

Sociology

Question Paper 2018

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 following questions : [10 x 2]

- (i) What are the two types of uni lineal descents ?
- (ii) Distinguish between consanguineous kinship and affinal kinship.
- (iii) Who are sharecroppers ?
- (iv) Define the term modernization.
- (v) Explain what is meant by couvade.
- (vi) Write the full forms of MGNREGA and IRDP.
- (vii) What is an avuncupotestal family ?
- (viii) Define assimilation.
- (ix) Give the meanings of the terms beliefs and rituals.
- (x) What are free goods ? Give an example.

Answer:

- (i) Two types of unilineal descents are patrilineal and matrilineal.
- (ii) Consanguineal kinship refers to those kins, which are related through blood (e.g., mother, siblings, offspring, etc.), while affinal kinship refers to those kins, which are related through marital bonds (husband, father, mother-in-law, brother-in-law, etc.).
- (iii) Sharecroppers are farmers who don't have their own land and work as tenants on others' land and have to pay a part of their crops as rent to the landowner.

(iv) Modernisation is a progressive transition from pre-modern or tradition society to a modern society. It refers to improvement in technology and in the processes of production.

(v) Couvade refers to a strange sacred birth custom prevalent in tribes like Gonds and Khasi. Under this kinship, husband has to lead a life of an invalid, along with his pregnant wife. He has to refrain from doing any active physical work and has to go on a sick diet. He is also expected to follow the same taboos as are observed by his wife.

(vi) MGNREGA : Mahatma Gandhi National Rural Employment Guarantee Act (2005).
IRDP : Integrated Rural Development Programme.

(vii) Avuncupotestal family refers to the one in which the authority is vested with the maternal uncle. The nephews and nieces show the greatest loyalty towards the maternal uncle and work for him and inherit his property.

(viii) 'Assimilation is a process whereby attitudes of many persons are united and thus, develop into a unified group.' —Bogardus

Assimilation refers to a process in which persons or groups acquire the culture of other groups with which they come into contact, by adopting their attitudes behavior, values and ways of life.

(ix) Beliefs refers to a cognitive state of mind where some person places faith or trust in some person or thing. They refer to attitudes towards mythological, supernatural or spiritual aspects of religion, a system of knowledge or understanding shared by a group. For example, faith in supernatural power (animism) is a belief. Rituals refer to a behavioral aspects of repetitive actions and sacred words. Enchanting of mantras or performing of religious rites is termed as ritual.

(x) Free goods in economic terms refer to those resources which are available in abundance hence, people don't have to pay anything for them. For example, air, water.

Part – II (50 Marks)
Answer any five questions.

Question 2.

- (a) Define degrees of kinship. Discuss its types with examples. [5]
- (b) Define social stratification. Discuss its features. [5]

Answer 2.

- (a) Degree of kinship refers to the degree of closeness one has to different relatives.

Normally, consanguenial kins are more closely related to each other than affinal kins. There are mainly three basic degrees into which the kins can be classified :

Primary kins: Some relatives are near, close and direct. They are known as primary kin. According to Dubey, they are eight in number, viz., father-son, husband-wife, mother-daughter, father-daughter, mother-son, younger-elder sisters, younger-elder brothers and sister-brother. They can be classified more minutely into primary consanguineous kin or primary affinal kin. For example: Ego's father is Ego's primary consanguineous kin, whereas Ego's wife is Ego's primary affinal kin.

Secondary kins: They are primary kin of primary kin. In other words, they are related through primary kin. They are not our primary kin but are the primary kin of our primary kin, hence our secondary kin. [5].

For example, father's brother (chacha), sister's husband (bahnoi) are secondary kin. The father is my primary kin and his brother is the primary kin of father. Therefore, father's brother is my secondary kin, the primary kin of primary kin. Similarly, sister is my primary kin but her husband is my secondary kin.

Tertiary kins: They are the secondary kin of our primary kin or primary kin of our secondary kin. Thus the wife of brother-in-law (sala) called sarhaj in Hindi is tertiary kin because brother-in-law is my secondary kin and his wife is the primary kin of brother-in-law. Similarly the brother-in-law of my brother is my tertiary kin because the brother is my primary kin and his brother-in-law is the secondary kin of my brother.

(b) According to Raymond W. Murray, 'Social stratification is a horizontal division of society into 'higher' and 'lower' social units.' It refers to a process in which individuals and groups are ranked in more or less hierarchy of status.

Following are the features of social stratification:

Social stratification is universal : It is present in every society in one or the other form.

Social stratification is social : It is not biological attributes of the individuals that determine their superiority or inferiority but their social positions.

Social stratification is an ancient concept : The notion of stratification is not a new concept, but it has been in existence since ages. Society was always stratified on the basis of economic, politics or status.

Social stratification exists in diverse forms : The forms of social stratification varied from one society to another. For example, the Indian society is stratified on the basis of caste system into Brahmins Kshatriyas, Vaishyas and Shudras, and Greek society was divided into freemen and slaves,

Question 3.

- (a) Discuss the structural and functional changes the Indian joint family system.
- (b) Explain the various rules related to marriage.

Answer:

According to Iravati Karve, a traditional Indian joint family is described as a group of people living under a common roof, who eat food cooked in a common hearth, who hold property in common, who participate in common worship and are related to each other by some particular type of kinship. Urbanisation and industrialisation has led to breaking of the joint family. Structural and functional changes in the Indian joint family are as follows :

Smaller family sizes : The traditional large-sized joint family which was also a socio-economic unit, has been replaced by small sized nuclear families.

Change in relationship between man and woman : Women are no longer considered as inferior to men, but they enjoy equal status. They are no longer subjected to drudgery and slavery as in past and have equal say in all matters.

Laxity in sexual relationships : The traditional rigid rule regarding sexual relationships are no longer valid. This is the main reason behind cases of illegitimate relationships and extra marital affairs coming up.

Economic independence of women : Women are no longer confined to the four walls of house, but rather they are working shoulder to shoulder with men.

Neo-Local Residence : As a result of industrialization and urbanisation more and more young married couples set up their residence in the place of their work. Neo-local residence is therefore, coming to existence more and more.

Functional Jointness : The married sons who have set independent household continue to maintain their connection with their joint families in their native places. Some of them continue to fulfill their obligations to their parents and siblings. But the ties between the neo-local residence and distance kin are very weak.

Legal reforms: Legal reforms that have taken place have helped to bring in changes in the attitude of the larger society towards the women and their treatment in the private as well as in the public sphere.

(b) **Rules related to marriage :** The rules of marriage are either preferential or prohibitive in nature .

Exogamy : It refers to prohibition of marriage between individuals who may be members of the same group. Exogamy can be of the following types :

1. Gotra Exogamy : The people of belonging to the same gotra are considered to be sharing the same blood and hence their inter-marriage is restricted.
2. Pravar Exogamy : Pravar refers to a religious or spiritual bond. Marriage between persons who are members of the same pravar is restricted amongst the Hindus, especially the Brahmins.
3. Village Exogamy : Among some of the the Indian tribes, like the Munda and some tribes of Chota Nagpur of Madhya Pradesh, there is a practice to marry outside one's own village.
4. Pinda Exogamy : Pinda refers to common parentage. According to Brihaspati, offspring from five maternal generations and seven paternal generations are sapinda, and are not supposed to inter-marry.

Endogamy : Endogamy refers to practice to marry within a specific group. The prevention of marriage outside the group is supposed to preserve the group's unity, homogeneity, prestige, status and numerical force.

The different forms of endogamy in India are as follows:

1. Tribal endogamy
2. Caste endogamy
3. Sub-caste endogamy
4. Class endogamy
5. Race endogamy

Question 4.

- (a) How are Malinowski's and Radcliffe Brown's functional theories on religion different from each other ? [5]
- (b) Define communalism with reference to plural society in India. [5]

Answer:

(a) According to Malinowski, religion performs a significant function in the economic lives of the tribes. When the Trobriand islanders go for fishing expeditions, religion provides them relieve from stress. Thus, they consider religion as a means of adjustment which saves men from tensions. It helps in making man's adjustment with the supernatural powers, which results in giving man mental peace and tranquility.

However, according to Radcliffe Brown, the objective of religion is not only to relieve tensions and fears , but also to create a consciousness of dependence upon supernatural powers. He considers the existence of the group is more significant than that of the individual and hence, the individual has to make sacrifices for the group. An individual learns this sense of duty and sacrifice through religion. Thus, Radcliffe Brown

considers that religion makes the individual dependent upon the society and also teaches him to live according to social norms. Thus, religion helps in maintaining social life and social order. Thus, Malinowski was a functionalist and Radcliffe Brown was a structural functionalist in relation to their analysis of religion.

(b) 'Communalism' refers to aggressive chauvinism based on religious identity. Chauvinism itself is an attitude which considers one's group as legitimate and worthy, while others as inferior and illegitimate. In other words, it is an aggressive political ideology linked to religion. Since, India is a multi-religion country, communalism is often used as a tool to serve the selfish motive of the politicians. Communal is a sensitive issue in context of India because it is recurrent source of violence and tensions.

Communal riots are conducted to maintain the false pride of the respective communities. People go to the extent of looting, raping and massacring others in the name of protecting their religious identities and upholding their religious ideologies. Some examples of communal riots are: Anti- Sikh riots of Delhi in 1984 under Congress government and Anti-Muslim violence in Gujarat in 2002 under BJP government.

Question 5.

- (a) Briefly discuss the Panchayati Raj System. [5]
- (b) Describe any five types of economies of tribal India. [5]

Answer:

(a) Panchayati Raj System came into being in 1992 on recommendations given by Balwant Rai Mehta Committee. The 73rd Constitutional Amendment was introduced to bring about democracy at grassroot level through decentralisation. Panchayati Raj System is a three-tier system, consisting of Gram Panchayat, Mandal Parishad or Block Samiti or Panchayat Samiti (block level), and Zila Parishad (district level). It is responsible for ensuring economic development and social justice. It is compulsory for local self government bodies in rural and municipal areas to hold its elections after every five years. Some seats are kept reserved for SC, ST and women candidates.

(b) Following are the main tribal economies :

Food-Gatherers and Hunters : The nomadic tribes like the Andamanese, Onge, Kadar, Kharia, Jarawa, Lodha, etc. practise hunting and food gathering. They practice subsistence economy and have a simple type of social organisation.

Permanent Settled Cultivators : The tribes like Oraon, Munda, Bhumij, Ho, Gond, Santhal, practice permanent settled cultivation. They practice wet cultivation through transplantation method and are unaware about modern means of cultivation and irrigation. They practice crop rotation. Some work as sharecroppers (Bhag-Khasi) and

some as agricultural labourers. These landless agricultural labourers also practice seasonal migration to the neighbouring states.

Pastoral Economy : The Toda of the Nilgiri hills of South India and Bhotia of Almora practice pastoral economy. They rear buffaloes and cows; the milk and milk- products are exchanged to get the things for everyday use.

Shifting Hill Cultivators : Tribes such as the Gonds, the Nagas, Khasi, Savara, Garo practice this primitive form of cultivation by adopting 'slash and burn' method. It is known as Jhum cultivation by the Assam tribes and as Podu by the Gonds. A hilly forest area is selected for this purpose which is abandoned after three successive cultivating seasons as the soil loses its fertility. Different Kharif crops such like Bajra, Jowar, pulses, potato, tobacco, and sugar-cane are grown through this method.

Craftsmen : Some of the tribals practice their traditional crafts along with their main sources of subsistence. The Naga and the Khasi tribes are proficient in coloured handloom products. The Lohar are traditional blacksmiths. As they get only marginal profits in their traditional specialized crafts, they resort to other jobs.

Question 6.

- (a) Discuss how the cultural contact led to the changes in dormitories in tribal India. [5]
- (b) Write an account on the geographical and racial classification of tribal India. [5]

Answer:

(a) The cultural contact with Hindus and conversion to Christianity has led to decay of tribal dormitories. The glamour of urban life and inferior treatment of dormitories by the outside people has led tribals to get detached from their own dormitories. Some of them secretly continue with them, but feel shy to admit it. A few dormitories of 'Ghotul' of Muria Gond have named their officers after village officers during British rule like Dewan, Tehsildar, Silledar. Some dormitories have adopted and assimilated new ways of social life.

The Christian missionaries also dissuaded tribal to dismantle the dormitories and to adopt Christianity. But such converted individuals feel a sense of deprivation and resentment. The influence of Christianity on dormitories is more dominant in north-eastern region. However, decay of dormitories without availability of any substitute has led to cultural breakdown and has invited a situation of anarchy. In the absence of the dormitories, the parent-child relationship has also got strained amongst the tribals.

(b) The geographical classification of tribes as given by Guha is as follows :
North and North-Eastern Zone : The northern part includes tribes from Kashmir, Himachal Pradesh, Eastern Punjab, North Uttar Pradesh, e.g., Gaddis, Jads, Kinner,

Pangwal and Jaunsari, Tharu, Bhoksa, Bhotia. The north-eastern zone of India includes tribes of Assam, Manipur, Tripura, e.g., Nagas, Kuki, Khasi, Lushai, Garo, etc.

The Central or Middle Zone : It comprises of the plateaus and mountain belt between Indo-gangetic plain. It includes the tribes like the Mundas, the Todas, the Santhals of Middle India and the Chenchu tribes of Western India.

The Southern Zone : It includes tribes of Andhra Pradesh, Coorg, Karnataka, Tamil Nadu, etc. (Todas, Chenchu, Panyan, etc.)

The racial classification of tribes is as follows:

Proto-Australoid : The physical features of people are short to medium body structure, long and high head, broad and small face along with small flattened nose. It includes tribal of middle and central zone, e.g., Munda of Chota Nagpur, Ho of Bihar, Chenchu of South India, etc.

Mongoloid : It includes tribes of North India and Uttarakhand hilly region. The typical physical features include yellowish skin colour, straight and dark hair, prominent cheek bones, flat nose and almond shaped eyes, epicanthic fold, e.g., Bhotia, Naga, Lepcha, Khasi, etc.

Negroids : The typical physical features of such tribes include black skin colour, black woolly hair, flat lips, flat nose, etc., e.g., Irula, Kadar, Paliyan, Onge, Angami Naga and Jarwa.

Question 7,

- (a) Define Ethnicity. Discuss its features. [5]
- (b) Explain the theory of divine origin of the caste system. [5]

Answer:

(a) Ethnicity refers to a group of people who have great affinity with each other based on similarities of language, religion, value, region, ancestry, etc.

Following are the salient features of ethnicity :

A Feeling of Ethnocentrism : An ethnic group considers others as inferior to its own group.

Common territory : An ethnic group generally occupies a common territory.

Ascribed Membership : Membership into an ethnic group is acquired by being born into it, thus it is ascriptive in nature.

A Sense of Community : The members of an ethnic group have strong 'we' feeling and consider themselves as belonging to the same community.

Unique Cultural Traits : Most ethnic groups are identified on the basis of their unique cultural traits such as language, culture, religion, etc.

(b) According to traditional theory of divine origin of the caste system, as given in 'Manusmriti' (a Hindu text), the different castes were created from different parts of the creator himself. From the mouth of the creator emerged the Brahmins, from the arms emerged the Kshatriyas, from his thighs emerged the Vaishyas and from his feet emerged the Shudras.

Question 8.

- (a) Discuss the relationship between social change and sustainable development. [5]
- (b) Explain how patriarchal ideology affects the status of women. [5]

Answer 8.

(a) Social change refers to the changes experienced in society, but it is important that such changes are accompanied by sustainable development for ensuring their utility in future. Sustainable development can be described as the progress that aims to achieve a balance between biophysical, technological and cultural aspects of social change.

Introduction of innovations without any regard to the traditional knowledge of recipient cultures can be detrimental to the native biodiversity. Ignoring traditional ecological knowledge cannot be sustainable. According to the United Nations (UN), sustainable development refers to 'development that meets the needs of the present generations, without compromising with the ability of the future generations to meet their own needs'.

Social change has been experienced in all spheres of life in India. India is the largest democracy and has a rapidly growing economy. Cultural aspect in social change is often the slowest to change. Technological innovations often when unaccompanied by change in attitudes and values, leave behind cultural lag and several associated social problems e.g.: we have more cell phones than toilets in India. On one hand, it is taking strides towards growth and prosperity. On other hand, it has a gloomy face stricken by poverty, inequality and ignorance.

The race for creating and adopting technological innovations has had a ripple effect which is visible through rising consumerism. This is ultimately affecting the climate and the effects – can be felt through Global Warming and Climate Change. These are no longer theoretical concepts but real and visible challenges. Extremes of temperatures; sudden heavy rainfall causing floods; rising sea levels are all an effect of human activity

only. The Millennium sustainable goal aims at eradicating poverty, providing clean drinking water to all, enrolling all children for primary education and lowering child mortality till 2030.

(b) Patriarchal ideology refers to belief that the supreme authority resides with the males. The eldest male member is considered to be the head of the family and is responsible for all decision making. The patriarchal society is patrilocal (i.e. children live in the father's house) and patrilineal (i.e., the lineage is traced along the male line). However, such an ideology has adversely affected the status of women and they are considered inferior to men.

They are denied freedom even within their homes and are denied decision making authority in relation to important matters. Sons are considered to be the permanent members of the family and they inherit family property whereas, a daughter is considered to be a liability. Women also receive unequal treatment regarding basic facilities such as education, nutrition and healthcare.

Question 9.

- (a) Media acts as an agency of social change. Explain. [5]
(b) Write a short note on the Maoist Movement in Chhattisgarh. [5]

Answer 9.

(a) Media includes various means of communication such as newspapers, magazines, television, radio, films, CD's, video games, etc. It is also known as mass media as it reaches a large number of people. It acts as an important agency of bringing about social change as :

- It helps in forming public opinion regarding various spheres of life, viz., politics, fashion, economy, society, etc.
- It disseminates information about what's happening around different parts of world.
- People gain information through media and try to emulate it in their own lives, for example information about latest fashion trend in west easily spreads through the mass media and gets adopted by eastern countries.
- Media is also sensitizing people about the laws, governmental policies and programmes, sanitation, various incurable diseases and their remedies, etc.
- It is making people aware about the degrading environment, global warming, etc.

(b) The Maoist movement refers to an ongoing conflict between the Maoist group or the Naxalites and Indian government. Naxalite is a broad term, referring to the various militant Communist groups active in different parts of India. The movement began in 1967, in a small village in West Bengal called Naxalbari, when a section of the Communist Party of India (Marxist) (CPM), led by Charu Majumdar, Kanu Sanyal and

Jangdal Santhal, initiated an armed struggle to redistribute land to the landless.

Causes of the Maoist Movement:

Started as a peasant uprising against exploitation like:

- Poverty, economic dissatisfaction.
- Lost control over their lands.
- Deprivation of means of subsistence.
- Apathy of the government.
- Nationalization of the forests.
- Partiality of Judiciary.

Consequences of the Movement:

- Various factors contributed to the failure of this movement.
- Selfish political interest.
- Too much faith in violence.
- Lack of consensus among the leaders.
- Illusion of heralding a revolution.
- Leading to loss of many lives including innocent villagers.
- Too ambitious.
- No much change in circumstances