates the rules of inheritance and therefore provides a means for transmitting status and property from generation to generation

Eg: the Khasi tribes of Meghalaya follows matrilineal inheritance where the youngest daughter receives the major share.

Role of fictive kin among immigrant groups

Fictive kin defined as family type relationships based not on blood or marriage but rather on religious rituals or close friendship ties constitutes a type of social capital for immigrant groups. They facilitates their incorporation into the host society.

Having these functions, Kinship systems are made and remade by men through social processes according to Radcliffe Brown

Q. Explain the classical concept of social change and critically examine the contribution of linear theories of social change.

With so many social changes occurring at such a rapid pace, social researchers are trying to explain and interpret these events. These attempts are not new but are actually as old as man himself.

Some theorists have employed a linear & classical models.

[Spencer] borrowed from Darwin the biological evolution formulation and applied it to society. He adviced that social analyst should study the evolution of society from its simple to complex forms.

[Durkheim] spoke of a division of labour where modern societies have become more specialized. Thus his typology reflected the shift from mechanical solidarity where there was consensus of norms to organic solidarity (people are highly interdependant).

Even [August Comte] advocates that the society gradually moves to an even higher state of civilization and that it advances in a linear fashion and in the direction of improvement.

So he postulated 3 stages of social change.

→ the theological stage dominated by the guidance and principles of spiritual wisdom.

→ the Metaphysical stage, a transition stage where supernatural beliefs are replaced by abstract principles.

→ the positive or scientific stage in which society is governed mainly by scientific laws.

Similarly [L.H. Morgan] saw the development of human society in three broad stages based mainly on technological innovations

→ Savagery → Barbarism → Civilization

However, Pitirim Sorokin in his concept of 'variable recurrence' has attempted to include both cyclical and linear change.. In his view, culture may proceed in a given direction for a time and thus appear to confirm to a linear formula.

But eventually as a result of forces that are internal within the culture itself, there will be a shift of direction and a new period of development will be attained.

Weber held that religion is the chief initiator of social changes. According to Marx, the social order has passed through 5 phases

Oriental → Ancient → feudal → Capitalistic → Communistic

It means that change is pluralistic rather than monistic in origin.

A number of sociologist have held that social change can be brought about by means of conscious and systematic efforts.

Lesser. F. Ward asserted that progress can be achieved by means of purposive efforts of conscious planning.

Eg : The role of NITI Aayog for a planned development.

Similarly, Charles. A. Ellwood agreed that progress is promoted by Education and Knowledge.

Today, theories of change follow several patterns. Examination of classical views can help, but there are problems with it too. So we must make prior decisions and select measures that have empirical roots.

Q. Analyze the major theoretical strands of social change.

Social change is an ever present phenomenon in any society. Various theoretical schools have emphasized different aspects of change.

Therefore, social change can evolve from a number of different sources like

▷ contact with other societies (Diffusion)

▷ changes in the ecosystem which can cause the loss of natural resources or widespread disease

Eg: Social change brought by Pandemic.

▷ Technological change epitomized by the Industrial revolution which created a new social group ie. Urban proletariat.

▷ changes ushered in with population growth and other demographic variables.

▷ change spurred by ideological, economic and political movements.

Several ideas of social change have been developed in various cultures and historical periods.

The key idea in the 19th century social theories was 'social evolution' as proposed by Spencer, Comte etc.

Even [Karl Marx] and [Friedrich Engels] too were highly influenced by evolutionary ideas.

Marxian theory of social development lay in its combination of dialectics and gradualism

① → Social development as a transition from one stage to another took place through a revolutionary transformation that was preceeded by intensified class struggle & increased deterioration of society.

② → Underlying this discontinuous development was the more gradual development of the forces of production ie. technology and organization of labour.

However [Max Weber] rejected evolutionism by arguing that Western society had developed with its peculiar type of rationality.

This rationalization process had brought about modern capitalism, modern science and rational law.

On the other hand, cyclical theories of social change focus on the rise and fall of civilizations.

[Oswald Spengler] studied about 8 civilizations and points out in his book 'Decline of West' that each civilization is like a biological organism and has a similar life cycle of birth, maturity, old age and death.

[Arnold Tonybee] in 'A study of History' pointed out that while history is a series of cycles of growth and decay, each new civilization is able to learn from the mistake of the other cultures.

According to diffusionist, the process of change begins with culture.

Robert Redfield in his studies of Mexican community had developed the concept of 'great' and little tradition to analyze social change due to cultural diffusion

However William Ogburn in his cultural lag theory criticized that a culture that were once in adjustment with each other had become incompatible at other time.

In modern societies material culture is changing at faster pace than the non-material culture (values, beliefs, family, religion) thus creating cultural lag.

Therefore the dynamics of social change are complex as it combines both internal & external factors.

Q. Write short notes on Development and Dependancy from sociological perspective.

Dependancy theory holds that economic events in history have encouraged developing countries to depend upon the support of more advanced nations.

Andre Gunder Frank argues that developing nations have failed to develop not because of internal barriers to development but because the developed West has systematically underdeveloped them, keeping them in a state of dependancy.

According to Frank, developed nations actually fear the development of poorer countries because their development threatens the dominance and prosperity of the west.

However Modernization theorists like Paul Collier argues that the causes of underdevelopment

cannot be reduced to a history of exploitation.

He argues that factors such as civil wars, ethnic tensions and being land-locked with poor neighbours are correlated with underdevelopment.

[GoldThorpe] points out that many developing countries have beneffitted from Aid for development programmes run by western governments.

Those countries which have adopted capitalist models of development since World War II have developed at a faster rate than those that pursued communism.

Eg : Germany, Japan, South-Korea have leap froged to developed status very soon.

So one need not accept dependency as a necessarily zero sum game in which the periphery loses and centre gains rather it provides opportunities for a win-win game in which both developed countries and LDCs gain from each other.

Q. Discuss World System Theory in the context of modern society.

World system theory is a <u>macro sociological</u> perspective that seeks to explain the <u>social change</u> through the <u>dynamics</u> of '<u>capitalist world</u>'

According to Immanuel Wallerstein, <u>World system</u> refers to the <u>inter regional</u> and <u>trans national division of labour</u>, which divides the world into

→ <u>Core countries</u> :

* The core or developed countries focus on <u>higher skill</u> and <u>capital intensive</u> production.

* They <u>control</u> the world wages and monopolize the production of <u>manufactured</u> goods.
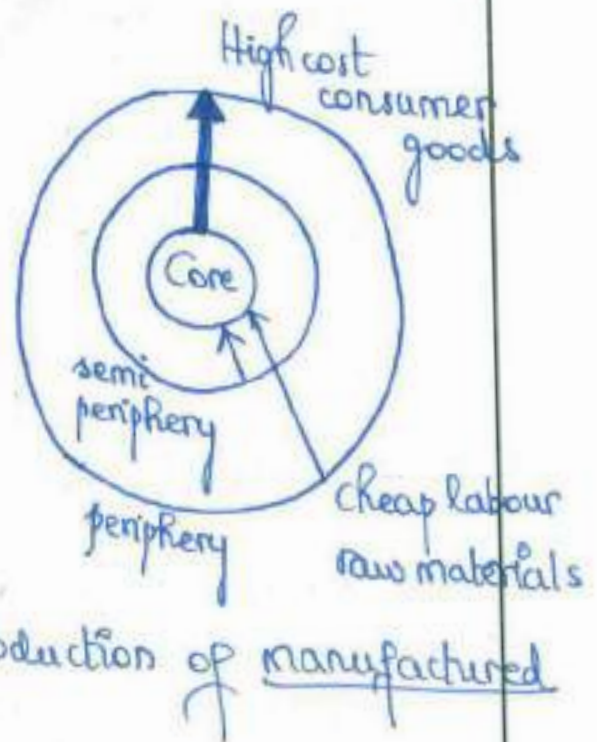
→ The semi-peripheral zone includes countries like India, South Africa or Brazil which resemble the core in terms of their urban centres but also have areas of rural poverty which resemble the peripheral countries.

→ Finally there are the peripheral countries, mainly in Africa which provide the raw materials such as cash crops to the core countries.

These are also the emerging markets in which the core attempts to market their manufactured goods.

The modern world system is dynamic.
The core countries are constantly evolving new ways of extracting profit from poorer countries.

This could be illustrated from the following examples.

① Unfair Trade Rules.

World Trade is not a level playing field.

Eg: Though Africa has the capacity to produce more food and export to Europe and America, it cannot because the EU and America spend billions every year subsidizing their farmers and make artificially make imported African products more expensive.

② Western Multi-national corporations sometimes use their economic might to negotiate favourable tax deals in the developing world.

③ Land Grabs : A Western government or company buys up thousands of hectares of land in the LDC's and displace the indigenous people

So the capitalist economy has intensified disparities.. In the name of globalization,

the nation-states are restrained by the core, international organizations such as IMF in accordance with the interests of global capital.

However critics pointed out that there are more causes of under development than just capitalism such as cultural factors, corruption and ethnic conflict.

Also there are some areas are still not included in the World system. Eg: Some tribal people in South America and Bhutan remain relatively unaffected by global capitalism.

Nevertheless, Wallerstein's theory is recognized throughout the world and it is evident from government today have declined in power whereas corporations are more powerful than ever. So in order to understand why countries are rich or poor we should be looking at global economic institutions rather than individual nation-state.

Q. "Changes to technology, social institutions, population and the environment, alone or in some combination, create change". Analyze.

According to [Wilbert Moore], social change is a significant alteration in structure over time in behaviour patterns and culture including norms & values.

In practise, the origin of social change can rarely be assigned to wholly to exogenous or endogenous category.

It is a combination of factors like Demography, technology, cultural, Political, Economic and Educational Changes affect social change.

Technology

It could be said that in the modern world, the changes taking place in the developing countries have been stimulated to a large extent by Western technology introduced in most cases by colonial rule

Thomas Friedman argued that the steam and rail power were the guiding forces of social change and globalization in this period is driven by technology, particularly the internet.

Social media has the potential to dramatically transform how people get involved

Eg : Large scale movements with hashtag activism like the 'Me too', 'Black Lives Matter', 'Dalit Lives Matter back home' or 'anti-CAA/NRC mobilisation' through social media.

Social Institutions

Each change in a single social institution leads to changes in all social institutions

Eg : The shift towards industrial corporate entities changed the way we view government

involvement in the private sector → created the global economy → provided new political platforms → spurred new religions and new forms of religious worship like 'scientology'.

Therefore a shift in one area such as industrialization means an interconnected 'impact across social institutions.

Demography

Population composition is changing at every level of society and can bring about sudden changes or set a limit on social change.

The Birth rate, death rate and migration can be important sources of change.

Eg : In Canada, we are experiencing an increase in our senior population, so there is an increased

demand for housing in warmer climates, a massive shift in the need for elder care and assisted living facilities and growing awareness of elder abuse.

Environment

As human population moves into more vulnerable areas, we see an increase in the number of people affected by natural disasters

Environmental impacts like global warming induced climatic conditions, scarcity in natural resources and physical location of a country are bringing about social change.

So the change in society is created by any disruptive shift in the status quo, be it intentional or random, human caused or natural.

Q. Education is often viewed as an agency of social change. However in reality it could also reinforce inequalities and conservatism. Discuss.

Education as a social agent, guarantees a secure environment, occupies mobility, quality health, facilitate effective political participation and stimulates people to go for personal growth along national economic development.

Eg: U.S. Society was considered as an achieving society because it emphasized on mass education.

Duncan and Blau advocated that equality of education opportunity has enormously contributed for high degree of occupational of mobility leading to expansion of middle class.

the linkage between education and society is spelled out by Haywood who advocates that both capitalist as well as socialist societies,

keeping national growth in mind conceptualized that investment in education is a capital investment and there must be a trained man power to fit into the demand of industry.

Christopher Jencks in his book 'Equality' advocates that when lower class takes advantage of education, upward mobility has been accelerated making a dynamic, mobile and open society.

However, Hoselitz in his cross cultural comparison of education in different societies, finds out that expansion of educational institutions are offering some kind of courses that can't guarantee the rise of all in every possible social context.

In case of India, he finds out that schools expand more because of political compulsions without realizing the demands of job market

that contributes for high degree of unemployment, and continuity of _traditional forces_ to control education resulting in low growth, less progress and _little innovation_.

|Althusser| strongly proclaims that directly or indirectly political leadership, church, _local leadership_ and _industrial houses_ control education.

School inculcates in the minds of students, the _cult of tolerance_. Therefore _dominant class_ uses culture as a mechanism to exhibit control over the masses.

|Bowel and Ginbis| in their work '_Education in capitalist USA_' finds out that people who are living in _ghettos_ go for lowly equipped schools and consequently settle down for _lowly_ ~~regarding~~ rewarding occupations.

The privileged sections of the society monopolize over managerial positions and that consequently led to perpetuation of inequality and social disadvantage. So Bowels and Gintis writes that U.S profess 'equality of opportunity in education but practise structured inequality.

[Ivan Illich] further glorified the above view in his book 'De-schooling society' arguing that knowledge is different from learning. So Deschooling the society could only liberate individual from the control of dominant class.

Thus, sociologists are divided pertaining to the opinion about the role of education in the rise of new society.

Q. "Science and Technology are major forces accelerating the process of social change." comment.

Technology is the organizing force for social life, when it changes its effects can be profound. For example, the computer is changing the way people practise, learn, work and how they relate or even think.

William Ogburn identified technology as the fundamental driver of social change, which he argues, comes through 3 processes — Invention; Discovery; Diffusion.

Even social inventions like bureaucracy and capitalism can have far reaching consequences for society.

Further Ogburn viewed diffusion as the major process of social change because contact between cultures helps in dissemination and acceptance

of ideas. Eg: Today, the concept of gender equality is circling the globe with the basic idea that it is wrong to withold rights on the basis of someone's sex.

Besides Ogburn also coined the term 'cultural lag' to refer to how some elements of culture adapt to an invention or discovery more rapidly than others.

Technology usually changes first followed by culture. While some welcome new technology while others resist it.

Eg: The industrial revolution and its technological impetus affected the livelihood of many manual workers and rendered them redundant.

However the phenomenon of social change is inevitable for a society owing to processes of

globalization and information superhighways.

S.C.Dube in his study of Community Development Program of Planning commission in U.P highlights the importance of communication in bringing change.

In fact travel and communication unite to such an extent that there is almost no other side of the world any more. The result is cultural leveling, a process in which cultures becomes almost similar.

Thomas Friedman in his book 'the World is Flat' argues that technology is the major driver of social change with illustrations as follows,

→ Advances in medical technology allow otherwise infertile women to bear children indirectly leading to an increase in population demography.

→ Advances in agricultural technology have allowed us to genetically alter and patent food products, thereby changing our environment in innumerable ways.

However there are drawbacks too. The increasing gap between technological haves and have nots called as 'digital divide' occurs both locally and globally. Added to are security risks, total system failure will render drastic impact.

Nevertheless many social theorists convincingly argue that technology is a prime mover of society and it makes social change inevitable. They established direct connections between such scientific developments and the emancipation of the marginalized

Analyse the importance and limitations of qualitative and quantitative methods in social science research.

Sociologists debated about the relevance of scientific methods to be used in social science Research. The school of thought which adopted Scientific method (Quantitative methods) in Sociology is known as Positivist. Those who opposed to the adoption of Scientific method (Qualitative method) to study Sociology is known as non-positivist.

Quantitative Methods:

August Comte, argued that the principles and methods of science can be employed by Sociologist because he assumed that the Social statics prevailed over Social dynamics.

The employment of Social Statics was preferred because it would lead to the _higher objectivity_ of the subject.

Bruins added on the objectivity of quantitative Research as the Researcher is Subjectively involved in the choice of problem and the analysis and interpretation of Results.

Usage of quantitative methods determine the validity of the quantitative Research in relation to Social enquiry.

Through (i) Measurement.
(ii) Generalization
(iii) control of variables validity is established.

Scholars like Max Weber, G.H.Mead, Edmund Hussrell used qualitative methods to understand the social reality prevalent in society.

But, the limitations of this method is that it requires expertize to collect data, and a trained investigator is needed.

Social scientists of today have moved towards triangulation method of Weber Bryman in which a combination of qualitative and quantitative methods are done.

(ie;) hypothesis generated through qualitative methods can be checked through quantitative methods.

But the limitations of quantitative methods is that when the to be surveyed population increases it becomes difficult to avoid the confusion.

For that Saunders and Burns emphasized the importance of clear meaning and communications within the questions of the survey.

Qualitative Methods:

Non-positivism school of thought adopted to the qualitative methods because of the complexity and unpredictability of human beings and social issues. These can be deciphered with an interactive process, where the individuals are able to teach the Researcher about the lives.

Q. Participant observation is the most effective tool for collecting facts. Comment.

All sociological research involves observation of some sort. [Positivists] believes that the social world can be objectively observed, classified and measured.

As a means for gathering data, Participant Observation has a long history in sociology. As a research technique it has been adapted to meet the requirements of sociologists with various views on the nature of social reality.

This method clearly defines the role of the observer / investigator of the research.

In Participant observation, the investigator become participant or member of the group and also investigates / observes the situation

He/she participates in all the activities

and functions of the group and simultaneouily observes the behaviour of the group. Therefore the investigator has to play <u>twin roles</u> such as <u>Observer</u> and <u>Participant</u>.

The <u>observer</u> introduces himself in a <u>disguised manner</u> and <u>shares the activities</u> of the community studied. It allows <u>close proximity</u> to the subject studied, therefore it gives an opportunity for <u>intimate study</u>.

The observation is supplemented with the <u>interaction</u>, <u>conversations</u> and <u>interview</u>, so that <u>more authentic data</u> is collected.

By living with the group, the language, habits etc could be learnt by the researcher, which in turn can be used to converse in the native language and helps in <u>free flow of information</u>

from the group. Even the data collected from conversation could be validated through the observation ie. the statements made by the members could be checked for its accuracy.

It could be possible that the period of observation could be a long term ie. continued for months. Therefore the range of material collected could be good and qualitative.

This type of investigation is made to study the behaviour of the groups such as inmates of jail, agricultural labor, study of tribal culture and workers in an industry in natural conditions.

However in this method, certain limitations are also identified. They are:

→ When the observer becomes part of the

group, naturally he gets accustomed to the behaviour which may affect on maintaining the objectivity of the data. Also complete observation may not be possible. The observer might be influenced with the events.

Nevertheless, Participant observation is often the most preferred method by the social researchers for 'ethnographic studies'. It has been particularly associated with the work of symbolic interactionists such as Herbert Blumer, Howard Becker and Erving Goffman.

These sociologists has regarded that the type of information collected through this method would not be possible through any other methods. Therefore Participant observation is a better research tool than many other methods.

Q. Discuss the importance of sampling in sociological studies.

The primary purpose of research is to discover principles that have universal application. But to study a whole population in order to arrive at generalizations would be impracticable.

In view of this, 'Sampling' as a process helps sociological researchers to study a small group of people from the large group to derive inferences that are likely to applicable to all the people of a larger group.

Importance of Sampling

→ The results obtained from a sample are more precise and correct than the results from the study of the whole group.

→ Costs involved in studying all units of a large group is yet another factor that suggests us to study a small group of people instead.

→ Associated with cost, there are certain other factors such as time available for the study and accessibility of the units of study.

Sociologists typically use two sampling techniques,

1. Probability sampling technique
2. Non-Probability sampling

In the Probability model, the samples are gathered in a way that gives all the individuals in the population an equal chance of being selected.

Many sociologists considers this method to be more methodologically rigorous approach

to sampling because it eliminates social biases that could shape the research sample.

6 sampling methods most oftenly used in sociology are : (i) Random sampling (ii) Systematic sampling (iii) Stratified sampling (iv) Quota sampling (v) Snowball sampling (vi) Multi-stage sampling.

Eg : When Sociologists at the University of San Fransisco wanted to study the long term emotional and psychological effects of choosing to terminate a pregnancy, they created a sample that exclusively included women who would have undergone abortions (purposive sample)

Whereas, Goldthorpe's rejection of Embourgeoisement hypothesis provides an interesting example of the use of a non-representative ~~example~~ sample.

Some sociologists have argued that it is important to study the best informed members of social group rather than a cross section of a group.

[Laurie Taylor] for studying 'Psychology of criminals', he persuaded John McVicar, a former criminal to obtain introduction to more criminals as he found difficult to find a sample of his own.

Interactionists like [Herbett Blumer] advocated that a small number of individuals who are the most astute observers of a group or aspect of social life, should be regarded as a 'discussion group'. This group coould be more valuable many times over than any representative sample.

Modern researchers also advocated to combine the probability and non-probability sampling in one design for its advantages of economy and convienience.

Q. Hypothesis : Short notes.

According to Theodorson, a hypothesis is a tentative statement asserting a relationship between certain facts.

Goode and Hatt have described the characteristics of good hypothesis.

→ It must be conceptually clear (ie:) concepts should be defined lucidly, commonly accepted, communica-ble.

→ It should have empirical referents. This means that it should have variables which could be put to empirical test.

Further Goode and Hatt have described the difficulties in formulating hypothesis.

→ Inability to phrase hypothesis properly

→ Absence of clear theoritical framework or knowledge of theoritical framework

→ Lack of ability to utilise the theoritical framework logically.

Functions of Hypothesis:

Sarantakos says,

→ To guide social research by offering directions to the structure and operation.

→ To offer a temporary answer to research questions.

→ To facilitate statistical analysis of variables in the context of hypothesis testing.

Creeping up of subjectivity can be minimized by the adoption of scientific methods to the subject matter of sociology

4

Q. Reliability and Validity go hand in hand in sociological Research. Evaluate.

Reliability and validity are two important aspects that we use to test the usefulness of the data we collect.

Reliability is the degree to which a test consistently measures whatever it measures.

Whereas Validity is the extent to which a test measures what it supposed to measure.

Consider the example of unemployment statistics. We can be certain of Reliability of such statistics but the Validity of the data is prone to Correction because the definition of unemployment may have Changed time and again.

This is a case of data being _reliable but nt valid_, in such case we can make general statements about the world, but such statements mayn't actually apply to any one social group.

But If the data _is valid but nt reliable_, we mayn't be able to use it to make general statements about the world.

(ex:) We may be able to understand something about one group of unemployed people that doesn't necessarily apply to all unemployed people.

Therefore a general rule to follow for Sociologists is whenever they're presented with data, they should seek to apply the concepts of reliability and validity to data.

Analyze the limitations of quantitative methods in sociological research.

Quantitative methods emphasis on objective study of facts, statistics and try to quantify them. Early sociologists widely employed them in their research and got criticized for its limitations.

Limitations of Quantitative methods

① over dependence on statistical figures and its inductive generalization is questioned

eg Durkheim's theory of suicide was based on historical records. This was criticised for its credibility and exposed the loopholes in quantitative methods.

② Lack of indepth analysis and fails to understand the nuanced social reality.

eg Arm chair Indologist often used quantitative methods and suffered due to the gulf between their results and social reality

③ Quantitative methods like questionnaire fails to capture the real meanings and motives of the actor which is essential in sociological research.

eg Max Weber emphasized on 'non-verbal communication' of the actors in a social action. Quantitative methods fails to appreciate this aspect of cues from actors

(4) Quantitative methods provides little room to change its hypothesis, once constructed. This makes the research to suffer from various biases and prejudices.

eg [post modernist] believes in dynamic reality of the society and they comfortably avoids using quantitative methods.

(5) Quantitative methods are widely employed to predict the future by the positivist rather than making sense of today's social structure and function.

eg [Parson's] Social system, Comte's scientific society used statistical figures and facts to arrive at a prediction. But these are not the domain of sociologists.

Nevertheless, quantitative methods are mandatory to make a sociological research a scientific ones. The objectivity and reliability of the quantitative methods made Sociology a social Science.

Hence, modern thinkers like Focault uses triangulation methods which combine the advantages of both quantitative and qualitative - methods and makes Sociological research even more reliable.

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Illustrate with example the significance of variables in sociological research.

The purpose of sociological research is to find solutions and making sense of complex social entity around, where 'Variables' forms the basis of it.

Significance of Variable:

Variable is a characteristic that takes two (or) more values. which can be dependent or independent variable, quantitative or qualitative explanatory or extraneous etc...Its significance are

① It provides the raw materials for building a hypothesis.

→ Cooley's 'looking glass self' hypothesis is based on two variables: others perception

as independent variable and 'concept of self' as dependent variable.

② It makes the research more curious and helps to widen our knowledge and arrive at different conclusions.

→ To explain egoistic suicide, Durkheim used variables like Religion, polity, education and concluded the influence of suicidogenic currents in suicide. This is new for everyone.

③ Variables helps to understand the causal plural relationship in a research process.

→ Karlmarx's economic deterministic Das Kapital is based on Independent variable of economic infrastructure and the cause-effect in larger society.

Sociology as a science travelled huge distance where its scientific research played a huge role in it ad variables forms the base for it.

Q. Interviews allow the opportunity for critical reflection by all those involved, so that they can examine and sometimes change the perspectives through which they see the world. In this context explain 'Interview' as a method of social research.

Interviews are seen as a useful research methods by many different types of sociologists.
As they can be <u>adapted</u> to suit both the <u>practical needs</u> and <u>theoretical preferences</u> for the researchers they represent a <u>right balance</u> between the more structured research methods like questionnaires and more in depth methods like participant observation.

<u>Types of Interviews</u>

Interviews, as a research tool can take a <u>number of forms</u> depending upon how <u>structured they are.</u>

→ Interviews of a <u>more structured variety</u> may

allow the interviewer to probe the respondents' answers, so that they can be clarified if necessary.

The interviewer may also be allowed to prompt the interviewee ie. to give them extra guidance to help them answer the question.

Eg : Goldthorpe's team of researchers were able to prompt interviewees who could not decide how to answer a question about whether they had actively done anything to find a different job, by suggesting that they might have read job ads in local newspapers.

Therefore interviews sometimes change the perspectives through which they see the world.

→ However, in more unstructured interviews the conversation develops naturally, unless the respondent fails to cover an area in which the

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researcher is interested.. But eventually the interviewer will direct the conversation back to the areas he or she wishes to cover, only then it <u>allows for</u> an opportunity for <u>critical reflection</u> on the <u>research area</u>.

Eg : Marjorie De vault in her study '<u>Feeding the family</u>', had some questions which she made sure every interviewee answered, but she also allowed them to <u>talk freely</u> around one general question and all other <u>things related to household</u> work like cooking, planning, shopping etc.

Some feminist researchers such as Ann Oakley are advocates of more unstructured interviews in which the <u>researcher</u> and the researched become <u>collaborators</u> in the <u>research</u> and sometimes <u>friends</u>.

However [James Holstein] and [Jaber Gubrium] argue that group interviews are valuable because they allow diverse categorizations and sentiments to emerge ~~how~~ showing how participants construct their viewpoints in response to challenges.

Sociologists who support the use of more quantitative methods tend to prefer interviews to other research tools available, because,

→ there is usually some degree of structure in an interview and

→ it is easier to make direct comparisons than it is by using data from tools like Participant observation

For these reasons, interviews can be useful for generating new hypothesis and theories which the researcher would not otherwise have thought of