

Sociology

Question Paper 2015

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 is marriage by trial ?
- (ii) What is gotra ?
- (iii) What are the terms 'amitate', 'avoidance' and 'couvade' known as ?
- (iv) Explain the term 'multiple possessory rights'.
- (v) What is meant by sororate ?
- (vi) How are capital goods and consumer goods different from each other ?
- (vii) Mention two negative effects of mass media.
- (viii) What is meant by shifting axe cultivation ?
- (ix) Mention any two social reforms that led to the change in the status of women in Pre- British and British India.
- (x) According to Frazer, what are the different types of magic ?

Answer:

(ii) Gotra refers to a line of descent usually traced through the male line amongst the Hindus. People who are believed to have descended from the same Rishi are considered to belong to the same gotra and are required to practice Gotra exogamy as a rule of marriage when it comes to the question of choosing spouses.

(iii) Amitate : When there is a special role for the father's sister then it is known as amitate. Fathers' sister is given more respect than the mother.

Avoidance: It is a kinship term in which some kins are required to maintain distance from each other, with the view of prohibiting the creation of any form of incestuous relationship or creation of conflict due to clash of roles.

Eg: Brothers and sisters or parents-in-law and the daughter-in-law.

Couvade : It is a queer kinship found among the primitive tribes such as the Toda and the Khasi. Under this, the husband has to lead a life of an invalid along with his wife and has to take diets meant for the sick, when his wife is pregnant. He has to observe the same taboos as are observed by his wife.

(v) Sororate : Sororate is a form of marriage in which a man can marry the younger sister of his deceased wife. This type of marriage is mostly found to prevail amongst those tribes where there is an incidence of high bride price.

(vi) Two negative impacts of mass media are as follows :

- Easy availability of non-traditional literature and graphic content. This in turn can harm the personality development process of the younger generation.
- False news can often be created and circulated that can help to spread rumors and promote vandalism.

(viii) Shifting Axe Cultivation : Shifting Cultivation refers to the form of cultivation where a large area of land is cultivated for few years and then abandoned for some time until, the fertility of the land is restored naturally. This type of cultivation is practiced in tropical regions and consists of felling of trees on a hillside a little before the sowing season and setting them on fire.

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

Question 2.

(a) Discuss Consanguine kinship and Affinal kinship. [5]

(b) Define degrees of kinship. Explain the three degrees of kinship giving one example of each. [5]

Answer:

(a) Consanguineous kinship : The kinship arising from birth or out of the blood relation ties is called consanguineous kinship. The relatives out of this kinship are known as consanguineous kin. Hence, the relationship between the parents and children and between the siblings is known as consanguineous kinship. Thus, son, daughter, father, mother, brother, sister, uncle, cousin are consanguineous kin. Besides the biological consideration, social recognition is also important, for instance, among the tribes of

Melanesia, wife's husband is the father of the child. Today perform the bow and arrow ceremony to give legitimacy to the child born out of several brothers since the community practices levirate marriages.

At Tinal kinship : The kinship arising out of the bond of marriage through socially sanctioned and legally defined marital relationships, is called affinal kinship. When a person marries, his or her spouse's relatives also get related to him or her. Hence, on getting married a woman becomes not only a wife but also a daughter-in-law, a sister-in-law, aunt and so on (bhabhi, devrani, jethani, mami, etc). Similarly, the man on getting married becomes a husband, a son-in-law, a brother-in-law, uncle etc. (sala, nandoi, mausa, fufa, jija, sadhu, etc) .

(b) Dividing or classifying the relatives on the basis of nearness or distance of relationship with them is called degree of kinship. There are three degrees of kinship based on the relationship with them :

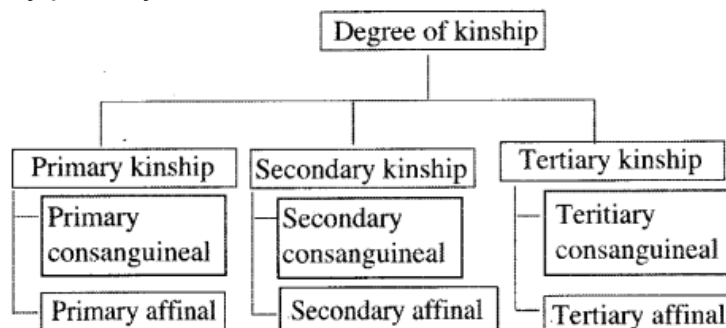
Primary kin : Those relatives with whom the relationship is very close, direct and near are called primary kin. They can be classified more minutely into primary consanguineous kin or primary affinal kin.

For example: father-son, husband-wife and brother-sister.

Secondary kin : 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.

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 kin : 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.



Question 3.

- (a) Describe any five ways of acquiring mates in primitive societies [5]
(b) Examine polygamy as one of the forms of marriage. [5]

Answer:

(b) Polygamy is the practice of marriage to more than one person at the same time. In tribal India, polygamy is wide spread and differentiated into two forms :

Polygyny : is the marriage of one man to several women. If all the wives are related to each other as sisters than it is termed as Sororal polygyny. In many societies amongst the tribals, having more than one wife was seen a symbol of power and prestige. Whereas amongst some, the barrenness of the first wife led to a second marriage of the husband. This is a more common form of polygamous marriage.

Polyandry : is the marriage of the woman to several men. Polygamy is found among Naga tribes, Gond and Baiga, the Toda, the Lushei clans. Polyandry is comparatively restricted in distribution. Polyandry can be termed as Fraternal or Adelpic polyandry if all the men in the marriage are related to each other as brothers and share a common wife. If the several husbands of the woman are not brothers of each other than it is known as non- fraternal polyandry. Polyandry was practiced amongst some tribes in order to prevent the creation of tiff amongst the several wives post marriage and also sometimes to prevent the sharing of property. Polyandry is a less common form of polygamous marriage.

Question 4.

- (a) Functions of a family have undergone several changes in modern times. Discuss any five such changes. [5]
(b) Make a comparative study between religion and science. [5]

Answer:

(a) Following are the changes which have taken place in the functions of the family in the modern times :

The significant function of a family from a production and consumption unit has changed. It has mainly become a consumption unit which uses the goods and services.

The educational function of a family has been taken by the specialized agencies such as schools, colleges, etc.

The health related functions such as the care of aged and sick people were once done at home; even the delivery of the child was done at home. Now these functions have been taken over by the specialized agencies such as hospitals and old age homes.

The recreational function of a family through celebration of festivals and happy moments of life have also changed. The recreation has mainly become individualistic through movies, parks, etc.

The family once performed religious function of acquainting the child with the family customs and religious rituals through idol worship, prayers and sanction. Today, however, more specialized agencies are involved in religious functions such as temple, religious events, television, etc.

(b) Comparison between Religion and Science : Religion is incompatible with science and there is a continuous conflict between the two. While science is based on the evidence, religion is based on faith. According to science, all events occur due to natural causes while religion believes that behind every action there is some unseen supernatural or divine power. Science believes in what it sees and religion believes in what it believes. Science helps in solving the day to day problems by introducing new inventions.

It is important to note that the dogmatic religion has always opposed science and interfered with its development .Religion also opposes free enquiry. Science though deals with more realistic objects, but it has also not solved all the problems of life. The importance of religion cannot be denied, where science fails religion brings hope. Religion is important as long as there is suffering in life. It helps to counteract the stress and strains of modern life. There is reconcilable difference between science and religion.

Question 5.

- (a) 'Religion is a pacifying agent, but can also act as a divisive force Justify this statement with three functions and two dysfunctions of religion. [5]
(b) Define the word 'Education'. State any five main functions of education. [5]

Answer:

(a) Religion is indeed a pacifying agent as it helps to resolve the inner conflicts and fills the life with hope. However, it also acts as a diversifying force.

Following are some of the functions of religion :

Religion explains all the human sufferings : Religion acts as a pacifying agent in times of sufferings as it soothes the emotions during the disappointments and helps in integration of the personality of a person. It sustains interest in life and helps in making it bearable.

It helps in enhancing self importance : It helps the person to believe in his capabilities and encourages him to play a significant role in the society.

It is a valuable source of social cohesion: Religion is the foundation upon which all the social values rest; which plays role in controlling individual's actions. Hence, it helps in binding the society by giving common values.

Following are some of the dysfunctions of religion :

A Detrimental force : Religion has often proved to be a catastrophic force as many times wars are fought in the name of religion. Many times it stands in the way of national integration. For example, Mandir-Masjid issue in Ayodhya has brought a disastrous effect on the national integration.

Religion promotes fanaticism : People . following a particular religion often have a fanatic approach to the religion to which they belong and it can often promote a sense of superiority whereby people then tend to consider religion of all others as inferior. This can create a sense of discontent often leading to outbreak of communal violence amongst the people.

(b) Education : Education is derived from the Latin word *educare* which means to bring up. Thus, education can be defined as the process through which the person is brought up, in order to develop in him/her those habits and abilities which help him/her to face the future in a worthwhile manner.

Following are some of the functions of education:

To complete the process of socialization : It is through education that a person learns to differentiate between right and wrong and learns basic human values.

Transmission of cultural heritage : It is through education that culture is transmitted from one generation to another in the form of art, literature, text, religion and philosophy.

Reformation of attitudes : Education helps in reformation of already framed attitudes, so that the child can develop right attitudes and beliefs.

Occupational role : Education always has a utilitarian end and it enables the person to earn livelihood by doing a productive task.

To instill a sense of competition : The function of education is to inculcate the sense of competition, so that the student can work hard in order to perform well.

Question 6.

(a) Discuss the nature of primitive economies. [5]

(b) Define status. How has Low described the determinants of status ? [5]

Answer:

(a) Primitive economic systems have characteristics that make them structurally different from modern economic system :

They are :

Inadequate, ineffective and wasteful use of nature (in the absence of advanced technology), (For example shifting cultivation where agricultural surplus is also not created).

Money as a store of value and a medium of exchange is not widely used in primitive society. Therefore modern concepts such as banking and credit are absent. Relations in primitive society are based on barter.

The profit motive of economic dealings is absent in primitive economies. Mutual obligation, sharing and solidarity are important.

The co-operative and collective efforts are important in these economies which are communal economies.

The rate of innovation is very low in these economies. Therefore there is stability and uniformity due to simplicity and uniformity of the techniques used.

The market as an institution is absent. Weekly markets or seasonal markets exist. Therefore competition and monopoly are absent.

Economic activities in primitive societies are directed largely to the manufacture of consumption and not production of goods.

Question 7.

(a) Discuss the difference between primitive law and modern law. [5]

(b) Write a short note on the history of the Narmada Bachao Andolan. [5]

Question 8.

(a) Contact with wider society has led to tribal transformation. Analyze the given statement. [5]

(b) Describe the cultural classification of tribes. [5]

Answer:

(a) A 'Contact with the wider society has led to tribal transformation'. This statement is true only to a little extent. The condition of the tribals in spite of modern means of education, science and technology, is same, pathetic and backward. Though a number of schemes and development programs are implemented for the welfare of the tribal,

the results are still insignificant. On one hand, caste based inequity is still prevalent. On the other hand, tribal regions are simmering with discontent.

Technological developments instead of helping them to march towards development are making them more deprived and are ravaging them with increased severity. The situation in some of the tribal areas is especially disturbing such as the demand for separate Bodo land. Their virtually forced displacement for the sake of so called development projects is making the condition worst for them, making them restless and insecure.

Neither the reservation policy, nor the ban of untouchability has helped in betterment of their position and their situation is same over the years. They are still subject to exploitation and severe kind of discrimination. The reasons for their deprived condition are that mainly they are suspicious towards the development as they think it might lead to shattering of their identity and might snatch their linguistic unity and territorial uniqueness. Secondly, though several development programs are there for the welfare of the tribal, they are hardly aware about them due to their location in the remote areas, illiteracy, lack of means of communication and linguistic barrier. In fact the policies are used by the people of the creamy layer to fulfill their selfish motives. They misuse them by making fake identity claims through forged documents.

(b) Cultural classification of tribes in India : Tribals were classified on the basis of their cultural distance from rural and urban groups. This comparative approach is considered to be important in evolving a plan for rehabilitation because it focuses on those problems of tribal India, which are the outcome of haphazard contact with or isolation of tribes from the rural urban population.

Tribal Culture can be :

Assimilative

Adaptive : Adaptive further consist of:

- Commensalic.
- Symbiotic
- Acculturative.

Commensalic : Those with common economic pursuits with their neighbors, and thus their growth is arrested.

Symbiotic : Their relationship with their neighbors is based on interdependence and acculturation is haphazard.

Acculturative : There is a one way flow of culture traits, where tribal's are taking in culture traits from the surrounding rural and urban groups. This leads to a situation of culture crisis leading to sudden cultural changes.

According to Majumdar all three of the above are in a state of culture crisis. The main criticism to this theory lies in the fact that though this classification could help in the rehabilitation of tribals it does not include cultures that are culturally distant from rural and urban groups.

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