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| Name Of Candidate परीक्षार्थी का नाम | Ishita Pandey | | |
| Roll No./अनुक्रमांक | 1910132637 | 202308251844:30 | Medium/माध्यम English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/> |
| Center Code/परीक्षा केंद्र | 1900 | Date/दिनांक | 22.08.23 |

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INDEX TABLE / अनुक्रमणिका

INSTRUCTION / अनुदेश

| No. सं. | Max. Marks अधिकतम अंक | Marks Obtained प्राप्तांक | |
|---------------|--------------------------|------------------------------|--|
| | | | 1. Do furnish the appropriate details in the answer sheet (viz. Name, Roll No, Date). उत्तर पत्रक में उपयुक्त विवरण प्रस्तुत करें (अर्थात नाम, अनुक्रमांक, तिथि)। |
| | | | 2. There are FIVE questions in the question paper. Section A contains 2 Questions and Section B contains 3 questions. प्रश्न पत्र में पांच प्रश्न हैं। खंड A में 2 प्रश्न हैं और खंड B में 3 प्रश्न हैं। |
| | | | 3. All Questions are Compulsory. सभी प्रश्न अनिवार्य हैं। |
| | | | 4. The number of marks carried by a question/part is indicated against it. किसी प्रश्न/भाग द्वारा किए गए अंकों की संख्या उसके सामने दर्शाई गई है। |
| 4 | | | 5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. उत्तर प्रवेश प्रमाण पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो इस प्रश्न-सह उत्तर (QCA) पुस्तिका के कवर पर दिए गए स्थान में स्पष्ट रूप से बताए जाने चाहिए। |
| 5 | | | 6. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए। |
| 6 | | | 7. Content is more important than content length. विषय-सामग्री लंबाई की तुलना में विषय-सामग्री अधिक महत्वपूर्ण है। |
| 7 | | | 8. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए। |
| | | | |
| Total/कुल अंक | 250 | | |

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| Examiner's Discretion/मूल्यांकन कर्ता का विवेक : | Start Time/प्रारंभ करने का समय : 5:30 pm | End Time/समाप्त करने का समय : 8:30 pm |
| Total Marks/कुल अंक : | Mode Of Examination/ परीक्षा की विधि : | Online/ऑनलाइन <input type="checkbox"/> Offline/ऑफलाइन <input type="checkbox"/> |

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| Examiner's Discretion is the marks awarded at the discretion of the examiner based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy. मूल्यांकन कर्ता का विवेक अंक, आपकी लिखावट, प्रस्तुति, आरेखों के उपयोग, त्र्योर्ध्व और आकृतियों या समग्र रूप किसी अन्य विषय वस्तु, जो मूल्यांकन कर्ता को आपकी कॉपी में पसंद आयी के आधार पर (लेकिन इन्हीं तक सीमित नहीं) पर दिए गए अंक हैं। | ECN CODE/ ईसीएन कोड : | EG/ईजी : ① ② ③ ④ ⑤ | Evaluation Date/ मूल्यांकन तिथि : |
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EXAMINER'S REMARKS

CRITERIA FOR THE FEEDBACK SECTION AT THE END OF EACH QUESTION

1. **AWIS = Answered What is Asked.** This means whether you have addressed the core demand of the question or not. Addressing the core demand of the question gets you an objectively fair score. It is examiner's perception if you have understood the question and if you know the answer in the first place. Creative answer writing, sometimes missing the core demand, may fetch very high or very low scores, and exposes your answer to the subjective assessment of the examiner.
2. **CD & VA = Content Density & Value Addition.** Examiner will evaluate the quality and quantity of your content in the answer. In the same word space limit have you (a) written what is asked (b) gone beyond what is asked (c) enriched answers through combination of (but not all!) suggestions, quotes, flowcharts, diagrams, facts and figures, data etc. This affects objective components of assessment.
3. **S & F = Structure & Flow =** Whether you have structured your answer properly or not. Whether the answer has been broken into parts and sub-parts, each part has been addressed appropriately or not. Whether the flow of the answer is maintained. Affects both subjective and objective components of assessment.
4. **P & R =** How your answer performs on the criteria of **presentation, ease of read, clarity and apparent effort** in writing the answer. This affects subjective components of assessment.

Section- A

Q.1) Answer the following questions in about 150 words each

a) Analyse the distinction between the two forms of solidarity discussed by Durkheim. (10 Marks)

Emile Durkheim in his work 'Division of Labour in society' gives the answer to the question that - 'In ~~so~~ ^{the} modern society where differentiation, specialisation & complexity exists - what binds the people together? He uses the concept of Mechanical & organic Solidarity:

| Mechanical solidarity | organic solidarity |
|--|--|
| → Present in <u>simple</u> <u>polysegmental</u> & <u>complex</u> <u>polysegmental</u> society. (Traditional) | Present in doubly <u>segmental</u> <u>complex</u> <u>polysegmental</u> society. (Modern) |
| → Based on <u>likeness</u> - of Occupation, experiences, etc. | Based on <u>differentiation</u> & <u>interdependence</u> . |

→ It binds the people together by low level of specialisation. Example:
Mechanical solidarity among barbers

- Binds together in high level of specialisation & dependence on this specialisation

(Eg) - An IT engineer depending on a doctor

The organic solidarity is stronger than mechanical solidarity as it arises out of need & role fulfilment.

Although it explains the functionality of Division of labour in society - it fails to explain dysfunctions (Merton) & conflicts driven by class & different ownership of modes of production (Marx).

It is credited to first explain conscience collective & make sociology a science with concepts that are universally understood.

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CD & VA

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MARKS

b) Explain with reference to Robert K. Merton's theory, how does the social structure produce strain and lead to anomie and deviant behaviour? (10 Marks)

R.K Merton talks about- the 'strain theory' & tries to explain how social orders change.

① Strain: In sociology, strain is explained as the non-coherence of ~~the~~ culturally & socially approved goals for individuals but lack of institutionally available means to achieve those goals successfully. This leads to strain in the system & its functionality.

② Anomie: is the condition of strain where individuals have to take an action and ~~that~~ they are not fully conforming to either the culturally prescribed goals or institutionally available means or both.

③ Deviant behaviour : It is the reaction borne out of anomie - seen as a result of proper socialisation.

| | | |
|------------------------------|-------------|-------------------------------------|
| Goals: Culturally prescribed | | |
| ✓ | x | |
| Conformists | Ritualist | Means: Inadequate - by available |
| Innovators | Retreatists | |
| Rebels | | New Means |

Fig: Deviant Behaviour

Thus, this paradigm helps to evaluate all changes in society - good & bad. Further, Merton says even in deviance, there is always some conformity - like thiefs still steal at night.

Although this definition of 'deviance' is criticised by many as - deviance is conforming according to the deviant, yet it gives a great-
sociological understanding

Q) What do you understand by the term 'Relative Deprivation' and 'Inter-generational mobility'? Illustrate with examples. (10 Marks)

Relative deprivation can be best understood by Merton's Reference Group theory.

Individuals choose a reference group - to either aim for or to avoid its membership.

This leads to feeling of relative deprivation with respect to the reference group.

Example: Wanting to be an entrepreneur - I might look at famous businessmen/women & feel that I do not have the resources that they have.

It drives anticipatory socialisation which can

cause 'marginalisation' → let go off the Original group: Pariah

(Eg) The Black Americans

↓
Still discriminated

↓
Land of equality

↓
deprived with respect to the White

↓
Better condition than African Americans (or perceived)

↳ Not Accepted into the new group.

Intergenerational mobility: It ~~also~~ means that the situation/class position or just the position in strata changes after a few generations. This is common in a few societies that are achievement oriented. Yet these mobility might not always be possible:-

→ Oscar Lewis: calls it a 'culture of poverty'

that is stuck in the vicious cycle.

(Eg) Rural poor to urban poor - only horizontal movement - no real mobility.

→ It is supported by Elite self recruit theory of Pareto & Mosca that ~~only~~ movement vertically is namesake & rare.

Thus, both these concepts help gain a holistic understanding of society & resource access & restores the belief in Post modern views of individualised inequalities.

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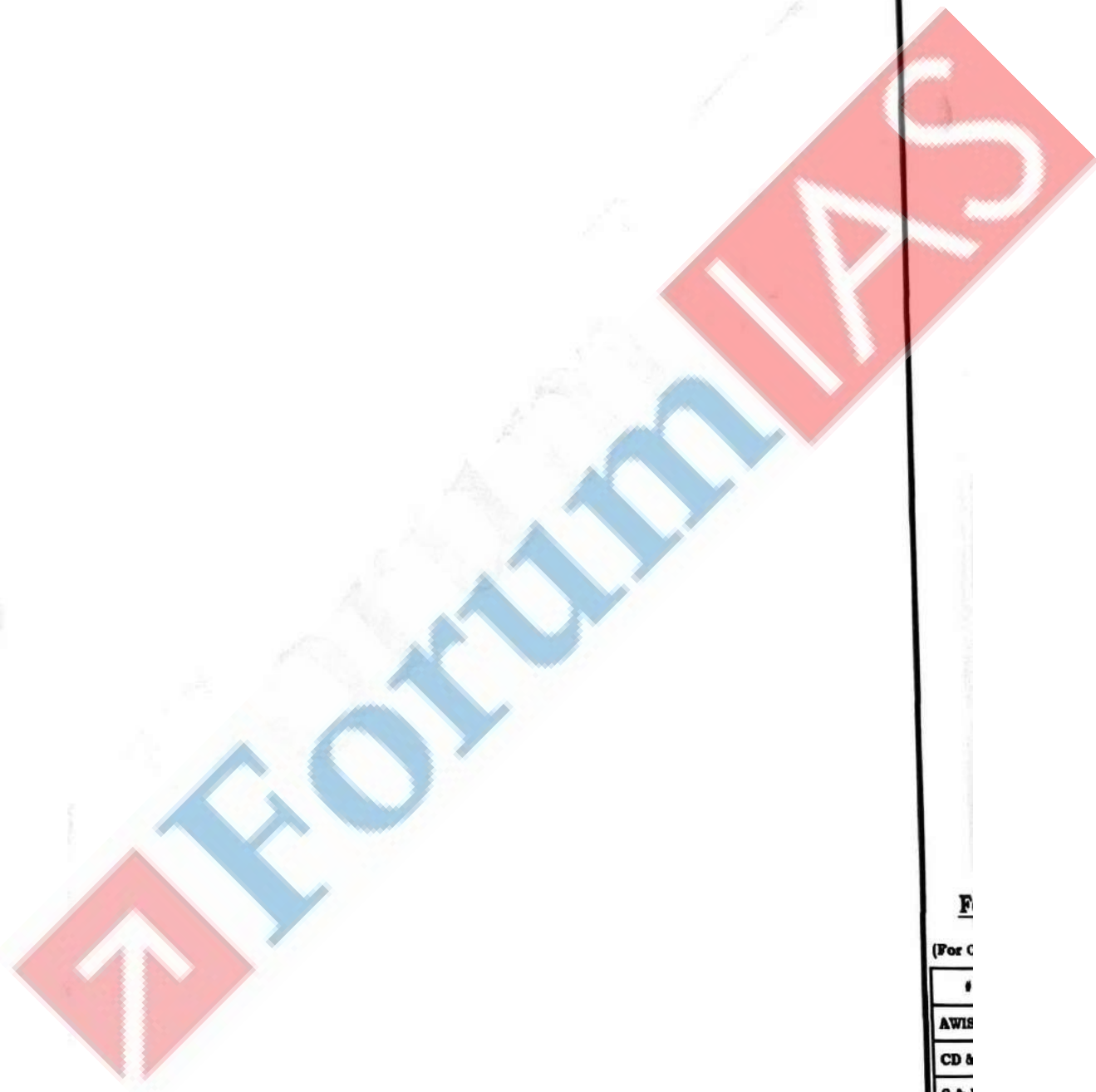
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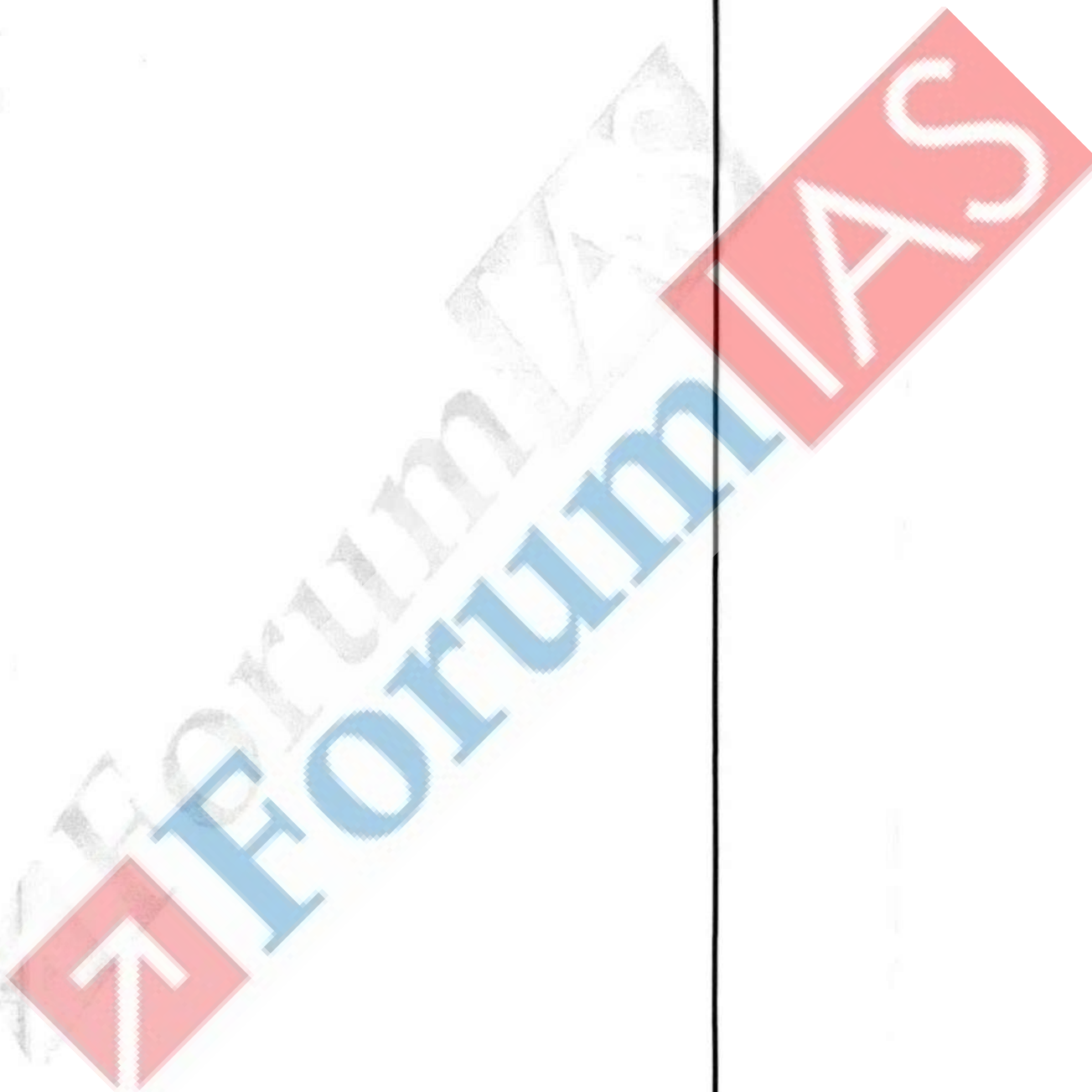
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d) Delve into the conceptualization and nature of social facts according to Emile Durkheim, within the context of sociological analysis. (10 Marks)



(Don't Write
anything in this Area)

e) How does Max Weber define and characterize the concept of an "ideal type". What is the purpose and significance of employing this concept in social science research? (10 Marks)



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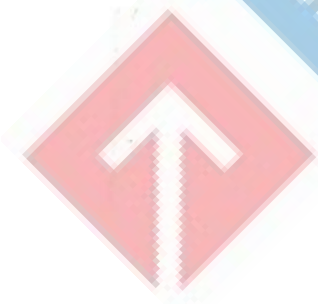
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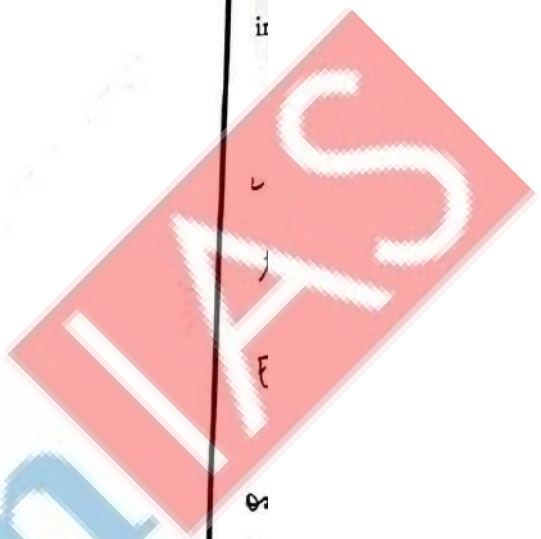
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Q.2) a) How does Emile Durkheim's sociological analysis prioritize a specific aspect or area of study, Provide an illustration of this emphasis by giving reference to one of Durkheim's notable contributions? (20 Marks)

Emile Durkheim is often credited for setting up the Sociological Study department- first in Europe amidst post - French Revolution Chaos & anarchy.

This chaos was overwhelming and sociology emerged to tackle the problems created by modernity (John Harris) - thus he gave a functionalist view.

He propounded that all elements of society serve a function according to the conscience collective. He differentiated this conscience collective from a mere aggregation of individual wills.

according to the lines of Rousseau's juxtaposition of Actual will & Real will to give ^{the} a 'General will'.

This idea of conscience, collective as the driving force of society forms the basic tenet of all his theories. as it is seen as a socially cohesive force, capable of control & integration.

This is clear from his work 'Le Suicide' in which he negates the works of psychologists like Brano (Act of imitation), G.M. Beard (Stress theory) on suicide to bring it to the realms of sociology.

He sees suicide in terms of social control - 'Regulation' & social integration - 'Integration'

This point of view successfully expanded the horizon of sociology beyond its already-loose boundaries into other social sciences - as he tried to explain it in terms of 'social systems'.

The functional theory is often criticised by Merton for ignoring dysfunctions of the system & by ~~the~~ Weber for seeing the actor as a 'mere puppet'.

Beyond these criticisms, Durkheim can be credited for empirical, rational study of society that could calm down the chaos in the society with reason & held great utility in keeping the society integrated. Further, it also contributed greatly to

free the understanding of society from theological
lens (Theory of Religion) or merely economic
lens (Division of labour). Thus, providing a new
framework of studying social continuity &
social change.

b) What did Robert K. Merton mean by Manifest and Latent functions? Elaborate on the manifest and latent functions of the Indian competitive examinations in which a significant percentage of the young population participates. (20 Marks)

RK Merton gave a holistic understanding of Social Action beyond the orientation or motive (given by Weber & Parsons) to understand it in terms of functions, dysfunctions & non-functions it performs on a latent & manifest level.

Manifest functions - are the intended consequences of actions - that are known & predicted by the individual.

(Eg) Voting for a representative - knowing they will win.

Latent functions : are unintended & unpredictable consequences of an action performed by the

individual.

(Eg) Voted representative instrumental to the genocide of the very note.

It includes unanticipated consequences as well

which are caused by -

- Ignorance: No clue about the possible result.
- Error: Selecting 'A' instead of 'B' - human error.
- Imperious immediacy - Quick action
- Basic values - Mismatch with intended.
- Self defeating prophecy - convinced of failure, fails

This theory is a middle range theory that

bridges - Positivist ~~theorist~~ theorists with

Generalised theories & Non-positivist

with micro theories based on action

& its meaning to the actor - ^{within} ~~not~~ the

entire social system.

This can be applied to Indian competitive examinations:

Manifest functions :-

① Brings meritocracy to the society → healthy competition.

② Allows the selection of the 'best' candidate.

③ Productive involvement of the 'youth' — gain knowledge & skill instead of violence.

④ As Parsons would say - it helps maintain the stability of the system by proper role allocation.

⑤ Davis & Moore - reward for training & education

Latent Functions :-

① It can be a cause of stress/strain if the overglorification of these examinations is

accompanied by lack of resources to attain it. (Eg) Rising craze for IITJEE & costly coaching

② It can perpetuate inequality as Lewis - Culture of poverty & Culture of excellence inhibit meritocracy

③ Causes suicide as it is too regulated - almost fatalistic (Durkheim). (Eg) Kota suicides.

④ It might create 'slums of hope'.

⑤ It can create muddled hierarchies by the means of secular mobility. (Dipankar Gupta)

Thus, this theory of Merton can help us analyse any social phenomenon & action

beyond the understanding of the actor themselves.

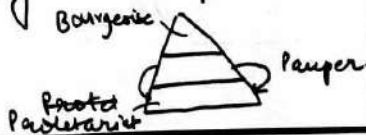
c) What is Karl Marx's theoretical framework concerning the concept of class-antagonism, and how have the proponents of functionalist perspective responded to his perspectives? (10 Marks)

Karl Marx in his seminal work 'Das Capital' has talked about class antagonism & class conflict as:

① Cause: Due to different ownership pattern of modes of production - two classes:
 ⇒ Haves → Bourgeoisie & Have Nots or Proletariats

② Type of antagonism: He says that class antagonism is not novel to capitalism but as Routine conflict exists in feudal, slave societies but in capitalism - it is historic as it will change the nature of society.

③ Pre-change: The antagonism will rise with rising exploitation leading to Pauperisation



④ Class consciousness will rise & lead to the revolution of Proletariats to eventually form a classless society.

This is criticised by functionalists as:-

① Dahrendorf says that no revolution is possible due to

- { decay of capital
- { decay of labour
- { Rise of middle class
- { welfare states

② Merton says that only dysfunctions of classes is seen & this anato antagonism might not exist.

③ Veblen says that leisure class exists that indulges in conspicuous expenditures

④ Goldthorpe mentions the 'Affluent worker' theory

⑤ Parkin & middle class dual closure theory

Thus class antagonism is not evident & as Marx mentions of himself it is co-operative which is even more co-operative with rise of stakeholders, skill capitalism, etc

Section- B

Q.3) Answer the following questions in about 150 words each:

a) Elaborate on Melvin Tumin's critique of structural-functionalist theory of social stratification. Examine his perspectives and arguments challenging the prevailing understanding of social hierarchy. (10 Marks)

Structural functionalist theory of social stratification believes that stratification serves a function of co-ordination, interdependence and stability.

Melvin Tumin's critique

① Parsons says that stratification works on role allocation according to importance of roles.

Tumin rejects this asking how is the 'importance' decided? He calls it tautological

as:
 More important role → Higher position
 ←

② Davis & Moore propound that higher positions are rewards for the education, training,

effort & time of the holder.

Tumin rejects this view saying that no sacrifices are made for training.

③ Ulrick Beck: attributes higher risk with higher reward.

Tumin rejects it saying that no risks are taken by those who hold important positions.

④ W. Warner says that this brings stability to the system but Tumin says that hierarchy brings more chaos than stability.

Thus Tumin rejects that social hierarchies are functional & attribute it with immobile systems only perpetuating inequalities by advantaging those who are already better placed. This holds true as today as seen from 'culture of poverty' among those who hold lower stratas.

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b) Analyse the sociological concept of the sacred and the profane. Critically examine the implications of this dichotomy on various cultural and religious beliefs.

(10 Marks)

Durkheim gave the the sociological concepts of sacred & profane in his work - "The Elementary Forms of Religious Practises".

He defines sacred as those things that are 'set apart' & hold great cultural & religious significance.

'Profane' is the description for things are ~~are~~ considered largely of 'lower status' & not gods 'godly'.

This is used by Dumont in his 'Principle of Pollution & Purity', regarding the Indian caste system.

This concept basically propounds that 'sacred' & 'profane' are supposed to be

kept apart, they are culturally defined & can vary spatially & temporally.

(Eg) Totems like snakes - ^{for} Arunta tribe is sacred whereas snakes might be considered profane by ~~some~~ other religions.

- They are responsible for integration in society due to cultural & ideological cohesiveness.

- They can also be a source of conflict as Malinowski found in Wales tribe.

- Further, due to spatial variation, it can be taken as a mark of disrespect & can even cause fight/wars.

Therefore sacred & profane have implications beyond religion as we consider the Constitution sacred & caste-based-discrimination profane.

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c) What is the role of Talcott Parsons' pattern variables in shaping social behaviour within a society?

(10 Marks)

Talcott Parsons pattern variables help judge the society & the social behaviour for traditional or modern.

The two Pattern variables are: -

| Pattern variable A | Pattern variable B |
|--|---|
| <u>Ascriptive</u> - based on primordial identity | <u>Achievement</u> - based on merit |
| <u>Diffused</u> - Responsibility & obligations | <u>specific</u> - Obligations |
| <u>Affective</u> - Actions guided by emotions | <u>affective neutrality</u> - actions guided by rationale |
| <u>Particularism</u> - think & act on narrow set of principles | <u>Universalism</u> - think on a broader scale |
| <u>Collective Orientation</u> - Actions for fulfilment of all. | <u>Individual orientation</u> - Actions for self-fulfilment |

Pattern variable A is based on expressive action whereas B is based on instrumental action.

It provides with an yardstick to measure the rationality & reasoning of social behaviour & if the actions are towards a progression or regression of the society.

Although, it is well understood & believed by many - even Dumont's Homo Hierarchicus & Homo Egalis theory is based on this - it has a strong Eurocentric bias. Further, no society exists in pure A ^{or} pure B form.

Thus, this grand theory is appreciated for the level of abstraction but presents ~~some~~ certain shortcomings



d) How do the concepts of "class-in-itself" and "class-for-itself" in sociological theory highlight the transformation of social classes from objective economic categories to subjective collective identities? (10 Marks)

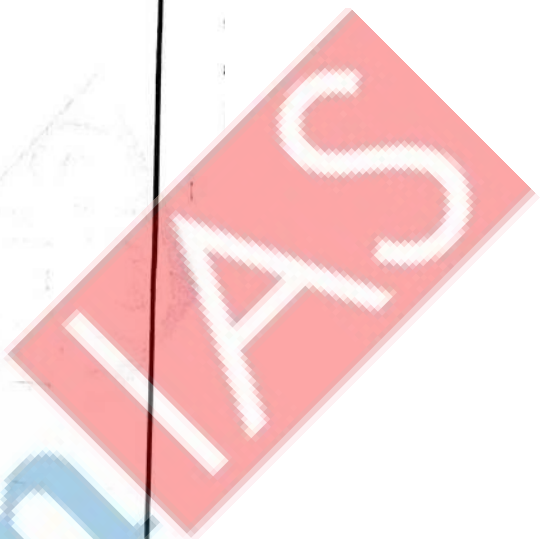


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e) How does the nature of the social stratification system, whether it is based on ascribed characteristics or achieved positions, affect the patterns of social mobility within a society?
(10 Marks)

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Feedback

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| AWIS | |
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| ⊙ = Good | |
| ⊙ = Average | |
| ⊙ = Poor | |
| TOTAL MARKS | |

Q.4) a) Conduct a comprehensive and critical analysis of Max Weber's theory expounded in "The Protestant Ethic and the Spirit of Capitalism", focusing on the intricate interplay between religious beliefs, cultural values, and the emergence of capitalist economic systems. (20 Marks)

Max Weber in his seminal work 'The Protestant Ethic & the spirit of Capitalism' carries out ~~as~~ a comparative study to understand the relationship between religion & its belief with respect to rise of capitalism. This was inspired by the different attitudes of his Catholic mother & Protestant father.

① Capitalism, Religion & capitalism:

He propounds that three relationships are possible: -

① Weak linkage: Allows but does not encourage capitalistic behaviour.

② Catholicism, Islam (no interest).

⑤ Negative linkage: Abhors capitalistic values & discourage capitalism.
 (Eg) Hinduism - Dharma > Artha. (Duty > Monetary gain)
 Taoism - stress on family above wealth.

⑥ Positive strong linkage: Allows & supports capitalism. (Eg) Calvinism / Protestantism.

Further, he says that two things are required for efficient capitalistic system - Substance, i.e. material resources & spirit, i.e. mental inclination.

Calvinism had both - substance & spirit.

| Society | Substance | Spirit | Capitalism |
|----------------|-----------|--------|------------|
| Tribal | X | X | X |
| Oriental | ✓ | X | X |
| B. Franklin | X | ✓ | X |
| Protestant Cap | ✓ | ✓ | ✓ |

Substance & spirit of capitalism

Thus, this helped the capitalism develop rapidly among Protestants as there was an overlap of the spirit.

Spirit of Calvinism

① ~~The~~ Doctrine of
Pre-determinism.
↳ being successful - a sign
of being the chosen one

② This worldly

③ Calling: work is
worship

④ Material asceticism

⑤ Ethics - good behaviour,
fair & hard work

Spirit of capitalism

→ Fuel motivation & money-
making attitude

→ ~~Risk~~ Risk taking

→ Relentlessness &
Punctuality

→ Reinvest profit

→ Corporate/Business ethics

Although these are some views of Weber
on the relationship, it has been criticised.

① In Britain - it was Catholic capitalism
& in Japan - it was a Buddhist capitalism
model.

② Tawney points out the it was rise of

Capitalism that led to the rise of
Protestantism & not the other way around.

③ Calvin himself stressed that overattachment
 to wealth was not a 'good behaviour'

④ Understanding of cultures & religions is
 flawed. (Eg) Chettars of Madaras are the
 "Protestant" of India

⑤ Ignores other drivers of capitalism ← class, status, Gender

Despite some shortcomings, Weber is
 credited for the use of comparative
 analysis between two unlikely domains &

drawing a parallel - thus expanding the
 horizons of sociological methodology.

b) To what extent does the concept of anomie, as formulated by R.K. Merton, provide a comprehensive framework for understanding the theoretical relationship between the nature of anomie and the various types of social deviations? (20 Marks)

RK Merton defines 'Anomie' as the mismatch between the culturally-prescribed goals & the institutionally available means for the attainment of those goals. In such a situation, there is a strain on the social systems.

He further gives a paradigm for the social deviations emerging out of such anomie.

| | | Culturally Prescribed Goals | |
|---------------------------------|--------|-----------------------------|------------|
| | | Accept | Reject |
| Institutionally Available Means | Accept | conformists | Ritualist |
| | Reject | Innovators | Retreatist |
| | | | New Goals |
| | | | New Means |
| | | | Rebels |

① Conformists: consists of those who do not agree with the culturally prescribed goals and/or institutionally prescribed available means yet they follow them.

(Eg) Students in the school - preparing for 'herd race' despite not wanting to.

② Ritualists: Having lost faith in the efficacy of ~~most~~ culturally prescribed goals, they still adhere to institutionally available means.

(Eg) Bureaucrats following the letter of the law instead of its spirit.

③ Innovators: are credited for rejected the institutional means for achievement of goals.

(Eg) Scientists & Robbers → use 'innovative'/new means.
Welfare of society → survival

④ Rebreatist: Having lost all faith, they seep out

of the mainstream. (Eg) Ascetics & Delinquents
↳ Drug Addict

(5) Rebel: They reject the order of the day -
both socially given goals & institutional means
to forge both new goals & means

(Eg) Freedom fighters against colonialism.

Thus these classifications help us understand:-

(1) • interplay of culture & society & the
social institutions for social continuity
& change.

(2) Understand social deniation from a rather
macro perspective.

(3) Understand 'anomie' in ^{holistic} broader terms - &
not just breakdown of division of labour
(Durkheim) → but also in individual actor's
~~from~~ views.

However, it has a few shortcomings:-

① Vagueness in terms of 'cultural goals' → as subcultures exist which might see it as conformity & not as deviance.

② Deviance is also conformity to deviance.

③ It allows interplay of institutions & actors but stress more upon actors

& ignore the socialisation that causes conformity / deviance. (Cohen)

④ It is refuted by HS Becker's Labelling Theory which provides classification according to own understanding

Therefore, the theory of Merton explains

a lot of reality but as Post-modernists

believe that there are only metanarratives

& no theory can fully justify all situations

as reality is vast & dichotomous (Weber).

c) How does Emile Durkheim's theory of the relationship between religion and society contribute to our understanding of the contemporary religious landscape and social dynamics in Asia? (10 Marks)



Q.5) a) How does the conflict perspective on social stratification inform our analysis of social inequality in India? Explore the interplay between the rigid social stratification system based on caste and the mechanisms through which it perpetuates and reinforces social inequality? (20 Marks)

Conflict perspective is understood as the presence of antagonism between the stratas of the society. Marxist scholars understand it in terms of bases & have not with respect to modes of production.

This is understood in social inequalities of India as -

Class: Although class inequalities are large, (Oxfam Report: Top 10% own 70% of wealth)

They are not met with class conflicts as Marx & Engels would have imagined it. This is largely attributed to the 'Dual closure' of Middle class (Parkin) that

has risen as an ideology & identity, more than a class position.

② Caste: Caste conflicts are most common in India due to -

- Relative rigidity ⁱⁿ • Pervasive

③ Gender: Largely patriarchal & - women suffer from 'Servi-dasi' dichotomy as propounded by Veena Das.

Multiple feminist movements have presented scope for conflicts.

④ Ethnic: Diversity of India can be a cause of ethnic conflicts ~~ag~~ aggravated by disparate development,

Yet, the most pervasive & dominant in India is 'caste': -

① Louis Dumont calls it a stratification based on 'hierarchy of occupations' & distance

from the Brahmins. As it is according to birth, it becomes difficult to move out of those ascribed positions.

② Andre Beville comments that there is rising disharmony in crystallisation of power - class, caste & political influence - making it more prone to conflicts. (Eg) Marathas & Mahars conflict.

③ MN Srinivas propounds that although Sanskritisation helps in caste mobility, it does not bring about a structural change & it is only mobility of individuals.

Thus, the rigidity of caste system is based on principle of 'pollution & Purity' & it still survives as -

① Occupational segregation : AS NCSK states that 95% of manual scavengers are still SC/ST.

- (2) Endogamy & technology: shaadi.com providing 'caste filters'.
- (3) Political mobilisation - does not let the consciousness die. (eg) BSP.
- (4) Dalit assertion - to claim 'Dalit identity' through literature & symbolic gestures. (eg) 'The Great Chamars of UP' board.
- (5) Grassroot violence - Rape, murder, lynching based on caste.

Thus, the availability of constitutional measures falls short as it is unable to protect & the increasing trend of claiming 'backwardness' for various castes reinforces social inequality.

In such situations we require the cultural system to change before the social system changes (Parsons).

b) Compare and contrast the Marxian and Parsonian perspectives on social change, highlighting their respective conceptual frameworks and underlying assumptions. Furthermore, evaluate the relevance of each perspective in understanding and addressing social development in contemporary India. (20 Marks)

Social change is studied as the subject matter of sociology since its conception.

Two such views are of Marx & Parsons.

① Social change:

Marx → it is a product of class conflict and marked by changing control of means of production.

Parsons → it is due to the change in the social system that leads to change in society.

② Conceptual framework

Marx: He mentions that change is constant but real change happens in capitalism when the proletariat revolution sets the

stage for communism & socialism eventually

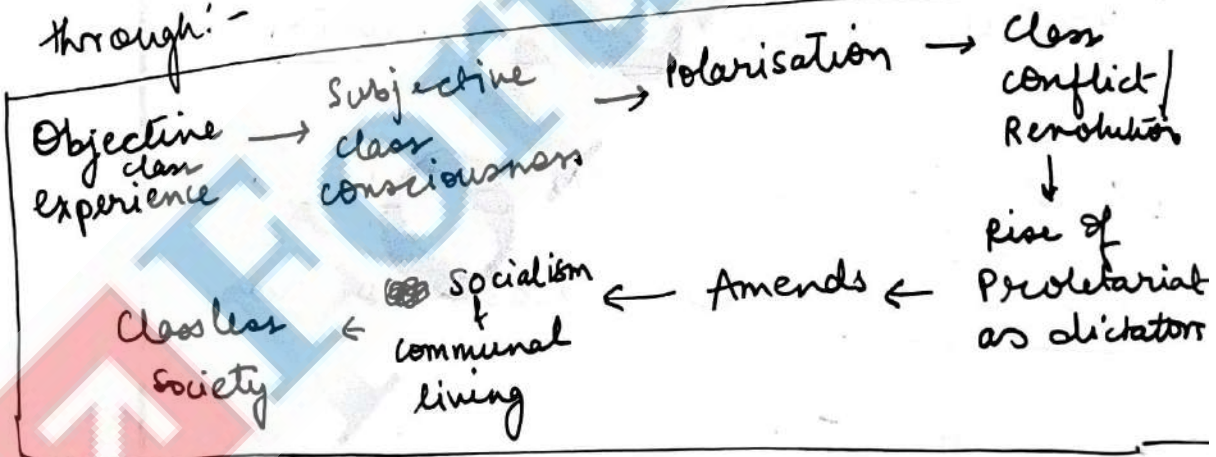
Parsons: He sees change as a continuous process - that is not going to close with change of economic system.

It is an equilibrium

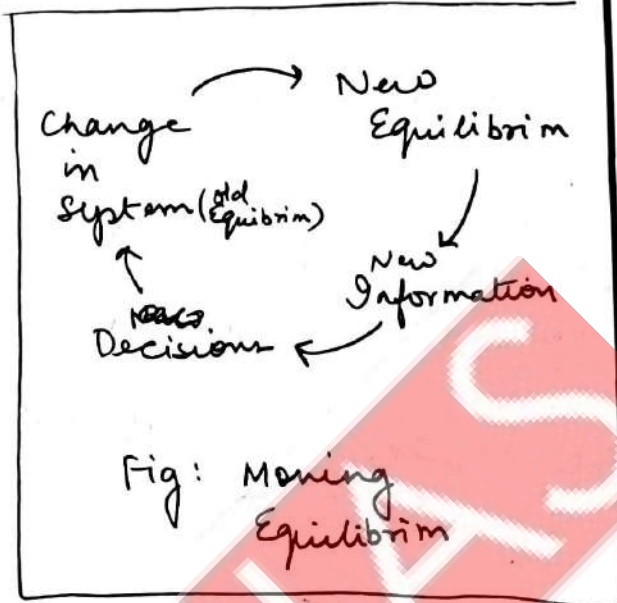
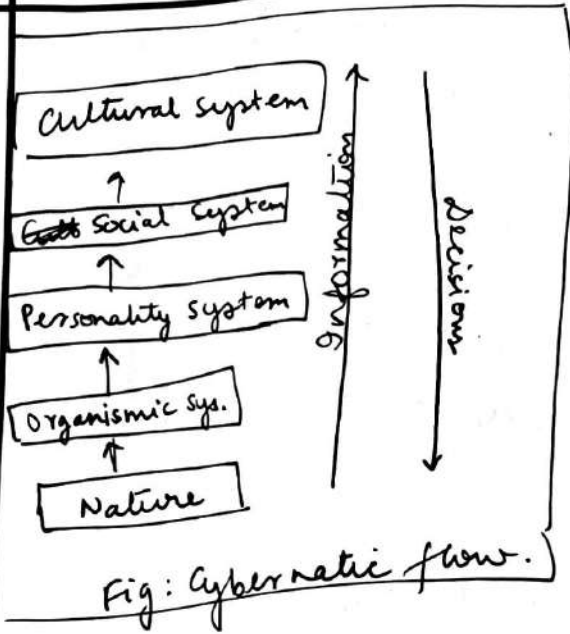
③ underlying assumption

Marx: Only a class-in-itself is able to bring real change & this happens

through:-



Parsons: The assumption is that change is brought by the organic linkage between the systems & the cybernetic flow of information & decisions



④ Flaws :

Marx: Karl Popper calls it economic reductionism as it ignores other change-bringers - like individuals (Gandhi) or role of culture (Eg: Jaziya according to religion)

Parsons: Turner calls it both teleological & tautological.

⑤ Relevance in contemporary India:

① Marxist: It can be used to understand the Naxal problem & its solution in

development & prevention in a 'class consciousness'

development → opportunity, mobility, etc.

Parsons - It helps understand the non-acceptability of LGBTQIA+ marriages as the cultural system is still not ready to accept it.

- Further, it helps understand the withdrawal of 'farm laws' as decisions do not lie with the social system.

Thus, the utility of Marxian & Parsonian theories lies in the fact that even today they can be used to explain phenomenon like protests (MeToo), guide policy & administrative decisions (participative democracy), etc.

c) How does George Herbert Mead's concept of self contribute to our understanding of the social construction of individual identity and the role of social interaction in shaping the development of selfhood? (10 Marks)

Mead's concepts ~~is~~ ^{are} contained in 'Behind, Self and Society'. It acts as the source of the theory & school of Interactionism (Symbolic)

His theory talks about →

① Construction of 'self' → by socialisation from the beginning of life. According to Mead, no 'self' can exist without social interaction.

He divides it ~~on~~ into :-

(a) Pre-play stage: Animal Existence.

(b) Play stage - Role play according to interaction with 'Discrete others' like parents, family, siblings.

(c) Game stage: Interact with 'Generalised others' & develop the concept of 'I' & 'Me'

(2) 'I' & 'Me' - Both are part of the 'self' & all actions are a negotiation between the two.

'I' - is the creative, unpredictable ~~energy~~ ^{part-} that is unknown - sometimes even to the individual.

'Me' - is the dutybound, social part - that is known to the community.

(3) Society & Self: The 'I' & 'Me' component make the 'self' & their negotiations can cause social continuity or change as 'I' pre dominant over 'Me' would drive social change & vice versa.

Although it is considered an highly abstract theory with no possibility of generalisation & is seen as too consensual by P. Baert - yet it gives a good socio-psychological understanding.