

SOCIOLOGY (TEST CODE : 1209)

Name of Candidate	Neha Bhoole		135596
Medium Hindi/Eng.	English	Registration Number	
Center		Date	

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	20	
(c)	10	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8 (a)	20	
(b)	20	
(c)	10	

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. The Candidate should **attempt FIVE Questions out of EIGHT** questions strictly in accordance with the instructions given under each question printed in ENGLISH.
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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1. Contextual Competence
 2. Content Competence
 3. Language Competence
 4. Introduction Competence
 5. Structure - Presentation Competence
 6. Conclusion Competence
-

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

1.

1.

1.

1. Write a short note on each of the following in not more than 150 words.

10×5 = 50

1. (a) "Emergence of sociology was not merely a coincidence". Comment

Sociology emerged at the time of modernization of Europe in 18th century when a series of rapid social, economic, political and cultural changes were taking place.

Commercial and Scientific Revolution between 14th and 18th centuries, along with cultural renaissance saw a revival in art, medicine, literature, astronomy, philosophy, chemistry.

Enlightenment brought new thoughts

- (1) Faith in human progress.
- (2) Ability of science to offer solutions and improve human conditions
- (3) Rational thought, empiricism
- (4) Spirit of questioning
- (5) A belief that nature follows universal laws which can be studied

The ideas from these movements percolated to the masses and gave shape to:

(A) Political modernity - French Rev.

- (1) Overthrow of monarchy, estates
- (2) Ideas of liberty, equality, fraternity

- (3) rule of law
- (4) political instability, reign of terror
- (B) Economic modernity - Industrial Revolution.

- (1) Urbanization, nuclearization
- (2) Mass production, mechanization
- (3) Shift from agrarian to industrial economy.
- (4) Change in status of women
- (5) Change from feudal to capitalism
- (6) Emergence of middle class
- (7) Poverty, disease, exploitation
- (8) Science replacing religion as the omnipotent force.

The central concepts of society, namely, religion, community, power, wealth, etc. were all taking on new bearings and implications. The contrast between present and past seemed stark.

In such a backdrop, sociology emerged as a discipline to provide solution to this social crisis

1. (b) Post-modernity in sociology

Post-modernity is the term used to refer to post-industrial society.

It is a belief that there is no absolute reality and that any reality is socially constructed. It says that reality is fragmented, indeterminate and discontinuous.

It believes that people have begun to lose faith in the ability of science to solve human problems.

Example: they have become aware of climate change, nuclear damage,

People have begun to lose faith in rationality and bureaucracy → lost faith in 'grand theories' to improve society.

Some other features are:

- (1) More employed in services
- (2) Faster and continued communication
- (3) Higher spend on leisure
- (4) Media has become an important part of economy and society.

About the need for new sociological theories, they reason:

(1) Social behaviour is no longer shaped by people's ~~pa~~ background and socialization → people are much freer to choose own identity and lifestyle.

(2) Language can never describe the external world perfectly and hence all knowledge is subjective. [Jean Baudrillard] argues that it is difficult to separate media images from reality.

(3) [Jean Francois Lyotard] believes all attempts to produce a general theory of society are doomed to fail → nothing can explain the complexities of the society.

however, [Habermas] sees modernity as an 'incomplete project' and criticises the post modernists for being pessimistic and defeatist.

1. (c) Objectivity as a sociological goal

An objective view is free from values, moral judgements and ideologies. It provides facts and explanatory frameworks which are uncoloured by the observer's feelings and opinions.

[Durkheim] in 'Rules of sociological methods' stated that social facts must be treated as things and all preconceived notions about them must be abandoned.

However, [Gunnar Myrdal] states that total objectivity is an illusion. [Merton] believes that the very choice of topic is influenced by ideological biases of the sociologist.

The impact of this on social research is seen in study of Jepostalan village where [Robert Redfield] a functionalist found total harmony and [Oscar Lewis], a Marxist, found the village society conflict-ridden.

Objectivity is restricted due to field limitations → [Andre Beteille]

in Sriperambur village could not visit Dalit homes.

[PV Young] says that interviewing as a method of data collection is subjective, even when collecting quantitative data.

Critical Social Scientists do not desire objectivity.

Objectivity can be attained by:

- (1) Positivism and macro approach
- (2) Inductive methodology and Statistical techniques
- (3) [Weber] → Verstehen, Ideal type
- (4) Training the researcher
- (5) Multi-disciplinary peer review
- (6) Testing for reliability, validity
- (7) Clearly mentioning one's biases and field restrictions.
- (8) Methodological pluralism

[Mills and Wordsworth] state that some standpoint or value judgement is necessary for solving social problems → thus ~~it~~ objectivity is unnecessary in sociology

1. (d) Explain the nature and scope of quantitative methods of data collection in sociological research.

Quantitative methods of data collection are based on the principles of positivism.

Durkheim advocated this method and his 'suicide' is seen as a model of positivist research.

The Nature of these methods are:

- (1) Use of appropriate sample
- (2) High reliability
- (3) Data is in form of numbers and statistics
- (4) Results can be generalized and used to predict future
- (5) Use of software and statistical tools like MS Excel, MS Access.

The Scope of quantitative methods of data collection are:

- (1) Durkheim → social facts, statistical data, correlation, causation, multivariate analysis were used to arrive at law of human behavior in 'suicide' → inductive
- (2) Falsification → deductive.
collect data to reject hypothesis

(3) Laboratory Experiments → however Alan Bryman points out that researchers in sociology cannot manipulate many of the independent variables in the research.

(4) Field Experiments → test the hypotheses by isolating particular variables: But Hawthorne effect

(5) Comparative method → Through content analysis, historical analysis, analysis of official statistics.

Advantages:

- (1) high reliability, validity
- (2) useful in larger samples.
- (3) less skill needed for researcher.

Disadvantages

- (1) sample may not be representative
- (2) less scope for in-depth study
- (3) not everything can be quantified

Ray Pawson recommends a mixture of quantitative and qualitative methods and avoid any methodological brawl.

1. (e) Participative methods

Participative methods of data collection involve the participation in the activities of those groups or individuals whose data is to be collected.

It is a form of qualitative methodology. Participant Observation and Focus group discussions are two possible methods.

Weber studies social action. Verstehen imagines oneself in the position of the person whose behaviour is to be studied → thus it is a form of participative method.

Herbert Blumer says that a sociologist must catch the process of interpretation through which people construct their action, by taking on the role of the actor whose behaviour is being studied.

Alfred Schutz states that a researcher's job is to understand the phenomenon. However, causal explanation of action is not possible.

Critical social research advocates participative methods to help understand and then develop means for social change.

[Ann Oakley] suggests feminist standpoint methodology.

Some examples of participative method include:

- (1) Ethnography → [Malinowski] Study of Trobriand islanders
- (2) Participant Observation:
 - a) [William Whyte] study of an Italian slum in America
 - b) [Debra Sanders] study of sex workers
 - c) [Nigel Fielding] → covert study with the National Front party of Britain
 - d) [Sudhir Venkatesh] drug gangs in Chicago.

Critique:

- (1) May lose objectivity
- (2) Hawthorne effect
- (3) low reliability
- (4) Generalizations not possible
- (5) Not all dimensions can be observed

4. (a) "Phenomenology represents the most radical departure from the 'scientific' quantitative methodology". Critically analyse the statement. 20

Phenomenology refers to a group of perspectives that emerged in European Sociology, as an alternative to positivism.

It is the first pure non-positivist perspective in sociology.

Phenomenology was proposed as a philosophy by Edmund Husserl, while Alfred Schutz developed it on a sociological base.

The features of phenomenology:

- (1) Subject matter of natural sciences and social sciences are fundamentally different - man has consciousness.
- (2) Hence, methods of natural sciences cannot be applied to social sciences.
- (3) The social world is a 'world of meanings' → there is no objective reality that lies beyond the meaning of individuals.
- (4) Meanings do not have their independent existence - they are 'constructed' and 'reconstructed' by the actors in the course of their social interaction.

Thus, phenomenology seeks to study the internal workings of the human mind and the way they 'classify' and 'make sense' of the world around them → how they organize the world around them into 'phenomena'

Alfred Schutz insisted that this 'classification' and 'attaching meaning' was not a purely individual act. Humans develop 'typifications' or concepts attached to 'classes of things' as per their experiences.

Such 'typifications' are shared by all members of society and build up to a stock of 'common sense knowledge'.

This knowledge is shared among members of a society and allows them to live and 'communicate' together.

The 'common sense knowledge' is constantly 'modified' in the course of human interaction. Each individual 'interprets the world in a different way', but the existence of the 'stock of commonsense knowledge' allows humans to

understand, at least partially, the actions of others.

This creates an illusion of order and stability in the society.

[Documentary Method] is a way to understand the way individuals attach meaning to the experiences they encounter in their interactions.

[Language] is developed as a means to share the typified common sense knowledge.

Phenomenology rejects grand theories and says it is impossible to produce any factual data or check causal explanations.

Thus, it rejects all forms of research methods used in the quantitative methodology.

However, due to its subjective nature and inability to deliver concrete concepts, it has slowly faded in influence. Positivists reject phenomenology as nothing but common sense and speculation.

4. (b) "Methodological pluralism is an increasingly common feature of social research." In the context of this statement, discuss the ways in which multi-strategy research can be used.

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In sociology, combining different research methods is termed as 'methodological pluralism'.

Today, it is difficult to see quantitative methods (favoured by positivists) and qualitative methods (favoured by anti-positivists) as mutually exclusive.

Hence, combining different methods of research is becoming increasingly common.

[Alan Bryman] points out that quantitative data tends to produce a static picture which allows researchers to examine and discover overall structures and patterns in a society.

On the other hand, qualitative data gives a richer and deeper understanding of the process of change in the social life. It talks about meanings and motives at the level of the actors.

[Martyn Hammersley] suggests three approaches to methodological

pluralism:

- (1) Triangulation → each method is used to cross check the findings of the other methods
- (2) Facilitation → one method assists the use of another method
- (3) Complementarity → each method studies a different aspect of the ~~sub~~ subject that is being studied.

[Anthony Giddens] structuration theory also bridges the gap between micro and macro methodology → a way of methodological pluralism.

[Bryman] cautions that plural methodologies require the same careful use as any single methodology and have their own limitations.

He gives 10 ways in which multi-strategy research can be conducted:

- (1) Triangulation → to cross check findings of other methods
- (2) Qualitative research facilitates quantitative research → interview can be conducted to better understand response in questionnaire

- (3) Quantitative research facilitates qualitative research → questionnaire is the primary inquiry before shortlisting candidates for interview
- (4) Filling in the gaps → due to any one method
- (5) Static and process features → by quantitative and qualitative research methods respectively
- (6) Different perspectives → one of the researcher and one of participants
- (7) To solve the problem of generality → larger samples and diverse methods can help generalization
- (8) Qualitative research can help facilitate the interpretation of relationship between variables
- (9) Study different aspects of a phenomena
- (10) Solve a puzzle.

In her study of Unification Church, Eileen Barker used participant observation, questionnaire and in-depth interview. → This is one of the many methods and cases where methodological pluralism was used.

4. (c) "Sociology and common sense share a complimentary relationship".
Comment

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One of the earliest work done by Sociologists was to differentiate sociology from common sense and establish it as a science. However, it cannot be denied that both share a complimentary relationship.

Weber defines common sense as a routine knowledge that people have of their everyday world and activities. It may be based on observations and experiences, or on ignorance, prejudice and mistaken interpretation.

Sociology, on the other hand, attempts to understand social phenomenon using empiricism, objectivity and verificationism and then build cause-effect relationships.

Common sense sometimes gets verified through sociology → example: "Give a dog a bad name and he will bite" is a proverb that is substantiated by Howard Becker's Labelling Theory.

Common sense helps sociologists in hypothesis building and provides

raw material for sociological investigation

Sometimes, sociological knowledge becomes common sense. Example:

Anthony Giddens sociological research into marital breakdown was seen as instrumental in "marriage is a risky proposition" becoming a part of common sense.

Ronald Fletcher calls common sense as science in embryo.

Andre Beteille sees society as a 'domain of meanings' and not mere 'social facts' → the meanings are derived from common sense.

Post-modernists believe that sociology is nothing but common sense and reject any grand theories.

Symbolic Interactionists and Phenomenologists also use common sense knowledge in their research.

Peter L Berger said that sociology has a "debunking attitude towards the world taken for granted". However, its complementarity with the same knowledge cannot be denied.

5. Write a short note on each of the following in not more than 150 words.
10×5 = 50

5. (a) Work in feudal societies

The term 'feudalism' is derived from the institution of 'fief' which was a piece of landed property.

The feudal society has the following features:

- (1) Land given by landlord in return of military services
- (2) Court is decided by the lord
- (3) ~~Law~~ Taxes are levied by the lord
- (4) Land owner maintains control over the peasantry → no property right to the peasant
- (5) skills and craft specialization had been developed, but they were obliged to surrender their labour to the lord.

Feudal lord and serfs were the two classes in the society.

Work in feudal society was:

- (1) Obligatory → example: Gajmani system of India, where the kamins were bound to serve only their Gajman. Also, the Gajman was bound to take service only from the

kamin → reciprocity existed

(2) Besides human labour, inanimate sources of energy like water and wind were also used.

(3) 'Dependency' and 'patronage' defines the relationship between the lords and the serfs.

(4) A sense of 'loyalty' develops towards the lords.

(5) Marxists claim that serfs had no control over the means of production → but they had some discretion. They could decide which crops to grow in some cases.

Land grants in India began in Gupta periods and was the beginning of feudalism. Payment was mostly in kind (part of produce) but later money was also paid.

Feudalist relation sustained across generations. However, once means of production changed to machines due to industrialization, the relation broke and serfs became the industrial workers in the new structure.

5. (b) Critically assess the 'cultural lag' theory of social change

'Cultural lag' refers to the phenomenon that change in material culture occurs before or at a faster rate than change in non material culture.

It was developed by [Ogburn].

Material culture is the physical and tangible aspects of culture like technology and tools.

Non-material culture is the intangible culture like values and morals.

The lag between the two leads to slow pace of social change.

Example: Birth control technologies have been developed but the adoption of the same is slow. This is due to values that see child birth as 'divine gift'. This has led to slow reduction in population growth rate.

Under 'Swachh Bharat Mission', toilets have been constructed in areas which lacked them.

However, the usage of toilets is still low due to social and cultural values → This is also an

example of cultural lag.

Cultural lag can be a source of conflict and tension in the society. Example: villagers are resisting the imposition of fine for open defecation.

Any new technology demands a new value system. The new values seek to replace the old value system.

Thus, merely technological development is not enough, efforts need to be made to affect value and behavioural change → only then can change occur.

5. (c) Explain the correlation between Residency and Lines of Descent.

Residency is the living in a particular house.

Descent is the kinship relationship in which the members claim to be from one line of common ancestor - whether real or mythical.

The system of descent can determine the place of residence.

Types of descent are:

(1) Bilateral → Child is regarded as an equal descendent of mother and father → may inherit from both.

The residence may be matrilocal, patrilocal or neolocal in this case.

(2) Patrilineal → descent is from father's side. Example: Most Indian families

The residence is generally patrilocal, but may also be neolocal.

(3) Matrilineal → descent from mother's side. Example: Nayars of Kerala.

The residence is matrilocal or avunculocal (mother's brother's house). In matrilineal systems, it is often seen that brother of mother wields the real power in the family

(4) Cognatic descent → Individual chooses whose lineage they want to affiliate to - Mother's or father's
Example: seen in Samoa tribe

The residency is generally neo-local but being a tribe, all reside in close vicinity.

(5) Parallel descent → men transmit to their sons, women to daughters

(6) Cross descent → men transmit to daughters, women to sons.

The residency types mentioned above mean:

(1) Patrilocal → after marriage, a couple resides with the man's family

(2) Matrilocal → with woman's family

(3) Aunculocal → with woman's mother's brother's family

(4) Neolocal → in a new residence.

Thus, patrilocality and patrilineality are the most commonly found systems, while matrilocal and matrilineal families also exist.

This shows the correlation between descent and residence.

5. (d) Informal organization of work

J Keith Hart while studying the labour market in Ghana, was the first to coin the term 'informal sector'.

According to Anthony Jiddens, the term informal economy refers to transactions made outside the sphere of regular employment, involving both-payment of cash and barter system of goods or services.

Hart noted these characteristics of the informal sector:

- (1) low level of skills → workers have low education and skill training, and use low technology
- (2) Easy entry → requires minimum investment in skill training or capital. Generally, any able-bodied person willing to work can gain entry. Self-employment also comes in this category. Example: street vendor, food hawkers
- (3) low paid employment → due to low skills and easy entry. Many times, the wages are so low that even children from the family

are required to work.

(4) Immigrant labour → is largely employed in this sector

[Jan Breman] states that high rate of urbanization is not marked by an equivalent rise in formal sector employment.

However, he proposes a formal-informal continuum as:

a) Difficult to demarcate between informal and formal as both overlap and are interdependent.

b) Though top and bottom of an urban economy can be easily seen, there is a diffusion zone where the formal and informal labour exist together.

He divides it into 3 classes:

- ① Petty bourgeoisie
- ② Sub proletarian
- ③ paupers.

[90%] of employment in India is in informal sector and is plagued with issues of → low wages, no social security, no income security, exploitative work conditions and increased vulnerability of women and children.

5. (e) social change and development.

Horton and Hunt define social change as a change in social structure and social relationships of a society.

Change is a value-neutral concept. It represents only alteration. Change in the system is a quantitative change, while change of the system is qualitative change.

Development is qualitative change. It is a desirable form of social change. It is value loaded and shows that society is proceeding in a particular direction, which is desired and planned. Five year Plans are designed for Development.

Theories of Social change can be:

- (1) Linear → based on evolution
 - a) Comte and law of three stages
 - b) Spencer and social Darwinism
 - c) Morgan → materialist conception of evolution
 - d) Tönnies Gemeinschaft and Gesellschaft.
 - e) Lester Ward evolutionary theory
 - f) Marx revolutionary change.

- (2) Circular → change is cyclical
- a) Spengler lifecycle of culture
 - b) Pareto → circulation of elites
 - c) Sorokin ideational - sensate oscillate
 - d) Toynbee decline of civilizations

Theories of development are:

- (1) Dependency theory by Latin-American economists
- (2) Dominant-dependent model by Raul Prebisch
- (3) Metro-satellite model by AG Frank
- (4) Emmanuel Wallerstein World System theory

Development though mainly seen as economic can also refer to modernization of cultural and value system.

In conclusion, development is just a type of social change. It is often equated with growth, progress or evolution.

7. (a) What do you mean by Social organization of work? Also discuss how it is changing in contemporary society and the implications for individuals and society.

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Organization of work is the patterning of activities which involves both technical and social components.

Division of labour is the technical organization and the social orgⁿ includes the stratified social order, power relations, social mobility and alienation.

[Marx and Engels] identified 4 the following stages of social organization of work:

(1) Slave society → the slaves were "owned" by the masters. They had no access to wages or control over own labour. Bare minimum sustenance needs of the slave were fulfilled.

(2) Feudal society → freed slaves soon became serfs. They worked as peasants for the lords. They had some degree of control on what to produce, but they did not own the land. They had control over own self and family and were free to work for other lords after repaying debt of current lord.

however, most fell into debt trap and were bound to the same lord for generations.

(3) Industrial society → The capitalists own the means of production, while the proletariat only own their labour. However, for sustenance they are forced to work for capitalists.

However, over the years, changes have been observed in the structure of the industrial society:

(1) Worker movements gained pace after the October Revolution.

Almost all countries now have standards defined for minimum wages, work hours, holidays, medical and healthcare facilities.

(2) Informalization of work and rise of gig economy → while exploitative for many, due to low wages, it has also created opportunity for freelancers and entrepreneurs especially in areas of technology and social media. Example: Instagram influencers, professional bloggers, running Youtube Channels.

- (3) Decomposition of ownership → managerial class has become powerful. Shareholding pattern has become much more diverse.
- (4) Rise of service sector economy and white collar jobs
- (5) Increasing participation of women
- (6) Dahrendorf had explained the decomposition of labour. Due to increased specialization of skills. Hence identification of common class situation, developing true class consciousness and a proletarian revolution seem like a distant possibility.
- (7) New concepts like Taylorism, Fordism and now Post-Fordism.

However, this has not led to any real improvement in the condition of labour.

CW Mills in 'White Collar Alienation' and Herbert Marcuse in 'One Dimensional Man' demonstrate the continued alienation that persists even in modern social organization of work.

7. (b) What is feminization of work? Critically examine, why this does not mean that gender equality has been achieved? 20

Feminization of work means increased participation of women in ~~payed emp~~ paid employment.

India has a 24% female labour force participation rate, while the West has crossed 50%.

However, this does not mean that gender equality has been achieved because:

(1) Karuna Ahmad shows 4 trends in women employment:

a) pink collarization

b) clustering either in low status occupation or in the lower rungs of the prestigious profession.

c) glass ceiling

d) high proportion of highly educated and professionally trained unemployed women.

(2) Freidi Hartmann states that capitalism and patriarchy are intertwined but the interests of men and capitalists may not be same. Example: capitalists want

women to work at low wages, but men may want them to be at home to look after the family.

(3) Sylvia Walby claims that paid work is one of the patriarchal structure that helps men to maintain dominance over women. Male dominated unions ensure that women interests are not seen as important.

(4) Ann Oakley states that position of women in the family is also reflected in the employment area. Women's jobs are often extensions of their domestic role. Example: Teacher, nurse

She also criticizes the fact that house-hold work is not counted as productive work by economists.

However, some progress and improvement has been seen in status of women due to employment;

(1) Women who are financially independent experience less domestic violence

(2) Income earned by women is used to improve nutritional and educational status of children in the family.

(3) Women are being involved in decision making in household

(4) Working women have greater control over their body and fertility.

(5) It is improving educational opportunities for the girl child.

Changes in Maternity Amendment Act, preference to women in MUDRA loans, NABARD Skill training for women SHGs, 'Beti Bachao Beti Padhao', reservation in Tier-3 are some initiatives which are helping achieve gender justice in the area of paid employment.

However, only a cultural change can make a true difference and eliminate sexual harassment and exploitation at workplace.

7. (c) Evaluate Max Weber's 'theory of religion' as a 'factor of social change. 10

Max Weber in 'Protestant Ethics and Spirit of Capitalism' explains the role of religion as a factor of social change.

He showed that certain tenets of Calvinist ethics aided the rise of capitalism and thus brought about social change. They are:

- (1) Shift from rituals and other worldly orientation to this worldly orientation
- (2) Changed attitude towards work → not seen as a punishment for 'sin'.
- (3) The concept of 'calling'
- (4) Allowed collection of interest on loans → moneylending activity ↑
- (5) Prohibited alcohol consumption
- (6) Rejected any religious holidays
- (7) Encouraged everyone to read the holy text → literacy was emphasised
- (8) Asceticism → thus accumulated profit was not spent on consumption but reinvested → this is the pre-requisite for growth of capitalism.

Weber saw that the economic and other material conditions in India and China were favourable, but the concept of Karma and tenets of Confucianism were not favourable for rise of capitalism in these societies.

Judaism and Islam contain teachings that favour capitalism, however the historical factors like persecution and inter-tribe rivalry, prolonged wars prevented it from rising.

However, Kotovsky claims that early capitalism preceded Protestantism and Protestantism was used by capitalists to legitimate their position.

He also fails to explain castes like Vaishyas in Hindus who follow capitalist values and nor does he explain why capitalism did not rise in all Protestant nations.

Thus, religion, according to Weber's theory can bring in social change but it needs other material conditions as well.

Social change is the alteration in patterns of social structure, social institutions and social behaviour over time. It varies in scope and speed and is a value-neutral term.

Social change can be both revolutionary or evolutionary.

Karl Marx revolutionary change:

- (1) His theory is the theory of class struggle between the bourgeoisie and the proletariat.
- (2) He stated that no social order disappears before all productive forces in it have developed, and newer relations of production never appear before the material conditions for their existence mature in the womb of old society.
- (3) He sees change in mode of production as being the reason for change in class structure and society → it saw the change from master-slave to lord-serf to owner-worker.
- (4) He believes that with rising capitalism, class polarization will

increase leading to pauperization of the proletariat, who will then develop true class consciousness and revolution will occur to overthrow the capitalists.

Real social change will occur when the revolution will lead to establishment of socialism and then communism.

[Talcott Parsons] evolutionary change:

- (1) Parsons takes a systems view and this system is in moving dynamic equilibrium.
- (2) Change occurs when structural strain of the system exceeds the equilibrium forces.
- (3) Due to moving equilibrium, the system slowly moves from one state of equilibrium to another.
- (4) In the AGIL framework → all change comes to equilibrium.
- (5) Any change in the energy flow or information flow in AGIL can lead to social change → Systems View
- (6) He believes in evolution, stating that the movement from simple

to complex societies sees a greater control over environment and involves differentiation, specialization and adaptation.

However, Post Modernists reject both these grand theories.

Derrida and Foucault in their 'post-structuralism' concept see the post-modern society as so diverse that traditional theories of social change will not hold true for them.

Thus, social change is neither revolutionary nor evolutionary, but at the same time is both revolutionary and evolutionary.

Marx had said "Handmill gives you feudal lords, Steam mill gives you capitalists", thus showing the importance of technology in understanding social change.

This holds true even for 21st century. Technology and social change are related as follows:

(1) Goldthorpe and Lockwood in the study of Affluent workers see the workers seeking their identity from leisure activities and family life:

Thus, he does not suffer from alienation nor does he show an inclination for collective mobilization

Modern worker, thus is increasingly becoming affluent and this contradicts Marx view of proletarian revolution

(2) But Blauner contradicts this, stating that use of technology increases alienation. However his study was before emergence of big economy

(3) Veblen is a technology determinist and attributes all social change to technology, Ogburn talks of cultural lag

(4) Technology has changed family by → disintegration of joint family structure physically, however closer ties seen with distant kins due to easier communication tools.

Technology has taken over the match-making function.

Reproductive function has seen a change due to IVF, egg freezing, Surrogacy concepts.

(5) Parsons states that social structure, when supported by right technology, can bring in social change.

(6) It can help build social capital

(7) Can convert sub citizens to supra-citizens → example: Online awareness campaigns, RTI.

(8) Religion → both revivalism and fundamentalism are aided and rising due to technology ↑.

(9) Technology has converted the Revolution of weapons, to the revolution of words. Example: #MeToo

(10) Anthony Giddens talks about plastic sexuality with sex being freed from its association with childbearing due to technological

advancements in contraceptive methods.

(11) Rilrich Beck calls the technologically developed societies as 'risk society' due to emergence of threats like nuclear war, chemical weapons.

(12) David Riseman uses the term 'lonely crowd' to define the generation that is technologically and physically connected yet emotionally alone.

(13) It creates new forms of inequality due to digital divide, digital literacy.

(14) Women → commodification, prone to online, cyber crimes, ARTs reinforce reproductive function, gig economy and work from home concepts reinforce role of homemaker. But also gives an avenue for voicing oneself.

Technology is only an instrument. It is a wonderful slave. But it must not be allowed to become the master and dominate over cultural values.

Classical economics claimed that development and growth in the first world will lead to trickle-down effect on third world countries.

Dependency theory rejects this view.

Its claims and propositions are:

(1) It differentiates between un-development and underdevelopment. Underdevelopment means that resources are used in such a way that it benefits the dominant. Low income countries suffer from this.

(2) Poor countries are poor due to unequal integration with the system. Example: WTO rules.

(3) Alternative uses of resources are imposed by dominant states. Example: land used for cash crop instead of foodgrains.

(4) Dominance of dominants is maintained not just through external agents but also through elites of the dependent state.

Solution is self sufficiency → not autarky, but a controlled integration with the world.

Dominant-dependent Model by Raul Prebisch explains dependency due to export of raw materials and import of the same after 'value-addition' in form of manufactured goods. Thus balance of payment will remain negative, setting a debt trap for multiple decades.

Metro satellite model by AG Frank sees international capitalism as the motive behind dependency relationships → due to rigid international division of labour & supply chains.

In World Systems Theory, Wallerstein divides the world into core, semi-periphery and periphery and shows how surplus wealth flows from periphery to the core.

however Cordoso is optimistic and believes that underdeveloped countries can access technology and capital from the developed world to help themselves develop. Brazil, Mexico, Taiwan, Hong Kong, Singapore have successfully done so and can hence be replicated.