SOCIOLOGY (TEST CODE : 815)

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Medium Hindi/Eng.	ENGLISH	Registration Number	21774
Center	ORN	Date	3/09/16

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	12.5	
(b)	12.5	
(c)	12.5	
(d)	12.5	
2 (a)	20	
(b)	15	
(c)	15	
3 (a)	20	
(b)	15	
(c)	15	
4 (a)	20	
(b)	30	
5 (a)	20	
(b)	15	
(c)	15	

Total Marks Obtained:

Remarks:

Signature of Examiner

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are FIVE questions printed in ENGLISH.
3. All questions are compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other that the authorized one.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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1. (a) Weber's comparative studies on Religion. 12.5

Weber's studies on religion are based on comparative historical methodology. He studies religion both across time, nations and inter-religion study.

Weber's aim to study religions was to establish religions values as one of the causative factors for growth of capitalism in modern society.

Protestant ethics and spirit of capitalism

Weber found that Protestant ethics — inner worldly ascetism, calling in life, austerity, time is money, hard work were conducive for growth of capitalism in these societies. These values matched with demands of capitalism — rationalism, professional value, pursuit of wealth, reinvestment. He establishes this fact by studying protestantism across many nations.

Hinduism and Confucianism

Hinduism's values were other worldly ascetism, Karma theory, rebirth theory. These inhibited pursuit of wealth and a systematic formulation of system of capitalism. In confucianism, though stress was on this worldly ascetism, but traditional family values prohibited from going for capitalism

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Buddhism, Islam

Buddhism too stressed on austerity, world as a dream, therefore capitalism could not develop in Buddhist countries of East.

Islam had mysticism approach and focussed more on religious harmony and value maintenance.

Thus, Weber establishes that religious values, being most dominant institution affecting people's lives provide a causative factor of growth of modern rational capitalism

1. **(b)** Herbert Blumer's perspective on Social movement 12.5

Social movements are defined as collective attempts to further a common interest, goals through action outside sphere of established institutions.

Herbert Blumer, devised Theory of social unrest to account for protest activities of social movements. According to him, Social movement are motivated by dis-satisfaction, which they sought to rectify. Thus social movements are "agents of social change".

They aim to transform. Like new religious movements which seek to transform

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man's relation with God.

They can be actively or outwardly directed i.e. aiming for radical change or can be innardly directed - aiming to try changing people involved.

Blumer identified life cycle of social movements-

1) Social ferment :- people are agitated about some issue, say dowry.

2) Popular excitement :- sources of people's discontent are deeply understood. Like intellectuals studied various causes of dowry deeply.

3) Formal organization :- for effective campaigning and discussion

4) Institutionalization :- Movement comes to be accepted as part of mainstream society.

Thus Blumer adopts an interactionist approach to explain how people make an understanding of their situation and form collective groups to change their cause of agitation and bring about social change.

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1. (c) Pluralistic conception of power 12.5

Power is defined as the control for having our will pass through with or without consent of others. Pluralists define power and its structure differently from functionalists.

a) Nature of Power :- Power is conceptualized as constant-sum concept i.e. power is fixed, therefore if some hold power, others would be deprived of it.

b) Sectional interests : They deny that democratic societies have all embracing value consensus i.e. different sections have different interests - sometimes even conflicting as no single division like class, ethnicity, gender dominates individual. A male manual worker may also be a car owner, a father, political party worker. Therefore different social roles bear different interests.

c) State :- Since individuals have different interests so state cant reflect interests of all members. The state is an honest broker - mediating between interests of different groups like industrialists and farmers on Land Acquisition Bill.

Empirical studies

Robert A. Dahl investigated local politics in USA and found that different groups had influence over different issues.

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Pluralists stress on importance of pressure groups.

Critique of Pluralism

i) Pluralism doesn't consider non-decision making as due to it, only safe decisions are taken.

They dont take into account hegemonistic role of mass media, newspapers which manipulate people's views.

Thus Pluralists conception of power is as different social roles necessitate for different interests which are mediated through state.

1. **(d)** Secularization of societies in the modern world 12.5

Secularization is a process of reduction of religion's importance, values, norms from political, social, and economic sphere. Thus separation of church from state is only its political dimension.

Steve Bruce studies secularisation process minutely and finds out processes involved in secularization.

1) Disengagement :- This is the process in which church ceases to have an all embracing effect on state's activities. This started from renaissance movement in Europe. State's activities are guided by rational principles of liberty, equality, rights.

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2) Social differentiation : Parsons highlight that as societies become modern, role allocation becomes specialized. Thus different works are performed by specialized persons, but this creates 'generalized values'

3) Societalization : This signifies that modern societies are different from closed-knit communities of earlier times. They have different motivations, ideologies. Thus religious values cease to dominate the ideological sphere.

4) Importance of mass media & globalization
Through these means, secular values transmit through world and each society adopts its specific secularisation process. Example India's secularization model is different from that of USA.

Thus secularization in modern societies is separating public and private sphere reducing religion to private sphere. Moreover critics say that sprouting of sects, cults and new religion movement point towards importance of religion and that religious fundamentalism and latest 'burkini' ban in France signify the effect that religion holds in society — even in secular nations.

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2. (a) Explain the difference between social inequality and social stratification. How do the nature and forms of the social stratification system influence social mobility. 20

Social inequality is defined as inequal distribution of wealth, status and power in society.

Social stratification is defined, on the other hand, as a structure / process which ranks (or may not) different social stratum one above the other based on wealth, status and power.

The general process is Inequality → Hierarchy → Social stratification.

Thus social stratification is different from social inequality in the sense that former is an organized structure encompassing elements of inequality, hierarchy in it. However, social stratification can be devoid of hierarchy. Example: social stratification on basis of religion divides strata like Hindus, Muslims, Christians etc. but it becomes an inequality only when people attach social meanings to it and start ranking one above another.

Social inequality has dimensions of equality of opportunity, ontological opportunity, equality of outcome, natural inequality.

Parsons sees social stratification based on

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social inequality as necessary for value consensus by effective role allocation.

Andre Beteille too distinguishes between social inequality and social stratification as he says that social stratification turns into social inequality when people start attaching meanings to it. for example – doctors are seen more important than nurses, managers more important than labourers. In closed form of social stratification like caste, social inequalities are most.

Social stratification and mobility

Two main structures of social stratification –

1) Open – which provide equality of opportunity to individual/groups to change their position in stratum arrangement. Eg. Class

2) Closed – based on ascription, hereditary rules. Chances of social mobility very less. Eg. Caste.

Social mobility is defined as process of transition of individuals and also groups, from one strata to another or intra-stratum.

Now, an open stratification system gives more chances of vertical mobility and also horizontal mobility. Let us see how for vertical mobility, it provides for equal

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opportunities, meritocracy, rule-based system. Also for horizontal mobility, which is done by marriage, geographical migration, change of occupation, it provides more opportunities as, example, values of caste society like endogamy, occupational allocation etc. prohibit it.

Open stratification system also allows for more inter-generational and intragenerational mobility due to freedom of occupation choice as against ascriptive system of closed form.

Open stratification system provides for contest mobility (based on competition, meritocracy), whereas closed form provide for elite mobility (mobility through connections)

2. **(b)** Gender roles in domestic sphere in modern industrial societies are more or less a reflection of patriarchal values. Critically evaluate. 15

Gender refers to socially constructed and manifested aspects of differences between men and women. They also signify cultural ideas and stereotypes of masculinity and femininity and 'sexual division of labour' in institutions'.

Gender roles in domestic sphere is born out of gender occupational allocation given by patriarchal values. Man and woman compose, 'two differently valued terms'.

The effect of patriarchal values on gender

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roles in domestic sphere is highlighted by the fact that 'male prestige' is linked to 'public roles', whereas female prestige is defined as in relation to men. Thus it typifies encompassing of female structures within male structures. The cultural valuation is thus foundation of gender roles.

Though women's involvement in public roles have increased with their entry in 'paid labour market', yet they continue to shoulder the main responsibility for housework. Thus, homecare is typified as primary domain of women and economic empowerment has not been able to change it completely though domestic division of roles in being renegotiated.

Sylvia Walby argues that state and employment have taken place of 'individual male patriarch' in structures of patriarchy.

Women hold no control over resources whether they work in paid market or not. They are seen as second fiddle and as a 'help to man's attempt to secure economic security for family'.

Also, patriarchal values seek to control

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sexuality of women, sex role stereotyping has led to occupational segregation like women in healthcare work and this has made patriarchal division of gender roles in domestic sphere even stringent.

Modern industrial societies have not been able to change the basic patriarchal values — power and control.

The move towards egalitarian relationship has been most important contribution of concepts of gender roles.

2. (c) Max Weber's understanding of social stratification is closer to empirical reality. Comment 15

Weber developed a complex, multi-dimensional explanation of social stratification. According to him, social stratification stands on pillars of 'life chances', 'life situations' and it starts from struggle for scare resources.

He signifies that it is shaped not only by economic resources, but also by social and political aspects. He uses class, status and party. These 3 aspects produce enormous 'possible positions' within society, thus capturing reality better than 'rigid bipolar mode' of Marx.

He defines class based on ownership of

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property and 'market value of skills' of property-less groups. He conceptualizes class as groups of people having same market situation. Thus, he doesn't view class as communities like Marx. White-collar middle class expands, than contracting.

He rejects Marxist view of 'political power' developing necessarily from 'class'. According to him, groups are also formed because their members share a similar status situation. Status means distribution of social honour. Class, ethnicity, caste, lifestyle can be basis for this distribution. They share a shared identity, ideology. Thus they are communities. Caste system of India is perfect example.

Status group practise social closure i.e. excluding others from its membership. This is done not only by India's caste society but also by British elite society.

Status groups cut across class divisions and therefore weaken class solidarity and consciousness. It provides a reality angle to it as it explains social groups based on sexuality, gender, disease (like AIDS) etc.

Parties symbolize groups concerned with influencing policies and making decisions.

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Parties may be partly class parties, status parties or may cut across these divisions. example in India upper castes wield political power in rural setup.

Therefore Weber's theory is important as it shows that other dimensions besides class influence people's lives. The complex interplay, inter-mixing of class, party, status as separate structures of social stratification creates a realist and flexible model than deterministic Marxist model.

3. (a) "Religion and Science have in the course of history helped man to cope with the uncertainties and hazards of life in their own way". Comment 20

Religion and Science are seen as reaction of men to cope with uncertainities of life and to get strength to face hazards.

Durkheim studies religion as an element of synthesizing class solidarity, thus giving people a collective strength. Durkheim says that in modern times, science has reinforced role of religion in this matter by promoting organic solidarity.

Karl Marx gives interesting insights into role of religion and science. He says that religion is man's form of defence

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against uncertainities, oppression and serves as opium to bear it.

Functionalists like Parsons say that religion helps to cope with uncertain times. e.g. fishermen do rites and rituals before embarking on journey in violent seas. This gives them collective strength of society. Science too, by helping man to understand causes of natural phenomena like disasters make men to cope with them and to be prepared better for hazard.

Post Modernists like Blumer sees a harmony between religion and science to help ~~ent~~ man explain the social world around him. They are refuge for men to find existential answers.

Some sociologists view them as antithetical to each other, especially positivists. However, reality is far from it.

Science is a codified form of laws and rules explaining natural phenomena.

Weber gives best explanation of role of religion and science in this matter. He says that religious values like ascetism, calling, austerity, reinforced by values of

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science like professionalism, goal-oriented, rationality, logic has led man to come up with a rational mode of production - capitalism and has helped to replace uncertainities of feudalism.

Einstein too said that religion is spirit of science and science is soul of religion and both together help man to make understanding of social world.

Auguste Comte's conceptualization of evolution of society till positivism also signify role of religion and science.

Thus, science and religion are structures and/or processes which collectivises human emotions, values to channel it into a collective solidarity which help man to cope with uncertainities and hazards.

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3. **(b)** Work in industrial and post-industrial society can be alienating for the work force. Comment. 15

Alienation means 'separation from'. Alienation is about loss of human power in society and alienation of labour from product.

Marxian notion of alienation believes that in modern societies, work is alienating because capitalist infrastructure is based on maximisation of profit rather than satisfaction of human needs. In modern societies, wage labour is a system of slavery, where labour produces, yet doesn't get his product.

Mechanization and associated mass production reduce the need of skill and intelligence and remove all 'individual character'. The product doesn't bear spirit and genius of worker, rather mundane output of a machine.

Specialization of roles in post-modern world make people trapped in their occupational roles. Freedom and fulfillment are not possible in such a scenario.

Thus workers become alienated from
a) product of his labour
b) from act of production
c) themselves
d) from fellows, society

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Alienation results from monotonous structure of bureaucracy and mass society that stands on consumption.

However, some jobs do provide for creativity and individual finesse like making movies, animation, sports but they are only few in number.

Alienation in advanced industrial society is found more in 'consumption of products' than process of production. People do not seek fulfillment in themselves and in their relationship but recognize themselves in their commodities like people find their soul in smartphones, virtual world, gadgets.

In service sector too, there is shift from skills with things to skills with persons.

Powerlessness, meaninglessness, isolation, self-estrangement are psychological state of alienation in work in advanced societies. Automation is seen as deskilling of work-force. New technology degrades work by limiting need of human input.

Weber uses 'disenchantment' for overpresence of bureaucracy that robs people of their spirit in modern work-culture.

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3. (c) Critically discuss the role of social inequality in ensuring that important positions are filled by the most qualified persons. 15

Davis and Moore gives a functional perspective on role of inequality as functional pre-requisites by its system of role allocation. According to them, major function of social stratification is to match most able person with functionally most important positions.

They say that role allocation is important—

i) All roles must be filled and must be filled by most abled persons.

ii) They must be given proper training and their performance must be evaluated.

They believe that society has only a 'scarce pool of talent' to fulfill the most functionally important positions, therefore social inequality is must and born out of this functional pre-requisite

People differ in their innate abilities and positions differ in their importance.

How social inequality does role allocation? It does so by attaching high rewards for functionally important positions. This motivates people to compete for these positions. This ensures that most talented

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will win through (atleast in theory). As these positions require long training (means loss of income), therefore high rewards required to motivate people for these positions. Also high rewards required to make people do their work diligently and conscientously (like away from corruption).

He highlights functional importance of a position through it being functionally unique and/or dependency.

However, this functional deterministic model has been criticized by Tumin —

1.) There is no established method of determining functionality : A labourer is no less important than a manager.

2) Theory of scarce pool of talent is farce without equality of opportunity.

3) This model looks only at functionality but not at dysfunctionality. e.g. how being poor/low caste can hamper chances of an intelligent student like Professor Anand Kumar to have becomes a renowned researcher.

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4. (a) "Religion prevents social change by disguising exploitation and inequality". Critically evaluate the statement with reference to Marx and Weber's theory of Religion. 20

Religion has been established as both facilitator and impector of social change by different sociologists according to difference in their ideologies and methodologies

Karl Marx viewed religion as an instrument created by dominant communities - bourgeoisie to advance and persist their mode of exploitation of workers. Thus according to Marx religion serves two purposes —

1) is a form of oppression
2) a form of defence for proletariats to cope with uncertainities of capitalism.

Thus religion is a sigh of spiritless, opium of masses; blurring the structure of their exploitation by making them have solace in concepts of —

1) Poor being spiritful, thus close to God.
2) This birth's exploitation would be righted in next birth.
3) Oppressed are God's child.
4) Some day, supernatural phenomena would rid them of this drudgery.

Thus religion disguises exploitation and

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inequality and serves as a method of exploitation and prevent social change and revolution. But it can only postpone it because Marx views religion as part of superstructure, which will change with change in infrastructure.

Critique

1) Deterministic model
2) Views economic relations only as source of religion.
3) Neglects binding aspect of religion, which can stage a revolution.

Weber's views

He says that religion and religious views can cause social change. He contradicts Marx and argues that religion is not always shaped by economic factors but reverse also happens. In his work, 'Protestant ethic and spirit of capitalism', he identifies a particular form of religion ~~and~~ — Protestantism and its associated values — 'ascetism, self discipline, austerity to be conducive for social change — transition from feudalism (and traditional capitalism) to rational modern capitalism.

He says that religion provides motivation and also inhibits, like Hinduism, Buddhism

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intribited social change due to their other-worldly values.

Criticism

1) "Early capitalism preceded and determined Protestantism. Protestantism is an ideology used by capitalists for legitimization" — Marxist.

2) Some protestant countries did not see growth of capitalism.

However, Weber has not constructed a deterministic model, rather, he says religion to be only one of factors along with technology development.

4. **(b)** Write a short note on each of the following in not more than 100 words. *10 x 3 =30*

- Types of social mobility 10

Social mobility refers to transition from one social position to another. It involves changes in 'lifestyle', life chances; based on wealth, status, and power. It is movement within social stratification system of individuals / or groups.

Social mobility according to direction of change

1) Horizontal : transition from one social group to another on same level. e.g. transition in same occupation state, same caste marriage etc

2) Vertical : transition between stratum. like

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change in income, a poor student becoming IAS, a poorman rising through ranks of political structure.

Normative types of social mobility - by Turner

1) Contest :- based on merit, competition

2) Sponsored :- granted by elites.

Based on timeline of studying of mobility -

1) Inter-generational mobility :- Studied from view of changes within family over two or more generations. e.g. when child of a rickshaw puller becomes an engineer.

2) Intra-generational - also called career mobility. happens over lifespan of individual.

Based on range of social mobility

1) Absolute mobility :- measures whether living standards have increased on absolute scale. like 40% of people brought out of poverty in India in last 30 years.

2) Relative mobility :- Comparative chances of people from various backgrounds reaching a particular position. Thus it signifies fluidity.

Thus social mobility signifies opportunities of people to achieve higher status.

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- Human relations theory 10

Human relations theory is a public administration and management theory which views human beings not as machine models but as individuals with psychological, societal motivations, goals and with dynamic group behaviour affecting group performance. Sociologists have utilised this theory to explain relationship between work conditions, resulting fatigue and general alienation among workers.

Experiment conducted on Hawthorne works in 1920s highlighted effect of human relations, leadership qualities. Results were called Hawthorne effect.

It was seen that workers were motivated to work for money only till the time when they would ensure an adequate income and refused to work more than that.

It thus highlighted that several factors, other than economic, motivate humans. These are — social environment, groups goals, belief, ethics.

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People needed to be respected from their different line of thinking, acting from their group. This theory made thinkers move away from emphasizing structure, organizational planning as the core. Informal relationships, day to day functions of an organization are no less complex than study of mechanism of organization.

- Pressure groups and democracy 10

Pressure groups are formally constituted organizations to pressurize state to achieve their interests. They do not ~~that~~ wish to usurpe power. Thus their objective is to 'represent an interest' and put pressure for it.

Pressure groups put pressure through –

1) contributing to funds of parties.
2) effective campaigning to mobilise public support
3) Provision of expertise for governance
4) By bribery, lobbying through unfair means.

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Pluralists explain pressure groups as necessary element in democratic system because there are plethora of conflicting interests. —

1.) Provide opportunities for political participation
2) keeps a check on violation of promises by parties
3) To protect interests of minorities
4) helping in decentralization of power
5) Mobilize public opinion on neglected issues like homosexuality and that are controversial for government like Uniform Civil Code.

Pressure groups save democracy from turning into tyranny by representing all shades of interest.

Critique

1) Pressure groups are becoming elite based.
2) Pressure groups are being influenced by state and their collusion is disastrous.
3) Pressure groups can also lessen spirit of democracy by emotionally charging people for their sectarian interests.

Despite the power differentials between pressure groups, they have played an important role in advancing of democracy.

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5. (a) Compare and contrast the role of religion in various aspects of social life in pluralistic societies like India and USA. 20

Religion is an important part of social structure which influences political, economic and social spheres of life. Renaissance was a response to degrading influence of religion in political sphere.

Role of religion in USA

1) USA follows a strict bipartisan model, wherein, religion is separated from state, social life and economy.

2) ~~The~~ Religion is viewed as private matter.

3) Inter-religion harmony is not as powerful as in India as based on majoritarian model. Twin towers attack has given rise to skepticism against Islam in America

4) USA is a society based on meritocracy. Different ethnic groups, racial groups have freedom to chose occupational roles.

5) Secular structures like law, politics, economy are seen to have more sway over life than religion.

6) In America, new religious movement is on

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rise due to them feeling alienated due to over materialism. Thus, it sees growth of many new cults.

7) Fundamentalism is on its rise, as certain sections see USA as unnecessary interferer.

Role in India

1) India is a peculiar case of synthesis of religion and value of secularism.

2) India's secularism is not separation of religion from state but signifies respect for all religions and equal treatment.

3) Religion has brought Indians together into a harmony as all religions promote brotherhood. It was required for multi-ethnic country like India.

4) As contrasted to west, USA, fundamentalism is still a novice phenomena in India. It is because of value of assimilation in India.

5) But India faces brunt of communalism which ~~religion~~ USA does not.

6) Religion holds effective say in political sphere. Different tickets in constituencies

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are given based on demographics of Bhatara.

7) Religion also has sway over economic sphere in India. Like Manual scavengers are from dalits caste. Weavers are from weaving community, gold jewellers from that community.

The different roles of religion in India and USA has given them a different colour in conceiving of their social, political and economic institutions.

5. **(b)** Examine the impact of the social networking sites on the mode of mobilization and form of protest in the era of globalization. 15

Protest is a collective outburst against some grievance, unfair treatment.

Globalization has held its effect over almost all spheres. With advent of social networking societies, form and nature of mobilization too has gone under change.

Traditional form of protests

1) Rasta Roko, prison filling
2) Campaigning
3) Pressure through democratic politics

However, globalization has ushered into a change in this. However, it would be incorrect to say that, it has transformed the process. But social networking sites have definitely increased people's participation in protest, strikes.

The latest form of protest is - signing online petition to show collective strength of agitation. It was viewed in India in its best form during protest against net neutrality. Now, this form of mobilization has opened new vistas for demands like UCC, decriminalization for homosexuality.

These form of mobilization and protests are in tune with current times as people are becoming overoccupied in their works.

Another form of mobilization is calling for action through social networking sites. It was evident in case of recent Jat Andolan. The government had to resort to banning of Internet in Haryana, which signifies its impacts.

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Protest are gaining transnational character. like protest for animal rights – dogs in China's Yulin festival gained worldwide popularity.

Thus globalization and social networking sites are constantly evolving, changing and transforming the interface between men and mobilization.

(c) The civil society is playing an increasingly important role due to developmental policies and actions of the state in the present times. Evaluate 15

Civil society encompasses all organizations and associations existing outside the state including political parties, NGOs, labour unions, professional associations, community groups, religious organizations etc.

Civil Society ~~are~~ have important role in present times as they influence both government policies and social attitudes. In times of development policies, they act as counter-weight to state power.

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It provides basis for collective action by pursuing common interests.

Role of civil society in present times -

1.) Public education :- Awareness is paramount to make people aware of their rights.

2) Voice to stakeholders :- Promotes democratic governance.

3) Policy inputs to government thus ensuring everyone's interests are represented.

4) Transparency of governance : In times of coalgate and 2G scams, they cause public transparency.

5) Public accountability : Civil society movement has given rise to term 'social accountability' i.e. ~~to~~ giving people power to hold officials accountable.

6) legitimacy :- Civil society provides legitimacy ~~the~~ as it represents everyone's interests, so people feel that government is functioning according to the

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Civil society also helps in promoting global order. However it has some negative links too –

1) They may not be representative. They may work for their petty interests. like groups engaged in ultra-nationalism.

2) Civil societies are not consulted adequately by government. e.g. recently up draft mental health bill has excluded many recommendations of civil societies.

3) May be insensitive towards local culture. – like a foreign civil society may be shocked at seeing caste system, but its a functional reality in India.

4) They may lack internal democracy.

Thus civil society's role in present times is greater than ever, but a regulatory oversight is must so that they too follow all democratic practices.