

SOCIOLOGY (TEST CODE : 1208)

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Medium Hindi/Eng.	English	Registration Number	[REDACTED]
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

- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
- The Candidate should **attempt FIVE Questions out of EIGHT** questions strictly in accordance with the instructions given under each question printed in ENGLISH.
- The number of marks carried by a question/part is indicated against it.
- 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.
- Word limit in questions, if specified, should be adhered to.
- Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060M-1/4, Plot No-A-12/13, 1st Floor, Ansal Building, Dr. Vidya Sagar Homeopathic Clinic, Mukherjee Nagar, Delhi-110009

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.

2.

3.

4.

5.

6.

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

10 x 5 = 50m

(a) How Durkheim's idea of Sacred and profane be used to understand the contemporary society?

In 'The Elementary forms of religion life' Durkheim argued that all societies divide the world into 2 categories - sacred & profane.

Religion is based upon this division - it is a unified system of beliefs and practices related to sacred things - things that are set apart and forbidden.

Profane are mundane, day-to-day things. Anything that is not sacred is profane.

Durkheim saw religion as worship of the society, sacred and the rituals and forms of collective worship associated with it act as a mean to unify the group and promote social solidarity.

It helps reinforce the collective conscience and order.

In the modern society, we see a 'secular' religion emerging.

Watching sports is an example of some form of collective worship. The trophy or World Cup is seen as sacred.

Similarly, national pride and patriotism are sacred values.

The united grief of all Indians in event of terrorist attacks or natural disasters also

reinforces the collective conscience.

At the same time, 'sacred' value of traditional religion is still very strong as seen by demands for online Darshan, Aastha TV, live streaming on App

Thus, sacred and profane can help understand what are the values upheld by any contemporary society, and how they are reinforced.

Robert K. Merton's 'Social strain theory' is based on American society and the functional analysis of the same.

Merton states that every society achieves a value consensus. It accepts cultural goals and institutionalized means to achieve them.

However, in an unequal society like USA, not all members are placed in the same position → hence not everyone has the same opportunity to realize the culturally accepted goals.

This situation results in 'deviance'.

American society recognized the goal of success, defined by wealth and material possessions while hardwork, talent, education intelligence are means to attain it.

5 situations can arise :
institutional means

Cultural goals	✓	Conformist	Innovator
	X	Ritualist	Retreatist
			new means
		new goals	Rebellion

As greater importance is on attaining goal, 'anomie' results:

- (1) Conformist → no deviance. Both means and goal are followed
- (2) Innovator → use deviant means to attain goal. Example: Corruption, crime → drug peddlers, thieves
- (3) Ritualist → abandons the goal but conforms to means. Example: lower middle class who do not attain much wealth but remain true to values, attain respectability
- (4) Retreatist → reject both. Example: drug addicts, vagabonds.
- (5) Rebellion → design new goals and means. They become social reformers, philosophers → Che Guevara

An ethnic group is a socially-defined category of people who identify themselves as one, based on common cultural, social, ancestral or national experience.

Frederick Barth sees ethnicity as a more elastic concept compared to race, and usually invoked for political mileage. Example: Indians in India see themselves as Punjabi, Bengali, Tamil, but in USA see themselves as Indian.

Karl Deutsch sees ethnicity as instrumental for Balkanization of Europe and Fall of USSR.

Ethnic stratification depends upon the processes under which the society has been created → assimilation (like USA), Melting pot (~~India~~ ^{France}), pluralistic co-existence (~~France~~ ^{India}), antagonistic co-existence (Sri Lanka) → the latter is most stratified on ethnic lines.

Race is primarily viewed as a biological concept defined by differences in physical features like skin colour, hair, eyes.

[Park and Burgess] call race a product of history and culture; which was strengthened by colonialism and slave trade.

[Spencer] 'Social Darwinism' also views race as the reason for certain groups being more successful.

Apartheid which existed till 1992 in South Africa and the 'Black Lives Matter' movement in present USA are examples of race as a stratification factor.

There is often a combined effect of many factors like race, ethnicity, gender, class in defining stratification.

[Gellner and Wallerstein] had predicted that disappearance of such identities will happen in a modern merit-based society. However, the same is yet to be seen.

Parsons was a functionalist who stated that every society has certain prerequisites which are necessary for its survival. They are termed functional prerequisites.

He defines 4 such prerequisites

- (1) Adaptation (A)
- (2) Goal Attainment (G)
- (3) Integration (I)
- (4) Latency or Pattern Maintenance (L)

These 4 need to be achieved for society's survival and different social institutions emerge to achieve this.

- (1) A $\rightarrow$ Relation between the social system and environment. It defines the control over and use of food, shelter, and other needs. Economy is responsible for adapting to evolving needs
- (2) G $\rightarrow$ a set of objectives that a society acts towards. There

needs to be a way for defining and prioritizing goals. Polity and government performs this.

(3) I → co-ordination, mutual adjustment and conflict resolution. Legal system helps maintain integration and order

(4) L → institutionalizing the social patterns and transmitting them to new members. Family, Educational system, Religion.

In Parson's Action System, this social system itself performs the function of integration.

However, critique is:

(1) Grand theory → low empirical testability or practical utility

(2) Over socialized view of man as a cog in the social machine

(3) Ignores dysfunctions, conflict

(4) Teleological, tautological.

Society is not a biological organism and functional prerequisites are difficult to identify

Weber saw sociology as a study of social action

He focussed on the subjective meanings that humans attach to their actions within their socio-historical contexts:

4 Ideal types of social action:

- (1) Zweckrational → end rational
- (2) Wertrational → value oriented rational action
- (3) Traditional action → least logic
- (4) Affective action → due to emotion

Wertrational action is oriented towards a goal or a value that is defined by the society and not by the actor.

The action taken by an individual actor is in order to fulfil such a value-defined societal goal. Action is rational.

Thus, understanding Wert-rational action helps us know what a society values.

A soldier sacrificing his life while fighting the ~~enemy~~ shows that the society places values like nationalism, patriotism, courage, bravery as desired values.

Merton's deviance shows that values of economic and material success are important in American society, and even corruption, crime are irrational actions to attain the goal.

Similarly, suicide was a irrational action in Samurais of Japan after a defeat, as pride and honour were valued.

Thus, understanding of irrational actions can help us identify reforms needed in the value system and introduce the desirable values in it.

The emphasis on values as ends, thus necessitates correct values.

2. (a) In what ways are Marx's and Weber's theories of class at odds with each other and to what extent can they be seen as complementary? 20

Marx and Weber have given theories of class as a basis of social stratification.

Their theories of class are at odds with each other as:

MARX

WEBER

(1) Class refers to a social group that shares the same relationship with means of production.

Class is a social group which shares same position in a market economy.

(2) There are only 2 classes - bourgeoisie and proletariat. haves vs have nots based on property ownership.

4 major classes:
(1) Upper propertied
(2) Propertyless white collar
(3) Petty bourgeoisie
(4) manual workers

(3) Only ownership of means of prodⁿ can define class.

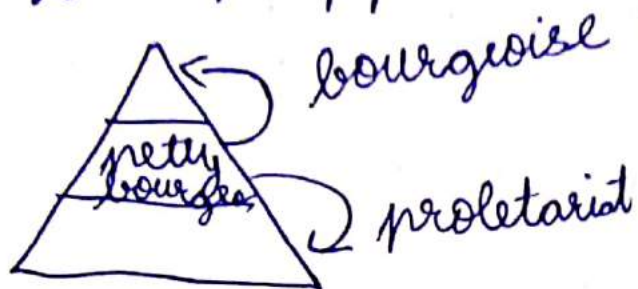
Skills are important
Propertyless white collar class

(4) Class is the only dimension of social stratification.

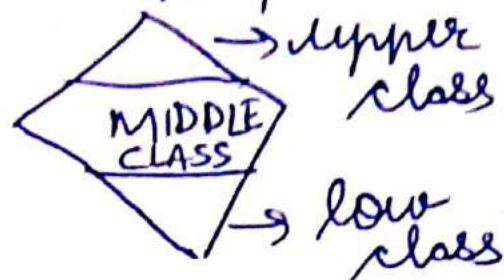
Trinetrarian model → class, status, power.

(5)

Class polarization will happen



Middle class will expand



(6)

Proletariat revolution and communism will end classes

Does not think revolution will happen. Only middle class will ↑

However, both Marx and Weber's theories also contain some complementarity:

(1) Both believe that due to ↑ in capitalistic society, alienation will rise → Marx sees communism as a solution to it, while Weber talks of professional groups.

(2) Weber recognises that in ascriptive societies like India, class, status and power often converge and thus class remains as the only source of stratification.

(3) Marx sees false class consciousness

as the reason why the proletariat are not uniting in a revolution. Weber also agrees that a united revolution is not developing, but attributes it to increasing desire to achieve 'middle class' status.

Erik Olin Wright combined both Marxian and Weberian theory. He states that there are 3 dimensions of control over economic resources in modern capitalist production, and this helps to identify 3 classes:

- 1) Control over investment
- 2) Control over physical means of production
- 3) Control over labour power.

The managerial class is in a contradictory class location, thus preventing unity & revolution.

Both Marx and Weber saw social stratification as undesirable but Weber did not see any way out.

2. (b) "Durkheim was not the first thinker to attempt to make sociology a science." Critically examine

20

Durkheim is credited with establishing the functionalist school of sociology.

Through his work on 'suicide', 'Social facts', 'Division of Labour' and 'Religion' he sought to refute any psychological, biological or metaphysical explanations for social phenomenon.

Thus, he sought to establish sociology as a positive science. However, he was not the first to make this endeavour.

[Saint Simon] had coined the phrase 'social physics' pointing to scientific base of emergence of the discipline of sociology.

[August Comte] also focused on only macro units and worked on social statics, social dynamics positivism and empiricism.

According to Comte, there is a

hierarchy of sciences in which sociology is at the top. As it has the most complex subject matter, with progressively increasing time and efforts, it will achieve empiricism, value neutrality, testability and universal theories → thus become a positive science.

His law of three stages shows the evolution of sociology as a science.

Theological $\rightarrow$ Meta-physical $\rightarrow$ Positivism

Karl Popper sees science as a method of approaching and studying a phenomenon and hence claimed that sociology is a science in itself.

Herbert Spencer gave 'Social Darwinism' → an organismic analogy and thus saw the evolution of society as similar to biological evolution.

Durkheim used both positivism and organic analogy to arrive at his functional understanding. However, he rejected:

- a) metaphysical positivism
- b) unilinear models of social change
- c) grand theories.
- d) only positive methods.

In 'suicide' he used qualitative data which positivists reject.

He rejected metaphysical causes of primitive religion.

Durkheim was influenced by Wilhelm Wundt and stated that society was sui generis and all social phenomenon can be reduced to 'social facts' → he did not give importance to direction of the social evolution.

Thus, Durkheim developed his theories based on works of the previous sociologists. However this does not undermine his contribution is establishing socio as a science.

2. (c) "Religion is the opium of masses and an instrument of classes". Critically analyse

10

Karl Marx called religion as the opium of masses and an instrument of classes.

Religion reduces the pain of oppression by:

- (1) Promising rewards in next-birth or in after-life
- (2) Makes suffering a virtue → as a test of one's character by God.
- (3) By theories like karma, makes one believe that the oppressor will get divine justice.

However, in reality, it is simply used as a tool by the upper classes to justify and consolidate their privileges:

- (1) Estate system → was assumed to be divinely ordained and hence unchangeable.
- (2) Caste system in India.
- (3) Religion is a mean to develop false consciousness → thus prevents the proletariat from recognising

the true cause of their sufferings and uniting in a proletarian revolution.

(4) Leads the masses to believe a 'saviour' will arrive → instead of self organising a revolution.

(5) Louis Althusser calls religion as a part of ideological state apparatus.

(6) 'Divine right to rule' of the monarchy → in medieval times.

Critique:

(1) Religion can also be an impetus for change → Weber in Protestant Ethics and capitalism

(2) Even in USSR, which established communism and state actively discouraged religion, religion did not die out.

3. (a) "Davis and Moore's theory of stratification has provoked a lengthy debate". In this context, produce a comprehensive criticism of their ideas. 20

Kingsley Davis and Wilbert Moore in 'Some principles of stratification' argue that all social systems share certain functional prerequisites which must be met.

One such prerequisite is effective role allocation and performance.

Social stratification is the mechanism for achieving it, by attaching unequal rewards and privileges to different positions, depending on their functional importance. This importance is determined by:

- a) The degree to which a position is functionally unique
- b) The degree to which other positions are dependent on it.

Thus, they call social stratification as a necessity to place and motivate the most correct individuals and hence maintain social system in order.

Melvin M Tumin :

- (1) States there is no way to measure functional importance → garbage collector is no less important than Doctor.
- (2) Difference in pay and prestige may be due to difference in power rather than functional importance. Eg: MPs can decide their own salary.
- (3) The pool of talent is not limited → plus, there is no objective method to measure talent and ability.
- (4) Rejects the view that training should be considered a sacrifice and hence compensated → it allows the leisure and freedom of student life.
- (5) Money cannot be the sole motivating factor.

Marxists :

- (1) The proletariat do not get equal opportunity to realize their talents.

(2) Bourgeoisie use their ownership of means of production to increase own rewards

(3) Stratification is thus, just a means of exploiting the masses.

Michael Young highlights that Davis and Moore did not talk about dysfunctions of stratification
→ lower class gets demotivated and upper class gets arrogant.

Stanworth and Liddens showed in a survey, the presence of high degree of elite self-recruitment in the upper management teams of American companies.

Merton sees deviance and anomie as a response by the lower classes to such stratification

However, inspite of the criticism, no explanation has been given for universality of stratified inequality even in the most primitive societies.

Durkheim's study of suicide as a 'social fact' is an illustration of both - his views on 'society' and 'methodology'.

Durkheim believed that society was sui-generis → it had a reality of its own, over the individuals who comprise it.

He thus stated the concept of 'social fact' → ways of acting, thinking and feeling that are external to an individual and constrain him. → general, independent

Hence, suicide cannot be attributed to psychological or biological reasons → it has to be a 'social fact' which is caused by other 'social facts'.

It is not an individual phenomenon

Durkheim's Methodology :

He was a positivist and hence :

- (1) Only used social facts → observable
- (2) Statistical Data : used data on suicide rates and membership

of religions, marital status, etc.

(3) Correlation, Causation, Comparison

(4) Multivariate analysis

(5) Aimed to arrive at a law of human behaviour → using all the data and analysis tools, he sought to create a law to explain suicide.

Some of his observations are:

(1) Married are less likely to commit suicide than singles

(2) Protestants more than Catholics

(3) Both economic boom and economic bust saw rates spike

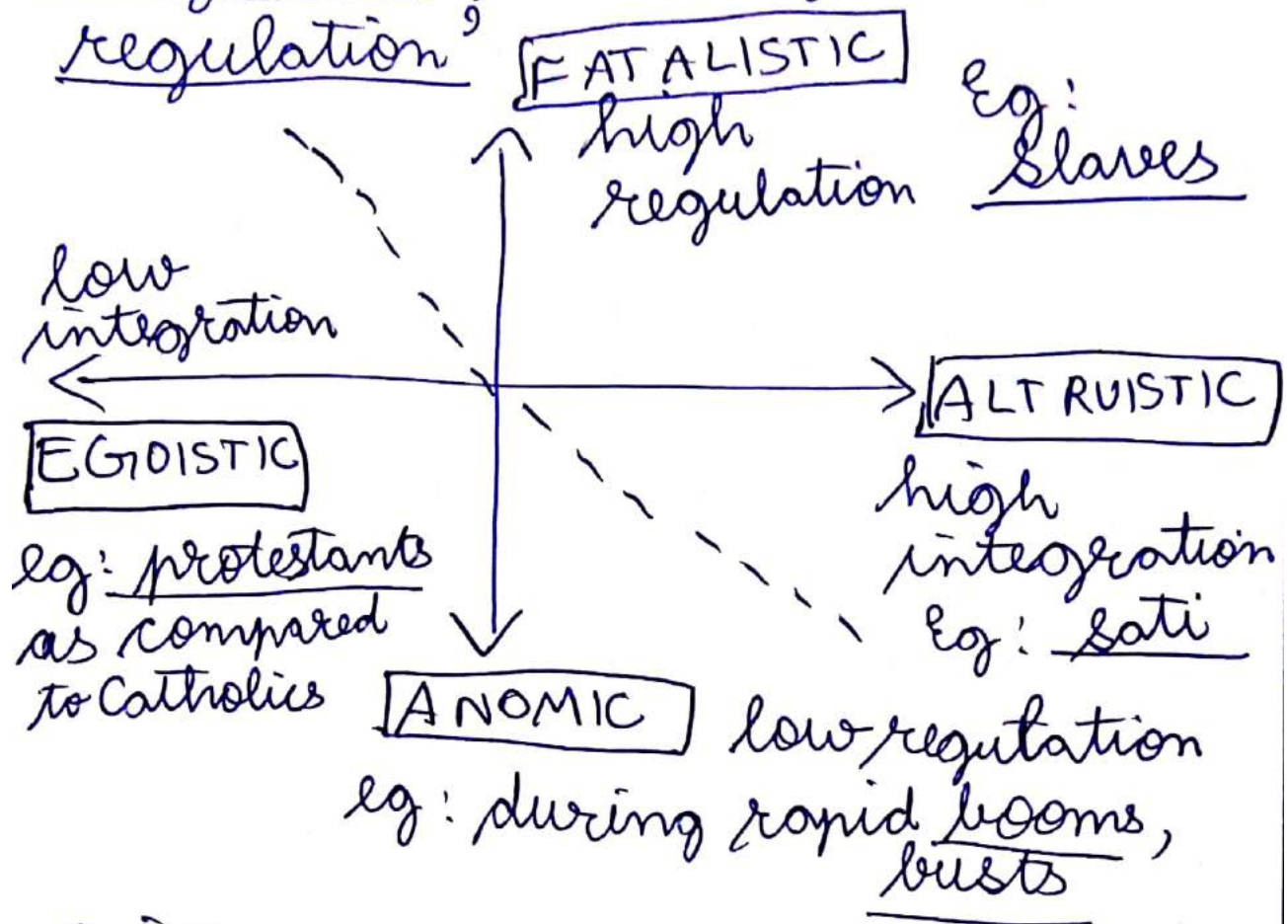
(4) Winters had more than Summer

(5) The rates of suicide remained fairly constant over the years for a particular country.

Hence, he arrived at the conclusion that suicide has to do with 'social currents' that lie outside the individual.

'suicidogenic impulses' exist in various societies in varying degrees.

He then classified 4 types of suicides based on 'degree of integration' and 'degree of regulation'.



Critique:

- (1) Did not use only positivism → anomie cannot be observed.
- (2) Classification of death as a 'suicide' is a value laden choice.
- (3) Over-emphasised the importance of religion says Maurice Halbwachs → rural-urban differences had a greater impact.
- (4) Did not define integration and regulation in detail.

3. (c) These days Internet addiction has become an usual phenomenon. Applying Mead's 'Theory of Self' explore the phenomenon. 10

According to Mead, an individual is not born with a self, but it develops as an individual grows in a society. It is developed through communication and interactions.

It evolves in 2 stages :

- (1) Play stage → child learns 'discrete others' and develops a limited self.
- (2) Game stage → child develops 'generalized others'.

'I' and 'Me' are the two dimensions of 'self' which are created socially.

I → is the immediate and spontaneous response of an individual. It is creative and unpredictable and an individual is not aware totally about it.
Me → is the 'social self' and an adoption of generalized others.

An individual is conscious of Me
Both 'I' and 'Me' interact to
guide behaviour and 'Me' controls
'I' and keeps it in check.

Internet Addiction can be
analyzed as:

- (1) One presents the 'Me' on the
social media platforms → FB,
Twitter, Instagram → the number
of likes, comments gives one a
sense of what the 'Me' is
perceived as.
- (2) It then generates a further
desire to keep projecting 'Me'
as expected by the generalized
others → 'the ideal self'
- (3) 'I' may get suppressed →
it kills the creative, rebellious
streak and may even generate
hatred about 'I'
- (4) Projecting 'I' may lead to
cyber bullying, trolling → which
affects self-esteem and causes
self-identity crisis

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

10 x 5 = 50m

(a) Citizenship and Globalization

Citizenship is defined as a legal status of membership of a state.

A modern state provides certain rights to the citizens and in turn, expects citizens to perform certain duties.

TH Marshall in 'Citizenship and Social Class' analyzed the development of citizenship as a development of civil, political and social rights in the 18th, 19th and 20th centuries respectively.

It has 2 aspects:

- a) basis of access to citizenship
 - b) quality of citizenship rights
- jus sanguine and jus soli.

With Globalization → we see a freer movement of people, trade and investment. It is seen as blurring the boundaries between nations and creating

6 Global Citizens'

Dual Citizenship as a concept has gained ground.

European Union has demonstrated the concept of an economic and political union, which while retaining sovereignty of individual states, allows unhindered movement of people using the Schengen Visa.

One can work, reside and derive income from different nation-states thus becoming a true global citizen.

However, globalization is also facing a backlash with increasing protectionism and stricter immigration laws

Thus, while globalization seeks to blur the concept of citizenship, it has ended up stoking ethnic and nationalist sentiments to preserve the same.

Religious revivalism means the re-awakening of faith in religion in a society.

Revivalism happened in 18th century in the West among the Methodists. In India, Arya Samaj was an important revivalist movement. 'Shuddhi' was one of its important premise.

However, religious revivalism does not seek to restore the old order → while Arya Samaj asks one to 'Go Back to Vedas', it also encourages English education based on science and rationality.

A literal interpretation of texts, accompanied by violence and desire to capture political power is termed as religious fundamentalism.

[Comte] had predicted that in a modern society, use of science will cause decline of religion. However, [Rodney Stark] sees

its role in providing source of integration as a reason of its sustenance.

[Peter Berger] notes the rising importance of religion in politics as one of the factors for revivalism.

[Ghalib Ahmad] in the context of Iranian Revolution says that Westernisation was responsible for rise of Ayatollah Khomeini.

[Malinowski] had defined both social and psychological roles of religion. While the social role has been taken up by secular ideas, the importance of the psychological role is ever increasing.

Religion acts as an answer to fear and anxiety and also fills the moral vacuum and answers existential crisis.

Increasing sects, cults point to religious revivalism, however they are synchronized accordingly

Religion is a cultural system of commonly shared beliefs and rituals that provides a sense of ultimate meaning or purpose.

Science is a search for knowledge as well as a method for solving problems in a positivistic way.

The contribution of religion in the development of science is:

(1) Weber talks about Protestant Ethics that led to rise of Capitalism → it was accompanied by industrial and scientific revolution

(2) Religious philosophies about the origin of universe, soul → has encouraged ISRO, NASA and other organizations to undertake missions to explore and understand the mysteries of the universe

(3) It is said that Pushpak Vimana as described in religious texts led an Indian to attempt to create a manned flight

(4) Galileo, Copernicus and others developed their theories to challenge and refute the Church claim of earth being centre of universe

(5) The religion of Scientology claims to be based upon scientific knowledge.

(6) Religion teaches humanism → a desire to alleviate human sufferings → seen as motivation for medical discoveries.

Even today, the ISRO chief visits Balaji Temple before every launch.

Religious revivalism is partly attributed to failure of science to deliver all that it promised.

[Einstein] had said that science without religion is lame, but religion without science is blind and this rightly sums up the relation between the two.

Fundamentalism literally means going back to the basics or fundamentals of a religion.

It advocates literal interpretation of texts and is accompanied by violence to capture political power.

[Steve Bruce] sees fundamentalism as a reaction to unequal modernization.

However, [Galab Ahmad] blames it on Westernization in the garb of modernization, in the context of Iranian Revolution.

The factors that aid rise of fundamentalism are:

- (1) Poverty and relative deprivation
→ failure of modernization to uplift the poorer masses
- (2) Ideological cohesion → from a single sacred text
- (3) Supply of potential recruits
- (4) Charismatic authority to lead the movement.
- (5) Lack of democracy → no other

avenue to express dissent.

(6) Centralized authority not found in the religion → allows 'leaders' to prop up own interpretation of the religion.

(7) Belief of a common enemy → Example: USA, Israel for Mid East

(8) Politicization of religion.

R. Scott Appleby and Emmanuel Siu in 'Strong Religion'

negate the idea that Islam and its tenets are inherently fundamentalist.

They demonstrate that it is not the content but the structural conditions that make a religion prone to fundamentalism.

Thus religious fundamentalism can be found in all religions.

Vilfredo Pareto and Gaetano Mosca saw elite rule as inevitable and said that the basis for it was the superior personal qualities of the elites.

However, C Wright Mills presented the 'power elite' theory restricted to the US society.

He saw elite rule as based on exploitation of masses because elites and masses had different interests, creating potential for conflict.

He explained elite rule in institutional terms. He argued that institutional structure was such that it monopolized power at the top hierarchy.

In USA, 3 key institutions:

- (1) Corporates (Big)
 - (2) Military
 - (3) Federal government.
- occupy key positions in the

society and the elites were those who held high posts in these 3.

The interests and activities of these elites were similar and formed a single ruling majority - the [Power elite] → a coincidence of economic, military and political power.

Their rise was aided by the consolidation of big businesses and increasing political and defence centralization.

This led to a centralized decision-making power.

The cohesiveness of power elite was due to similar social background (white, male, mainly protestant) and revolving door phenomenon. They share similar values and interests and have unprecedented power and unaccountability in USA.

Power and self-aggrandizement were their sole concerns.

8. (a) Is there any difference between social stratification and social inequality? Examine whether social inequalities can be functional for the society? 20

Social inequality is the unequal distribution of resources like wealth, status and power.

When this inequality applies to a group, and the groups or social categories are ranked in terms of their relative positions on the scale of class, status and power, we get Social Stratification.

In the ancient Indian society, according to Andre Beteille, the Caste system was a system of both social stratification and reflected social inequality as well.

Functional theorists find social inequality as functional because:

- (1) It ensures proper division of labour → else no one will be made
- (2) Parsons sees social inequality as conforming to and evolving from the value consensus among the society: Thus, those who perform their roles well, get

higher prestige and reward → based on common values.

(3) Davis and Moore see inequality as necessary for effective role allocation and role performance

(4) Pareto, Mosca, Michels justify inequality in power by stating concept of psychological traits of the elite

(5) Peter Saunders vouches for legal equality and equality of opportunity. However, he says that equality of outcome undermines the other 2 equalities.

(6) David Marsland sees inequality as a desirable feature as it rewards unequal effort and ability, creating incentives to work harder.

However, others find inequality dysfunctional:

(1) Marx sees inequality as a source of social conflict and

Social change

- (2) MM Tumin sees inequality as being perpetuated due to elite self-recruitment and not due to merit or talent differentials.
- (3) CW Mills sees the power elites as perpetuating inequality, and sees it as harmful due to unlimited power and unaccountability among them.
- (4) Peter Bourdieu states that inequality results in failure of some groups to accumulate social capital and inability to mobility.
- (5) Merton sees inequality as a cause for deviance.

Thus, social inequality, may be natural but once it gets attached with values and ranked into social stratification, it may lead to hostility or social tensions.

A revolution is a fundamental change in political power or organizational structures that takes place in a relatively short period of time. It is generally due to rise of population against the current authorities. Example: French revolution, October Revolⁿ

[Charles Tilly] sees revolution as an outcome of a power struggle between competing interest groups

It occurs in case of multiple sovereignty → when a government lacks control over all areas it is supposed to administer.

Example: due to external war or internal political clashes.

[Theda Skocpol] sees revolutions occurring when state capacity weakens and it is unable to handle crisis.

[Karl Marx] sees revolution taking place when the proletariat

develop true class consciousness.
It can also be non-violent if
the bourgeoisie willingly surrenders
control of means of production.

[James Davies] sees revolution
to be caused, not by absolute
deprivation but due to relative
deprivation.

The four main components
that lead to revolution are:

- (1) Organization of the deprived
or affected group
- (2) Mobilization → need resources
- (3) Common interests
- (4) Opportunity → can be any
small event that acts as trigger

[Louis Althusser] believed that
a revolution would occur in
the weak link in the chain
of capitalism → that area where
the social contradictions are
more prominent.

Non-democratic societies are more likely to see a revolution due to greater repression and no alternative avenues to express dissent.

[Fukuyama] in 'The End of History' calls democracy and economic capitalism as the only true revolutions.

Thus, revolutions may occur due to structural or social inefficiencies. Their outcome may or may not be long-lasting.

While the Russian Revolution ushered in Communism which ruled USSR till its breakdown, Gasmi Revolution saw only slight democratic changes.

8. (c) Explain the relationship between the nation-state and citizenship. Why has the nation-state become the most common arena for government? 10

Nation is defined as a group of people cohesively attached due to belonging to one race, language, religion, culture, geography, etc.

A nation may or may not be sovereign. When a political unity is achieved by a nation, it becomes a nation-state.

A state is only a political union and citizenship is the legal status of membership of a state.

A state may consist of one or more nations → example: India. And a nation may be split across 2 or more states → example South Korea and North Korea.

However, only a nation-state can issue citizenship.

TH Marshall's theory of citizenship was largely based on nation-state → he saw cultural nationality and legal citizenship to be coextensive.

However, migration and the rise of multiculturalism is now challenging this notion.

However, nation-state has become common arena for government because:

- (1) Historical factors → Balkanization
fall of USSR were based on concept of nation-state.
- (2) Common social and national identity → similar aspirations and easier to govern.
- (3) Less social tensions due to cohesiveness and similarity
- (4) Belief that only a nation-state of their own can protect and help them develop.

However, India, a democracy with multiple nations and West Asia with multiple states in spite of common Arab nationalism present two contrasting yet equally stable models of government.