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The Institute For Competitive Excellence

SOCIOLOGY / GENERAL STUDIES / ESSAY

WRITING EVALUATION AND DEVELOPMENT PROGRAMME

Test Date

T-3

Registration No.

Name of Candidate

A N U K U M A R I

Mobile No.

Date

1 Aug 2017

REMARKS

- you need to work on flow of the answer. i.e. order.
- Avoid abrupt change of course.

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Question No.
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Q1) (a)

Karl Marx argues that capitalism represents highest form of alienation. Alienation is a condition in which objects of human creation appear as aliens to him.

Productive power represents ability of humans to express their creativity and show their humanity. Work is an end in itself. But when work becomes a means to an end; man is no longer able to express his humanity and creativity. Process of production becomes a meaningless and purposeless activity. Then he loses his subjective character and performs his work mechanically. Dead labour (Capital) replaces live labour.

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This loss of subjectivity takes place in 3 ways:

1) Alienation of output of production →

In Capitalistic system, object of ~~our~~ labourer's creation does not belong to him but rather to capitalist. So, labourer is alienated from object of his creation.

2) Alienation of Act of production → It is

the capitalist who decides what to produce, how to produce not the worker. He believes impersonal forces of demand and supply influence the production and these are outside his control. So, worker gets alienated from the act of production.

3) Alienation from humanity → ~~The more~~

An object is representation of worker's humanity. The more he produces, the more his humanity gets objectified. Objectification of labourer. He gets alienated from humanity.

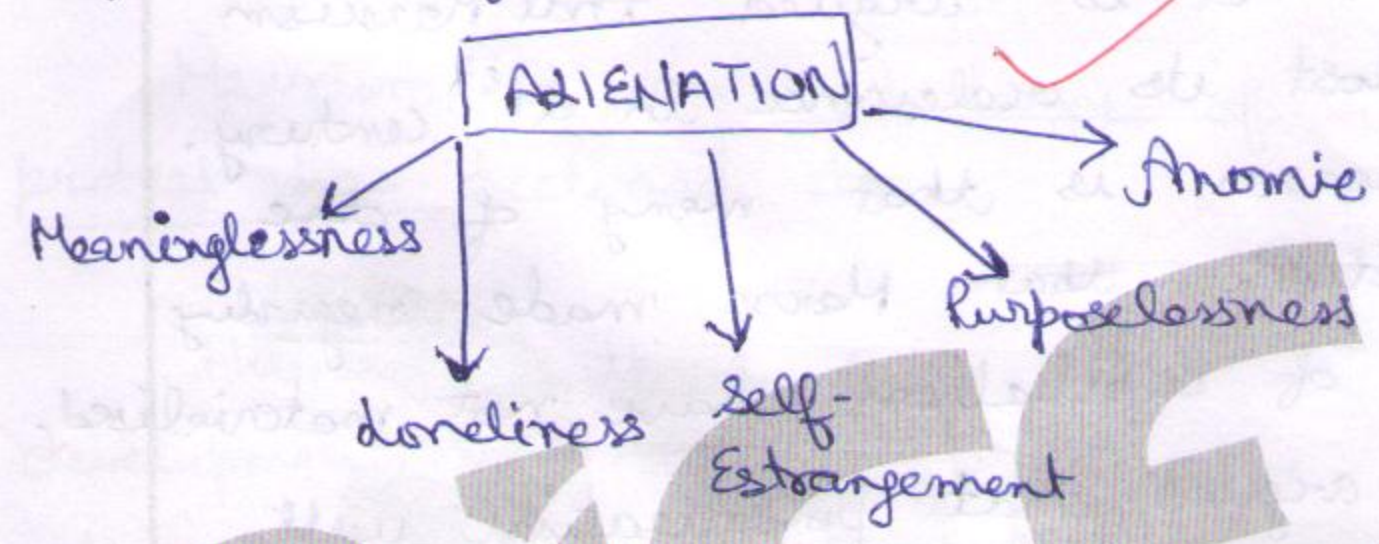
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This way, capitalism robs workers of their subjective character. and he is reduced to an animal existence.

C. Mann argues that alienation is reflected in five dimensions



In capitalism, these factors grow and cause loss of subjective character of workers.

Thus, capitalism robs workers off their subjective character.

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Incorporable from Discussion

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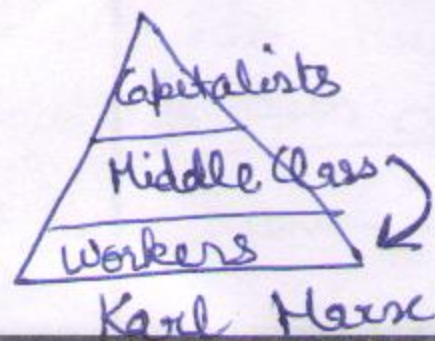
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Q1) b)

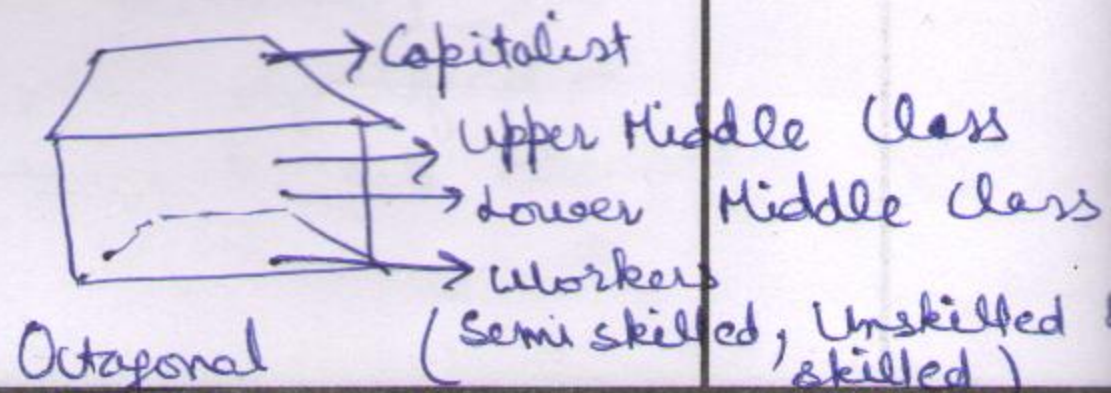
Marxism became influential in 1970's. But after the fall of communism in Eastern Europe and then in USSR; Marxism declined in popularity. ✓

There It is argued that Marxism has lost its relevance in 21st century. One reason is that many of the assumptions that Marx made regarding future of capitalism have not materialised. ✓
Marx argued that polarisation will take place between bourgeoisie and proletariat. But, ^{as} against this, Middle class has expanded. ✓

He argued that homogenisation of workers will take place but there has been increasing differentiation. Within workers, there are differences of status between skilled, semi-skilled and unskilled workers. ✓



Pyramidal structure



Octagonal structure

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Marxism sees an increase in the relative deprivation of workers and sees them developing as a class for itself but this has not taken place in capitalist countries.

Marxism as an ideology of protest has declined too.

However, there are other developments too which prove the other side. John Cassidy argues that Marxism is as relevant as ever today. Marx argued that with rise of capitalism, bourgeoisie will expand their markets to new locations in pursuit of unprecedented profits. Globalisation is a proof of this trend.

Marx said that capitalism is inherently unstable and will witness booms and slumps. Global financial crisis of 2008 is a testimony to this.

Mere statement is of no use how/why must

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Capitalism has led to increasing inequalities. Oxfam Report - 'An economy for the 99%' says that top 1% people of world own as much as rest 99%. Even in developed countries, inequality is growing.

Today, some of the MNCs are richer than some countries.

Thus, consolidation of wealth is taking place as suggested by Marxists.

Thus, there are some trends which support Marxism although many of the things regarding class and class struggle have ~~not~~ been disproved by history.

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Q1) (c)

Karl Marx sees contradictions in the social structure as cause for social change.

He argues that ^{as} forces of production (FOP) change, they bring about a change in relations of production (ROP). When a conflict occurs between FOP and ROP, this becomes the source of change in the society. His view of change is termed as dialectical Materialism. It emphasises on material factors (economic factors) as the basis for change. The contradictions between ~~was~~ FOP and ROP are resolved by the social change.

In Feudal society, capitalism ~~was~~ emerged and for its development, it required wage-labour kind of relations of production as against feudal lord-vassal kind of relationship.

Thus, there emerged a conflict of contradiction between new force of

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production (Industrial Capitalism)
and old Pop (lord - vassal) .

When the capitalist class
turned from a class-in-itself to
a class-for-itself; it brought
down the old Feudal system and
led to capitalist society .

Explain
class
struggle
in pre-capitalist
phase

Thus, changes in Pop have
brought about changes in social
structure throughout the history .

Primitive Communism

↓
Ancient Society

↓
Feudal Society

↓
Capitalist Society

↓
Socialism

↓
Communism .

✓
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Marx argues that 'communism' will be the end of history as ~~the~~ contradictions will be left in society.

Q5) (a)

'Capitalism' is characterised by unprecedented pursuit of wealth.

Karl Marx sees 'Capitalism' as an oppressive system. In this, one class (Bourgeoisie) gains at the expense of other class (Proletariat)

Proletariat has no control over the output of production or the act of production. Everything is decided by the capitalist.

He ~~see~~ argues that capitalism is inherently unstable. He says that as capitalism grows; homogenisation of workers will take place as machines will do major

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job and workers would need to operate machines only.

He also argues that growth of capitalism will lead to pauperisation (progressive impoverishment) and immiseration of classes.

He sees capitalism as contributing to polarisation of classes and then worker class turning from class-in-itself to a class-for-itself to bring an end to capitalism.

As against above view of Capitalism by Marx; Weber sees capitalism as a reflection of rationality.

factory system of production is a rational system as it involves greater efficiency, predictability, calculability, and control.

He does not see polarisation of classes taking place in capitalism, rather a proliferation of classes. Weber talked about 4 classes in Industrial society as against Marx's two class model.

- 1) Propertied upper class
- 2) White collar Middle class
- 3) Petty Bourgeoisie
- 4) Manual Workers.

Weber argues against homogenisation of classes proposed by Marx, rather he sees increasing differentiation among classes. Like workers will be further differentiated into skilled, semi-skilled and unskilled.

He sees Middle class expanding in capitalism as against Marx's view of Middle class merging into Proletariat.

While Marx sees capitalism as contributing to worker's alienation, Weber sees loss of substantive rationality (as reflected in values of

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justice, equality, happiness) as the cause for alienation.

Thus, above points reflect the differences of views between Marx and Weber's capitalism.

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Q37(a) Religion is generally thought of as a special relationship between man and extra mundane entity generally called God.

Above common sensical view of God was completely revamped by Emile Durkheim's work on religion.

Prior to Durkheim, E. B. Tylor viewed religion as 'Belief in super natural beings'. Max Mueller saw religion in worship of forces of nature which he termed 'Naturism'. Durkheim completely demystified

~~Abolish material explanation too~~

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religion. His definition of religion shows this. He says-

"Religion is the set of beliefs and ideas with respect to sacred i.e. things that are set apart and forbidden."

Thus, he views religion in terms of dichotomy between sacred and profane. Since this sacredness is imposed by society, religion as per Durkheim represents "worship of society".

In worshipping the Totem; the Arunta tribes were worshipping the society only, this is because they depended on society for all their needs.

He argues that with industrialisation, ^{traditional} religion will decline and it will be replaced by some other factor such as nationalism. Because essence of religion is providing

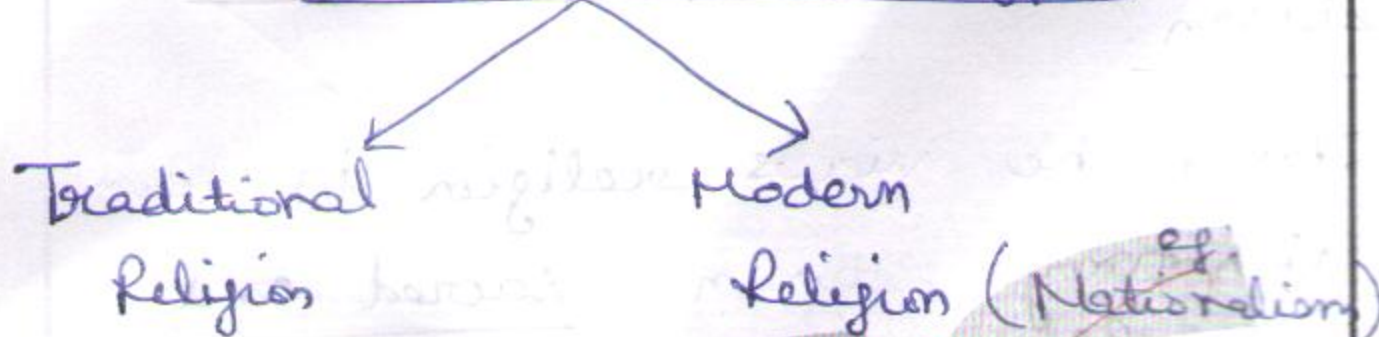
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solidarity to society. In future, this function will be performed by some other ideology that brings cohesion and unity.

Durkheim's Religion types



Above view thus proves that God is not necessary for existence of religion.

Besides, we know of religions that do not believe in the idea of a personal God such as Jainism and Buddhism.

Therefore, although majority of religions are based on the idea of God; it can be argued basis above arguments that Existence of God is not necessary for existence of religion.

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Q 37(b)

Durkheim provided functionalist view of religion. i.e he studied religion in terms of the contributions of religion towards maintenance and survival of society. ✓

He argued that religion is a source of solidarity. It ~~stems~~ strengthens the value consensus in society and reinforces the conscience collectif. ✓

This is an integrative and harmonious view of society. ✓

Above view cannot explain communalism in India. ^{Infact,} This is one of the criticisms directed against Durkheimian theory of religion. ✓

Communalism is the feeling of antagonism between members of

Answer
Should
evolve.
hooking like
jumping frog

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different faiths. It represents conflict and opposition, something that is not explained by a functionalist theory that focuses on stability and harmony.

Durkheim's theory would only explain solidarity among members of one religion but not their opposition to members of other faiths.

Thus, Durkheim's theory is applicable to monoreligious societies and not to multireligious societies.

Here, Merton's theory can prove helpful in explaining communalism in India. Merton corrected the functionalist view by proposing the concept of dysfunction. He argues that religion is a source of unity in a monoreligious society but source of conflict in multireligious society.

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Q3) (c) Emile Durkheim gave the concept of Normal and Pathological social Phenomena.

A social fact is normal when

- (1) It is present in the average members of society.
- (2) And it is functional for the society i.e. it contributes to survival and stability of society.

He distinguished between Normal and Pathological division of labour. He ~~argued~~ proposed that high division of labour in modern industrial societies became pathological because it ~~was~~ led to anomie and forced division of labour.

Though high division of labour should result in organic solidarity, but when division of labour was not as per merit in society, it led to forced division

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of labour. It becomes pathological.
He also suggested ways to turn it
into normal division of labour
through active Government intervention.
Durkheim also talked about
deviant behaviour. He argued that
Deviant behaviour is good for society as
long as it is a normal social fact
(i.e. present in small quantity) as
it would reinforce the collective
conscience of society.

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Q8(a)

'Capitalism' is unprecedented pursuit of wealth; ^{accumulation} It is reflected in free market dynamics. ✓

'Socialism' represents abolition of private property and state control over factors of production instead of individuals earning it. ✓

Above two phenomena are contradictory. While Capitalism emphasises on

equality of opportunity; Socialism emphasises on 'equality of outcomes'

Capitalism advocates free market economy, free trade and absence of state control or ^{limited} control - only to the extent of providing law and order in society. ✓

Socialism, on the other hand, advocates Government role in ensuring a just and egalitarian society. ✓

However, though appearing contradictory,

Is it true at grand level.

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सिर्फ अभ्यास व

the two are complementary and necessary for establishing a democratic society.

Democracy represents a form of Government in which there is rule of people either directly or indirectly through their elected representatives.

Democracy espouses principles such as equality of laws, participation of all in the democratic process. In a society marked by poverty and illiteracy; above conditions cannot be fulfilled. People cannot participate effectively in the political process or make rational choices if they are illiterate.

In a society marked with high inequality; to equal application of laws does not take place, as argued by Marxists. State becomes a tool in the hands of capitalists.

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even if they appear virtually apart.
This is one of the reasons for
rise of Naxalism - sheer inequality
and absence of opportunities to
people.

In this scenario, Government
is required to play an active
role in ensuring equality of
opportunity to all. In fact, today,
there is a trend towards welfare
states i.e. states taking active
measures to promote welfare of
disadvantaged sections of society.

India^{too}, at the time of
independence, chose Mixed state
Model i.e. a mix of capitalism
and socialism. Here, state provides
opportunities to weaker sections by
providing requisite infrastructure
and/or other affirmative actions.

At the same time, people
are free to engage in setting businesses.

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Follow discussion

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and generating profits.

Thus, socialism and capitalism though contradictory but ^{are} complementary for a democratic society.

Q8) (b)

Division of Labour (DoL)

Karl Marx

- Perspective → Marx

studied division of labor from conflict perspective ✓

- Cause of DoL

Marx sees DoL as an instrument to perpetuate ruling class ideology. It is an instrument using which capitalists are able to exploit the workers

Emile Durkheim

Durkheim studied DoL from a functionalist perspective. ✓

Durkheim sees DoL as a result of increase in material density (population density) and moral density (intensity of interaction). ✓

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SDOL / CSOL

Durkheim sees development of DoL as a tool to ensure stability and harmony in society when population increase exerts pressure on existing structure in the wake of limited resource availability.

Normal & Anomic DoL

Consequence of DoL

Marx sees DoL as resulting in ^{alienation} ~~Anomie~~. He argues that in a capitalist society, DoL results in fragmentation of work and

Durkheim sees DoL as contributing to solidarity and harmony in society.

thus alienation for the worker

Solution to Alienation

Marx sees 'Communism' as the solution to bring an end to alienation arising from DoL

Durkheim agrees that making people aware of the importance of

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their work towards
harmony development
in society will make
them adhere to God
and end their
alienation.

While Durkheim conducted a detailed
work on God; Marx ~~talked~~ did not
conduct a study into God. Durkheim
saw an increase in God from
low to high God as evolution of
society from simple to industrial
societies. He saw this transition leading
to organic solidarity.

But Marx saw God as an
instrument of oppression and a
reflection of ruling class ideology.

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Q.8X(c)

Internal Contradictions

A phenomenon in which steps taken to pursue a particular goal lead to the opposite effect in the long run, thus undermining the very goal is called internal contradictions.

British rulers in India introduced modern secular scientific education to create a supply of cheap labourers for the British administration. But, in the long run, this educated class led and contributed to the growth of nationalist sentiment thus causing the decline of colonial rule. This is an example of internal contradictions.

Karl Marx talks about internal contradictions when he says that ~~every~~^a society has seeds of its destruction in its womb. In a capitalist system, there are inherent contradictions which will lead to its demise. For instance - unprecedented

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pursuit of wealth will lead to consolidation of capitalists - More efficient capitalist will drive out the less efficient ones, leading to Monopolist tendencies. This will undermine the very basis of Capitalism - free market economy as there will be no competition in future.

Sorokin also talks about internal contradiction -

(Spiritualism)

(Materialism)

Ideational

Sensate



Society oscillates between the two

He argues that the essence of a society keeps fluctuating between Ideational and sensate, when society becomes too spiritual, production and distribution (i.e. materialistic aspects) are severely undermined; which necessitates a return to material aspects so that society can survive. This is yet

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another example of internal contradiction.

Q7) (a) Emile Durkheim belonged to functional and positivist (though not strictly) school of sociology.

He emphasised on external factors as responsible for social behaviour.

His perspective was based on Social Realism → i.e. he gives

primacy to social reality over individual factors.

He does not consider meanings and motives as important to understand social reality. He studies social reality in its patterned form.

He argued that social facts should be treated as things i.e. like material objects to be studied from outside.

you need first to the clarity of nature of science then only you can examine the scientificity of two thinkers

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In his study of suicide; he treats suicide as a social fact. He argues that individual factors are responsible only to the extent that they determine who would commit suicide and social facts would ^{reveal} ~~determine~~ why they commit suicide (social determinism)

He was criticised for excessive social realism. Douglas (an interpretative sociologist) questioned the validity of his findings and criticised him for neglecting meanings attached to act of suicide by the actors.

Similarly, his study on Religion was criticised for neglecting its impact on the individual and overly emphasising on its significance to society only. This is one of the reasons he is not able to account for religious revivalism taking place today.

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This, Durkheimian approach, though contributing a lot to positivist and functionalist tradition; proved partial and incomplete.

On the other hand, Weber argued that only positivist method would not be sufficient for study of social phenomenon. He ~~best~~ regards sociology as interpretative study of social action.

He argues that it is important to study the meanings and motives behind the social acts. He gave the concept of Verstehen, which means empathetic liaisoning with the social actor whose behaviour one wants to study. By imaginatively placing oneself in the position of social actor, one should understand the cause of course and consequences of social behaviour.

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66 His fundamental assumption is -
People are cultural beings who have
the capacity ~~to~~ and the will to
understand the social world and assign
it meanings."

Thus, he emphasises cultural
norms (external factors' influence) as
well as individual factors' importance.

In a microscopic study, focus should
be on individual meanings and in
a macroscopic study, focus
should be on shared meanings."

This way, Weber's approach
is superior to that of Durkheim
and hence more fruitful to
development of sociology as science

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Q7) (b)

Throughout his life, Max Weber was a constant commentator and critic of Karl Marx. It can be seen from below explanations:

Marx studied relationship between religion and capitalism. He argued that economic forces formed the base or infrastructure and shaped the superstructure (political, religious, legal aspects).

Max Weber accepted that economic factors influenced religion but argued that at times religion can become a cause for change in the economic sphere.

Through his study "Protestant Ethics and spirit of Capitalism", he argued that Calvinist protestant ethics was an important factor in the growth of Modern Industrial Capitalism in Western

Religion
Capitalism
Weber

Examining these parameters

Approach
Nature of Capitalism

Social St.
Future of Society

Alienation

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Europe.

Secondly, Karl Marx extensively studied Capitalism. He saw capitalism as embodiment of exploitation and oppression. He argued that growth of capitalism would cause increase in alienation among workers.

Weber, studied and commented on Capitalism as proposed by Marx. Weber proposed 'Capitalism' as rationalisation of society. He also argued that it was not the increase in formal rationality that caused alienation but the loss of substantive rationality that caused alienation.

Thirdly, Marx studied class and class-conflict. He argued that history of mankind was a history of class struggle.

Weber argued that class emerged in modern capitalist economy. Prior to that, there were only status.

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differences. He defined Class as a group of people having similar market situation.

While Marx talked about homogenisation and polarisation of classes Weber talked about increasing differentiation and proliferation of classes.

Thus, from above analysis; it can be argued that Weber constantly studied, commented and criticised on Marx's works. It establishes that throughout life, Weber talked to the ghost of Marx.

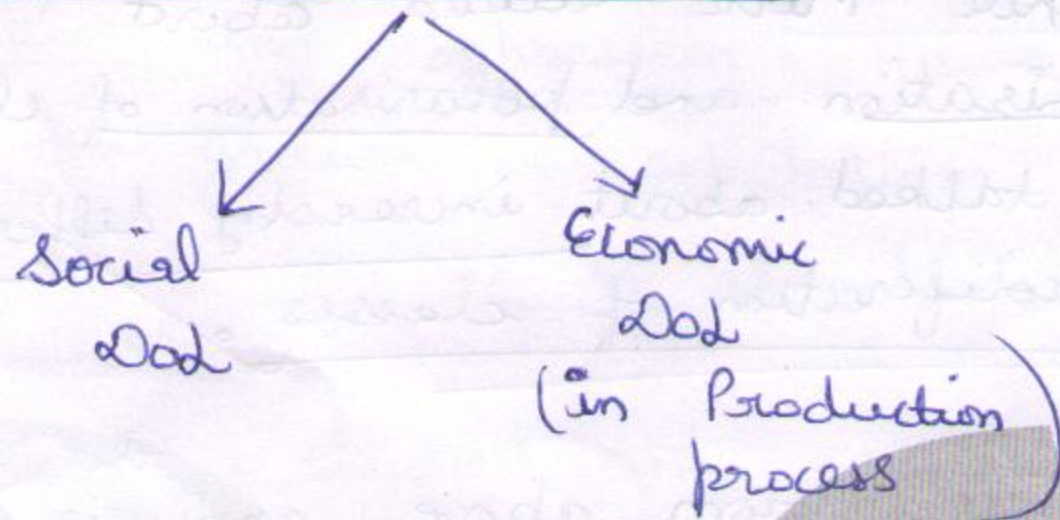
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Q719 Karl Marx in his book 'Das Capital' talks about two types of division of labour (DoL)



Social DoL → Karl Marx said that social DoL is the DoL that results from differences in resources, skills and capabilities. This is a natural phenomenon and is found in societies across the world.

for eg: Some produce food, some make artifacts and so on. It gives rise to trade.

He argues that social DoL got monetised in capitalist society.

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Economic Dsd → Marx talks about the Dsd that is found in a factory system of production. This is imposed upon the proletariat by the bourgeoisie. The latter has no control over the object of his production & the act of production.

Economic Dsd results in fragmentation of Dsd; It robs the production of any meaning and gives rise to Alienation. The worker gets alienated from the object of his production, the act of production and also from humanity.

Marx argued that this alienating Division of Labour would come to an end in a communist society and will lead ^{man} ~~him~~ to live a wholesome and meaningful life.

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