

# **Sociology**

## **Question Paper 2014**

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**Maximum Marks: 70**  
**Time allowed: Three hours**

- Candidates are allowed additional 15 minutes for only reading the paper. They must NOT start writing during this time.
  - Answer Question 1 from Part I and five questions from Part II,
  - The intended marks for questions or parts of questions are given in brackets [ ].
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### **Part—I (20 Marks)** **Answer all questions.**

#### **Question 1.**

Answer briefly each of the questions : [10×2]

- (i) Mention any two features of Tribal Law.
- (ii) What is meant by phratry?
- (iii) Define probationary marriage.
- (iv) Mention any two features of nuclear family.
- (v) Define status f
- (vi) Explain Kulinism.
- (vii) Mention two reasons why law is obeyed in primitive societies.
- (viii) Mention any two determinants of status according to Malinowski.
- (ix) What is Fetishism?
- (x) Explain the term 'modernization'.

#### **Answer:**

(iv) Nuclear family is a group that comprises a man, his wife and their children, both biological or adopted. It is basically an independent family. It is generally said that the members of a nuclear family always live together in the same household. The nuclear family is divided into-a) complete nuclear family and incomplete nuclear family. Two important features of a nuclear family are:

Nuclear family is smaller in size : It is comprised of immediate family members such as husband and wife, and their child/children. Sometimes the family may have a single parent and his/her child/ children.

Nuclear family is grounded on a very strong bond of emotion and sentiment : It is built upon sentiments of love, devotion, affection, sympathy, cooperation and friendship owing to the fact that there are just a few immediate members in the family,

(viii) Malinowski and Lowie have pointed out four different things as determinants for the status of women in tribal societies :

Actual treatment : What sort of treatment is given to women is a key factor in determining their status. Are they sufficiently cared for ? Are they given the opportunity to realize their potentials ? Do they share feelings and likings with the male counterparts ? These are some of the questions that need to be considered in determining their actual status.

Legal status : Legal status refers to acceptable roles' that are considered fit for women. For example, the Toda women are not allowed to take part in dairy activities though dairy is the principal source of economy for them. At the same time they are pampered and cared for by the male members. Hence, though their legal status is low, their social status can hardly be considered to be low.

Opportunity for social participation : It refers to the scope of opportunity that women are given to participate in household activities and religious rituals.

Character and extent of work : It refers to the types of work women are subjected to in the family and society, and to what extent such works are valued. They felt that these are to be considered while examining the status of the women in tribal society.

(x) Modernization is a process whereby people cast aside the traditional outlook on reality and accept changes characterized by freedom of choice, self-affirmation, sense of self-confidence, high degree of social mobility, realization of innate potential to think and act independently, etc.,

Modernization implies freedom of choice and expression, free access to new 'experiences, high aspirations, self-assertion and confidence. Man does not depend on destiny and ascribed status. There is a high degree of social mobility in modernized society. People want to achieve something with their ability to work hard, using their innate intellectual and other capabilities. Industrial centers provide such free choices to all.

**Part—II (50 Marks)**  
**Answer any five questions.**

## Question 2.

- (a) What are kinship terms? Discuss the types of kinship terms. [5]  
(b) Discuss the kinship usage of avoidance. [5]

### Answer:

(a) In every society people make use of special terms/names to differentiate between the different kins. E.g. terms like father, mother, uncle, aunt, brother, sister, etc. These terms in social anthropology are termed as kinship terminology. In other words, these kinship terminologies classify our relatives and their relationships. There are two types of kinship terminology systems that are used widely:

- Descriptive
- Classificatory.

**Descriptive terminology :** It is used to specify or describe the person's direct blood relationship with the person being addressed e.g. when I say my father, my mother, then I am talking about my biological parents and no one else. Therefore, the two terms father and mother are descriptive terminologies. Some of its characteristic features are :

1. These terms refer to blood relationship with the particular person.
2. These terms keep the collateral lines clear and distinct from each other.

**Classificatory terminology :** These are terms which are used to relate to more than one relations in a kinship group. Terms like aunt, uncle or brother, sister, etc. refer to persons who stand in different relationships e.g. when I say 'uncle' it may mean my father's brother, mother's brother or my father's friend, or even my aunt's husband. The term 'uncle' is, therefore, classificatory term. Some of the characteristic features are :

1. Same term is used to designate more than one person of the kin relations.
2. It is a method of dividing the kins according to the social relations and not always blood relations.

(b) Avoidance is designed to avoid intimacy and closeness among certain members in a family or kinship groups. Certain relatives need to maintain distance and avoid each other so that they do not enter into incestuous relationship (taboo) or conflicts with one another. These avoidance rules are generally practiced between female-in-laws and male in-laws or son-in-laws and daughter-in-laws.

**Reasons for the practice of avoidance behavior:**

There are various reasons cited by the social anthropologists for the practice of avoidance behavior. According to Tylor, in the matriarchal families of earlier times, son-in-law used to stay in his wife's family and as a stranger to that house, he avoided his mother-in-law. Frazer opined that among some primitive tribes, avoidance was

common among brothers and sisters in order to prevent any sexual intimacy between them. Low felt that avoidance rules were attached to the daughter-in-law who came from another background and had to adjust to new social, cultural and moral attitudes.

Consequently, she remained alien to new family. So, to avoid any probable sexual harassment from the male members of the new family, she generally avoided any direct intimacy. Radcliffe Brown has provided the most contemporary explanation, when he said that people coming from another family may always face difficulty in coping with the new family and the chances of conflict are high, so to avoid such possibility, society has offered the rule of avoidance. Also to help the daughter-in-law avoid facing role conflict between her role of a daughter in law and that of a wife, it was advised that she maintained avoidance and distance from her parents-in-law.

Thus, it seems that initially it was introduced so that sexual relations could be restricted to formal relationships. At the same time, the intention to prevent any possibility of hostile relationship between two kin group members was also one of the reasons for the introduction of avoidance behavior.

### **Question 3.**

- (a) Examine the role of family in human life. [5]
- (b) Discuss the causes for the breaking of Joint families in India. [5]

### **Answer:**

(a) Family is the most primary group in the society. It is the simplest and the most elementary form of the society. It is the first and the most immediate social environment to which a child is exposed. It is in the family that the child develops physically, psycho-logically and socially.

The important role of family in human life must be examined from the point of view of the varied functions that are performed by family in human life and society. MacIver classifies the functions of family into two categories :

1. Essential/Primary and
2. Secondary

(i) Essential/Primary functions:

Stable satisfaction of sex needs : Sex desire is powerful in human beings. Family regulates the sexual behaviour of a man and a woman through marriage. Thus, it provides for the satisfaction of the sex need.

Reproduction and procreation : The process of reproduction is institutionalised in the family. Hence, it assumes regularity and a stability that all societies recognize as desirable. Family makes the act of reproduction as a legitimate act.

Upbringing of children : Family gives the individual his life and a chance to survive. All individuals owe their life to the family. No other institution can, as effectively bring up children, as family does.

Emotional function : Family, as an institution, provides for the mental or emotional satisfaction and security of its individual members. It is the family which provides the most intimate and dearest relationship to all its members.

(ii) Secondary functions:

Economic function : Family fulfills the economic needs of its members. This has been the traditional function of a family. The income generated by the members is used for the development and progress of the family.

Social-cultural function : Family guarantees not only biological continuity of the human race but also the cultural continuity of the society of which it is a part. It transmits ideas and ideologies, folkways, customs and traditions, beliefs and values from one generation to the next. It prepares the children for participation in larger world and acquaints them with a larger culture.

Educational function : Another important role of the family is to provide education and enable its members to socialize. Family provides the basis for a child's formative learning. The culture and traditions of society, the dos and don'ts of society and its values are taught by parents at home. Family is also responsible for the shaping up of the personality of the individual members.

(b) India, as a country has been witnessing a steady decline in the joint family structure, not just in the cities, but also in rural areas. The shift has occurred due to the following reasons:

Industrialization and Urbanization : The impact of industrialization and urbanization is felt everywhere. The movement of the people towards urban areas and industrial zones for better education and job opportunities has resulted in the disintegration of family from joint to nuclear. It has led to the preference for families that are smaller in size.

Westernisation : Migration of the young adults to urban centers and their adaptation of modern western – views in family life and structures have also caused a disintegration of the traditional joint family structures. The spirit of independence asserted by these young adults in terms of choice of career and spouse from other communities has added to the reasons for family disintegration.

Level of education : There is a positive correlation between the level of education and the incidence of people's mobility to urban centers and consequently a shift from joint family to nuclear family. Thus, education has greatly affected joint family ties.

Spirit of individualism : It is one of the most important causes which has destroyed the joint family life. The individuals think of themselves rather than for the welfare of the members of whole family. It has also affected the authority structure of the family.

Economic independence of women : Women today are becoming more independent financially .The education and employment opportunities are available for women as well as men. The economic independence has increased their status, but has also affected their attitude towards authority, structure and consequently their family life.

#### **Question 4.**

(a) Analyze Tylor's theory of Animism. [5]

(b) Discuss the relationship between religion and morality. [5]

#### **Answer:**

(a) Animism refers to belief in soul or ancestral spirits. It is a theory of religion propagated by E. B. Tylor. He believed that religion originated and was maintained on the beliefs of soul, ghosts, ancestral spirits and other things which were imagined and accepted without much real rationality in them. He named this as animism.

Analysis of Tylor's theory of Animism: According to Tylor, belief in spirit beings (or soul) was the minimum definition of religion.

Animism has two abiding principles:

- There is life after death;
- There are greater and lesser spirits. It has two dimensions: life after death, and hierarchies.

Tylor's theory has two aspects:

The argument that soul explains dreams and other psychic states: This has been criticized on the basis that dreams could not provide the emotional state needed for religious experience.

The argument that from the idea of soul comes animism, polytheism, and monotheism: This has been criticized because it must assume that primitive man remained unchanged [in his animist belief] for hundreds and thousands of years.

(b) Religion is generally understood as a belief in supernatural things and beings. It is a belief system that explains supernatural spirit which is over and above everything else.

Morality is often equated with moral code and is sometimes taken for those rules of behaviour which are admitted at large in society. In this sense, morality is equivalent to mores. Moral principles, ideas and notions are expressed in the form of set of values called morality. Morality has been a vital factor in all societies of the world, including the uncivilized, in controlling the social behaviour of man. Moral rules which prescribe the wrong or right are the very basis of our social life. Moral principles get the sanction of the society and strongly support the general system of values. Since moral ideas are inculcated into the minds of the children from the very beginning, they become habitual to obey them.

Some important relationships between religion and morality can be listed as follows: Both religion and morality prescribe and control human behaviour. The prime objective of both religion and morality is to provide sound principles of action that will guide peoples' way of thinking and behaving.

Each religion has a code of conduct of its own which is very often based on moral values. In other words, religion is not devoid of human values. Human values, on the other hand, are intrinsically linked to religious precepts. So, the religious precepts and ethical standards go hand-in-hand.

Moral standards draw their support from religion itself. Much of the moral practices of society are justified on the grounds of religious belief systems. Religion gives sufficient justification to existing social and moral practices.

If the moral standards are addressed to man directly, the religious standards are addressed to him indirectly. So, the violation of moral codes have direct consequences whereas, the disobedience of religious codes have indirect consequences.

#### **Question 5.**

- (a) Explain the important factors responsible for changes in tribal economy. [5]
- (b) Examine the basic principles of Christianity . [5]

#### **Answer 5.**

(a) The tribals are mostly engaged in various types of economies such as, food gathering economy (collecting economy), agriculture, shifting-axe cultivation, handicrafts, and pastoralism. However, a last few decades have seen rapid changes in tribal economy. Important factors responsible for changes in tribal economy :

Industrialization : The impact of industrialization is felt everywhere. The movement of the people towards industrial zones for jobs and other opportunities has great impact on tribal economy. The young tribals are no longer keen to play traditional roles in their

respective places. There is a mass migration of people from tribal belts to industrial belts.

**Urbanization and Modernization :** The movement of the people towards urban areas for better lifestyle is another reason for the change in tribal economy. They are attracted to modern ways of living in urban centers. As a result, tribal economic structure has been disintegrating at a rapid speed.

**Need for Education :** There is a positive association between the level of education and the incidence of people's mobility to urban centers. The educational opportunity has opened up the doors of possibility for almost every segment of population. Higher the level of education, greater is the mobility of the people. Many educated-tribals are working in the industries and organizations as professionals, executive officers and other skilled laborers. They have given up their traditional occupations.

**Land alienation :** Many tribals who lived in secluded areas, such as forests, for centuries together, have come in headlong conflict with the government as well as private organizations because of their undue encroachment. Displacement of the tribals for development works such as constructing roads, dams, establishment of towns and industries has greatly affected tribal life and economy.

**Government restrictions :** Tribal economy is largely dependent on shifting cultivation and use of forest resources. The restriction on the part of the modern government concerning the same, citing the reason of environmental imbalance, has curbed the progress of their traditional economy. Consequently, many tribals are forced to move away and take up industrial labour as their occupation.

#### **Question 6.**

- (a) Examine the status of women in patrilineal societies. [5]
- (b) Explain the role of social movements in society. [5]

#### **Answer:**

(a) The status of women in patrilineal societies is attributed to two main reasons – protective and preventive. For example, a Toda woman of South India, immediately after the childbirth, is not permitted to go to the fields or touch the buffaloes or to take part in religious ceremonies. As she is still assumed to be unclean, the harvest may be badly affected. However, it does not mean that the Toda women are regarded inferior or ill treated. They do enjoy certain status in the society. Though the Gond women also enjoy certain status and freedom, they are a depressed lot when it comes to choosing their husbands or in the cases involving divorce.



In the patriarchal 'Tharu' society, the wives are dominant and are supposed to be experts in sorcery and witchcraft. The Tham women are notorious and have plenty of influence over many things. They are usually of a loose character, but are exceptionally good looking. Among the 'Khasa' tribe, the women are under the constant domination of their husbands-physically, emotionally and socially. It is said that the Khasa women lead a dual life – when they are with their husbands they are completely dominated with no rights and freedom of any kind. But, whenever they go to their parents home, they are totally free from all obligations and restrictions and may even enter into physical relationships with other men. Among the Khasa tribe, the woman is not allowed to enter her husband's house and village directly when she returns from her parents' house. She is allowed to enter the house/village only after the purification ceremony.

Among the Nagas of Nagaland, the status of women varies from tribe to tribe. The Sema Nagas are better placed against the Ao and Angami Naga women. However, the Angami and Ao women are well placed than the Sema women in terms of properties. Sema women have no voice as far as choosing husbands is concerned, though their consent is required before marriage. The Naga women are given importance according to their ability to work and not their physical appearance.

Tibetans and Bhutias treat their women with great respect and they share equal rights with men. However, despite all these many of them are still subject to exploitation and subjugation.

Among the other Indian tribes as well, women work along with their husbands and more or less enjoy the same rights and freedom as their husbands. However, in spite of all these, they still continue to suffer from exploitation, discrimination and all forms of dehumanizing treatment.

(b) Social movements are intrinsically related to social change. Social Movement reflects, the faith that people can collectively bring about or prevent social change, if they will dedicate themselves to the pursuit of a goal. The role of social movements in society must be viewed from the perspective of the functions they perform in the society:

Social movements create social aware-ness : The social movements make people aware of the issues that affect their lives. Awareness is a key for the development of collective consciousness. It helps people to develop certain perspective towards the issues .v

Social movements facilitate collective action : Social movements are rooted in collective action. People who join the movement feel the sense of collective

responsibility to seek necessary changes for the good of the society. Collective action helps to develop a sense of unity and solidarity leading to progress and development.

Social movements seek to transform unjust social structures and practices :  
Social movements seek to transform the existing social structures for the better. They fight against the structures of injustice, inequality, discrimination, etc. and thus, establish a new social order which is more conducive for human life and development.

**Question 7.**

- (a) Write a brief note on the educative functions of dormitories in tribal India. [5]
- (b) Discuss the role of education in creating social change ? [5]

**Answer:**

(a) The functions of the tribal dormitories are mostly educative in nature. The young tribals in these dormitories enjoy their collective life with dance and music, telling stories to each other and sharing their life experiences. Dormitories are the places which provide opportunities for the young tribals to learn about their tribal customs and traditions, culture, language, religion, beliefs and ritual practices. The tribals are also given sex education so that they are able to lead a happy married life in future.

The young tribals in these dormitories are divided as seniors and juniors, and the senior members take care of the juniors and teach them about tribal way of life and tribal etiquettes.

According to the famous Indian Anthropologist, Surat Chandra Roy, 'the dormitories help the young tribals in the gathering of edible things from the forest making them economically organized'. The dormitories also provide the young people with training to serve their community by involving them in agricultural operations, food gathering, hunting, assisting the community during marriage or during the harvest. Self-discipline, social justice, respecting law and order, reward and punishment of the society are also taught in these dormitories. Since dormitories work under strict codes of discipline, the young tribals learn to live a life of discipline and self-control. Thus, tribal dormitories play a very important role in tribal society.

(b) Education is the most important factor for social change and development, because it is through education that people develop ideas, attitudes, behaviour patterns, skills and technological know-how, leading to social change and transformation.  
The role of education for social change can be analyzed as follows:

Education helps to develop independent critical thinking and judgment: It is through education that the young minds develop the ability to think critically. They are able to look into various aspects of society more deeply and critically evaluate and make value

judgement based on their own observations. Thus, it develops the ability to distinguish between right and wrong.

**Education reforms attitudes :** Education , is a means through which people reform their attitudes concerning various social beliefs and practices. As a result, the old and the obsolete ideas are replaced by newer attitudes and beliefs. Thus, education leads to abolishment of social evils and practices leading to progress of society.

**Education generates ideas :** It is through education that the new ideas are generated in the minds of people which lead to inventions, innovations, reformations, reorientation etc. Education results in improved vision, that govern the society and its well being, leading to development of new and improved tools for living life with ease.

**Education provides skills :** Skills that are developed by people in every sphere of life owe their origin to education. Education prepares a person to adapt to new skills that will be essential in today's life. The old skills are handed, down from generation to generation through the rigorous process of education.

**Education provides technological tools for development** The invention of new technological tools in practically every aspect of life is engineered by education. The newer and more efficient technological tools are ever in want for the development and progress of any given society. Evolution of new and improved technologies has led to improved lifestyles.

**Education imparts values:** The values of life based on equality and justice are constantly reinforced in society through the process of education. It is through education that people have become more aware of their rights and duties. As a result, the society has witnessed, the emergence of new social order, where individual rights have been safeguarded.

**Question 8.**

(a) Discuss the various problems faced by tribals in India. [5]

(b) What are the steps taken by the Government for the upliftment of the Indian Tribes ? [5]

**Answer:**

(a) The numerous problems of the Indian tribals are as follows:

**Problem of poverty and indebtedness :** The majority of tribals are poor and even lack the basic necessities like food, clothing and shelter. Among them, the rate of indebtedness is also very high. To fulfil their basic needs, they have to take loan at a very high rate of interest. Tribals do not prefer to take loans from the banks because of tedious

procedure. Also, banks can hardly provide loans for non productive purposes such as marriage, death, festivals, ceremonies, rituals, etc.

**Problem of housing :** The tribes are basically hunter-gatherers or engaged in shifting cultivation. So, there is a tendency among them of moving from one place to another. Usually their huts are made up of grasses, bushes, leaves, bamboo, woods etc. which are prone to fire or any sort of natural calamity. They are now suffering from the problems of non-availability of adequate forest products required for their huts. Along with this, due to increase in population, the division of homestead land is taking place leading towards the lack of housing facilities.

**Problem of education :** Educationally also, the tribals are backward as there are not enough educational institutions for them. Due to less educational opportunities, many of them are not able to find proper jobs. Educational problem in tribal area is also related to the wandering economy as practiced by them and their culture of relating education with everyday living. Due to lack of education the tribals are quite superstitious and believe in all forms of magic and totems and have remained backward for centuries together.

**Problem of unemployment :** The lands on which the tribals abide have now been brought under the government administration. The new forest policies have snatched away the traditional rights of the tribal people over the forest. The division of land in each generation and the pressure of population on the land have reduced the employment opportunities among the tribals. In mining industries too they are facing the problem of unemployment because skilled labourers are employed and often non-tribal labour can be brought due to easy transportation.

**Problem of health and sanitation :** Due to isolation and lack of communication, the tribal people are not able to attain the benefits of the programmes related to the general health, reproductive health, child development, family welfare, communicable diseases, sex-linked diseases, etc. They are also deprived of medical facilities, resulting in unsolved health issues.

(b) The steps taken by the Government for the upliftment of the Indian tribes can be listed as follows :

**Training and coaching centers :** To help the tribals secure good employment in future, training and coaching centers have been established by the government all over India. The young tribals are especially trained in these centers to prepare them for the examinations conducted by the Union Public Service Commission (UPSC) and State Service Commission (SSC).

Post metric scholarship : All eligible students belonging to ST/SC community, after passing their matriculation or class 10, are awarded financial assistance for post metric scholarships to pursue future education. These scholarships are given to ST/SC students who come from very low economic background. Many tribal youth have benefitted from this scheme of the government.

Hostels for ST/SC girls : The Government of India is giving financial assistance to all the state governments for the construction of hostels for ST/SC girls, especially those coming from the villages to study or work in towns. The state governments have benefitted many of these hostels and the tribal girls or women have benefited a lot.

Ministry of tribal welfare : To impart financial assistance for the tribal groups and their development, the National Democratic Alliance Government under the former Prime Minister Sri. Atal Bihari Vajpayee sanctioned 500 crores to establish the National Schedule Tribe Finance and Development Corporation. A loan up to ₹ 50,000 at the rate of 4% is given to the Tribals (women) by the NSTFDC. This loan, at the rate of 4% has made Tribal women financially sound.

TV programmes like 'Jan Jatiya Darpan' are telecasted on the channel Doordarshan and plenty of information regarding the tribals is made available from the websites of the Ministry of Tribal Welfare. About ₹ 10 crores financial assistance is provided for the preservation and maintenance of the various Tribal Sites and Historical Places. The Vajpayee Government also allotted ₹ 649.75 crores which was increased to ₹ 1090 crores for the various development programmes for the Scheduled Tribes and Castes.

Constitutional measures : The Indian Constitution provides certain safeguards for STs mainly for their educational and economic interests and also for the prevention of social distances with other communities. Some of the measures could be listed as follows:

1. Article 16-There is equality of opportunities in matters of employment under the government.
2. Article 29-Protection of cultural and educational rights of the community.
3. Article 46-The state will provide special care, education and economic assistance to the weaker sections of the people provided they fall into the category of ST/SC. They will also be protected from all kinds of injustices.
4. Article 164-Provides a Ministry of Tribal Welfare in the states of Bihar, M.P. and Orissa.
5. Article 275-Makes provision for the granting of special funds by the Union Government to the State Government, for promoting welfare of the STs including better administration for them.
6. Article 330/332-Reservation of seats for ST's/SC's in the public sector and state elections.

7. Article 335-Assures the ST's/SC's that they will be given special attention while filling up vacancies for jobs.
8. Article 339-The President of India can ask for reports regarding the administration of ST's/SC's areas and welfare of the ST's/SC's.