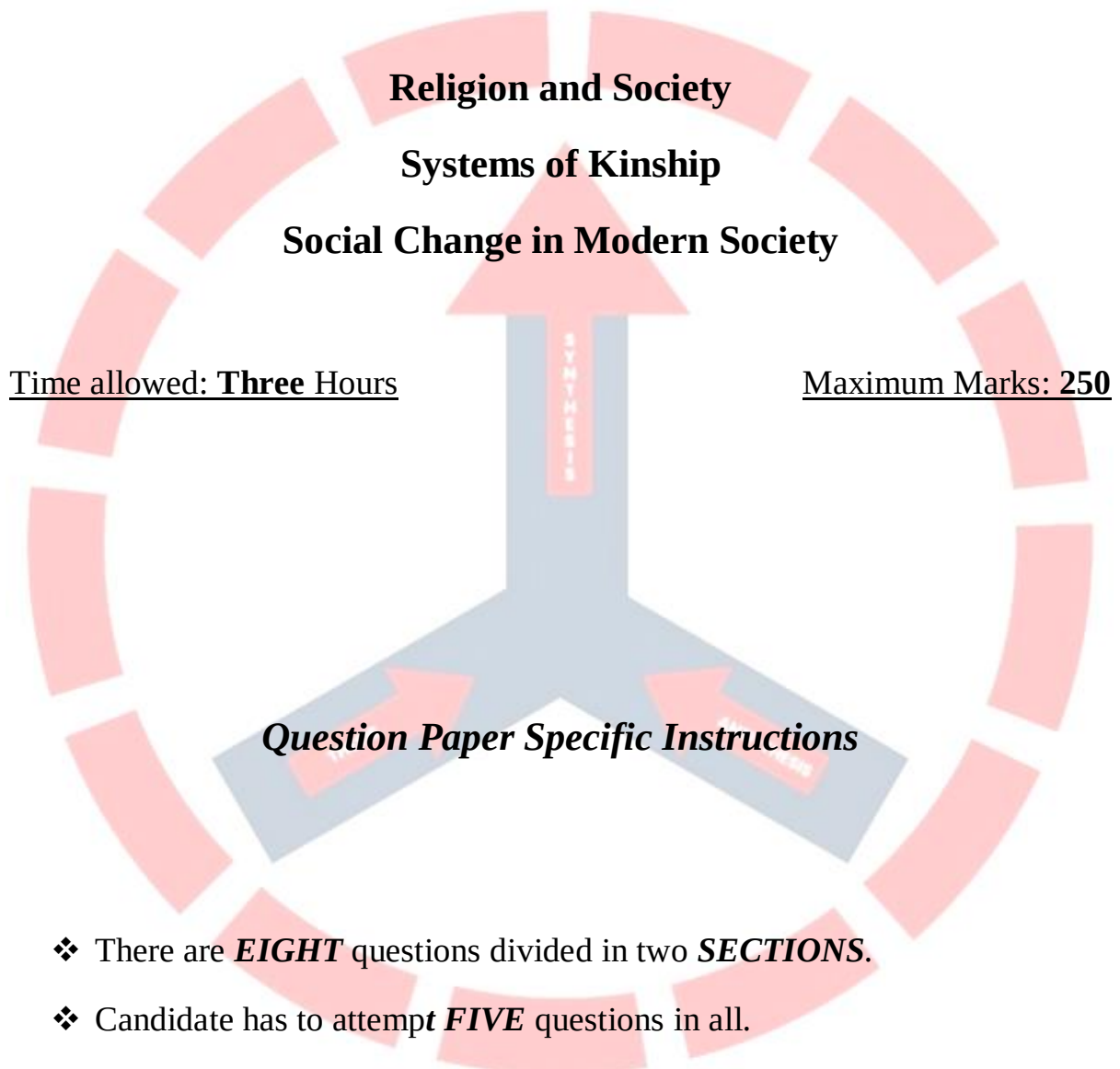


Mains 2026

Test 4

[Paper I – Sectional Test 4]



Time allowed: **Three Hours**

Maximum Marks: **250**

- ❖ There are **EIGHT** questions divided in two **SECTIONS**.
- ❖ Candidate has to attempt **FIVE** questions in all.
- ❖ Questions no. **1** and **5** are compulsory and out of the remaining, **THREE** are to be attempted choosing at least **ONE** from each section.

SECTION A

- Q1. Write short notes on the following: (10×5=50)
- Science, ethics and social change
 - Karl Marx's views on religion
 - Development and dependency
 - Deschooling Society*
 - Role of social media as an agent of social change
- Q2. (a) How do theories of Marx, Weber and Durkheim differ in understanding religion? Discuss their relevance in understanding religion in contemporary society. 20
- (b) Distinguish between 'family' and 'household'. Discuss how 'live-in relationships' challenge the traditional conception of the institution of family? 20
- (c) Is the theory of cultural lag valid in present times? Discuss. 10
- Q3. (a) Discuss Talcott Parsons' contribution to the analysis of social change. 20
- (b) 'Education is the most powerful weapon to fight social inequality'. Critically analyze the statement with relevant case studies and suitable examples. 20
- (c) "Science has empirical means to logical ends and religion has non-empirical means to logical ends." Comment. 10
- Q4. (a) Is secularism a weak ideology? Discuss the challenges to secularism in the light of religious revivalism in contemporary times. 20
- (b) Discuss Pitrim A. Sorokin's theory of social change. To what extent Sorokin's ideas are useful in understanding social change in contemporary times. 20
- (c) What, according to Irawati Karve, are the major difference between North Indian and South Indian Kinship system? 10

SECTION B

- Q5. Write short notes on the following: (10×5=50)
- (a) Highlight the significance of lineage and descent in understanding the social structure of society.
 - (b) Continuity and change in the institution of marriage
 - (c) How is religious revivalism different from religious fundamentalism?
Support your arguments with the help of suitable examples.
 - (d) “Social conflict is both a cause and a consequence of social change.” Explain.
 - (e) *The Death of the Family*
- Q6. (a) Modern families have not just become nuclear and neo-local, but also filiocentric. How do you explain this trend? 20
- (b) Examine the dialectical relation between tradition and modernity in the study of social change. 20
- (c) Is the increasing use of technology changing the status of women in Indian society? Comment. 10
- Q7. (a) How do you understand by the ‘minority’ question? Examine the violence and discrimination against the religious minorities in India. 20
- (b) Does “economic empowerment” automatically bring about “substantive empowerment” for women? Describe the important challenges for women empowerment in India? 20
- (c) Discuss the contributions of Sylvia Walby in theorizing patriarchy. 10
- Q8. (a) How do you understand the phenomena of the mushrooming of sects and cults in contemporary society? Discuss the factors responsible for the trend. 20
- (b) Critically evaluate the argument that women continue to face similar kinds of discrimination regardless of their class, caste, or regional background. With feminist perspective, in your opinion, best explains the diversity in women’s experiences. 20
- (c) Write a short note on the descriptive and classificatory system of kinship. 10

Question No.
प्रश्न संख्या

Test 4

Wood effect SP
U.P.S.C.

136
250

for practice
use only
सिर्फ अभ्यास
के लिए

(ca)

Science acts as catalyst for social change while ethics determine the trajectory of science as well as act as a mechanism for social control and stability during rapid social changes.

beautiful



Context

scientific
revolution

emergence
of

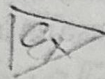
sociology

to study &
address

social problems

resulting
out of

social change



space technological prowess is.

emerging as the new axis of stratification. As it makes peripheral nations (African nations) dependent on spacefaring core nations (US, China) thereby ushering a new phase i.e. Techno-colonialism. Here, space ethics ensures responsible use of cosmic assets and shared benefits amongst all nations.

Apart from this, scientific

advancements ~~create~~ leads to manufactured risks (Ulrich Beck) that could overwhelm the current social institutions, and create eco anxiety and unease too

In such a situation, ethical and reflexive governance insures societal order and stability by enhancing the risk aversion capabilities of all individuals.

In addition to this, scientific rationality brings cultural changes such as secularisation. And these changes, eventually became part of the collective conscience. So, in a way science and social changes evolve societal ethics as well.

So, science, social change and ethics have a dynamic and mutually reinforcing relationship:

quotation of
Einstein - on science & religion

V. J. Joshi

52

106) Karl Marx provides a critical perspective of Religion, arguing that religion is "the opium of masses" that ^{obstructs} stifles true class consciousness.

According to Marx, religion dulls the pain caused by exploitation by promising illusory happiness in the afterlife, thus preventing the masses from ^{questioning and protesting the existential reality} seeing the social reality.

^{superstructure - acts as a ruling class ideology}
Religion also acts as an ideological tool to provide legitimacy to unequal class relationships ~~production~~ and by framing them as the divine will.

↳ The Divine Rights theory in Europe justified the monarch's rule, or the 'Karma theory' ^{in India} legitimised the exploitative caste system.

Religion, being the part of superstructure supports the economic base (forces and relations of production) and maintains status quo.

But, critics highlight the Marx & ignores the functional role of 'religion' i.e.

solidarity, social stability, collective effervescence etc.

eg. Durkheim's study of religion

Besides this, religion is also an agent of social change or reform — eg.

Webster's study of

eg. Buddhism and Jainism (religion of the subaltern) emerged to challenge

BC = S of C

the prevalent exploitative social order:

Despite its limitations, though Marx fails to see this, his framework helps explain the status quoist tendencies of Religions worldwide

X pls avoid such remarks

6½

😊

U.P.S.C.

1cc)

Dependency theory emerged in Latin America as a critique of modernisation theory, arguing that global development and under-development are 2 sides of the same coin.

Andre Gunder Frank argued that global capitalism creates unequal metropole-satellites relations, that transfers economic surplus from agrarian peripheral nations to industrialised core nations, leading to 'development of under development'.

He pointed out that unequal and exploitative trade terms and developmental aids create dependency of peripheral nations on the core nations.

Immanuel Wallerstein expanded this concept to include semi-peripheral areas.

to explain these global dynamics.

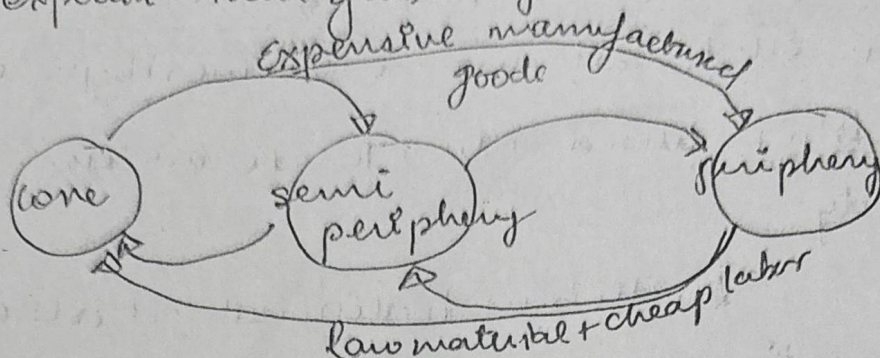


Fig: World Systems Model,

[Ex]. Technologically advanced core

nations (US, Europe) are exploiting the critical minerals reserves of African nations (periphery) to accumulate surplus while simultaneously creating technological dependency for African Nations. And semi peripheral nations like India exist in between

This theory is critiqued for economic determinism but offers a framework to understand current global dynamics

Dependency theory ignores that how poor nations themselves contribute to their underdevelopment & corruption

can you also link dependency theory to Marxism?

- it also fails to account for the rapid economic ascendancy of the formerly poor East-Asian societies (Tiger economies)

(c)

Deschooling society is the seminal work of Ivan Illich which presents a critique of institutionalised education in modern society.

He sees traditional schools as institutions of social control and consumerism rather than true learning.

He argues, schools enforces a hidden curriculum that conditions students to confuse schooling with education, consumption with value and institutional processes with substance.

This impacts individual's ability to think independently and critically.

Therefore, he suggests replacing institutionalised school education with "learning webs" based on peer learning and skill sharing.

in context
to the
functionalists
view

as highlighted
by
functionalist
hope?

But, Illich fails to appreciate functional aspects of formal schooling. For those who do not possess adequate social or cultural capital (Pierre Bourdieu) - these institutions provide them access to knowledge, resources and social networks.

→ Right to education act ^{ensures} ~~provides~~ education for all. Since not everyone can afford to be home schooled, due to illiteracy or poverty (parents), formal ^{state} ~~sponsored~~ education aids them.

Despite this, Illich's work can be used to understanding the impact of increasing commercialisation of education, especially in Asian countries like India, South Korea etc.

5

U.P.S.C.

Question No.
प्रश्न संख्या

1(c)

Social media provides a decentralised,
democratic platform that enhances connectivity
of masses and accelerates social change

It allows individuals to continuously
reexamine normative structures, gender roles
and traditional dogmas that enhances their
"civic awareness" and cultivates digital
citizenship.

→ Digital campaigns like #PinjraTod
allowed individuals to challenge
patriarchal norms and demand gender equality

Apart from that, social media
facilitates counter hegemonic mobilisation
(Gramsci) and provides suba a platform to
subaltern sections to demand accountability
for society and the state

Post-Industrial
Information
Society

eg.
Dalit Love
Matter

U.P.S.C.

use only
सिर्फ अभ्यास
के लिए

However, social media platforms often act as echo chambers and reinforces existing prejudices, biases and even leads to polarisation of masses which deepens societal divides.

eg → Amplification of radical anti-feminist backlash within 'manosphere' is increasing hate crimes against women in USA:

Social media provides access to information but that information is often under hegemonic control of the elites, who tries to maintain the status quo and hinder social change.

As an agent of social media, it has certain limitations but ~~reverses~~ the role it played in ^{the} success of students protests under CJP (Cookroach Janta Party) proves it to be an effective agent of social change.

9

4(a)

Secularism refers to strict separation of religion and state (French laïcité) or principled distance between the two (Indian secularism).

The Gen Z Asbury revival movement (USA) and fundamentalist tendencies of Taliban (Afghanistan) raises doubt about the strength of secularism (ideology).

Classical theorists (Peter Berger, Bryan Wilson) had earlier stated that modernisation and rationalisation would push religion into the private sphere but aforementioned trends run counter to that claim.

Apart from this secularism provides certain safeguards to different religious communities (Article 25 of Indian Constitution) but it has failed to provide

Contextualize your argument
In a multicultural society
significance of secularism ideology

then theorise your argument

eg. persons
structural differentiation

value generalisation

for - culture religion in modern society

U.P.S.C.

moral, existential or spiritual support which has led to its weakening and simultaneously strengthened the revivalist forces.

Religious revivalism pose a direct challenge to secularism. for instance, Anthony Giddens noted that today identity politics where individuals seek security through primordial identities (religion, ethnicity) runs counter to the ideals of secularism.

It's not limited to this, ~~there~~ ^{today} religious groups are re-entering civil society to influence public policy, family and civil laws and state institutions.

Ex) Christian rights being demanded by such groups in Latin America, pose a threat to foundations of a secular state.

Contextualise
religions
revivalism

e-religion

conspicuous
religiosity

in context
of inter-
religious
encounters,
of society

clarify

Apart from this, Gillis Kepel highlighted that fundamentalist forces which are more aggressive than revivalist forces are attempting to overthrow that state & capture political power

¶ Iranian revolution, Taliban's takeover of Afghanistan.

X Despite these trends and inherent weaknesses of secularism, it does provide ^{allows} protection to minorities, inter faith co-existence and in India, the secular state actively intervenes against social evils like Triple talac, women's temple entry, thereby protecting the religious freedom of all individuals.

line of argument
is weak ?

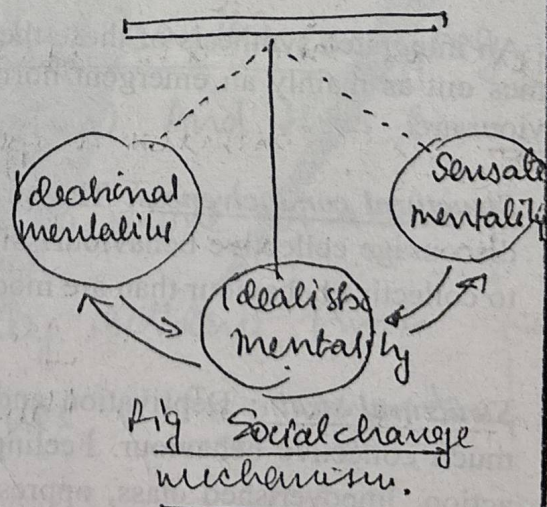
refer
notes

book: Social and Cultural Dynamics (Sorokin)
U.P.S.C.

Q6) Pitirim Sorokin conceptualises social change not as linear progression, but as an oscillating trend between distinct cultural mentalities within the society.
weltanschauung (a socio-cultural system)
He listed three type of cultural mentalities:-

- ① Idealional → rooted in spirituality and religiosity
- ② Sensate → rooted in materialism, hedonism with emphasis on sensory perception
- ③ Idealistic → more balanced and synthesis of the above two.

According to Sorokin, social change follows a pendulum like movement. He stated that cultural system



Good

U.P.S.C.

moves from one state to another due to internal dynamics, not purely due to external stimuli.

According to him, no cultural mortality can expand indefinitely, so upon reaching a limit, the system develops internal conflicts that forces the pendulum in opposite direction.

medium of times - religion
19th century onwards - science
(contrast)

Relevance

Ex → Contemporary society (sensate) is characterised by hyper consumerism and materialism. This has led to ecological degradation and breached earth's carrying capacity (internal conflicts). And this has forced various nations to move towards a more idealistic society, evident from green transition initiatives, Life campaign etc.

Contemporary
times

religions revivalism

This example states the relevance of his ideas

However, his theory has certain limitations too. He has undermined the role of exogenic forces of change economic and political factors.

→ The transition towards renewable energy is also because of geopolitical conflicts and the threat these conflicts pose to global energy security.

So, the theory has limited scope but provides a framework for analysing the changing social patterns.

- theory not supported by authentic or trustworthy data
only some aspects
relevant in contemporary context

11

U.P.S.C.

400) In her seminal work "kinship organisation in India" she provided a comparative analysis of North Indian & South Indian kinship system.

According to her, there is clear distinction between consanguine and affinal kins in North India due to practice of gotra, village, sapinda exogamy. While, preference for cousin marriage or uncle-niece marriages blurs this distinction in the South.

Due to village exogamy, women in the North feel isolated in ^{their} ~~her~~ marital homes, while localised marriage alliances in the South provide better social & psychological support to them.

Another distinction is that there are descriptive and distinctive terminology reflecting age, status, hierarchy (e.g. mama, chacha etc). While in the South Indian common terminology is used for affines and consanguines.

Also, North Indian kinship system helps in expanding social network and ties, Southern system emphasizes on solidarity and consolidation of property.

These aspects separate Northern and Southern system according to Karve.

5(a)

Descent is a principle that determines individuals' social membership and identity as a kinship group by birth. While lineage is a specific corporate descent group whose members trace connection back to a common known ancestor.

Therefore, analysis of descent and lineage helps determine individuals' group membership and group's social boundaries.

Apart from this, lineage & descent rules reveal how wealth, authority and statuses are transmitted.

eg Study of Nayar & Khasi system revealed matrilineal structure. While globally (including India), patrilineal system is prevalent.

Lineage and descent also determines how political alliances and order are maintained within the group.

Ex EE Evans Pritchard study of Nuer of Sudan - used segmentary lineage system to unite or resolve dispute based genealogical distance.

thus, understanding of lineage and descent deepens the understanding of social structures as well.

pls refer
notes for
additional segment

42

Q.6)

Several countries have legalised same-sex marriages which ^{has} ignited a debate on the nature of marriage as a social institution.

Social changes like women empowerment, legal reforms (divorces), rising standard of living, feminism movements (like 4B movement) have changed marriage as an institution.

→ Rise of dual earner household and financial autonomy of women has changed asymmetrical conjugal relations into symmetrical relations.

→ Decrease in number of marriages and increasing preference for live-in relationship has reduced its importance in individual's life.

Can factors?

institution of marriage / functions?

U.P.S.C.

Other changes → voluntary childlessness,
increasing age of marriage & secular marriage

However, despite rising divorce rates
(50% in USA), marriage remains key the
basis of property inheritance, state benefits
and social legitimacy (William I Good)

Another, continued feature is, preference
of similar social background and identity
(race, religion, class etc) of the partner.

Ex Indians still practice caste
endogamy

case
study?

Therefore, centrality of marriage
in one's life still persists but
nature of relations, roles and expectations
have changed.

4/2

(C) Both emerge as a reaction to modernisation and secularisation. While religious revivalism seeks moral regeneration of faith within existing social framework, fundamentalism calls for returning to the basics / fundamentals of a religion.

Ex) Arya Samaj advocated 'return to the vedas' to eliminate social evils like untouchability. While, Conservative Christians in the USA, advocated to return to the original religion and discard other scriptures.

Religious revivalism manifests as increase in church attendance, rise of sects and cults or even civic religion (Robert Bellah).

While fundamentalism often appears as increasing intolerance towards other religions, attempt to capture state power etc.

pls elaborate on

the factors responsible

modernisation & development

as a counter-cultural response in context of globalisation

↳ Iranian revolution that established clerical rule

Revivalism emphasises on moral reawakening of individuals. while fundamentalists demand purification of individuals lifestyle

Fundamentalists are often led by charismatic leader ↳ Ayatollah Khomeini, Iran. while revivalist leaders are often intellectuals or reformers ↳ Swami Vivekanand (~~Buddhism~~). (Advaita Vedanta).

Thus, fundamentalism and revivalism often have similar causes but differ in their agenda, means and manifestations

4/2

(50)

The relationship between social change and social conflict is cyclical and dialectical

For instance, Karl Marx suggests that class conflict that arises from unequal relations of production acts as a catalyst for social change. As it exposes structural contradictions and facilitates collective mobilisation compelling existing institutions to adapt.

Eg labor → strikes/protests → labor law reforms.

Conversely, rapid social changes often create normlessness and disrupts social order. When social transformation redistributes resources, power, wealth etc it creates new inequalities and creates a sense of relative deprivation.

Social change
↓
Social conflict

Social conflict
↓
Social change

Marx
- Modern
- structural
- strain

not necessarily

for example
functionalists
view

Social change
↓
Social conflict

Medical
reformatory

need not
be due to
social
conflict

U.P.S.C.

for practice
use only

सिर्फ अभ्यास
के लिए

Dominant groups resist losing their privileges, while the rising groups pushes for reforms, thereby creating fresh conflict

Ex → Emergenced Gig & Platform economy → precarious work conditions → strikes by gig workers (Zomato, Swiggy)

good

Thus, social change does not establish a static equilibrium, rather a dynamic feedback loop between social conflict and social change

5

U.P.S.C.

Q(c)

"The Death of the Family" & the work of David Cooper, who presents a critique of modern nuclear family.

He argues that nuclear family acts as an ideological apparatus of the capitalist state.

He suggests that through primary socialisation, children are conditioned into obedience, rigid gender roles and made to conform to authority. This stifles individual creativity and autonomy.

And this he believes, produces submissive and obedient workers that meet the needs of the capitalist system.

He also asserted that, this kind of environment causes psychological harm.

anxiety and mental illnesses.

He instead, advocated for dismantling nuclear family structures and replacing them with voluntary arrangements like communes.

His view is supported by radical feminists like Shulamith Firestone who believes traditional family structures to be the primary site of patriarchal oppression of women.

These views, ~~was~~ run contrary to functionalist's view (Parsons) who consider family to be essential for primary socialisation.

But, still offers new insights into the hidden dynamics and issues (mental illnesses) prevailing within the household.

Vignesh

6/12

6 (a)

Contemporary families are increasingly becoming filio-centric with nuclear and neo-local households being ~~central~~ centered around the children.

Industrial economy and urbanisation led to emergence of isolated nuclear families and neo-local households as they were geographically and socially mobile.

The same families are now transitioning towards filio-centrism due to the following reasons :

- ① With declining fertility rates and fewer children, parents now concentrate their emotional, economic and social capital heavily on the children.

U.P.S.C.

② Childhood is now recognised as a significant stage of life. that requires specialised care and attention, which naturally draws family attention to child care now. (Philippe Aries)

③ In modern hyper competitive and meritocratic society, children are considered an 'investment' and means to achieve upward social mobility. Therefore, parents pay extra attention to their education, extra curriculars, etc.

However, some scholar argues that filioentrism is an urban phenomenon, observed within middle and upper urban classes. In working class households, children often contribute to

U.P.S.C.

household income or seen as burden (girl child) resulting in child marriages.

And, Scholars like David Cooper highlighted the downside of helicopter parenting. He argued that hyper filio centrism often results in stress, anxiety or even psychological trauma.

In conclusion, it can be established that nuclearisation and filio centrism has redefined family dynamics but moving forward a balanced approach ~~for~~ is need for healthy relations.

11

Good attempt

5(b)

The relationship between tradition and modernity is not a zero-sum game. Its dynamic & dialectical ~~character~~ characterised by mutual influence and co-existence.

Early scholars (Marx, Weber etc) considered them as antithetical to each other. They saw social change in linear fashion i.e. from traditional society → modern society.

But, these theories failed to explain social change in societies like India where tradition and modernity co-existed.

↳ Modern democratic state ^{existed} alongside the traditional caste system.

Whereas, theorists like D.P. Mukherji argued that in societies like India social change occurred through clash and

synthesis of the two.

↳ Modern democratic Indian state recognises the centrality of caste system in Indian social life and that's why introduced affirmative policies to uplift those ~~are~~ who are/were exploited by the system.

The dialectical framework was further developed by Yogendra Singh who argued that change occurred through interaction of exogenic modern forces (secularisation) and ~~the~~ endogenic traditional processes (sanskritisation). This dialectical process led to compartmentalisation of Indian values, where individuals practised traditional rituals in private life and embraced modern values in public life.

U.P.S.C.

While Dr. Mukherji talked about clash and synthesis of the two, Yogendra Singh suggested co-existence.

Some other theorists suggest that often tradition can be a valuable resource or store house of knowledge for modern institutions as well.

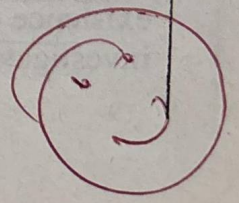
Ex AYUSH medicine is now integrated in the healthcare system due to its effectiveness.

Thus, it can be said that the relationship between tradition and modernity is dynamic and dialectical that has charted a unique path for India.

Parsons
multilinear / no evolutionary
theory of early change

S.N. Eisenstadt
multiple modernities

12



U.P.S.C.

6 (C)

Technology act as a double edged sword, as it has increased participation of Indian women in public sphere but simultaneously introduced new structural barriers.

For instance, digital platforms (Meesho, Instagram) has enabled several women to start their businesses. But at the same time, these platforms have become a site for gender violence (cyber harassment, stalking etc)

Another example is the advancement made in the biotechnology, has enhanced women's reproductive autonomy (New birth control, IVF) but also led to commercialisation of their bodies (Surrogacy)

ultra sound tech
fertilisation
surrogate

Apart from this, there exists a gendered ~~digital~~ digital divide that prevents them from accessing the benefits of technology.

eg Internet usage among ^{rural} women is 83%, while for men it's more than 50%.

This represents newer barriers to ~~the~~ women's emancipation. ~~It is a barrier.~~

To ensure that women can utilise the full potential of technology there is a need for digital literacy, socio-legal safeguards and dismantling of institutionalised patriarchal structures

Q. (a)

Roy wallis conceptualises sects and cults based on social respectability and orientation i.e. [sects] are world rejecting movements claiming unique legitimacy over truth, while [cults] are world accomodating movements that are pluralistically legitimate.

These are new religious movements that arose as a reaction to modernisation and secularisation (Steve Bruce, Bryan Wilson)

Factors behind mushrooming of sects and cults

- ① As institutionalised religion/church becomes overly bureaucratised, dogmatic or corrupt (eg Ram Mandir theft by priests) a vacuum is created, which is then filled by the sects & cults.

② Commercialisation of the spiritual realm (wellness tourism, yoga retreats etc) also creates avenues for sects and cults to emerge

↳ Art of living (mindfulness initiatives)

③ Weber argued that the marginalised groups are drawn to them as they promise a better future to its followers - he called it ("Theodicy of disprivilege")

↳ People's Temple (African-American)

④ Rapid industrialisation, urbanisation, rising individualism and disruption of traditional social networks leads to alienation. In such cases, sects & cults provide social support & emotional relief

⑤ Lastly, social media allows cult leaders to charm people through their charisma and gain their attention. Using this, they expand their reach.

So, sects and cults are mushrooming in the contemporary society.

They represent religion revivalism and offer modern and in therapeutic means to find solace and experience spirituality.

V. good

for can also
relate arguments
of Modern - relation between
Din - amount - social
chance

8C6)

Classical feminism considers gender oppression as an universal and uniform experience across the globe, but contemporary scholars argue that gender discrimination is determined by one's caste, class and region.

While, radical feminists (Sylvia Walby) argument that patriarchal oppression - in form of sexual division of labor, domestic labor, male's control over female sexuality etc affects all women universally holds true if considered from macro perspective.

But, micro social reality suggests that inter sectionality - of class, caste and region leads to differentiated experiences.

For instance, ~~so~~ in Scandinavian countries, women occupy top political positions and have greater say in policy making. At the same time, women in Afghanistan do not even enjoy basic human rights (education, access to public spaces),

Similarly, in India Dalit and tribal women face both ~~both~~ domestic violence and labour exploitation which upper caste women do not.

Dalit feminists criticise classical feminism for presenting only elite perspective while ignoring the cumulative effect of caste, class, gender &c.

Therefore, Intersectional feminism (Kimberly Crenshaw) or Dalit feminism better explains the varied experiences of women.

It doesn't treat all women as a single, homogeneous category rather analyses the complex reality by capturing ~~the~~ how gender intersects with caste, class and region.

Good

12

Q.1)

first used by Lewis Henry Morgan, these two systems are used for categorising and labelling kinship relations.

Descriptive system assigns specific and separate term for each distinct relation while the other groups different types of relatives under single term / category.

Ex In descriptive system father's 'in-l' represent distinct relations while in the other system same term is used for father & father's brother.

Descriptive system establishes exact relationship and emphasizes on individual roles & obligations. It is commonly found in complex industrial or modern societies. Ex USA, UK

while classificatory system focuses on collective identity and group solidarity. It is often observed in simple or tribal societies.

→ Hawaiian kinship system.

This concept was applied by Sawai Karve to distinguish between North Indian and South Indian kinship system.

North Indian → descriptive

South Indian → classificatory

These kinship terminologies help determine roles, obligations and govern marriage alliances as well.

6