



VISION IAS

www.visionias.in

SOCIOLOGY (TEST CODE : 2093)

Name of Candidate	TANMAI KHANNA		
Medium Eng/Hindi	English	Registration Number	1051062
Center	Online	Date	2 March 2022

INDEX TABLE			INSTRUCTIONS
Q. No.	Maximum Marks	Marks Obtained	
1 (a)	10		1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
(b)	10		
(c)	10		
(d)	10		
(e)	10		
2 (a)	20		2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI
(b)	20		
(c)	10		
3 (a)	20		
(b)	20		
(c)	10		3. The number of marks carried by a question/part is indicated against it.
4 (a)	20		
(b)	20		
(c)	10		
5(a)	10		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.
(b)	10		
(c)	10		
(d)	10		
(e)	10		
6(a)	20		5. Word limit in questions, if specified, should be adhered to.
(b)	20		
(c)	10		
7 (a)	20		6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
(b)	20		
(c)	10		
8(a)	20		
(b)	20		
(c)	10		
Total Marks Obtained:			

16-B, 2nd Floor, Above National Trust Building, Bada Bazar Marg, Old Rajinder Nagar, Delhi-110060

Plot No. 857, 1st Floor, Banda Bahadur Marg (Opp Punjab & Sindh Bank), Dr. Mukherjee Nagar
Delhi- 110009

EVALUATION INDICATORS

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.

All the Best

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

(a) Gender as a dimension of social stratification.

Social stratification is a process by which groups of people are ranked in society, in terms of relative positions of power and prestige.

Gender is one such category by which this stratification takes place. It has several dimensions in its manifestation:

① Occupation: Nursing, Receptionists, Primary school teachers see disproportionately more women; whereas high paying STEM fields, finance, and politics see very little representation.

→ Within these occupations, women suffer due to a wage gap, discrimination due to maternity leaves, and rampant sexual harassment. Thereby stratifying jobs, as well as women in those jobs.

② Religion: Several religious places block entry of women and consider menstruating women as impure. Therefore, religious followers are stratified, justifying social evils like Sati.

③ Family: Within families, women are relegated to second class members under the patriarchs. They not only have power over decisions about their life, but after marriage even lose power over their own body.

Feminist theorists highlight how ethnicity, race, class, caste have been explored as dimensions of social stratification but gender continues to be ignored in mainstream sociology.

1. (b) One of Mead's most significant contributions to social psychology is his distinction between the "I" and the "Me". Elaborate.

G. H. Mead is part of the symbolic interactionist school of thought developed by Blumer. In contrast to structural-functional theories, this school of thought posits the agent as primary in social systems.

His distinction between 'I' and 'Me' is a phenomenal contribution to this school of thought:

According to him, social structures precede the self, and as selves develop, social structures develop.

This development happens in stages through socialisation.

"I" is the first component of self. I is creative, reflexive, innovative. It is the part of a self that looks beyond social norms and institutionalised goals. The "I" makes social change possible.

"Me" on the other hand is conformist, rule-bound and normative. It enables the self to present itself effectively in social situations and is the reason for one's membership in a social group, as it is born out of a group identity and personality.

The "I" and "Me" - negotiate with each other and present the self effectively. In the "play stage" the "me" develops via imitation.

In the "game stage", the generalised others are identified and in opposition to them the "I" starts to develop.

With this theory he posits that self is both subject and object of its own act.

1. (c) Distinguish between class and status in Weber's view of social stratification.

To study social stratification, Weber develops ideal types of dimensions of stratification in society. Unlike Marx, he posits that status and power are important factors of stratification as well, along with class.

↳ "Class" ∴ It is not just defined by the relations of production, but also people's market situation and life chances. He posits a class structure:

- ↳ Propertied Upper class
- ↳ Propertyless white collar workers
- ↳ Petty bourgeoisie
- ↳ Manual working class

He also argues that there are not fixed and that capitalism does enable mobility. Moreover, class may be related to status but it is not deterministic.

Status : Class is part of the economic dimension and status is part of the social dimension.

One's social status is developed in society based on existing power structures, culture, religion, and family socialisation.

'Caste' is one such example, 'Gender' is another.

Unlike Marx, Weber makes it clear that these are separate forms of stratification as economic success will not guarantee high social status or power.

1. (d) It is observed that young adults around the world are less religious by several measures. Give some theoretical strands in support of this observation.

Religion has been constantly evolving since the Dark Ages. In the contemporary world, it is evolving differently based on the context.

In some areas, religious revivalism is blooming and new sects and cults are being created; however young adults are less religious.

→ August Comte, E.B. Tylor : often called evolutionary theorists, they posited that society would evolve from a theological one into a rational society - science would completely displace religion.

While this is not true, developing rational secular societies has led to rational analysis of religion by progressives, which has put off several young adults.

→ Durkheim posits that religion in essence is society worship and in contemporary times it is a form of spiritualised patriotism. While young adults have become less religious, it has been replaced by ethics and values from the constitution or values of nationalism.

→ Social exchange theory (Bainbridge)
Modern society is complex and specialised. Young adults don't have the time to devote to religion like their ancestors - hence, they are secular in their outlook and profession. They approach religion in times of emotional turmoil - as a market service.

These theories offer some possible explanation for this trend.

1. (e) "Marx's conception of 'class-in-itself' and 'class-for-itself' has been questioned on the basis of 'empirical studies.' Elucidate

Marx's conception of 'class-in-itself' or false class consciousness denotes a consciousness of one's designation and position in an industry. According to him, every person is made a part producer and separated in illusory classes to prevent unification. Once they are polarised and unify against the capitalists as one exploited working class, they become 'class for itself' and establish a communist utopia through a revolution.

However, a major criticism to Marx's theories is that empirical studies and experience in reality have been nothing like it.

→ Weber: class-origin and class-designation are different in modern capitalism. The middle class is

expanding and it is aspirational, thereby preventing any possibility of unification.

→ Raymond Aron posits that Marx glorifies the idea of a unified true class consciousness. In real socialist states, new power structures develop and the state replaces the capitalists.

→ C.W. Mills criticises this theory for being too narrow. Class is but one dimension of stratification and people may have a stronger consciousness for their caste, race, gender, religion, etc.

These theories and actual experience with socialist Russia and China show that Marx's ideas didn't stand up to the empirical tests.

- 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 both analyse the social structures in society and their impact on division of labor.

For Karl Marx, class is the primary factor in the creation of social structures. The mode of production contains instruments of production and production relations, which together form the economic base. The class relations in the base guide the relations in all social structures which are part of the superstructure - religion, law, politics, etc.

Marx also posits that illusory classes are created to generate a false class consciousness and prevent the polarisation of the masses against the capitalist class, which makes profit by appropriating their surplus labor.

Max Weber on the other hand creates several ideal types for his analysis of social structures.

→ Class: Defined according to the economic situation and life chances of a person. These classes are not final and mobility is possible.

→ Status: It is a social factor which defines one's strata with respect to their social identity - eg. religion, caste, gender, race.

→ Power: It is a political factor, a form of legal-rational authority that gives one the legitimacy to make decisions in society even in the face of resistance.

Clearly for Weber class is one part of the whole picture, unlike Marx.

Having said that, some parts of their theories are complementary.

Weber posits 4 classes:

- The propertied upper class
- Propertyless white collar workers
- Petty bourgeoisie
- Manual working class

In this vein, he does agree with Marx about the essentiality of owning the means of production (property) to be part of a higher class.

They also agree that class is a major factor of stratification in society.

Other parts of their theories are at odds:

① Mobility: Marx posits that any mobility is an eyewash, and that the upper class erect barriers and appropriate all surplus labor of the working class, ensuring they can never rise in class.

Weber on the other hand is more hopeful about modern capitalism. He celebrates a ballooning middle

class and a rising standard of living for everyone.

② Polarisation: Marx speculates that the working class will shed their false class consciousness and unite against the capitalist class.

Weber argues that the middle class is aspirational and hence polarisation is highly unlikely.

While they both agree on the essentiality of studying class, they disagree about its nature, about power structures and about the speculative future.

2. (b) "Emile Durkheim, division of labour could be 'functional' as well as 'anomic' for society". Explain

20

Emile Durkheim was the first Sociologist to apply Comte's idea of positivism when studying society.

Durkheim studies the factors behind division of labor through rigorous scientific method. He argues that division of labour is greatly related to the organisational character of society. This includes the population size, their needs, available technology, rules, norms, customs and even punishments in society.

He posits three types of societies and their corresponding division of labor:

→ Simple polysegmental society: Primitive societies where they have mechanical solidarity of thought, style, identity.

Therefore, labor is divided based on convenience - everyone can do all the work if needed - aimed at subsistence.

→ Polysegmental single compound society
There are feudal societies where production is ramped up. New relations develop (of feudal lord and vassal) and accordingly the labor is divided.

→ Polysegmental doubly compound society
As modern societies became more complex, the division of labor does as well. People specialise and an organic solidarity develops.

In all these societies, the division of labour adheres to a conscience collective - a set of values that is developed by the society as a whole. Therefore each of these are defined as normal or functional division of labor.

On the other hand, if it does not abide by the conscience collective, it is known as pathological division of labor, and it would be

severely punished by society.

As society evolves, or when there is rapid social transformation, the old conscience collective is destroyed but a new one has not developed yet. In such a society, called 'Anomic' by Durkheim, there is no normal or pathological.

A division of labor in such a society is invariably built upon rampant exploitation. The division of labor is not functional for society, but in fact it is worsening society due to high crime rate, low faith, no trust in state and much more.

However, a society in such a stage seeks serious reforms and starts to build new structures, such as

police, law, political structures,
organisations. As these develop,
a new conscience collective develops
thereby making and orienting the
division of labor accordingly.

2. (c) "Religion is the opium of masses and an instrument of classes". Critically analyse 10

Karl Marx was severely critical of religion and called it the opium of the masses. Since religion in the superstructure was fulfilling aims of the upper class in the economic base, most religions legitimised the power structures in the economy.

The priestly class ordained kings as godsend; religious values made people accept their own exploitation. For eg. being a good Hindu meant not questioning the caste system and doing one's duty.

Religions also posited other worldly ideas of justice and karma which made people accept the actual injustice they faced in real life. Since according to Marx the working class is supposed to unite and organise a revolution, religion was a huge obstacle.

However, many researchers argue that Marx's analysis of religion is far too harsh:

- Talcott Parsons: Religion plays a necessary role in tension management and pattern maintenance.
- Clifford Geertz: Religion is a product of our "ethos" that defines our worldview.
- Durkheim: Religion is spiritualised patriotism and is incredibly functional in developing strong social bonds as well as giving us knowledge about the universe.
- Social exchange: Religion is personal to people and used as they please, when in times of emotional turmoil.

Therefore, while Marx's analysis of religion does put forward a valid concern, it is too narrow a framework to analyse religion accurately.

- 3 (a) "It is not the consciousness of individual that directs behavior but collective conscience that transcends the individual and shape his or her consciousness". Discuss in context of Durkheim's theory of social facts. 20

Social facts are material or non material products of collective thinking, acting, feeling or presence. Durkheim wishes to study these social facts as things, so that he can apply the positivist method to analyse them. When developing his theory of the conscience collective, he is influenced by the following:

→ Albert Schaffle: He posits that society is sui generis - it is self created and self maintained. Humans are held together by a shared consciousness, which is not created by any one individual - it exists prior to us and will exist after us.

→ Fustel de Coulanges formalised the idea of a 'conscience collective' as a body of moral principles that hold people together.

Inspired by them, Durkheim creates his theory of social facts.

Since the society is svigeneris and the collective conscience is a product of a collective consensus, it is clear that one person can not create it. It is formed over generations, around which institutions develop, a division of labor develops, religion develops and much more.

This conscience is propagated through mechanisms of socialisation and social control.

→ Socialisation is the process of developing an individual conscience that abides with the collective conscience. For eg. norms, etiquettes, role behaviour, identity, institutionalised goals, etc. This process takes place in the family, in the peer group, in schools, in the media, in politics and every sphere of society.

This is essential for the individual to develop into a valuable member

of the society.

→ Social control: However, some individuals do not abide by the collective conscience - they are known as 'deviants'. Here the conscience collective develops institutions to control these tendencies and reorient the individual.

If the deviance starts to damage the conscience collective (eg. a heinous crime), then the person is brutally punished, so as to repair an injured conscience and keep people's faith alive.

Therefore, the conscience collective is studied by Durkheim as a social fact. It is sui generis, it shows continuity, and it has the power to maintain its existence beyond the actions of any individual.

More importantly, the behaviour of
actors in society is developed by
the conscience collective, in effect
ensuring its own continuity.

3. (b) "To Marx capitalism is rooted in irrationality but for Weber it is a reflection of rationality." Discuss

20

Marx and Weber's analysis of capitalism are quite contradictory. While Marx analyses it based on its class structure and exploitation, Weber's analysis involves the development of capitalism due to values of Protestants.

For Marx, capitalism is rooted in irrationality. It is the stage that follows feudalism and has the following features:

→ Division of labour is determined largely by ownership of the means of production. Therefore, the capitalists can just appropriate surplus labor of the working class, create alienated part producers without any repercussions.

→ A strange form of exchange (MCM): Before capitalism, money was used primarily as a medium of exchange. People needed several commodities for subsistence

and hence the exchange was needed, but there was no profit motive.

In capitalism, the upper class owns the means of production, using which they earn money by appropriating surplus labour of the workers.

This money is then used to build industries and automate thereby making them even more money - an avenue not available to the working class.

→ false class consciousness: Workers are divided across many classes and designations as per producers. This prevents their unification, which would invariably lead to a fairer world.

→ commodities are fetishized to the extent that the consumers are not aware of the exploitation in the production process.

All these develop an irrational economic system where the majority suffers and the minority profits, according to Marx.

Weber however analyses the inception of capitalism in relation to the values of the population.

He posits that religions like Hinduism, Confucianism, Buddhism were incompatible to the rise of capitalism due to their emphasis on ascetism, metaphysical knowledge and charitable behaviour.

Religions like Catholicism, Islam, Judaism were partially compatible due to isolationism, exhibitionism and anti-science attitudes.

Protestantism according to him offered the perfect staging ground for capitalism.

→ Materialistic Ascetism : The value of aiming for development of industries, enterprises but spending little on oneself.

→ Scientific tilt ensured that innovation was encouraged and there was a rapid improvement in the technological powers of their society.

→ Meritocracy : Values of humanism, rationality (unlike hierarchies such as caste) were essential to allow each individual to reach their highest potential by developing their skills.

The society was highly mobile, which ensured that the most talented, hard working protestants reach the best positions.

According to Weber, post capitalism, the living standard increased drastically, the middle class is expanding and everyone gets the chance to achieve their goals by working hard. Hence, he posits capitalism as a rational and desirable system.

3. (c) "Merton's theory of anomie is a borrowing but essentially different from that of Durkheim". Critically examine. 10

Durkheim's theory of anomie is one that posits in a society with rapid social change, the conscience collective is not developed. Hence, it is undesirable and deviance has no function in a normal society.

Merton's theory is essentially different. It is not situational, but behavioural and structural. He posits that anomie occurs when there is an acute disjunction between culturally prescribed goals and norms versus the socially structured capacities of people to meet them.

Therefore, anomie is all pervasive in society, just in different degrees.

→ Innovators abide by the institutionalized goals but flout cultural norms to reach those goals.

→ Fatalists adhere to the norms so strictly that they aren't able to reach their goals.

→ Rebels are deviants who abide by neither.

Deviance is also dynamic, therefore while for one person working hard at their job might be functional, they may neglect their family in the process - making it anomic from one family's perspective.

Ultimately, Merton offers so much more dynamic and individual analysis of anomie.

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

10 x 5 = 50

(a) "No society can be absolutely open or absolutely closed". Comment.

Louis Dumont in his analysis of western societies and Indian societies posits that the former are homo equalis and the latter are homo hierarchicus. He analyses the caste structures in India, explores the purity-pollution principle and concludes that the society is inherently a hierarchy, i.e. a closed system. This is in contrast with western societies that are stratified but open systems as they allow for mobility.

Andre Bekeille in his response says that no society is absolutely open or closed and criticised Dumont's narrow dichotomy.

In a deeper analysis of caste, one can see that mobility is not absent. Among jatis, there is a form of competitive inequality, be it for status or for benefits.

Similarly, it is clear that western societies are not free of hierarchies. They are deeply divided on the basis of race, the economic situation is severely skewed, and gender is a severe factor for discrimination.

Therefore, every society has structures with degrees of openness and not absolutes.

5. (b) Critically examine various 'theories of revolution'

There are several theories of social change and revolution.

① Marxist: The marxist theory of revolution posits that the working class will shed their false class consciousness and develop class for itself, thereby polarising against the upper class. This will be followed by a violent overthrowing and establishment of an egalitarian communist utopia, according to Marx.

② Circulation of Elites: Vilfred Pareto's theory of elites argues that there are elites with psychological dispositions of lions (forceful power) or foxes (manipulation). Everytime there is a revolution, it is never one part below by the masses. Power circulates between elites and invariably after the revolution, the elites will be in power.

③ Durkheim : He posits a revolution when the old conscience collective becomes undesirable by the population.

In the transition there is an anomic stage which is followed by the development of a new conscience collective.

④ Parsons : Posits that a revolution brings about a modification of the pattern variables in a society and hence is focused on the cultural values of society.

These are some of the many theories of revolutions and social change.

5. (c) Critically discuss 'Value-added theory' with respect to the social movements

Value-added theory is a framework of research developed by Max Weber who criticised positivism for being too distant from the subjects of the research.

Therefore, value added theories take into account the values of the subjects when trying to understand the social system.

When analysing social movements, one must take into account the values they are fighting for

5. (d) Discuss what role Civil society has to play in restoring institutions that form the bulwark of democracy.

Often discussions regarding democracy end with the role of the government and political authorities, but the civil society plays as important a role in a democracy as the government.

These are the essential institutions in a democracy :

→ A democratically elected parliament :
The media, interest groups, unions have an indispensable role to play in ensuring that the decisions are free and fair. They ensure that the masses are politically educated and can hence hold their leaders accountable. Interest groups can represent parts of the population or particular issues that would otherwise have no representation.

→ A strong judiciary : The judiciary acts as the strongest check on the

powers of the government. It is the civil society's responsibility to not only bring issues to the court but also ensure all activities are in the public domain.

→ Media : known as the fourth pillar of democracy, they must be a strong check on the government and our parliamentarians as the common person wouldn't have the time or resources to follow developments at that level.

Without the civil society, the government may tend to turn tyrannical and bubbled from the people.

5. (e) Gramsci extended the Marxist ideas on Power and State by developing the concept of hegemony. Discuss

Marxist ideas of power and state often limit their discussion to the state and parts of the superstructure developed in interest of the upper class.

Gramsci extends the civil society into the superstructure and analyses how hegemony in the civil society is used to develop power in society.

The civil society includes the media, trade unions, interest groups, education systems. He argues that ideas of hegemony are developed here. For eg., students are taught nationalism in schools and the media might develop a narrative that vilifies attitudes and thoughts opposing ideas of the state.

Therefore, Gramsci extends the

idea of domination from just state
to hegemonistic domination in
the civil society.

6. (a) "Durkheim's understanding of religion, like any other social theory, emerged and had greater relevance in a particular 'social context'."
Critically analyze the statement 20

Durkheim analyses religion as a social fact. He defines it as a body of beliefs and a set of practices related to sacred objects. This binds people together to form a single moral community.

Durkheim studies totemism when analysing the Arunta tribe of Australia. He finds out that for the tribe, their totems act as a sense of identity, a knowledge giving experience, and the rituals involve a sense of euphoria which lead to strengthened social bonds of the society. Religion ultimately abides by the conscience collective and reinforces it in the minds of the people.

Ultimately, he realizes that religion is fundamentally about the society

itself. It is spiritualised patriotism, way more broad than just organised religion. It involves a deep devotion towards society, often represented by symbols which become sacred, for eg. the national flag, or the constitution.

These sacred objects are a matter of faith and demand respect from the followers of the religion. Since society gives people meaning, identity, purpose, fulfilment of all their needs - Society is God.

Clearly, Durkheim posits that religion is functional and desirable, not just in primitive societies but also complex societies.

However, Durkheim is conducting his analysis in post war America, where the society has no major divisions and he is analysing one particular community which uses religion in a functional manner. This is not always true.

→ Malinowski gives examples of tribes in New South Wales that use totems to divide people along several identities.

→ Runciman : Durkheim does not explain the rise of sects, cults, religious revivalism in contemporary society. The rise in fundamentalism and religious intolerance shows that religion can just as easily be used to divide people.

→ Peter Berger is a phenomenologist who criticises Durkheim's analysis of religion as being too focused on the conscience collective. However, religion is a personal experience and as such may be utilised differently

by each person. For some it may be sacred, for others a hobby. For some it gives them identity, for others it is a way to resolve emotional turmoil.

Therefore, Durkheim's analysis of religion is has great relevance in a particular social context but must be generalised with care.

6. (b) Compare and contrast conflict and functionalist theories of social stratification. 20

Social stratification has been analysed using several different theories.

The functionalist theories, true to their name, posit social stratification in society as something that is desirable and in fact good for society.

Davis and Moore analyse social stratification as a motivation system. For an effective organisation of labour, we need economic, aesthetic, symbolic incentives for positions that are important.

Important positions can be identified by virtue of being functionally unique as well as having high functional dependence.

A stratified system distributes rewards and power unequally in

the smaller, as positions of work in society are unequal due to the risk and importance attached to each.

This power and reward differential is greatly functional as it ensures that the most capable people reach the important positions and once they are there, they perform their duties to the best of their abilities.

Talott Parsons argues for social stratification similarly. He also claims that important positions are defined based on the values of society - some value skills, some value ascribed qualities, some value their performance and nothing else. Therefore, societies have a consensus of value, based on

which it is stratified. After this all people work to fulfil goals valued by all, thereby making stratification functional.

Conflict theorists on the other hand reflect upon society and its hidden power structures that manifest in social systems such as stratification.

→ Melvin Tumin criticises Davis and Moore by arguing that most positions in society are functionally important, eg. sanitation workers. But their rewards are considerably less than upper class occupied positions.

The role of power in stratification is ignored by functionalists. In fact, people in higher strata erect barriers of entry for other people. Coupled with problematic ways of measuring talent, it is just a way to justify perpetuation of power structures.

→ Michael D. Young claims that even fully meritocratic societies are not desirable as it would lead to a loss of vitality and motivation in the lower strata. Talent would be siphoned off to the top and the general population will suffer.

→ Eva Rosenfeld studies a seemingly classless society - Kibbutz system of Israel. Even though all property and resources are communally owned, one still finds stratified groups based on rank who receive unequal prestige.

Therefore, stratification can have some benefits, but we must not ignore the factors that lead to such stratification.

6. (c) Protests and agitation are symptomatic of skewed development in society. Discuss in context of India along with relevant examples 10

Protests and agitations are generally indicators of underlying issues. Recently in India we have seen protests over government policies, development projects, lack of development, and many more issues.

① The farm laws protest : A series of long term agitations against laws which would introduce corporatisation in farming, move beyond APMCs and enable stockholding. Most farmers depend on MSP rates of the government which shows that farmers are heavily dependent on the states.

Areas like Punjab, Haryana are primarily agricultural, but most landholdings are small, soil conditions are inadequate and groundwater is depleting. This makes farmers very

vulnerable and hence willing to protest for months.

② Kerala Silverline Project: A high speed rail project is being protested due to its significant impact on the environment and human habitations. Major dams, irrigation projects, highways see similar agitations. While these projects are helpful for the users, the indigenous people and the biodiversity unilaterally suffers.

③ Naxalism, North East Agitations: While these are complex issues, a major factor is the lack of development in these areas which are largely exploited for their minerals.

Ultimately, if people are willing to let go of their daily work, families and agitate - it is fair to assume that there is a serious underlying issue that must be dealt with.