Approach – Answer : Sociology Mock Test 820 (2016)

SECTION-A

1. (a) Idiographic and nomothetic approach ***12.5***

Answer:

Nomothetic method refers to research orientation in sociology where in social researchers emphasize on quantitative data, try to discover pattern and use that pattern to arrive at generalizations.

Nomothetic methods have been adopted because of presence of **positivist tradition** in sociology. Several sociologists, including Durkheim and Radcliffe-Brown have argued that sociology must be a positive and natural science of society and therefore they must use nomothetic method. Durkheim's study of suicide is an example of nomothetic research.

On the other hand, **idiographic approach** tries to understand human behaviour in context of underlying idea, meaning, motive etc. Idiographic research looks for qualitative data and it is based on the assumption that generalizations are not possible in social research. Idiographic methods developed within the **anti-positivist tradition** in sociology.

For example, while nomothetic methods rely on **survey**, questionnaire etc, idiographic method looks into **case study**, life history, unstructured interview and participant observation.

However, the nomothetic and idiographic method are not mutually exclusive. In fact they rather **complement each other**. While macro sociological research tends to rely more on nomothetic method micro sociological research tends to follow idiographic approach

1. (b) Briefly discuss "Social Capital theory" of Robert D. Putnam. ***12.5***

Answer:

The notion of social capital has been around for decades. It is with the work of **Jane Jacob, Pierre Bourdieu, James S. Coleman and Robert D. Putnam** that it has come into prominence.

Robert D. Putman is an American political scientist. Putnam wrote a book in 1993 entitled ***"Making Democracy work: Civic Tradition in modern Italy".*** In this book he propounded his concept of social capital. According to Putnam, social capital refers to connection among individuals–social networks and the norms of reciprocity and trust worthiness that arise from them.

In other words, interaction enables people to build communities, to commit themselves to each other, and to knit the social fabric. A sense of belongingness and the concrete experience of social network can, he argued, bring great benefits to people.

Therefore according to him, social capital is different from physical capital (refer to physical objects) and human capital. Further Putnam did operationalize the concept of social capital in an interesting way and made possible the development of the argument in his article *'Bowling Alone'*.

According to Putnam, over the last three decades of the 20th century there has been a **fundamental shift** in political and civic engagement (Voting, Political knowledge, Political trust and grass root political activism are all down), informal social ties have declined, tolerance and trust have also declined in the case of America.

He went on to examine the possible reason for this decline.

One, change in family structure i.e. more & more people living alone are a possible element as conventional avenues to civic involvement are not well designed for single and childless people.

Secondly, suburban sprawl has fractured the spatial integrity of people. They travel much further to work, shop and enjoy leisure opportunities. As a result there is less time available to be involved in groups.

Further, electronic entertainment has profoundly **privatized leisure time**. The time we spend watching television is a direct drain upon involvement in groups and social capital building activities.

Emigration and ethnic diversity tended to reduce social solidarity and social capital.

1. (c) Bureaucracy and Rational Action ***12.5***

Answer:

According to **Max Weber**, in legal rational authority that is bureaucracy, authority is exercised in accordance with rational rules, rational laws. Now, this kind of authority tend to develop where goal rational action predominate in society.

In Weber's sociology, there are **two types of rational action** that are goal rational action and value rational action. Men may engage in purposeful or goal oriented rational action (*Zweck rational*) or their rational action may be value oriented (*Wert rational*)

The goal oriented rational action is based on logical or scientific ground. This action entails a complicated plurality of means & end, rational means are chosen to achieve an end.

In **value rational action**, action is rational in relation to a specific value. This action occurs when individual use effective means to achieve goals or ends that are defined in terms of subjective meaning. According to Weber, when individual is value rational, they make commitments to certain subjective goals and adopt means that are effective in attaining these ends. For ex: **LTTE cadre** chewing cyanide pills to avoid being caught alive.

Weber says **legal rational authority** develops where rational action predominates. In fact, legal rational authority is rational action in its institutionalized form. It is nothing but institutionalization of rational action.

Weber developed an ideal type of legal rational authority which he called **bureaucracy**. Bureaucracy is a large scale organization rationally designed to co-ordinate the activities of many individual in the pursuit of organizational goal.

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Characteristics of bureaucracy

- Tasks that are to be performed in pursuit of organizational goal that are defined as **offices**. Work is organized in the form of offices, and the activities to be done are called official duties.
- Then, the offices are arranged in a **hierarchy** which acts as a chain of command in which information, which is the basis of decision making, flows from bottom to top while decisions are taken at the top and command follow from top to bottom.
- Decisions are made in accordance with a set of **abstract and rational rules**. Every decision is application of a general rule to a particular situation.
- Bureaucrats are supposed to act with an attitude of **formalistic impersonality**.
- **Recruitment** is on the basis of their technical competence and merit.
- There exists a rational system of **rewards**
- The work is the bureaucracy is a full time **career**.
- There is clear separation between the sphere of personal competence and the sphere of official competence.

1. (d) Analyze Durkheim's concept of "Moral Individualism" ***12.5***

Answer:

The concept of moral individualism was developed by Emile Durkheim in his work ***"Individualism and the Intellectuals."*** He introduced moral individualism as a **solution to the problem of anomie**.

Moral individualism was direct **opposite of egoistic individualism**, whereas egoistic individualism was concerned with purely private, selfish interest; moral individualism, by contrast stressed the importance of individual rights as a basis for creating genuinely new social bond and common or shared identities across western industrial societies.

Further, Durkheim was opposed to the enlightenment idea of **complete autonomous individual**; in fact he stood for moral individual, meaning that there must be a regulation of individual conduct by the society.

To Durkheim, men are creatures whose **desires are unlimited**. Unlike other animals they are not satisfied when their biological needs are fulfilled. The more one has, the more one wants.

When social regulation breaks down this gives rise to anomie. It characterizes a condition in which individual desires are no longer regulated by common norms and as a consequence individuals are left without moral guidance in the pursuit of their goals.

Durkheim says that society is unstable if the members desires tend to be unlimited and therefore human being need an external agency to put a limit on their desires and the external agency in society which strives to make individual a moral individual.

Social reality or society is outsides and above us and should control the individual, through conscience collective. So Durkheim stood for moral individual.

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2. (a) Critically analyze the contribution of Sociology as a "scientific study of society" to the rational understanding of the social world around us. 25

Answer:

Prior to the emergence of Sociology, the study of Society was carried on in an unscientific manner and society had never been the central concern of any science. It is through the study of Sociology that the truly scientific study of the society has been possible.

The French Philosopher **August Comte**, first used the term ***'Sociology'*** in 1838 to refer to scientific study of society. He believed that all societies develop and progress through the religions, metaphysical and scientific stages.

Comte argues that society needs scientific knowledge based on fact and evidence to solve its problems. Comte views the science of sociology as consisting of two branches or area of exploration that is **social static** or the study of the processes by which societies endure and **social dynamics** or the study of the process by which societies change. So according to him, sociology should use **positive science method** that is observation, comparison, classification and finally arriving at generalization.

Now the next initiative in the direction of making sociology as a scientific study of society was taken by **Herbert spencer**. Spencer observed that sociology is the science of super organic evolution that is sociology is the science of societal evolution.

Spencer through his empirical historical study identified various stages through which European society has moved and has reached to its present situation.

Though Comte and Spencer advocated use of scientific method to study society, they never used it much in their studies.

It was **Emile Durkheim** who systematically applied and made sociology a discipline for the scientific study of society especially through his **study of suicide**.

Durkheim believed it is possible and desirable for sociologist to be able to establish law of human behavior. In his study of suicide, Durkheim found suicide to be the product of social forces external to the individual. People's behaviour is seen to be governed by external stimuli and their ideas and feelings are irrelevant. As a result, the behaviour can be objectively observed and measured, similar to how a scientist observes and measures the natural world.

Max Weber saw contribution of sociology as a scientific study of society in a different perspective. He said cognitive aim of sociology is not simply to discover a generalization representing a pattern of inter connection rather it is also to understand action at the level of meaning.

So it was a major turnaround of sociology as a discipline to the rational understanding of the social world around us.

Now, sociology studies role of the institutions in the development of the individual. Study of sociology has become indispensable for understanding and planning of society. Sociology is of great importance in the solution of social problems and sociology has changed our outlook with regard to the problems of crime.

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2. (b) Talcott parson's understanding of the social system is high on technical virtuosity but low in grounded research. Analyze. 25

Answer:

According to **Talcott Parsons**, social system refers to **plurality of pattern interaction**. Parsons view society as made up of diverse social system and according to him **social system is the subject matter of sociology**.

Parsons says this social system develops through an inter-connected process and the basic unit of social life in social action. Social action is a meaningful response to external stimuli by actor. Being an actor means being in a situation, actor in society is an actor in role.

Role is the institutionalized definition of expectations, norms and sanctions which shapes the behaviour connected to a position in the social structure. Society is characterised by **role reciprocity**, because of role reciprocity there develops double contingency (simultaneous mutual dependence) and due to this double contingency there is **mutual steering mechanism** lending to pattern of interaction and plurality of pattern interaction are social system.

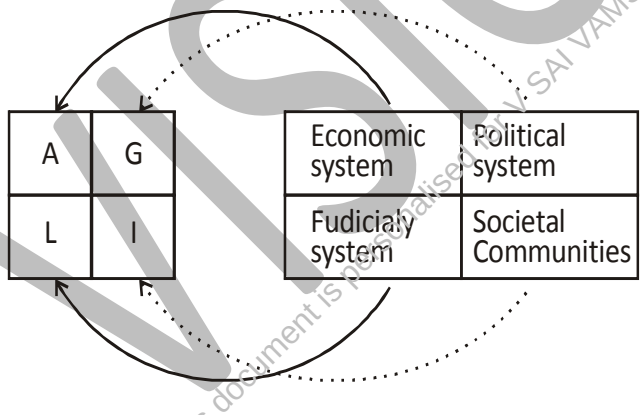
There are variety of social system because there are variety of pattern interaction. Families are social system, political party is a social system, religions organization is a social system, education is a social system and in that society is also a social system, the most inclusive social system.

Further, parsons also explains how does equilibrium result in the social system.

According to Parsons, there are certain universal needs of every system which each and every system has to satisfy, only then they can survive. He called them as **functional prerequisite** and he presents those needs through his **AGIL Scheme**.

AGIL stands for adaptation, goal attainment, integration and latency.

Now, here parsons is trying to explain functionally the equilibrium in social system. He is choosing one type of social system as an example that is the society, the most inclusive social system.



Parsons Model of Functional Paradigm of Social System

Parsons says that **economic** system satisfies the adaptational need at the societal level, it is the economic system that draws resources from the environment.

The **Political** system is engaged in satisfying commonly shared goals of society, so political system is concerned with goal attainment need.

Societal community (i.e. nation) creates integration at the societal level. Like, it is because of our sense of nationalism we all are united as one integrated. **Fiduciary** system means those systems which help in

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building trust for the basic value of society like family education, religions, mass media etc. So Fiduciary system perform latency need.

So this is Talcott parsons understanding of social system. He has explained social system using technical words & jargons. But he has not conducted any grounded research for that.

His theory of social system was criticized as an ideology, because there was no empirical basis to all that he said, no empirical data for his model. It is purely based on common sense. It was more of a speculative model.

C. Wright Mills, a conflict theorist, refers to Parsons Theory as a **'grand' theory** that his theoretical model looks too grand and elegant but it is of little use.

R. K. Merton says that Parsons Theory of social system is not a theory at all, rather at best it is a theoretical orientation. His model is **premature, sterile and futile**.

Premature because the empirical ground work that is needed for developing a universally applicable theory has simply not been done. And his theory is sterile and futile because his theory of social system is so general, so universal that it is sterile, unproductive in terms of generating further knowledge. Parsons has tried to answer all practice problems through a single theory.

Merton calls Parsons Model as not a theory but a total sociological system. It is a comprehensive framework, no doubt, but it does not have a character of scientific theory.

3. (a) Emile Durkheim had argued that the function of division of labour in society is that of the promotion of social solidarity. Discuss the statement and critically analyze Durkheim's Division of Labour theory, with reference to contemporary trends. 25

Answer:

Emile Durkheim in his study of **Division of Labour (DoL)** was responding to the rise of industrial society in Europe, looking at both positive as well as negative dimension and he saw the rise of industrial society as a consequence of increase in DoL.

DoL is an arrangement by which complex tasks are broken into simpler activity or task and distributed among members of the society. Durkheim exposed the function of DoL in terms of the bond that link individual to society that is in terms of **solidarity** because solidarity is Phenomenon which encompasses entire society.

So from a sociological point of view he looked for the function or consequences of DoL in terms of solidarity that is, how DoL impacts solidarity. Solidarity refers to the bond which connects individual to society.

Durkheim says there exist two types of DoL in society low DoL & high DoL.

Low DoL refers in the situation where DoL is purely ascriptive, and parts tend to be alike. Such societies are called simpler segmental society. Production involves very limited co-operation among people which is direct co-operation, and kinship bonds dominate social relation. This society is characterized by **mechanical juxtaposition** of like parts and unity results by preserving the sense of likeness and therefore the laws tend to be repressive, therefore, the conscience collective is very strong in society based on Low DoL.

Volume of Conscience collective is very large, intensity is very high, determinateness is also high and content of conscious collective is overwhelmingly religious. The authority in such society tends to be absolute.

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Now, Durkheim calls the nature of solidarity in such **society as mechanical solidarity**, mechanical because society is characterized by mechanical juxtaposition of like parts.

So this is how DoL impact the entire society or social organization.

He further argues that this low DoL changes into high DoL, as with the increase in material volume (size of population) there is eventually an **increase in material density** (Population density) and as material density increases, it gives rise to increase in moral density (high frequency of interaction) and this creates demand on the society which can only be fulfilled through increase in DoL.

So DoL increases and as DoL increases this impacts entire society. Size of population increases, small scale society grow into a large scale society.

As DoL increases task becomes specialized, that means different member perform different task. Now DoL is based on achievement, law becomes restitutive, equality of opportunity becomes basis of social justice and conscience collective also undergoes change.

Such kind of society is based on **organic solidarity.** Organic because here solidarity comes out of interdependence because interdependence between parts is very high. So function of high DoL in society is to produce solidarity because now solidarity is built-in in the very relationship, no part can ever survive without other part.

So that is now Durkheim puts his thesis that Function of DoL in society is that of Promotion of Social Solidarity, and in Low DoL it provides mechanical solidarity and in high DoL it leads to organic Solidarity.

But when we see in the contemporary context, with high DoL, there is no solidarity as such as visualized by Durkheim. There is more conflict and disorganization in contemporary industrial society. The DoL which is obtained in society is anomic and forced type of DoL.

According to **David Lockwood,** Durkheim fails to recognize two different levels of solidarity or integration that is system integration and social integration. Lockwood says when DoL increases it lead to only increase in system integration and not social integration. System integration results when there is high degree of interdependence for example, with globalization, interdependence has increased but this integration is system integration but a decline in social integration and the problems that have emerged in contemporary time is anomic and it is the result of poor social integration.

3. (b) "Sociology and political science are so closely and deeply related to each other that one becomes meaningless without the other". Analyze. 25

Answer:

Sociology is the fundamental social science, which studies man's social life as a whole and attempts to discover the facts and the laws of life as a whole. Political science, on the other hand, is concerned with the political life of a man, which is one part of his total life.

Sociology is the science of society whereas the Political Science is mainly concerned with the state and government. These two social sciences are very common in certain spheres. **Political Sociology** is a branch of Sociology, which deals with the Principle of organization and government of human society. The subject matter of political science thus comes within the field of sociology.

Sociology depends very much on political science in every respect. According to **Morris Gingberg,** historically, sociology has its main roots in politics and philosophy of history. The state, which is the centre of political science in its early stage, was more of a social than political institution.

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The state and govts make laws for the welfare of the society, the govt removes social evils such as poverty, unemployment, dowry and so on from the society. These undesirable customs are uprooted from the society by the govt. The govt gives financial assistance to people at the time of natural calamities such as Floods, Famine, cyclone and drought.

Social institutions and social organizations are regulated by the state and govt. Sociology studies various aspects of political activities through the help of political science. The govt can bring about changes in the society with the help of laws.

In the same way, Political Science depends upon Sociology; it provides material to political science that is the political life of the people.

Therefore, some sociologist regard political science as a special branch of sociology. It can be said that without sociological background the study of Political Science is quite impossible. Political science deals with the social group organized under the sovereignty of the state. The rules of govt, the number of government organs, the laws and the sphere of state activity are chiefly determined by the social processes. The laws which are formed by the govt are based on the social customs, traditions, norms etc. of the society.

Most of the changes which have been taken places in political theory have been due to the presence of sociology. For understanding of Political problems, some knowledge about sociology is very essential because all political problems are mainly correlated with sociological circumstances and data.

In this connection **F. H. Gidding** Says "to teach the theory of the state to men who have not learn the first principle of sociology is like teaching astronomy or thermo dynamics to men who have not learnt Newton's laws of motions".

Thus, both sociology and political science depends upon each other. Both are inter-related and interdependent. Truly, it can be said that society is the mirror of politics of the country. According to **G.E.G. Catlin**, sociology and political science are the two faces of the same figure.

But at the same time there are differences between sociology and political science.

- Sociology is the science of society whereas Political science is the science of state & Govt.
- Sociology studies all kinds of society organized and unorganized while political science studies politically organized society.
- The scope of sociology is wider than scope of political science.
- Sociology studies man as fundamentally a social animal whereas political science studies man as a political animal.
- Sociology is a general science and is relatively younger but political science is special and is older than sociology.

4. (a) "The theory of stratification by Davis and Moore was (and remains) highly influential, but has generated enormous controversy". In this context, give a brief overview of its criticism. 20

Answer:

Davis and Moore argued that social stratification was functional for a society, their theory of ***'Effective role allocation and performance'*** argues for the same. They argued that social stratification was a mechanism for ensuring effective role allocation and performance.

The basis for stratification was **unequal rewards** and privileges to different positions in society. By attaching higher rewards to functionally important positions, it acts as a motivating factor, and helps match the most able people with **functionally important positions**. Importance of a position can be

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measured in 2 ways: degree on **functional uniqueness** of a position, and degree of **functional dependence** of a position.

Though highly influential, their theory was criticized by many sociologists. **Melvin Tumin** provides an elaborate criticism of their theory. He argued that:

- The assumption that most highly rewarded positions are indeed the most important is not necessarily true. There is **no objective method of measuring the functional importance** of any position.
- He further argued that Davis and Moore ignored the **influence of power** on unequal distribution of rewards, **example** labour unions have more bargaining powers as compared to peasants, and hence labours are paid more than peasants.
- Further, they assumed that only a limited number of individuals have the talent to acquire the skills necessary for important positions. He argued that this is not true because there is no effective method of measuring talent and ability. Also, there is no proof that exceptional talent is required to hold these positions. Further, there is a large pool of talent which consists of a **reserve army of labour**; hence unequal rewards may not be necessary to fill these positions.
- Further, **training** was not necessarily a sacrifice as it involved leisure, freedom and opportunity for self-development. Hence, their argument that training involved sacrifice is not necessarily true. Also, the loss of earnings during training can be made up during the first 10 years of employment, then why to continue with unequal rewards.
- Social stratification acts as a **barrier to motivation** and recruitment of talent. Example lower class is more likely to drop out of school as compared to members of high class.
- Those who occupy highly rewarded positions erect **barriers of entry to recruitment** so as to create high demand for their service leading to more rewards. Hence, members of lower strata will never have the same opportunity for realizing their talent as those in the higher strata.
- Stratification **weakens social integration** by giving members of lower strata a feeling of being excluded from participation in larger society.

Hence, though the theory forwarded by Davis and Moore has been highly influential and appreciated, but it also has its share of criticism.

4. (b) Critically examine the "Nature and scope of feminist method" in social science research. 15

Answer:

Feminist sociological theory is both an academic and a political approach to the study of society. It is critical and didactic, it analyzes and informs. It is inseparable from method. Feminist sociology emerged as a response to the **missing gender in classical sociology**, setting forth an agenda for academic and social change.

Feminists argue that the voices and perspectives of women were marginalized in sociology during most of 19th and 20th centuries. They argue that without gender as a central analytic category- social life, work, family, economy, politics, education, religion- cannot be adequately studied.

The definition of feminism has expanded from an early notion of simply challenging women's subordination to men and arguing for their **equal rights**, to seeing and understanding the social world from the vantage points of women, to changing system of oppression based on western masculinity relations of ruling.

Feminists use a **multiplicity of research methods**; they criticize the principle of complete objectivity and quantitative research. They argue that **qualitative data** offers more insights and is more meaningful in social science. Feminist research **aims to create social change**; it strives to represent human diversity, and tries to point out the issues women face.

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Feminists can be largely divided into **3 categories**: liberal feminists, radical feminists and Marxist feminists.

Liberal feminists argued for equal rights and a level playing field, and critiqued but did not reject institutions that tended to discriminate against women, explaining that with relatively **minor reforms**, women could achieve equality through their own efforts. Liberal feminist sociologists stressed investigating barriers to equality and socialization into gender roles, and were more likely to argue that most differences between men and women were superficial at best.

Radical feminists tended to reject all institutions as oppressive, saw sex oppression as the primary and most basic structure that led to all other oppressions and exploitation. They were more likely to create organizations that excluded men. In response to patriarchy's appropriation and exploitation of the female body, radical feminist sociologists focused their attentions on the violence against women, health care and sexuality.

Marxist or socialist feminism arose within and as a critique of Marxism. They saw the primary source of oppression as the economic system that created systems of exploitation. Among socialist feminists, there was a real concern for race and class issues, including welfare rights. The primary debates within this approach were the **relationships between sexism and racism, and patriarchy and capitalism**. They investigated economics, labor markets, households and the state.

Feminist theory has provided a great deal of understanding of the society, by providing the angle of gender, they have been able to explain many phenomena in the society. Also, their direct attack on patriarchy has yielded results which are manifested in the increasing emphasis on women equality and women empowerment going on in the world.

But feminists have been criticized too. Liberal feminists have been criticized for largely ignoring the study of social structural factor that other Feminists see as a basic cause of inequality in Capitalist societies (for example, patriarchy and the inequalities created by Capitalist forms of economic production).

Whereas radical feminists have been criticized because there is no real evidence that women constitute a "sex class", since it is clear that, apart from a common biology, women may have no real shared interests "as a class apart from men". To view women as a "sex class" whose basic interest involves emancipation from men would leave unresolved the problem of economic exploitation.

Radical Feminism tends to overlook the fact that the general position of women in society has changed over time and this can only be explained in terms of wider economic and political changes in society.

Marxist Feminists tend to be criticized for placing too much emphasis upon class relations in the economic sphere (women considered as part of the working class, for example) and not paying enough attention to female experiences outside the labour market (within the family / domestic sphere, for example). Given that the revolutionary overthrow of Capitalism does not seem very likely to occur, this "solution" to female exploitation tends not to be seen as a particularly useful one to pursue.

But we can conclude by saying that feminist theories provide a different dimension of analyzing, observing and interpreting the society, by emphasizing on the aspect of gender.

4. (c) Write a short note on "resource mobilization theory" in context of study of social movements. 15

Answer:

Resource mobilization is a major sociological theory in the study of social movements which emerged in the 1970s. It emphasizes the ability of a movement's members to 1) **acquire resources** and to 2)**Mobilize people** towards accomplishing the movement's goals.

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In contrast to the traditional collective behaviour theory that views social movements as deviant and irrational, resource mobilization sees them as rational social institutions, created and populated by social actors with a goal of taking a political action.

According to resource mobilization theory, a core, professional group in a social movement organization works towards bringing money, supporters, attention of the media, alliances with those in power, and refining the organizational structure. Social movements need the above resources to be effective, because dissent and grievances alone will not generate social change.

This theory assumes that **individuals are rational**: individuals weigh the costs and benefits of movement participation and act only if benefits outweigh costs. When movement goals take the form of public goods, the free rider dilemma has to be taken into consideration.

Social movements are **goal-oriented**, but organization is more important than resources. Organization means the interactions and relations between social movement organizations (SMOs) and other organizations (other SMOs, businesses, governments, etc.). Efficiency of the organization infrastructure is a key resource in itself.

John D. McCarthy and Mayer Zald are the originators and major advocates of the classic entrepreneurial (economic) version of this theory, while **Charles Tilly and Doug McAdam** are proponents of the political version of resource mobilization.

The **entrepreneurial model** explains collective action as a result of economics factors and organizational theory. It argues that grievances are not sufficient to explain creation of social movements. Instead access to and control over resources is the crucial factor. The laws of supply and demand explain the flow of resources to and from the movements, and that individual actions (or lack thereof) is accounted for by **rational choice theory**.

The political model focuses on the political struggle instead of economic factors.

Critics point out that resource mobilization theory fails to explain social movement communities, which are large networks of individuals and other groups surrounding social movement organizations, and providing them with various services. Critics also argue that it fails to explain how groups with limited resources can succeed in bringing social change and that it does not assign sufficient weight to grievances, identity and culture as well as many macro-sociological issues.

SECTION-B

5. (a) Gender and social mobility ***12.5***

Answer:

Social mobility is the movement of individuals, families, households, or other categories of people within or between social strata in a society. It is a change in social status relative to others' social location within a given society.

Social mobility in a society depends on several factors, and gender is an important factor. But the factors which affect social mobility are mostly common to both the genders. **Fox and Miller** argue that the conditions for mobility are: sustained high economic growth, high achievement motivation, expansion of education, urbanization and political stability of society.

Presence of these factors facilitates social mobility among different groups, but they have a different effect on each group in the society. For example, men and women have different rates of mobility even in the presence of these factors, this is because the institution of patriarchy holds women back.

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A study by **Brookings** shows that men and women both are upwardly mobile in absolute terms, but there is a **gender gap which exists**. While economic growth means most people are doing better than their parents (or at least have been in recent decades), men are still travelling a greater distance.

The study points out that in most quintiles, women have a higher risk of being downwardly mobile than men. Most striking of all, women find it much harder to escape from the bottom income quintile than men. Women born poor are more likely to remain poor than men.

Women empowerment, focus on equality of genders and emphasis on tackling the discrimination that women face will lead to more mobility among women. Though women are mobile as compared to their parents, but they are still behind men.

5. (b) Impact of "modernization" on the "institution of marriage". 12.5

Answer:

Modernization, **Weber** defines, as the rational transformation of the psychological, social, economic and political aspects of society. Thus, modernization affects all the aspects of society. The institution of marriage has also been affected by modernization significantly.

With development of modernization and industrialization, the **age of marriage** shifted upwards, and gradually sanctity of marriage has started to decline, which are manifested in the **increase in divorce** rates in most countries, and also the number of people not getting married have increased.

Robert and Rhona Rapoport in their research put forward evidence for the **proliferation of marriage forms**. They find that there has been an increase in lone parent families, dual worker families, reconstituted families, and increase in live in relationships, commune living, gay and lesbian households have also become common. Thus, they argue that the institution of marriage has changed by adapting itself to multiple forms, and there has been a significant decline in the sanctity of marriage as an institution.

Cohabitation without marriage is increasing significantly in developed countries, example **Sweden** and **Finland**, in developing countries like India also there is an increasing trend especially among the urban class.

Further, modernization combined with globalization has started a process of **acculturation**, thus the institution of marriage is being affected in almost all countries due to this.

But marriage as an institution is still very important, though its sanctity has declined, but it is still almost universal in most developing countries, and even among the developed countries there is a high percentage of population who marry.

5. (c) Social composition and policies for informal sector 12.5

Answer:

Over **92 percent** of India's working population is part of the unorganized sector. In local terms, organized sector or formal sector in India refers to **licensed organizations**, that is, those who are registered and pay sales tax, income tax, etc. These include the publicly traded companies, incorporated or formally registered entities, corporations, factories, shopping malls, hotels, and large businesses.

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Unorganized sector, also known as informal sector or own account enterprises, refers to all **unlicensed**, self-employed or unregistered economic activity such as owner manned general stores, handicrafts and handloom workers, rural traders, farmers, etc.

In recent years the increase in employment in India has been mostly driven by growth in informal sector employment. Between 2004-05 and 2011-12, total employment in the country rose from 457.9 million to 472.4 million. Over the same period employment in the organized, non-agricultural sector, defined to include all units with 10 or more workers if using power and 20 or more workers if not using power, rose from 28.8 million to 47.7 million, whereas employment in the unorganized sector rose from 185.4 million to 209.6 million.

Informal sector consists of people who have **low education levels**. Majority of **rural areas** are involved in informal sector, due to lack of formal sector opportunities, they are either forced to informal sector in rural areas or migrate to urban areas and become a part of the informal economy there. **Vulnerable sections** of society the SCs, STs and women are also majorly a part of this sector.

The informal sector faces several issues like low wages, seasonal nature of work, delayed wages, lack of social security, have low bargaining power hence are exploited by their employers, poor working conditions, harassment by government officials, lack proper child care facilities, and lack of access to credit.

The government in recent years has shifted its focus on this sector, because the informal economy has a lot of potential as it contributes a large portion to the GDP of the country.

The government has launched the **MUDRA yojana** to provide credit to the informal sector. It has also launched **Skill India** and **Make in India** to increase employability as well as employment opportunities among the people, thus leading to increase in wages and working conditions.

To tackle the problem of social security, the government has launched the **Atal Pension Yojana**, where the informal sector employees also can enroll.

Some steps which can be taken to improve the condition of informal sector are creating more formal sector jobs, registering informal enterprises and regulate informal sector jobs, providing legal protection to this sector, increase productivity of informal enterprises and incomes for informal workers and protect them from exploitation.

5. (d) Critically evaluate the concept of "elite exclusion". 12.5

Answer:

Elite theory is a theory of the state which seeks to describe and explain the power relationships in contemporary society. The theory posits that a small minority, consisting of members of the economic elite and policy-planning networks, holds most power and that this power is independent of a state's democratic elections process.

Elite theory opposes pluralism, a tradition that assumes that all individuals, or at least the multitude of social groups, have equal power and balance each other out in contributing to democratic political outcomes representing the emergent, aggregate will of society.

Elite theories are broadly divided into classical elite theories given by **Pareto** and **Mosca**; and later elite theories example **C. Wright Mills**.

Classical elite theory is based on **2 ideas**, that **power lies in position of authority in key economic and political institutions**; and that the **psychological difference that sets elites apart** is that they have personal resources, for instance intelligence and skills, and a vested interest in the government; while the

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rest are incompetent and do not have the capabilities of governing themselves, the elite are resourceful and will strive to make the government work.

The later elite theories agree with the classical elitists that power lies in position of authority, but they disagree with them on the point that the elites are psychologically superior or different from the non-elites.

Mills in ***The Power Elite in 1956*** identifies a triumvirate of power groups—political, economic and military—which form a distinguishable, although not unified, power-wielding body in the United States.

Mills proposed that this group had been generated through a process of rationalization at work in all advanced industrial societies whereby the mechanisms of power became concentrated, funneling overall control into the hands of a limited, somewhat corrupt group.

But overall the elite theories have been criticized because there have been emergence of mass leaders also, who don't belong to any of the powerful groups mentioned by the elite theories. Also **Dahl** argues that pressure groups, religious leaders, trade unions etc. provide a counterbalance to the power elite, effectively reducing the power the elites have in society. Marxists also disagree, saying power in society doesn't come from positions in institutions but instead from owning the means of production. **Budge** said there is a **"fragmented elite"**. There is fragmented elite because of **'elite recruitment'** whereby normal people can enter into the power elite.

6. (a) Secularization as a social process has its challenges in the form of religious fundamentalism in the contemporary society. Critically examine. 25

Answer:

Secularization refers to the process in which **religion loses social and cultural significance**. As a result of secularization the role of religion in modern societies becomes restricted. In secularized societies faith lacks cultural authority, and religious organizations have little social power.

Enlightenment led to- functions traditionally fulfilled by churches were taken over by secular institutions such as public systems of education or welfare states. Moreover, secularization was also the product of advances in all the major scientific disciplines. The increased understanding provided by such discoveries seems to validate a secular, non-supernatural understanding of the world.

Added to this, **Parson's** argues that there is a process of **structural differentiation**, wherein the role of religion has been taken over by other specialized institutions. Further, there has been **desacralization** of things, leading to reduced distinction between sacred and profane.

The process of Secularization has been well versed in the Western and more developed countries, where democratic systems have been well established, and development has been more inclusive.

But in the **3rd world countries**, the process of modernization has not been smooth. There has been **uneven modernization**, and the growth has not been inclusive, which has led to **contradictions**. These contradictions are manifested through **religious revivalism** and religious fundamentalism. Both of these ideologies reject the cognitive changes due to modernization, while accepting the material developments offered by modernity.

Religious fundamentalism is a more extreme form of religious revivalism, and involves the use of **violence**, with the final **aim to acquire power** and bring about changes. In essence, fundamentalist religious movements are reactionary against modernization and secularization.

Religious fundamentalists hold a rigid worldview where reality is divided into light, symbolizing good, and darkness, identified with evil. There are no shades of grey. They believe that the sacred texts are true and

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accurate in all respects. There is no room for flexibility and interpretation. They provide the **'original solution'** for all the problems that is solution using the sacred books. The rise of **ISIS** with their aim to establish **Shariat** law across the globe is an example of religious fundamentalism.

Religious fundamentalism is a challenge to the ongoing process of secularization. Religious fundamentalism strengthens the religious identities, focuses on revival of religious norms and values, and hence leads to an increase in religious beliefs.

Religious fundamentalists use violent means such as bomb blasts and wars to get their voices heard. They must be tackled effectively and their beliefs put to test so that the process of secularization can go on.

6. (b) "In the sociology of deviance, no single theory has emerged as dominant." Discuss. 25

Answer:

In sociology, deviance describes an action or behavior that violates social norms, including a formally enacted rule (e.g., crime), as well as informal violations of social norms (e.g., rejecting folkways).

Norms are rules and expectations by which members of society are conventionally guided. Deviance is an **absence of conformity** to these norms. Social norms differ from culture to culture. For example, a deviant act can be committed in one society that breaks a social norm there, but may be normal for another society.

Deviance can be relative to place and time because what is considered deviant in one social context may be non-deviant in another (e.g., fighting during a hockey game vs. fighting in a nursing home). Killing another human is considered wrong, except when governments permit it during warfare or for self-defense.

Several theories have been put forward in sociology of deviance, but there is no single theory that has emerged as dominant. All theories highlight important aspects of deviance. Starting from **Durkheim**, who argued that some **deviance is functional** for society, whereas excessive deviance is dysfunctional.

Whereas **Merton** argues that deviance is **not from 'pathological personalities' but due to culture and structure of society itself**. Deviance is a response from the individual to the difference between cultural goals set by society and the institutionalized means available at their disposal. He classifies **5 types of responses** to such a situation: Conformists, Innovators, Ritualists, Retreatists and Rebel.

There are also structural and subcultural theories of deviance. **Cloward and Ohlins** argued that Merton did not take the illegitimate opportunity structure into account in his theory. They provide a more sophisticated theory. They argue there exist multiple subcultures in society, and the individuals who deviate confirm to these subcultures. **Prominent deviant subcultures are: criminal subculture, conflict subculture and retreatist subculture**. Depending on the availability of the subculture, the person adopts to them, and becomes deviant.

Further, **David Matza** criticizes the existing theories. Deviants are not in opposition to society's norms and values. In fact, they are to a considerable extent committed to the same norms and values as other members of society. He proves this by arguing that deviants often express regret and remorse when faced with what they have done. Hence far from being committed to crime, they are occasional, part time law breakers.

Another important perspective is provided by **interactionists**, who focus upon the interaction between deviants and those who define them as deviants. **Howard Becker's *'Labelling theory'*** has been highly influential among the interactionists.

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He argues that an act becomes deviant when others perceive and define it as such. Whether or not the label of being deviant is applied, will depend on how the act is interpreted by the audience. This in turn will depend on who commits the act, when and where it is committed, who observes the act, and the negotiations between the various actors involved in the interaction situation.

Hence, **deviance is produced by a process of interaction** between the potential deviant and the agents of social control. A label defines an individual as a particular kind of person. A label is not neutral, it contains an evaluation of the person to whom it is applied. Since individual's self-concepts are largely derived from the responses of others, they will tend to see themselves in terms of the label. This may produce a **self-fulfilling prophecy** whereby the deviant identification becomes the controlling one. This has been used to explain career deviance.

These and many other theories have been put forward to explain deviance in society, but none of them are dominant. This is because **deviance is a very wide term**, hence 1 single theory has not been able to explain the entire phenomena, and rather multiple theories are being used to study deviance in society.

Each of these theories explains a different type of deviance, and analyzes the response of the individual from a different perspective. Hence, we can't discard any theory as being wrong, as they put forward a different point of view.

7. (a) Compare and contrast Parson's and Pluralist perspective in context of "Power". 20

Answer:

Parson's perspective of power began from the assumption that **value consensus** is essential for the survival of social systems. Since goals are shared by all members of society, power will generally be used in furtherance of collective goals. As a result, both sides of the power relationship will benefit and everybody will gain from the arrangement.

From this viewpoint, the exercise of power usually means that **everybody wins**. This forms a basis for the cooperation and reciprocity that Parson's argues is essential for the maintenance and well-being of society. Hence, Parson's provides a **variable sum concept of power**.

Pluralism is a theory which claims to explain the nature and distribution of power in Western democratic societies. **Classical pluralism** has important similarities with the Parsonain functionalist theory. Pluralists agree with Parsons that power ultimately derives from the population as a whole. They accept that the government and the state in a Western democracy act in the interests of that society and according to the wishes of its members.

Further, they see the political systems of countries such as USA as the most advanced systems of government yet devised, and regard them as the most effective way for a population to exercise and govern a country.

Also, they regard the exercise of power through the state to be legitimate rather than coercive, since it is held to be based upon the acceptance and cooperation of the population.

Pluralists, however, differ from Parsons in **3 important aspects**. **First**, pluralists follow Weber in accepting a **constant sum concept of power**. There is seen to be a fixed amount of power which is distributed among the population of a society. They don't accept Parson's variable sum concept of power, which sees it as a resource held by society as a whole.

Second, they deny that democratic societies have an all-embracing value consensus. They would agree with Parsons that members of such societies share some interests and wishes in common. However, they don't accept that members of society share common interests or values in relation to every issue. They believe that industrial society is increasingly differentiated into a variety of social groups and sectional

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interests, and with the increasingly specialized division of labour, the number and diversity of occupational groups steadily grow. These groups may put forward conflicting requests to the government.

Pluralists don't deny the existence of class, or division based on age, gender, religion or ethnicity. However, they don't deny that any single division dominates any individual's wishes or actions. According to their view, each individual has a large number of different interests.

The **third** difference to the functionalist view follows from the pluralist's denial that a complete value consensus exists. Since individuals have different interests, political leaders and the state cannot reflect the interests of all members of society in taking any single decision. The **state meditates between different groups**, ensuring that all of them have some influence on government policy, but that none gets its way all the time.

According to classical pluralists, all sections of society and all shades of political opinion are represented and reflected in a wide variety of groups in western democracies.

7. (b) Briefly analyze the role of "political parties" in strengthening of democracy. 15

Answer:

Political parties are an essential component of democracy. By competing in **elections** and **mobilizing citizens** behind particular visions of society as well as through their performance in the legislature, parties offer citizens meaningful choices in **governance**, avenues for **political participation**, and opportunities to shape their country's future.

Political parties play a very important function in any democracy, and are an important element in strengthening democracy. They **strengthen democracy** in the following manner:

- **Recruitment of leaders:** The essential function of any party is to recruit men of integrity, letters, action, leadership to its fold as members and prepare them for election in future. Political parties help recruit leaders from among the masses, thus making the democracy more representative and increasing participation. This strengthens democracy. **Example**, India has seen people from different marginalized castes as well as from minority religions becoming Prime Minister and President.

- **Parties and public opinion:**

  Parties in any system of government **educate**, **formulate and organize public opinion**. They also help in the growth of the level of political consciousness of common citizens, who otherwise have no time to peruse and study issues of the state. The political parties in their effort to come closer to the people organize public rallies, meetings, press conferences on important issues and make their views clear. The common people is made aware of the economic, social, and political condition of the country. The general public is made aware of their voting rights. These are an essential part of any democracy to function effectively.

  Example, rise of Aam Aadmi Party after 'India against Corruption' is an example.

- **Parties formulate public policies:** Countries are characterized by a **diversity of people and groups**. Political parties serve an important role being **interest aggregators**, thus they make their policies as inclusive as possible, so as to benefit as many groups as possible. This is essential for democracy so that groups don't feel neglected and their interests are taken care of.

- Political parties keep a check on the government as opposition, thus reducing authoritarian tendencies in the government.

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- Parties provide **political stability**: The political parties in more than one way unite, simplify and stabilized the political process of the country. The destabilizing forces of localism, regionalism, section, interests and geographical situations are tackled by political parties by making these parts of their party ideology thus pacifying the disintegrating forces and inducing cohesion.

- Political parties **promote debate and discussion** among key issues affecting the country, which is a key component of policy making and functioning of a democracy.

- **Parties represent different groups of interest** and help in promoting the views of different groups on the political platform. Democracy allows the existence of multiple parties, thus providing an opportunity to all the groups to form parties to promote their interests, if the need arises.

Thus, political parties have been a key component in the functioning of any democracy. Every democratic country has multiple political parties, their presence strengthens democracy.

7. (c) "Globalization leads to homogenization of culture". Critically Comment. 15

Answer:

Globalization has a wide role to play worldwide. The interchange of world views and ideas has resulted in a major transformation of the lifestyle and living standard of people globally. Globalization has not only inculcated the westernization in India, but conversely the Indian culture has also spread its impact globally.

When we analyze this rich culture with the globalization point of view, we can find many punch holes of westernization and mixing of other traits and cultures into our beautifully woven blanket.

Homogenization of culture:

- **Education** across the country has been homogenized, globalization has a huge role to play in it
- **Family structure**: Joint family has been adversely affected due to globalization. There has been an increase in nuclear families. This can be clearly manifested in the increasing number of old age homes that are present now. The diversity in family forms has given way to a **dominance of nuclear family** in the globalized India
- **Food**: due to opening up of food joints like *McDonalds, KFC* across the country, there has been a **homogenization** of food available across the country, but there has also been **heterogenization** in food. Old restaurants are now replaced by Mc Donalds. Fast food and Chinese dishes have replaced juice corners and Parathas.
- Use of **English** has increased manifold in urban areas, this has led to a homogenization in language across the country, but the rural areas have been less affected by it
- **Borrowing of money** has become more acceptable now as compared to the past. Taking loans is very common due to increasing access to financial institutions
- In place of old cinema halls, **multiplex** theatres are coming up.

Heterogenization of culture:

- **Food**: India has its unique cuisine, but the cuisines of foreign countries have become more easily available, they are modified to suit the taste buds of Indians (like Paneer Tikka Burger in McDonalds). This has led to a wide variety of food being available, leading to **heterogenization**
- **French, German and Spanish are taught to students** right from school level, this shows the impact globalization has had on language
- **Movies: popularity of foreign movies has increased**, Hollywood, Chinese and French movies are quite popular among the urban youth

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- **Festivals**: celebrations of Valentines' day, Friendship day are examples of change in cultural values related to festival
- Marriage: **Importance of marriage is decreasing**, there has been an increase in divorces, increase in live-in relationships, and the number of single parents is increasing. It is very much evident from the increasing number of divorce cases and the extra-marital affairs reported every now and then. Marriage used to be considered as bonding of the souls which will be linked even after the death; but today marriage is becoming more like a professional bond. There has been a diversity in the forms of marriage present
- **Society has become more open** compared to its earlier conservative look due to exposure to other cultures through DTH or cable network. This has contributed to dating, celebration of friendship days/valentine day, modeling, fashion shows, rising number of call girls and make them more prone to sexually transmitted diseases

Revival of culture:

- **Revival of Yoga** in the country as well as in the international level. This can be seen in the popularity of the 'Art of Living' course by Ravi Shankar, or the celebration of International Yoga day across the world
- There has been a **revival of Ayurvedic medicines** in the country as well as outside it
- Due to increasing uncertainty by inter-linkage with the outside world, there has been **religious revivalism**. This can be manifested in the use of religion to attract voters, or mobilizing people on the basis of religion.
- Increasing demand for local handicraft products in global market: such as Chikenkari or bandhani
- Due to increasing global tourism, locals are making efforts to preserve their diversity and revive their traditions.

All these changes have led to drastic changes to Indian culture, though most of these changes are confined to the urban areas, but the rural areas are fast catching up. We can see that the western culture is influencing the Indian culture, but it is not replacing it, rather there is a mixture of both cultures.

8. (a) Critically examine the "conflict theory" of social change. ***20***

Answer:

Social conflict theory is a macro-oriented paradigm in sociology that views society as an arena of inequality that generates conflict and social change. Key elements in this perspective are that society is structured in ways to benefit a few at the expense of the majority, and factors such as race, sex, class, and age are linked to social inequality. To a social conflict theorist, it is all about dominant group versus minority group relations. **Karl Marx** is considered the 'father' of social conflict theory.

According to the conflict perspective, society is made up of individuals competing for limited resources (e.g., money, leisure, sexual partners, etc.).

Competition over scarce resources is at the heart of all social relationships. Competition, rather than consensus, is characteristic of human relationships. Broader social structures and organizations (e.g., religions, government, etc.) reflect the competition for resources and the inherent inequality competition entails; some people and organizations have more resources (i.e., power and influence), and use those resources to maintain their positions of power in society.

C. Wright Mills is known as the founder of modern conflict theory. In his work, he believes **social structures are created because of conflict between differing interests.** People are then impacted by the creation of social structures, and the usual result is a differential of power between the "elite" and the "others". Examples of the "elite" would be government and large corporations.

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According to the conflict thinkers, **society is fundamentally dynamic and not static**; they regard conflict as a normal process**. George Simmel** considered **conflict as a permanent feature of society** and not just an occasional or temporary event. He states that its conflict which binds people together in interaction. Hence it's the continuous conflict which keeps society dynamic and changing.

According to the conflict perspective, society is constantly in conflict over resources, and that **conflict drives social change.** For example, conflict theorists might explain the civil rights movements of the 1960s by studying how activists challenged the racially unequal distribution of political power and economic resources. As in this example, conflict theorists generally see social change as abrupt, even revolutionary, rather than incremental.

In the conflict perspective, change comes about through conflict between competing interests, not consensus or adaptation. Conflict theory, therefore, gives sociologists a framework for explaining social change, thereby addressing one of the problems with the functionalist perspective.

However, **critiques of conflict theories** states that it **does not account for all forms of social change.** Moreover it does not account for the direction of social change. According to **Dahrendorf**, all history is history of class conflict is an unjustifiable **oversimplification**. Conflict between social groups, nations, religious groups, political parties can also lead to social change.

Predictably, conflict theory has been criticized for its focus on change and **neglect of social stability**. Some critics acknowledge that societies are in a constant state of change, but point out that much of the change is minor or incremental, not revolutionary. For example, many modern capitalist states have avoided a communist revolution, and have instead instituted elaborate social service programs.

Although conflict theorists often focus on social change, they have, in fact, also developed a theory to explain social stability. According to the conflict perspective, inequalities in power and reward are built into all social structures. Individuals and groups who benefit from any particular structure strive to see it maintained. For example, the wealthy may fight to maintain their privileged access to higher education by opposing measures that would broaden access, such as affirmative action or public funding

8. (b) Write a short note on "Social consequences of science and technology". ***15***

Answer:

Social change is a long term process happening in almost every aspect of society viz. social institutions, economic organizations, etc. Many factors such as law, education and religion contribute to it. But, it is the science and technology which accelerates this process by first changing itself and then putting pressure on other aspects to change.

Marx first highlighted the importance of science and technology in terms of forces of production leading to changes in relations of production. **Leslie White** argued that when there is increase in per capita consumption of a society then the **techno-economic component** puts pressure on organizational component of culture to change.

But, when this change happens without any change in cultural aspects of society then it creates conflict which **Ogburn** called as ***"Cultural Lag"***. It is because any new technology also brings with it the new value system which confronts the old value system. He explains further that any technological change demands a social support system which needs social reorganization. For e.g. automobiles need roads, engineers, fuel stations, etc. This leads to a chain reaction which Ogburn called as "domino effect" leading to reorganization of society.

V. Gordon Childe gave an **evolutionary theory** in terms of technological advance. He described its sequence in terms of advancement of tools making capabilities of man. After the discovery of iron the

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surplus started to accumulate in agriculture. Development of wheel and script led to urban revolution followed by industrial revolution.

In India, technological changes have impacted the lives of people in many ways. It includes **gender equality** as women are getting employment, **economic growth** with increase in efficiency, **secularization** of life goals is happening and new methods of learning has opened new vistas for the young generation.

Although science and technology accelerates the social change but it will be more peaceful if these changes are indigenous and slow. Also, they must be acceptable to all. Otherwise some affected groups can use the same technology to stop its spread.

8. (c) "Family diversity has emerged as a global trend". Substantiate. 15

Answer:

It has generally been assumed that a 'single type of family' is dominant in any particular era. Modern industrial societies are characterised by nuclear families, elementary or modified. However, recent research has suggested that such societies are characterized by a 'plurality or diversity of household and family type'.

Feminists have challenged the ideology of "the monolithic family", which evaluates the nuclear family with a 'breadwinner husband and a full-time wife and mother', as the only legitimate family form.

The theory of 'family diversity' was advocated **by Robert and Rhona Rapoport**. According to them, a 'greater range of family types' is being accepted as 'legitimate and normal.' Family diversity has become a global trend. They identified distinctive elements of family diversity. **i) Organizational diversity ii) Cultural diversity iii) Differences that result from the stage in the lifecycle of the family**.

Organizational diversity refers to the variations in family structure, household type, and patterns of kinship network.

Cultural diversity refers to the differences in the 'lifestyles of families of different ethnic origins and different religious beliefs.'

There are variations resulting from the different stage in the life cycle. Each family develops and changes over time as its personnel develop and change. Broadly these variations are:

- **Single parenthood can** come about through a number of different routes. People who are married can become single parents through, i) Divorce ii) Separation iii) Death of a spouse
- **Re-constituted families:** In this one of the adults has children from a previous marriage. Reconstituted families are developing 'types of kinship connection', which are quite recent additions to modern Western societies. Such families are also referred to step families.
- **Sasha Roseneil** believes that the 'hetero norm' is increasingly breaking down, and there has been an increase in 'same sex marriages'. These 'chosen families' are legally recognised as civil partnerships.
- **Co habitation**: A growing number of couples in committed long-term relationships choose not to marry, but to 'reside together' and 'raise children together.'

There are various 'reasons' for the continuing trend towards the 'diversification of family types.'

According to **Graham Allan and Graham Crow**, there is now 'far greater diversity in people's domestic arrangements. This diversity is based upon **'increased choice.'** Now one can exercise greater 'choice and personal volition' over domestic and familial arrangements. The options are no longer constrained by social convention and/or economic needs. According to Allan and Crow, family diversity has continued and strengthened in the intervening period.

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Weeks et al. argue that the increasing family diversity can be seen as a part of wider 'social changes', in which we culturally prioritize 'individual choice' and the 'acceptance of diversity.'

However, according to **Robert Chester**, there is little evidence that people are choosing to live on a long-term basis in 'alternatives to the nuclear family.' According to him, some changes were occurring in the 'family life', but he did not see that as a fundamental alteration in the family. The 'new family form' was one in which 'wives have some involvement in the labour market, the **'neo conventional family'**.

The different forms of family life, is thus a reflection of the changes in the structure of the family. The statistical evidence indicates increasing plurality in family forms and the variations have been understood, through the idea of choice.

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