

32

ATS

Series # 3

TEST CODE : 4 1 0 1 3

FIAS - MGP 2021 (C-6) - GS Test #16

ForumIAS

GENERAL STUDIES

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Roll No.	1910078166	Date:	23/11

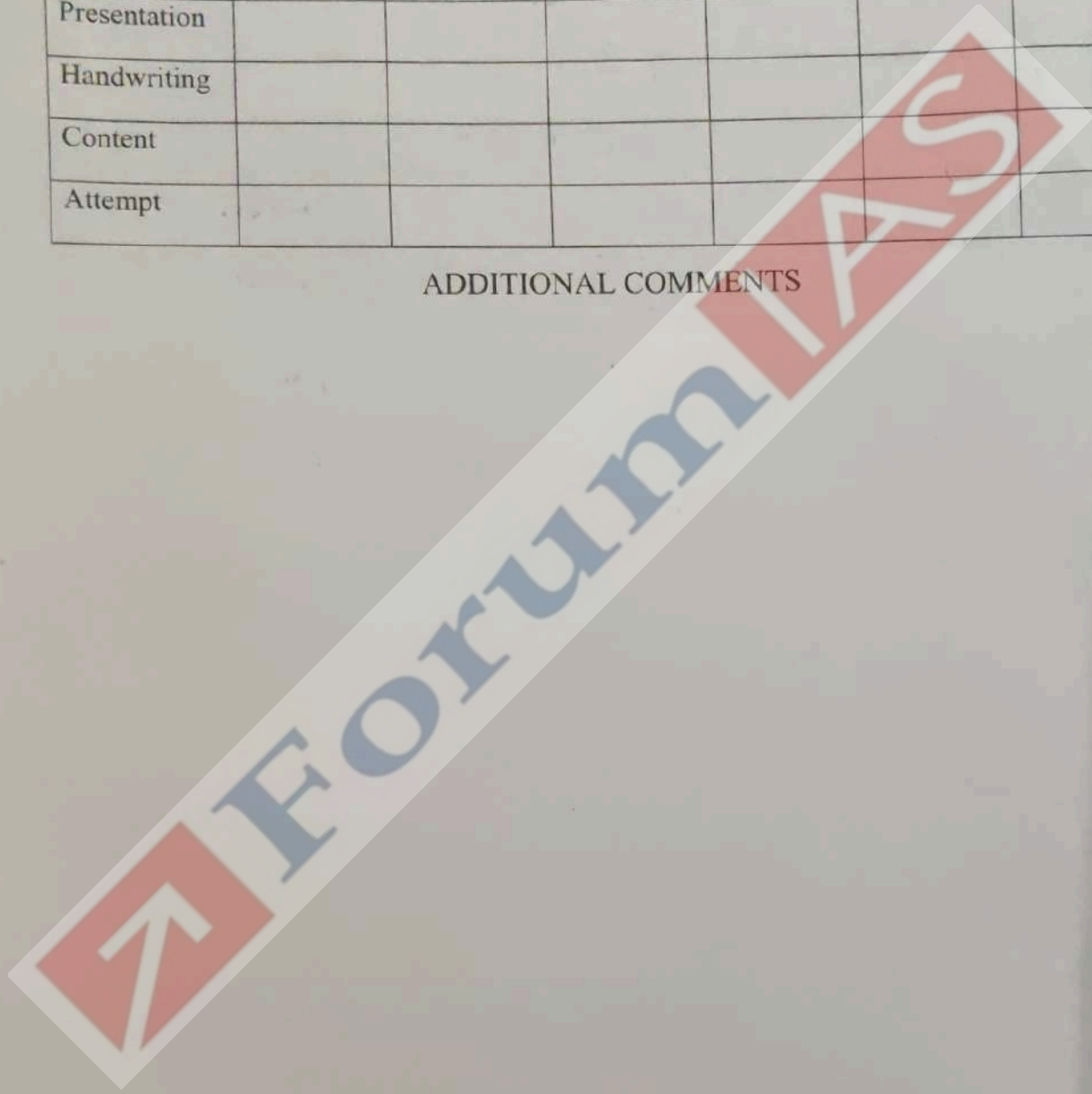
Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained		
1			1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.	
2			2. There are TWELVE questions printed in ENGLISH, all questions are compulsory.	
3				
4			3. The number of marks carried by a question/part is indicated against it.	
5				
6			4. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.	
7				
8				
9			5. Word limit in questions, if specified, should be adhered to. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.	
10				
11				
12			<i>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</i>	
13				
14				
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Total Marks:				
Remarks:			For Student Only	
			Start Time 4:00 PM	End Time 7:00 PM
			Mode Of Examination:	Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>
			For Office Use Only	
ECN CODE:		EG:	Evaluation Date:	

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language						
Structure						
Presentation						
Handwriting						
Content						
Attempt						

ADDITIONAL COMMENTS



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Section A

Q.1) a)

Classically, religion was defined by Durkheim to be 'a system of beliefs and practices related to sacred things - that is things that are forbidden or kept apart - that binds together all those who believe in it into a single church'.

RK Merton identified the 'dysfunctions' of social phenomenon - the latent functions which are usually harmful to society/individual.

DYSFUNCTIONS OF RELIGION :

- ① Religion can be divisive, in a multi-religious society.
- ② Religion can be used ~~for~~ as a tool of realization for political gains as per Paul Brass in his study of Indian politics.
- ③ It can act as an all-powerful controlling agent of culture, education etc. like the Church of Medieval Europe.

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④ It can be used to justify the oppression and exploitation of masses as per Karl Marx and Weber (theory of suppression) eg. caste system

⑤ It can be the cause for rise of fundamentalism, communalism as per TN Madan

Religion today has re-emerged in the social sphere through new means and forms and thus new dysfunctions.

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

b) Feminization of labour refers to the representation of women in excess in the labour population. This phenomenon has emerged in the 21st century due to social and economic changes.

A SOCIOLOGICAL PERSPECTIVE:

- ① Globalization → has led to intense competition and cost cutting leading to informalization and need for cheap labour. According to Nivedita Menon, this gap is being filled by women - especially in developing nation.
- ② Exploitation - Karuna Ahmed opines that women are pushed into lower salaried, labour-esque jobs because of patriarchal power structures and discrimination.

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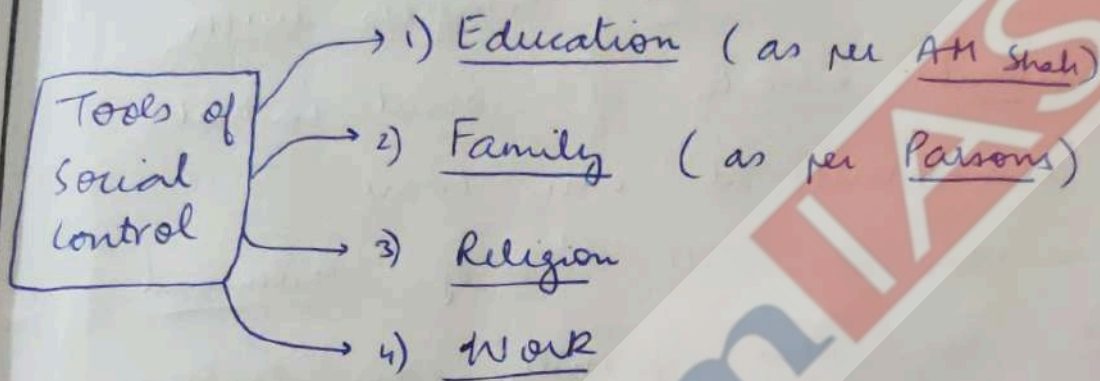
③ Although functionalists argue that such jobs are required and necessary, Marxists see feminization of labour as a tool of the bourgeoisie to further exploit and a result of private property.

Increasing participation of women in 'outside work' has led to financial independence and empowerment as well. However their duties of unpaid labour at home still remain the same.

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

1c)
 21a)
Social control refers to the hold and influence that various social institutions exercise over persons.



According to Karl Marx, these tools of social control have been manufactured by the haves to exert dominance over the have-nots and retain their power.

As per Talcott Parsons, the society is composed of systems which remain functional due to the norms, values and control of such institutions.

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(Don't
anything)

Durkheim placed crucial importance on 'social control' as it was one of the pre-requisites of a social element to be a 'social fact'.

However, Merton disagrees with functional utility of social control, as sometimes it can have dysfunctions as well. For e.g. Edmund Leach says that family can become a storehouse of stress.

Social control is thus an important sociological subject of study.

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

Authority and power both tend to establish skewed, asymmetric relationship between subjects. However, some fundamental differences.

Power

- 1) Power is coercive control of one person / group over other, even against ~~without~~ their will as per Weber.
- 2) Power can be derived from multiple bases - class, status, information. For eg Man → power arises from control of means of production

Authority

As per Weber, the legal encumbrance of power is called authority

Authority is usually derived from legal-rational means i.e the law of the land. For eg. authority nested in the President of the USA

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(Don't do anything)

3) As per Michael Mann, power can be authoritative (vesting in a body/person) or diffused (market forces, dominant ideology)

Authority is usually exercised in a manifest manner - with clear roles, rules and punishments

We can see that power is an umbrella term and authority is one kind of power. They may be separate or overlap.

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Structure		Content	
Question Interpretation		Total :	

Q. 27 (a)

'Iron law of oligarchy' ~~was~~ is a Elite Power Theory given by Roberto Michels. Oligarchy means 'rule of a few'.

According to Roberto Michels, in any form of government, even in a democracy, elite rule is inevitable. A few selected persons in the democracy - with close access to information, elected leaders etc - emerge as the 'oligarchs' or the elite. They are usually members of the bureaucracy or confidantes of the political leaders. They arise because of

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need in a democracy to delegate responsibility and have power for its effective functioning. ~~Any~~

It is a technical and technical necessity and democratic attempt fails because leadership class rewards loyalty.

Thus, there is centralization of power with little accountability according to Robert Michels.

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Structure		Content	
Question Interpretation		Total :	

* 2) a)

Organisation of labour refers to the patterning of activities in production - both social and technical. Social organisation includes the normative structure of workplace and the stratified order of power relations, mobility etc.

Organisation of labour also changes with society and thus differences emerge at various levels:

DIMENSION	FEUDAL	INDUSTRIAL
① <u>Nature of work Activity</u>	<u>Agriculture</u> and <u>home-based</u> small scale <u>manufacturing</u>	Factory based <u>mass production</u>
② <u>Nature of <u>work</u></u>	<u>Simple</u> , <u>individual</u>	<u>Complicated</u> , <u>assembly line</u>

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③	Source of Power	Feudal lords- ownership of <u>land</u>	Capitalists - ownership of <u>capital</u> - machines and industries
④	Division of labour	<u>limited</u>	<u>Very high</u>
⑤	Alienation degree	<u>Low</u> , man was content with work and family	<u>High</u> , distance from <u>fruit of labour</u> has increased.
⑥	Avenue of mobility	<u>Low</u> , <u>ascriptive</u> society, lesser modes of mobility	<u>High</u> - both <u>horizontal</u> and <u>vertical</u> through <u>education</u> etc
⑦	Family	Joint family, unit of production and social control	<u>Parson's</u> isolated nuclear family, mobile, unit of consumption
⑧	Religion	Important role in value consensus and role allocation	Diminishing role, especially in workplace

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

① Stratification	e.g. Jajmani System highly rigid - only 2 classes	Flexible rising middle class <u>Weber</u>
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Even though these core differences have come up, according to Marx, even in industrial society labour is being exploited. Thus, he sees a proletarian revolution leading to socialism after ~~capitalism~~ capitalism.

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b) CW Mills gave this theory of Power Elite in the book 'The Power Elite' which was based on the US-System. He refuted the theories of Pareto and Mosca to be uni-dimensional and baised.

POWER ELITE OF CW MILLS -

CW Mills did not believe that elite rule was inevitable. He did not see the vesting of power in individuals but in institutions. Thus he refuted that rulers have any special psychological qualities.

There are 2 kinds of elites -

- 1) Segmental (in arts, music)
- 2) Strategic (who govern)

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

* The strategic elite derive their power from 3 types of institutions :

- ① Major corporations
- ② Federal government
- ③ Military.

The command posts in these institutions are filled by elites who have similar socio-economic background.

Thus, there is ~~the~~ elite self recruitment among these positions.

There is high concentration of power with little accountability.

However, elites have no moral, psychological superiority and only rule because masses are kept in a state of ignorance / powerlessness.

Thus, * CW Mills exposed the sham of elite superiority and proclaimed that the masses are not incompetent.

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The theory of W Mills is criticized for being US-centric.

There are other institutions wielding power too eg. pressure groups

Masses can be empowered and demand accountability as per Karl Mannheim.
(Robert Dahl's pluralistic theory)

However, Mills theory will be remembered for challenging the notion of inherent moral superiority.

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

2c)

~~Q.11~~

Religious revivalism has been described by Bryan Wilson as the progressive re-entry of religion in the social sphere. According to Gilles Kepel, trends of secularism reversed around 1970s with religious revival.

A SOCIOLOGICAL PERSPECTIVE :-

According to positivists like Durkheim, Comte, Harn and even Weber, religion should have subsided and replaced by science and modernity.

Sociologists like Stene Bure, Peter Berger agree with the theory of secularization. However, Stark and Bainbridge have found that religion is ~~not~~ answers universal questions and provides delayed

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justification. Thus an increase in sects, cults and pluralism indicates that religion is coming to front under new guises.

Various sociological reasons for religious revivalism have been given as - high globalisation and loss of identity, rootlessness, limitations of science, ^{finding} solutions to problems, relative deprivation etc.

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

3 a) Functionalist theories often link religion with social control. ~~social control~~ Durkheim, a functionalist, defined religion as a system of beliefs and practices related to sacred things which binds people together.

Durkheim explained religion to be a social fact - which implies that it exercises control cohesion over individuals.

According to Talcott Parsons, religion gives norms that control social actions. It provides value consensus that is necessary for order and stability in society.

According to the AGIL model - institutional control is exercised by religion.

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Marxists like Marx and Engels also believe that religion is an agent of social control but they provide a conflict perspective. They believe that social control is exercised by the bourgeoisie over the proletariat to maintain its power hegemony and dominant ideology.

Merton has given a balanced answer to the role of religion - its agency of control can be functional (integrates) but also dysfunctional (mobilizes for violence)

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

Q. 01 at
Pressure groups are organizations which seek to extract benefits or protect their interests by pressurizing the government.

Pressure groups do not seek to form the government but only influence policies and actions.

SOCIOLOGICAL RELEVANCE OF PRESSURE GROUPS

I) FOR SOCIETY -

- ① Platform for the people to speak up
- ② Grievance venting \Rightarrow stabilisation of society
- ③ Represent sectional interest
- ④ Check autocratic, elite rule
- ⑤ & Create awareness among people
- ⑥ Transmit public opinion
- ⑦ Voice to the marginalized

II) FOR POLITICAL PARTIES -

- ① Mobilize support for election
- ② Link between party and state

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3) Provide feedback

Pressure groups act as catalyst of change and deepen the roots of participatory democracy.

They can be of 2 types according to Maurice Duverger → 1) Protective (upholding rights eg. SEWA, Greenpeace)

2) Promotional (furthering interests eg. FICCI).

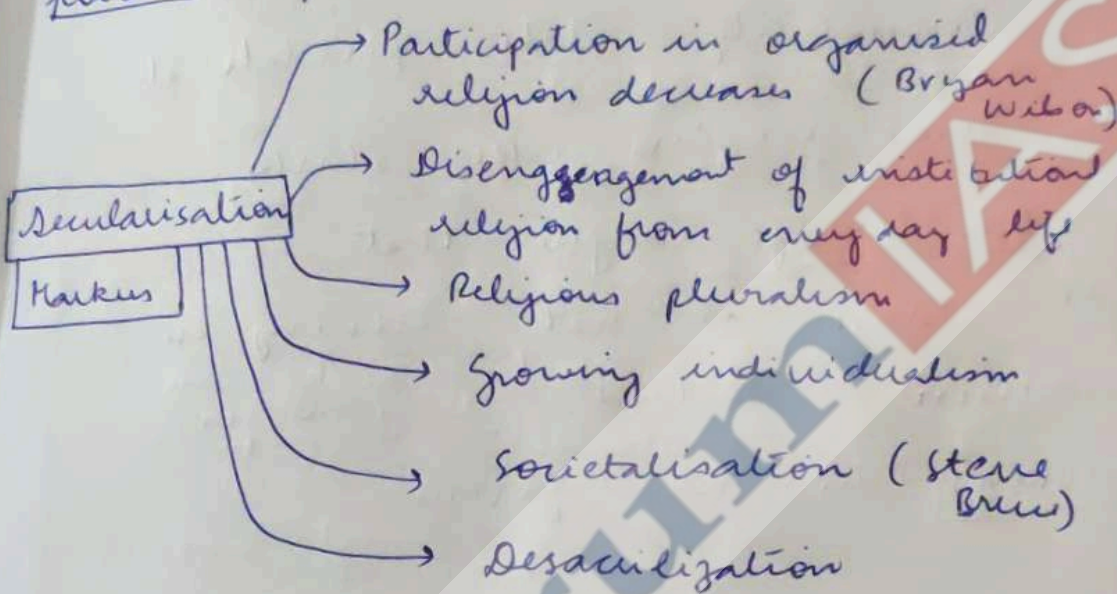
Pressure groups are an important component of civil society - the third pillar of democracy

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Structure		Content	
Question Interpretation		Total :	

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* c) Secularisation has been defined by the gradual retreat of religion from the social, economic and political sphere.



Social changes that drive secularism →

and vice-versa [A POSITIVE FEEDBACK MECHANISM]:

- ① Industrialisation, modernity - which reduce religious influence
- ② Nuclear family and less ritual significance
- ③ High mobility
- ④ Education

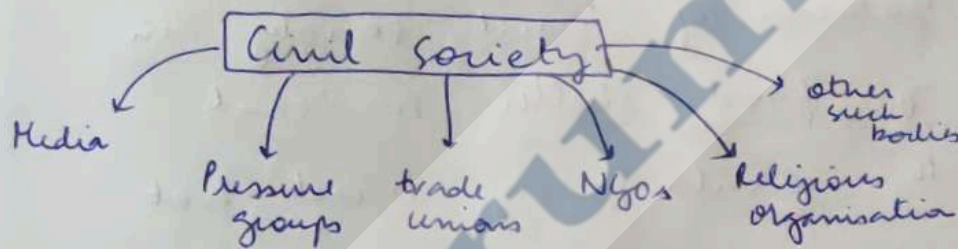
- (5) A political nation-state
 (6) Technological advancements, science
 (7) Migration, especially rural to urban
 (8) social reforms such as removal of untouchability, Sati, purdah etc.

Some scholars like Stark and Bainbridge argue that social change is not driven in secularism. Instead, religion is reviving in new forms.

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Structure		Content	
Question Interpretation		Total :	

a) Civil society is described as an umbrella ^{term} organisation comprising of voluntary organisation which are in middle of family, state and market. It is often referred to as the third pillar in a democracy.



Role of Civil Society :-

- ① As per Alexis de Tocqueville, ^{vibrant} civil society is necessary for a functioning democracy and acts against majoritarianism.
- ② According to Anthony Giddens, civil society fills the gap of state's effort and resources and

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must be strengthened.

③ It raises awareness, gives voice to the marginalised and acts as a platform for public opinion and grievance.

④ According to Joke, it enables the rights that have been guaranteed.

The COVID-19 pandemic showcased the importance of civil society in providing food, shelter, medical help etc. Civil society must not get divided along ethnic/lines, but unite to rise as a powerful entity.

Feedback (For OFFICE use only)

Structure		Content	
Question Interpretation		Total :	

Section-B

Q. e)

Protest is defined as an act of opposition by an individual / group through direct (marches, candle-rigis, riots) or indirect (~~direct~~^{strain}, tension) ways.

Agitation is a social process of intense activity undertaken to fulfil a purpose. For e.g. Salt Satyagraha.

SOCIOLOGICAL SIGNIFICANCE OF PROTESTS AND AGITATION :

- ① As per Marx, protests and agitation lead up to collective mobilisation and revolt to overthrow capitalism.
- ② As per Talcott Parsons, protests and agitation happen to disturb the dynamis equilibrium and institutionalize new system of values.
- ③ According to Horton, they occur

when there are no structures available,
means to reach culturally prescribed goals.

④ They may be short and ephemeral
or develop into social movements -
sustained collective action.

⑤ Thus, they act as catalyst of
change, voice of dissent / dissatisfaction and
give power to the public.

The Constitution of India also
provides for the protection of
the right to peacefully protest under
Article 19.

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4a) Family has been recognized as a universal social institution and the building block of society. However, it is undergoing changes as the society itself evolves and thus imparting gender roles as well.

CLASSICAL DEFINITION OF FAMILY :-

As per GP Murdock, family consists of a heterosexual couple in a socially approved sexual relationship with the responsibility of reproduction, child socialisation and economic production.

MODERN DEFINITION OF FAMILY :-

As per Giddens, family is a group of consenting adults usually (but not necessarily) responsible for raising children.

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CHANGING FAMILY STRUCTURE

- ① Nuclearisation - 2 adults / family
- ② ~~More~~ ^{educated} Empowered women, less authority of 'Karta'
- ③ ~~Neo~~ Neo-local, occupationally mobile family
- ④ Increase in co-affinity bond over consanguinity
- ⑤ LGBTQ families

CHANGING GENDER ROLES

Increasing distribution of child and household responsibilities.

eg In the absence of aunts, grandmothers - the father also actively participates in child rearing.

Decision making by the women - especially within the household.

Women are also actively earning money.

Love marriages, equal footing to both and freedom of choice.

Flexible and fluid genders - no role allocation.

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Question Interpretation		Total :	

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NOT THE COMPLETE TRUTH:

Although family structure is changing, India is still a traditional society.

Hence the primary responsibility of women is the household (even if she is working). Man is supposed to be the breadwinner and earn more than her (hypergamy).

The goal of marriage for women is still to bear kids. We have not yet approved of LGTBQ marriages.

Thus, gender roles although changing are still in the mould of traditional tradition as we are in transition stage.

- (b) Sociologists considered religion to be a sociological phenomenon and aimed to answer the questions about - why we believe in religion? what functions does religion play? etc.

SOME SOCIOLOGICAL THEORIES OF RELIGION:

I) EVOLUTIONARY -

① Comte's Soul Theory: Comte believed that the world progresses linearly in its quest to answer life's questions - Theosophical → Metaphysical → Scientific

② Spencer's Dream Theory: Religion was made by primitives to explain dreams and ancestors in those dreams - who must be gods.

③ Taylor's Animist Theory: There is a spirit in everyone and everything and that is the essence of life; and must be worshipped.

II) PSYCHOLOGICAL -

① Halinowski's 'Totem and Taboo' says that man invented religion to pacify himself during times of uncertainty.

III) SOCIOLOGICAL THEORIES

- ① Marx explained religion to be a bourgeoisie construct which was used to suppress and blind the masses.
- ② Durkheim thought of religion to be a marker of society itself - an integrational force.

MOST COMPREHENSIVE AND APPROPRIATE THEORY IN TODAY'S WORLD →

A COMBINATION OF TALCOTT PARSON AND RK MERTON :

According to Parsons, religion provides a set of norms and values which guides social action. Thus religion is a part of the

CULTURAL SYSTEM which initiates the process of information sharing in the system view of society.

It also acts as an institution of integration as per Agile framework.

For example, in Hinduism, the religion

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passes down values of unity, brotherhood, helping others, respecting elders which form value - consensus.

■ In addition to this, Merton adds the concept of 'dysfunctions' - usually detrimental. For e.g. in many religions promotion of one's own interests may result into divisive schisms like communism.

Thus modern religion is complicated and its Parsonian functions have to understood with its latent and manifest functions.

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Q.9) The 'cultural lag' theory of social change was given by Ogburn and Nimkoff to explain the process of social change in society.

CULTURAL LAG IN SOCIAL CHANGE:

Society is divided into 2 components:

Material

(clothes, food, technologies, buildings)

Non Material

(norms, values, ethics etc)

According to the theory, material changes are transmitted and adopted more quickly than non material changes because of increased communication and globalisation. Non material components then catch-up to these changes with some time gap: cultural lag.

For eg, in India material changes in clothes happened very fast due to Westernisation. But to this date, short clothes, ^{or women} are not widely accepted by cultural norms.

Cultural lag is important to understand so that changes can be brought in a meaningful and acceptable rate, otherwise they shall be discarded or get convulsated between tradition and modernity.

Q5a) COVID-19 pandemic has not only economically debilitated the global world order, but also has had profound social effects on institutions like workplace, family, marriage etc.

CHANGES BROUGHT ABOUT BY PANDEMIC:

I) FAMILY

- ① Distinct impact of class on the effect on family.
- ② Lower class and poor people:
 - Disruption in family life and household because of income loss.
 - Due to unemployment, reverse migration of male members back to villages.
 - Decrease in female-led households.
 - Occupational shift in family - both adults working on fields.
 - Regeneration of joint family structure.

- However these changes were temporary as the workforce migrated again to the cities.

② Upper, salaried class -

- Increase in household members as young people shifted back to their homes.

- Family dynamics affected by work-from home as workplace got merged into household.

- Increase in family-time, degree of jointness

- However, also resulted into stress, conflicts (as Edmund Leach had described)

③ Loss of family - breadwinners, parents etc significantly altered lives of those affected.

II) MARRIAGE →

① Marriage ties strengthened due to more time spent together.

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Structure		Content	
Question Interpretation		Total :	

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(Don't Write anything in this Area)

② However, ~~the~~ 'shadow pandemic' for women as domestic violence also grew.

③ Women - disadvantaged position in marriage as they lost more jobs, mobility and financial independence.

Pandemic brought in new and unexpected changes because of social isolation, mental stress and confinement. Such social factors combined with economic uncertainties affected family and marriage both.

(b) TH Marshall has described citizenship as the entitlement of certain rights and shouldering of duties by the virtue of being full members of a nation state.

COMPONENTS OF CITIZENSHIP:

I) Civil

Rights

For eg. right to freedom of speech, assembly, residence, property ownership

Duties

Duty to respect the national flag, the constitution etc.

II) Political

Right to participate in the political process and hold public offices
eg. President of India can only be a citizen of India

Duty to ~~use~~ exercise the power of vote in the electoral process, respect the authority of political leadership etc.

III) Social

Right to equal treatment, right against discrimination. Also, right to adequate livelihood and standard of living.

Social duties include respecting the dignity of women, promote harmony, preserve culture etc.

The bestowment of such rights also bring permanent tension between citizenship and capitalism. The State is obligated to provide protection and rights to the workers. Capitalism is not able to lower wages, cut costs because of this and also has to endure taxes.

CRITICISMS OF TH MARSHALL'S THEORY.

- ① Theory has been developed by only considering the English experience.
- ② It does not examine the social

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processes which undermine citizenship
 For g. being an SC/ST may ~~not~~ be
 an impediment to right to equality.

③ It does not explain the cause of
expansion of citizenship.

④ Marxists treat State and thus
 citizenship as its extension an aspect
 of bourgeois liberalism.

Citizenship is a hallmark
 of today's nation-states because
 it is based on universalism
 (Parsons). India must ensure that
 it is upheld not only in letter
 but in spirit.

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Sociology's topic of interest is patterns in society, social interactions and institutions. Since all of these are affected and in turn affect technology, it becomes a natural subject for the academia.

SOCIOLOGY'S INTEREST IN TECHNOLOGY :

- ① Evolution of mankind can be seen in terms of technological evolution - as done by Harr in Historical Materialism paradigm.
- ② Technology can change occupational organization of work. For e.g. Vineet Hazare says that globalization and technology has further marginalized women in agriculture due to automation.
- ③ It has improved connectivity - both physical and virtual. Thus family and kinship systems have come closer.

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② Technology can help lift millions out of poverty by improving food security and health. Hence Amartya Sen calls for greater technology transfer from developed to developing nations.

③ Technology has a homogenising tendency but at a cost of diversity.

It has led to a shift from being adapted to environment to a tendency to change the environment. Robert Blauner talks about alienating aspects of technology at work. The role of technology as a catalyst for social change shall forever keep it alive in sociological studies.