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## SOCIOLOGY (TEST CODE : 2295)

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Medium Eng/Hindi	ENGLISH	Registration Number	654500
Center	ONLINE	Date	26/06/23

### 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	

### INSTRUCTIONS

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

Total Marks Obtained:

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# 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.

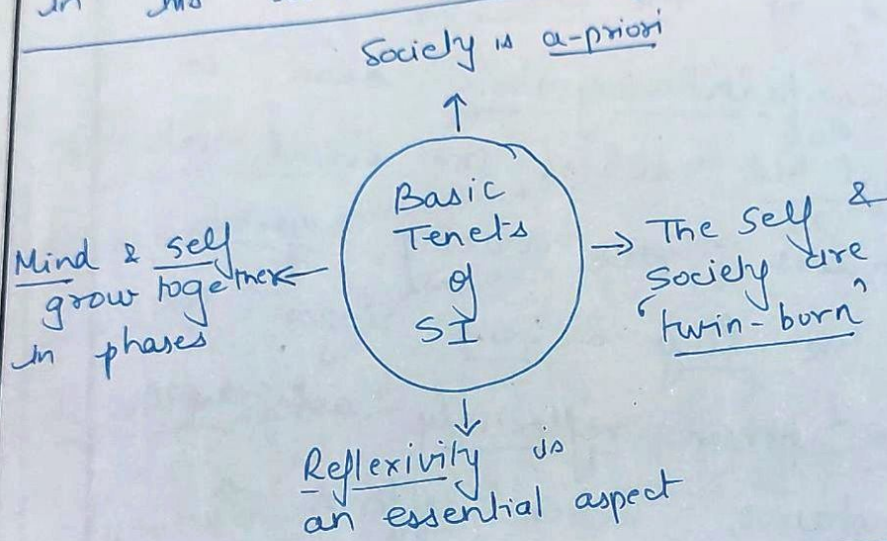
All the Best

1. Write  
(a)  
of

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

(a) Discuss the significance of symbols in symbolic interactionism approach of G.H. Mead.

G.H. Mead expounded his conception of symbolic interactionism (SI) in his book Mind, self & society.



A core concept for explaining symbolic interactionism is that of a symbol. The characteristics of a symbol include:

- ① It is a meaningful act or gesture.

② It can be a non-verbal gesture, but verbal gestures are more significant.

③ 'Significance' of a symbol is evaluated from whether it generates the same meaning in the mind of the receiver as intended by the sender.

Significant symbols assist in the Social Act where the social interaction occurs. Upon receiving symbols through the Play & Game stages, the self of a person reflexively acts upon it. For instance, when offered a reward for good grades, the self & mind develop reflexively so as to repeat such tasks in the future. This enables the development of the 'I' & 'Me' aspects of the self.

Thus, symbols are key to the subjective understanding of reality by the social actor, which is the essence of symbolic interactionism.

1. (b) Discuss the relationship between poverty and social exclusion.

Poverty when viewed through the materialistic - quantitative views, refers to the absence of resources with an individual.

Social Exclusion as defined by Hasalambus is the situation where a person's participation in social activities is restricted due to certain deprivations.

Convergence of ideas of Poverty & Exclusion

① Oscar Lewis believed that the Culture of Poverty inevitably resulted in the exclusion of individuals from social institutions like banking.

② Similarly, Charles Murray holds that

The underclass poor tend to exclude themselves from society.

② Taking a leftist view, David Byrne holds that the structural poverty & inequalities result in exclusion.

③ Bourdieu's concept of capitals can help in explaining poverty as a consequence of exclusion too.

↳ [eg] absence of social capital (exclusion) may limit job options leading to poverty.

### Divergence of the two concepts

① Lister believes that exclusion is a much wider term than poverty due to its qualitative nature.

② Similarly, Merton, Ghurye refer to instances of people voluntarily excluding themselves whereas poverty is involuntary.

Thus, Poverty & social Exclusion share a dynamic relationship but equally help in understanding the nature of social inequalities.

1. (c) Formal bureaucratic structure offers a dichotomy of benefits and challenges for a diverse country like India. Discuss.

Bureaucracy is the exercise of the purest form of legal-rational authority consisting of a hierarchy of full-time, paid officials who form a chain of command.

The significant advantage of a bureaucratic structure lies in its stability as well as the efficiency, precision, control & calculability it offers in operation.

However for a country with as diverse interest-groups as India, it may serve dysfunctional at times.

① Robert Michels refers to the Iron Law of Oligarchy that emerges in

bureaucratic structures.

↳ [eg] the Indian executive is top heavy & often apathetic to concerns of the masses.

② Indian society is dotted with vulnerable & socially deprived groups in need of immediate assistance, but bureaucratic formality inhibits it.

↳ [eg] Thackhand saw the death of a girl when she was denied PDS ration owing to absence of necessary documents.

③ Bureaucracy is a system of authority which requires a non-material culture of rationality which is not dominant in India.

↳ [eg] Bureaucrats often use the opacity & rigidity of structures for corruption.

Thus, for a diverse country like India in a transition phase, a combination of formal & informal power structures should be initiated.

1. (d) To what extent, in your opinion, are religion and science compatible?

Religion is defined as a unified system of beliefs & practices associated with the sacred, uniting those that believe in it in a moral community.

Science refers to the Body of knowledge that seeks to explain natural & social reality based on rationalism & empiricism.

### Compatibility of Science & Religion

① Durkheim contends that both science & religion perform the same function of providing collective representation to society, thus are compatible.

↳ [Eg] Religion provides myths, rituals  
Science provides laws

② Stephen Gould contends that both science & religion have their own 'magisterial arenas' and do not contravene.   
 ↳ Science satisfies the need of man to understand reality   
 ↳ Religion offers a source of meaning to life.

Incompatibility view   
 ① Weber is of the view that science results in disenchantment of society, thus undermining the religious worldview.

② Richard Dawkins holds that science & religion remain irreconcilable due to their epistemological divergence.

However, in countries of the Orient, like India there are instances of reconciliation as the Mars Orbiter launch was supported with prayers by scientists.

1. (e) Discuss the significance of ideology for a nation.

Ideology is defined by De Tracy as the partial conception of reality that a set of beliefs offers to an individual. It is essential for a person to be socially integrated in a group.

Nation, as defined by Benedict Anderson, refers to an imagined community of people that is limited in scope & aims for sovereignty.

Thus, Nation essentially requires people who have never, or may never, meet to believe in a common idea & generate a sense of we-feeling. This requires an ideology shared by these people.

To borrow from Durkheim,  
ideology offers collective representations  
to the people belonging to a Nation.  
For example, belief in a history, common  
goals, cultural heritage emerge from a  
nationalistic community ideology. This  
ideology is referred to as Nationalism.

Robert Bellah & Nisbet refer to  
a civic religious ideology that pervades  
modern society, akin to a nationalistic  
ideology.

However a nationalistic ideology  
can serve dysfunctional if it turns  
parochialistic & exclusionary against its  
own people. This view was held by  
Rabindranath Tagore, who believed that  
Nationalism was evil, a case in point  
is the Russia - Ukraine war.

- 4 (a) What do you understand by Religion? How Max Weber's understanding of religion is different from that of Marx in capitalist society? 20

Religion as defined by Durkheim as a unified set of beliefs & practices associated with the sacred, that is that which is set apart, the beliefs & practices which integrate those that believe in them into a moral community.

This view of religion is a functional & positivist study of religion. It views religion as being the integrating principle of society which maintains the social order & stability. This view of religion was contested by the conflict views of religion put across by Weber & Durkheim.

Comparative Analysis of Weber's  
& Marxist views on religion in  
Capitalist Societies

→ Scope of study

① Marx wanted to identify the reproduction of economic relations of production in the superstructure of society, of which religion was a key part.

② Weber sought to undertake an interpretive understanding of religion, especially its influence on the worldview of people, especially capitalists.

→ Methodologies & Methods

① Marx undertook a historical comparative study of religion in the

wider framework of his historical materialist paradigm.

② Weber applied his interpretive methods through formulating Ideal Type undertaking comparative analysis of various religions and emphasizing a causal pluralist approach.

→ Nature of Religion

① Marx believed the Religion was an 'outpost' for the dominant classes.

It reproduced the ideologies of dominance through promoting a false consciousness among the proletariat.

② Weber believed that religion influenced the worldview of capitalists (Calvinists usually) through promoting a 'salvational anxiety' within them. Rather than acting as an

opiate, religion then acted as a  
motivator to work harder.

→ Consequence of Religion

① Marx believed that Religion acted  
as the 'sigh of the oppressed' & an opiate  
for the pain of masses, undermining the  
development of true class consciousness.

② Weber believed that religious spirit was  
actually a cause for social change  
as seen by the elective affinity between  
Protestantism & rise of capitalism.

Thus, Weber developed on the  
Marxist view of religion offering a multicausal  
analysis of its influence on various  
social institutions.

4. (b) Talcott Parsons, like other functionalists, focused on considering how stratification system helps to maintain order and stability in society. Elaborate. 20

The functionalist view of social stratification emphasizes on its universality & thus studies its utility as a principle for social organization.

Other functionalist views on stratification

① Durkheim believed that society was stratified on the basis of Division of Labour and those who served a more integrating social function enjoyed a higher position.

② Davis & Moore also believed that stratification system served to match the most talented in society with the functionally most-important roles.

In this way, the order & stability of society could be maintained.

Parsonian view on stratification

- ① Parsons agreed with the other functionalists in linking stratification with social order & stability.
- ② He explained the structure of stratification based on his concept of value-consensus.
- ③ The value-consensus of a society yielded the common goals in a society.  
↳ [eg] in the capitalist us, economic production is a common goal.
- ④ To operationalize achievement of this goal, society institutionalizes it into the social roles.

⑤ These roles come attached with role expectations for role performance

↳ [eg] the manager of a company is expected to make profits to fulfil the goal of economic production.

⑥ These roles were also provided with a greater command & authority to ensure that the societal goals are achieved.

↳ [eg] the manager can fire an employee if it helps in making profits.

⑦ This was the basis for social stratification in society.

⑧ The achievement of the goals was necessary for maintaining the integrity & stability of the social system.

However, Parsons went beyond other functionalists in providing an avenue for social change. He offered the conception of Pattern Variable (PV) which allowed the individual in a role a choice to move the society towards traditionalism (PV-A) or modernism (PV-B).

4. (c) "Citizenship is a right to have rights". Critically analyze T H Marshall's theory of Citizenship by shedding light upon those rights. 10

T.H. Marshall explains the concept of citizenship through a sequential provision of political, civil & social rights in response to a citizen alleging their loyalty to a state.

### Critics of Marshall's views

- ① Feminists argue that although they have received civil & political rights, they still lack social rights.
- ② This has led Simone De Beauvoir to refer to women as the second sex.
- ③ Gail Omvedt highlights how the Dalits in India lack on all counts.

of rights provisions. They have no right to have rights.

- ↳ Political rights ⇒ used as vote-bank
- ↳ Civil rights ⇒ no freedom of speech or life of dignity
- ↳ Social rights ⇒ no social inclusion.

④ Many whoops like tax workers, farmers lack economic citizenship inspite of being formally a citizen of state.

⑤ Furthermore, newer ideas of Ecological Citizenship, Global Citizenship (Marshall McLuhan), Netizenship etc. are excluded from Marshall's conception of citizenship.

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

10 x 5 = 50

(a) Do you agree with the statement that the bourgeoisie produces its own grave-diggers. Give supporting arguments to your answer.

Karl Marx stated that capitalism & bourgeoisie will be their own grave-diggers. He believed so owing to his historical materialist view of societal evolution. He could observe the incompatibility & antagonism between relations & forces of production, which made a class revolution inevitable.

- ① He prophesied class polarization & extreme pauperization of the proletariat.
- ② Marx held that there will be homogenization of labour & consequently the degradation of work in society.
- ③ This will result in Self-Alienation of the workers, finally leaving the

Proletariat no choice but to revolt against the domination of Bourgeoisie.

However, many scholars have criticized this inevitability of revolution.

① Dahrendorf holds that rather than Socialism, a post-capitalism phase has emerged, where revolution is impossible due

- ↳ Decomposition of Capital
- ↳ Decomposition of Labour
- ↳ Rise of Middle Class
- ↳ Increased Social Mobility
- ↳ Rise of Welfare State.

② Similarly, Weber rejected the thesis of Class Revolution, holding it as incapable of breaching the iron cage of rationality.

Upon observation, it can be seen that Capitalism rather than digging into its own grave has reformed itself to be in the interests of the proletariat (eg. through Employee stock options in companies).

5. (b) Discuss the factors acting as barriers to social mobility of women.

Social Mobility as defined by Sorokin is the upward or downward movement in social location of an individual, group, object or value.

Women form a social group which are, in most societies, located below the males in the social structure.

Various perspectives talk about the different- barriers to their mobility.

① Radical feminists argue that patriarchal structures & ideologies limit social mobility of women.

↳ [Eg] patriarchy in rural India has undermined success of SHGs, as avenue for mobility of women.

Don't write anything in margin  
(कुछ भी मत लिखें)

② liberal feminists argue that it is the culture & its socialization which restricts upward mobility of women.  
 ↳ [eg] Women are objectified by media as housewives & caregivers resulting in their ~~time~~ restriction to the care economy

③ sylvia Walby talks of discrimination in six structures of society which restrict mobility of women  
 ↳ Paid Work : eg glass ceiling in careers.  
 ↳ Unpaid Work : eg in households  
 ↳ Violence : eg in workplaces  
 ↳ Control over sexuality :  
 ↳ objectification  
 ↳ State's policies : eg Anti-Abortion judgement

However, as reflected by the reducing gender gap in WEP's 2023 report, it can be seen that slowly, women are mobilizing upwards.

5. (c) Define New Age Movement and explain the growth of new age movement with few examples.

New Age Movements are the conceptualization of the New religious movements by Roy Wallis in his book, 'The Elementary forms of the New Religious Life'. They refer to the religious movements that rose in the 1960s & 70s with distinctive characteristics.

- tics.
  - Individualistic in nature
  - Aimed at spiritual enhancement
  - Focused on the youth of the times.

Growth of New Age Movements

① Wallis classifies them into

↳ World Rejecting movements : eg Jim Jones' Peoples Movement, ISKCON. They resembled sects.

↳ World Accommodating movements : eg the

Neo-pentecostals. They <sup>neither</sup> accepted nor rejected the other religious faiths.  
↳ World Affirming: [9] Mahesh Yogi's Transcendental Meditation movement. They resemble cults.

② Steve Bruce & Bryan Wilson consider their rise as a sign of secularization through religious pluralism as they signify the decline of orthodox principle of religion.

③ Greeley, controversially, sees their rise as a sign of resacralization.

④ This view is agreed to by Stark & Bainbridge who hold individuals to be inherently religious.

Stark & Bainbridge hold that these Movements supplied the demand of the people - a faith to believe in & finding a sense of meaning to life.

5. (d) Durkheim labelled the modern form of collective conscience as the cult of the individual. Discuss.

Collective Conscience is defined by Durkheim as the commonly held set of beliefs, sentiments & values in a society.

Durkheim studied the primitive form of collective conscience among the Aruntas of Australia. He held that it was the cult of the collective where the individual consciousness submitted to the collective symbolized by the sacred.

Modern form of collective conscience

- ① The modern society was characterized by Durkheim as having high moral & unmaterial density.
- ② This implied having an integrating,

uniform, single collective conscience was not-possible.

③ Rather, he believed that it was the Division of labour (DoL) that formed the integrating principle of the modern society.

④ DoL emerged from the individualistic specialization of abilities.

↳ [Eg] Rather than all people making clothes, people started specializing in farming, button making.

⑤ This required a non-material culture which heralded the individual.

⑥ Thus, non-repressive but rehabilitative & facilitative laws were formulated.

↳ [Eg] Fundamental Rights, Directive Principles.

These laws upheld the liberal principle of placing the individual at the centre of discourse - forming the cult of the individual.

5. (e) Discuss why pluralists consider interest groups as necessary elements in a democratic system.

The pluralist thesis of power is a zero-sum game approach which sees the importance of sectional interests of gaining power at different times in society.

Necessity of Interest groups in a democratic system

① Raymond Aron holds that a democratic system is the government of brokerage. Interest groups enable sectional interests to reach the government

↳ [Eg] Ficci ensures industrial interests are not compromised.

② A truly democratic system represents all sections of society; this is made

possible through interest groups  
↳ [Eg] Dalit Maharashtra represent SCs  
interests in policy discussions.

③ Interest groups dominate discussion  
in the public sphere & counteract the  
tyranny of any one interest group's  
dominance.

↳ [Eg] Tribal groups protesting against  
environmentalist groups when the latter  
lobbied for their eviction from forests.

Robert-Dahl holds in 'Who  
Governs?' that all interests of society  
are eventually represented in the  
pluralist thesis, which is essential  
for a representative & participatory  
democratic system.

6. (a) Parsons combined the Weberian notion of subjective aspect of social action with the Durkheimian notion of objective contexts of social fact. Explain.

20

Talcott Parsons is believed to be the father of American Sociology. He developed his theories from where Max Weber had left off in the University of Heidelberg.

Weber had undertaken a micro-level interpretive approach to sociology emphasizing on studying social actions. Through that alone, he sought to establish cause-effect relationships.

Durkheim on the other hand emphasized on a functional, macro-structural analysis of society.

He stressed on the objective reality  
& constraining nature of society  
(as a Social Fact) upon individual volition

Parsons - combining Weberian &  
Durkheimian notions

- ① Parsons placed the social action  
of Weber in a constellation of  
systems, referred to as Action System
- ② This conceptualization, mentioned in  
'The Structure of Social Action', involved  
Durkheim's objective reality's influence  
on social action

↳ The Social Action was provided  
values by the Cultural System &

the means by the social system to achieve his/her individual goals.

③ Through conceptualizing the idea of Role & Role performance, Parsons reflected the Durkheimian idea of structural constraints upon the individual.

④ However, with his idea of Pattern Variables, he introduced the Agency of the social actor, as emphasized by Weber.

↳ [Eg] The Actor could choose an achievement or ascriptive method of evaluating merit of a person.

⑤ Lastly, although Parsons believed in the functional prerequisites & their importance to society (Durkheim's

Functionalism), he introduced the  
idea of Evolutionary Universals,  
bringing in the idea of social  
change which Weber stressed upon.

Thus, Parsons in his general  
investigations combined the elements  
of Weberian & Durkheimian sociology.

6. (b) How far, do you agree with the view that Globalisation has eroded the power of nation states?

20

Globalization, as defined by Baylis & Smith, refers to the increasing interconnectedness of societies such that the actions in one part of the world ~~increase~~ influence those living in other parts.

Globalization eroding power of Nation States

① Baylis & Smith support this argument on the basis of following changes.  
↳ Rise of international economic institutions constraining nation states' powers.

[Eg] IMF constrained India's economic choices in 1991 while offering loans in crisis.

↳ Rise of multilateral governance institutions

like the UN

[Eg] the UN peacekeeping force  
intervening in Sudanese civil war

↳ Time-space compression

[Eg] communication modes like  
Twitter may result in fomenting  
anarchy in a state from abroad.

↳ Rise of a homogenizing culture  
globally.

[Eg] Jeans-shirt culture undermining  
the native kurta-pyjama in India

② Similarly, deslie Sklair argues that  
the rise of Trans-national corporations &  
their policies have eroded powers of nation  
-states

[Eg] Facebook's involvement in  
the Cambridge Analytica scandal may  
be viewed as undermining USA's sovereignty

However there are critics to  
this view :

① Paul Hirst argues that globalization  
is not a new phenomenon & that  
its influence has hardly eroded the  
power of states to be sovereign on their  
jurisdictions.

↳ [Eg] India refusing to accept the  
WTO's imposition of ban on Agriculture  
subsidies.

② David Held & McGrew argue that  
globalization doesn't influence all  
parts of the world equally and that  
the global governance structure doesn't  
enjoy widespread acceptance.

↳ [Eg] North Korea, China, Iran are

often seen to flout UN orders & regulations.

Thus, globalization has had a variable impact on the power of nation states. Whereas, it may have eroded the monopoly of power & right to govern of the state, it certainly hasn't substituted it entirely.

6. (c) 'Sociology is a science which attempts Interpretivist understanding of Social action'. Explain the Interpretative understanding of Max Weber. 10

Max Weber believed that the scope of sociology was to undertake the subjective understanding of objective reality & draw cause-effect relationships from it.

### Weber's Interpretative Understanding

- ① Weber placed the individual social action as the unit of analysis.
- ② He divided the understanding of social action into two categories.
  - ↳ Direct, Observational Understanding
  - ↳ Indirect, Explanatory Understanding

③ Whereas the direct understanding was conducted through empirically observable facts, the Verstehen of the indirect nature delved deeper.

④ It required establishing an empathetic liaison by the researcher with the social actor. This required

↳ the researcher to analyze the situational constraints of the actor.

↳ the researcher to even learn the language of the actor for effective communication.

⑤ Through such an analysis of the actor's account, Weber recognized the hidden meanings & motivations of the actor.

This Verstehen was then to be supplemented by the construction of Ideal Types & a value-neutral methodology to establish cause & effect relationships.

7. (a) The issue of fundamentalism illustrates that religion appears to be associated with conflict in many parts of the world. Critically discuss. 20

fundamentalism, as defined by Lionel Caplan, refers to the belief that sacred writings are timeless & universal in their applicability.

fundamentalism as a source of religious conflict

① Edward Shils emphasizes the value of primordial identity for a person. Fundamentalism thus operationalises this identity.

② The proximity to people with different religious identities may result in friction & conflict.

↳ [eg] conflict between Hindu & Muslim fundamentalists at Babri Masjid

③ Mark Juergensmayer holds that although religions preach for peace & order, the achievement of such an order is paved with conflict.

↳ [eg] Jihad in Islam, 'Dharma Yuddha' in Hinduism's Bhagvat-Gita..

④ Samuel Huntington believes that the growing flux of people from different communities results in development of a 'civilization consciousness' which may result in a fundamentalist conflict.

↳ [eg] recent violence between Jews & Arabs in Israel's Gaza strip.

However religion or religious  
revivalism through fundamentalism is  
not necessarily a source of conflict.

① Religion is increasingly becoming  
'invisible' [~~Gluck~~ Luckmann & Berger].

Thus, belief in fundamental principles  
may be restricted to private domain.

② Religions preach the value of  
peace & tolerance.

↳ Eg] 'Anekantavada' in ~~the~~ Jainism

'Vandhava Kumbhakar' in Hinduism  
organization

③ Bruce holds that religions in  
modern societies have started to  
move from being uniquely legitimate  
[church, sects] to being pluralistically  
legitimate [cults, denominations].

① James McKay holds that not necessarily ethnicity of any kind e.g. religion but the mobilizationist ethnicity i.e., use of ethnicity for a purpose is a source of conflict.

↳ [eg] Communalists utilizing religious principles to mobilize people for political purposes may lead to conflicts.

Thus, religion as a social institution is not a cause of conflict but its dysfunctional mobilization may become such.

7. (b) Merton's critique to conventional structural functionalism provided new conceptual insights which helped to give structural functionalism a continuing usefulness. Discuss. 20

R.K. Merton, in his 'Social Theory & Social Structure', has criticized the conventional structural functional paradigm to offer an alternative paradigm.

Merton's Critique of Structural Functional  
-ism

① Functional Unity

Merton rejected the idea held by Malinowski that religion an institution of social structure served to be functional for all social groups within the society.

[eg] he viewed religion as being  
dysfunctional for minorities in a  
plural society.

### ② Functional Universalism

Merton critiqued the idea that  
the mere presence of a structure  
implied that it was functional to  
society.

↳ [eg] he critiqued the social stratification's  
functionality [caste in Indian society].

### ③ Functional Indispensibility

Merton rejected the idea that  
some institutions were indispensable  
to society [Parsons' idea of irreducible  
functions of a family]. These could  
always be alternatives to institutions.

↳ [eg] a role of mother could be  
fulfilled by a crèche  
faculty.

As an alternative, Merton offered  
his paradigm of functional analysis

- ① Rejecting the assumption of functional unity of a structure and highlighting the groups that it may be functional/dysfunctional for.
  - ② Rejecting the assumption of functional universalism and studying the functions, dysfunctions & non-functions of a structure to observe the 'net-functionality' of the structure.
  - ③ The conception of manifest- & latent functions to identify the hidden factors behind the indispensability of a structure.
- ↳ [Eg] Poverty serving as a negative reference group for the rich.

The alternative paradigm enabled the structural functional perspective to expand to new horizons of study [eg// evaluating the latent functions of Teton Sioux' rain dance] & new scopes of the subject [eg// Veblen's study of latent functions of conspicuous consumption]. This enabled the perspective to be of continued utility.

7. (c) 'I' and 'Me' are central terms in Mead's work. Critically analyse. 10

G.H. Mead gave the concept of Self to base his methodology of Symbolic Interactionism upon. His work revolves around the self & its two phases :- 'I' & 'Me'.

Self is the unique ability of the actor to be both the subject & the object during the social act of interaction.

The 'I'

It is the subjective phase of the Self. It holds the strongest values of a person & is of impulsive nature. It also is the storehouse of creative potential, enabling the Self.

to impose its will in a social interaction. It is the unsocialized self.

The 'Me'

It refers to the 'socialized self'. That is, the aspect where the self is being the subject of social interaction. It houses the persona of an individual, which is shown to the other people.

'I' & 'Me'

The entire process of thinking (reflexivity) & social interaction is down to the interaction between the 'I' & 'Me' of various individuals in society through which the social reality is constructed.

However, the over-reliance on 'I' & 'Me' by Mead led to his criticism by structuralist theorists who view him as being idealistic & neglecting the reality of structural constraints.