



Instructions to the candidate:

- There are 5 Questions.
- All Questions are Compulsory.
- You should download the question-and-answer booklet, take its print-out, attempt the questions and then scan the same using various mobile apps like Cam Scanner etc. on your mobile, Convert the file using these apps to PDF and upload.
- You will be able to upload the file from where you had downloaded the question-and-answer booklet.
- In case you face any difficulties, you can write to us at sleepy.classes@gmail.com.
- Those candidates who are not writing on the printed booklet are to leave margins on their answer sheet for comments.
- The above-said candidates are to then make their own evaluation sheet in the format stated below to be uploaded with the answer.
- Compulsory to name your PDF file in the following format (Student Complete Name_Test Number) e.g.: (Kriti Rathor_Mains Test-5)

Comments for the purpose of evaluation of Answer Writing:

Relevance to the question	
Structure of Answer	
Content	
Presentation (Neatness, charts, diagrams as required)	



Question 1. Outline the key ideas of G.H. Mead along with their limitations. How are Mead's theories relevant in understanding Indian society? (20 Marks)

G.H. Mead is known as "father of Symbolic Interactionism" and gave a socio-psychological analysis of self and society through his major work - "Mind, self and society." Symbolic Interactionism highlights the importance of gestures, symbols, language in everyday interactions through which meanings are created and recreated.

Mead gave the idea of "significant symbols" which have a shared understanding among people and help in communication. For ex- language has evolved the thinking capacity of humans. For Mead, "thinking is a conscious conversation with oneself" which leads to the development of mind. Hence, mind is not a thing, but a process as per Mead. True development of mind takes place through social interactions and hence, "consciousness is a result of social interactions". From this, Mead developed his idea of non-dualism stating self and society are not separate, but interlinked with each other.



Concept of self

Self is a dynamic and evolutionary concept that develops through several phases of socialization - imitation, play stage, and game stage. Self-concept is structured through reflexivity i.e. we construct a self-concept on the basis of its perception by others. In play stage, self is limited due to interactions with significant others only. Whereas in game stage, a child learns role-taking behaviours through generalized others and builds a broader self.

"I" and "Me"

Both "I" and "Me" are parts of self, where "I" is the immediate and unpredictive response to a situation and hence carries creativity. Whereas, "Me" is the adoption of "generalised others" and is habitual and conventional.

"I" is the driver of social change, whereas "Me" is a conformist and maintains social values.



Limitations

- ↳ For Macro-sociologists, symbolic interactionists view "interactions operating in vacuum" and ignore the macro-aspects.
- ↳ As per Ralph Turner, interactions must be viewed in finding a way to realise free human subjectivity.
- ↳ For Ethnomethodologists, actors might find alternative ways to deal with the situations and hence experiential differences occur across different humans.
- ↳ Some sociologists believe that humans are not mere robots controlled by the society.

Understanding Indian society through Mead

Although transforming through modernization, Indian society still is a tradition-bound society with persisting patriarchy and caste system

• Concept of self

- ↳ Lower castes learn notions of "purity and pollution" from the behaviour of other castes around them considering them as 'generalized others'.



For ex- Even Dalits believe in supremacy of upper castes and accept the residential segregation as well as menial occupations.

↳ Women internalise patriarchal notions of sexual division of labour in households and consider it as their duty. They nurture their self-concept as 'good housewives' through socialization.

• 'I' and 'Me'

↳ Since 'I' drives social change, the selective modernisation in Indian caste system as per Andre Beitelle, can be seen as response of 'I' to urbanization and rise of new occupations.

↳ Increasing individualism can be seen as a response of 'I' to modern values of liberty.

↳ Increasing economic participation of women beyond household duties is a response of 'I' to feminist movement.

Hence, Mead gave a dynamic concept of self due to inclusion of 'I' and 'Me' and how their interplay gives rise to unique personalities is what makes his ideas relevant.



Question 2. Why does Marx consider class conflict essential for bringing about social change? (10 Marks)

Marx defined class conflict as contradictions among competing interests of different classes arising due to relations of production among the haves and have nots.

Through his materialist conception of history, Marx traced the evolution of class struggles across several societies —

Primitive communism, ancient societies, feudalism and then Capitalism. Even feudal lords and serfs had class conflicts which led to the emergence of alternative mode of production.

However, they were not true revolutions and driven by false consciousness as serfs were aided by lords in emergence of new system and again lords turned to be the "haves".

But Marx believes that proletarian revolution against capitalist bourgeoisie class will be driven by true consciousness as there is no emerging class to aid the workers.

And this would lead to social change through socialism as "all will be workers then with no classes."



Finally, workers will give up on power and a stateless society with communism will get established. He termed the man in communist society as "total man" who has the freedom to do whatever he wants.

Hence, Marx says, "History repeats itself, first as tragedy and then as farce."

However, As per Fukuyama, this "total man" is a part of modern liberal democracy and not a communist society.

For Samuel Huntington, modern-day has seen various forms of conflicts due to religious revivalism and ethnicity ties in Asian societies.

Critics argue that Marx over-emphasized class conflict and overlooked other dimensions of stratification leading to change.

Nonetheless, concept of class conflict is important & as Marx showed history being driven by conflicts leading to synthesis of new systems bringing social change.



Question 3. Merton viewed bureaucrats as bound by rituals and procedures, but in today's dynamic governance landscape, a rebellious mindset is preferred. Discuss. (20 Marks)

Merton placed bureaucrats under the classification of ritualists within his strain theory of deviance, describing it as a form of structural anomie.

For Merton, deviance is a result of discrepancies between culturally defined goals and the structural means available to achieve them. Bureaucrats are known to follow the structural means and all the stated procedures but lack the aspiration to achieve the culturally defined goal of public service.

This anomie within the system, hinders the efficiency of bureaucracy where following the procedures which were meant for facilitation of work to achieve public interest, itself becomes the hurdle for realising the purpose of creation of bureaucracy. Here, Merton contradicts Weber's ideal type of Bureaucracy, where adherence to written rational rules, and chain of command brings efficiency in the system. Merton argues, that in following these rules, bureaucrats



have forgotten about breeding efficiency. Weber also showed skepticism towards extreme rationalisation of bureaucracy which hampers creativity and termed it as "iron cage of rationalisation".

Another anomie mentioned by Merton is "rebellion" which rejects both means and goals and creates new 'means' and 'goals' to drive social change.

Changing preference for a rebellious mindset is evident in dynamic governance as :-

↳ With the growth of technology, there is need for adoption of e-governance techniques like digitization of records, big data analysis for policy making, etc. Hence, recreation of "new means" is required.

↳ With uneven benefits of modernization, bureaucrats need to go beyond traditionally defined goals of "policy implementation" to ensuring just service delivery in all forms.

For ex → Creation of 'people's road' in Manipur by Armstrong Pame to fill infrastructural gaps and going beyond tradi-



- tional roles of a civil servant.

↳ For Parsons, no system can survive without goal attainment according to his AGIL framework, hence bureaucracy is evolving in order to survive.

↳ Increasing specialisation is required in today's dynamic governance, which forms the basis of solidarity as per Durkheim and can lead to a good work culture with enabling procedures to become facilitative rather than obstructive.

↳ For Mead, increasing response of "I" is needed to find creative solutions to persistent problems and use of principled discretion by bureaucrats.

For ex- DP Chowdhury used "Posta Cabin" in taxalim bound areas to continue educational service delivery for tribal children.



Hence, even though Merton viewed bureaucrats as ritualists, the dynamic form of governance has made it necessary for evolution of bureaucracy to survive in face of new challenges. However, it is still a in a "transition phase" and rituals retain relevance to maintain an organized structure.



Question 4. To what extent does Durkheim's theory of Division of Labour hold significance in modern times? (10 Marks)

Durkheim defines division of labour (dol) as increasing occupational differentiation and growing specialisation of tasks that leads to organic solidarity in the modern world.

Durkheim refuted Comte's view that dol had brought moral crisis in France and rather stated that mechanical solidarity of primitive societies has got replaced by organic solidarity in the modern world due to dol.

Durkheim being a functionalist, highlights the integrative role of dol. For him, since dynamic density has increased in the modern world, new interactions have given rise to new occupations. He uses the idea of survival of the fittest to explain how the people who cannot succeed in existing occupations, create new occupations for them. Hence, dol leads to greater interdependence and builds solidarity.

But pathological forms of dol like anomic, forced and poorly coordinated dol lead to problems for integration.



Anomic dol can be compared with Marx's concept of alienation where increasing dol in modern capitalist societies produces disenchantment among employees and holds relevance in present times.

Forced dol can be seen in the form of Indian caste system, where 98% of manual scavengers still come from lower castes.

Poorly coordinated dol as seen in bureaucracy leads to operation of departments in silos and deteriorates work culture.

For Merton, these examples can be seen as dysfunctions of dol. Also, dol might have latent functions as dol in caste system has the latent function of reproduction of Caste hierarchies

Hence, Durkheim's theory of dol can be used to analyze different forms of dol in the society. However, it is not always a source of integration and might have dysfunctions and latent functions as well.



Question 5. Compare the perspectives of Parsons and Weber on the concept of social action. (10 Marks)

Social Action is defined as per social context and forms the basis of social interactions in a social system.

Weber viewed social action as consciously performed by the actor in orientation to others and influenced by subjective motivations of the actor.

Parsons expanded the scope of weberian social action and gave 4 conditions → existence of social systems, influence of norms and values, goal orientation and investment of energy.

Hence, weber focused upon interpretivism and internal orientation of the actors. whereas, Parsons tried to combine both internal motivations and external influence of norms.

Similarity

weber defined four types of actions →

- Traditional actions driven by norms and values
- Affective actions driven by emotions
- Wert-rational actions driven by rational adherence to value systems.
- Zweck-rational actions driven by 'means' to achieve desired ends.

Parsons combined traditional and wert-rational into Moral actions,



and renamed affective as expressive actions and unethical as instrumental actions.

Comparison

Weber focused upon micro-aspects of social actions considering human subjectivity as major driver of individual motivations.

Whereas, Parsons considered both motivational orientation (cognitive, cathectic and evaluative) and value orientation

(cognitive, appreciative and moral). Further, being a structural functionalist, Parsons highlighted the role of social

actions in giving rise to various kinds of social systems through his concept of pattern variables. For Parsons,

social actions occur in constellations and lead to various social systems.

Hence, despite of similarities, Weberian concept of social action is limited to individual orientation, while Parson's concept

gives a broader framework linking social actions with

social systems through his work structure of social action.