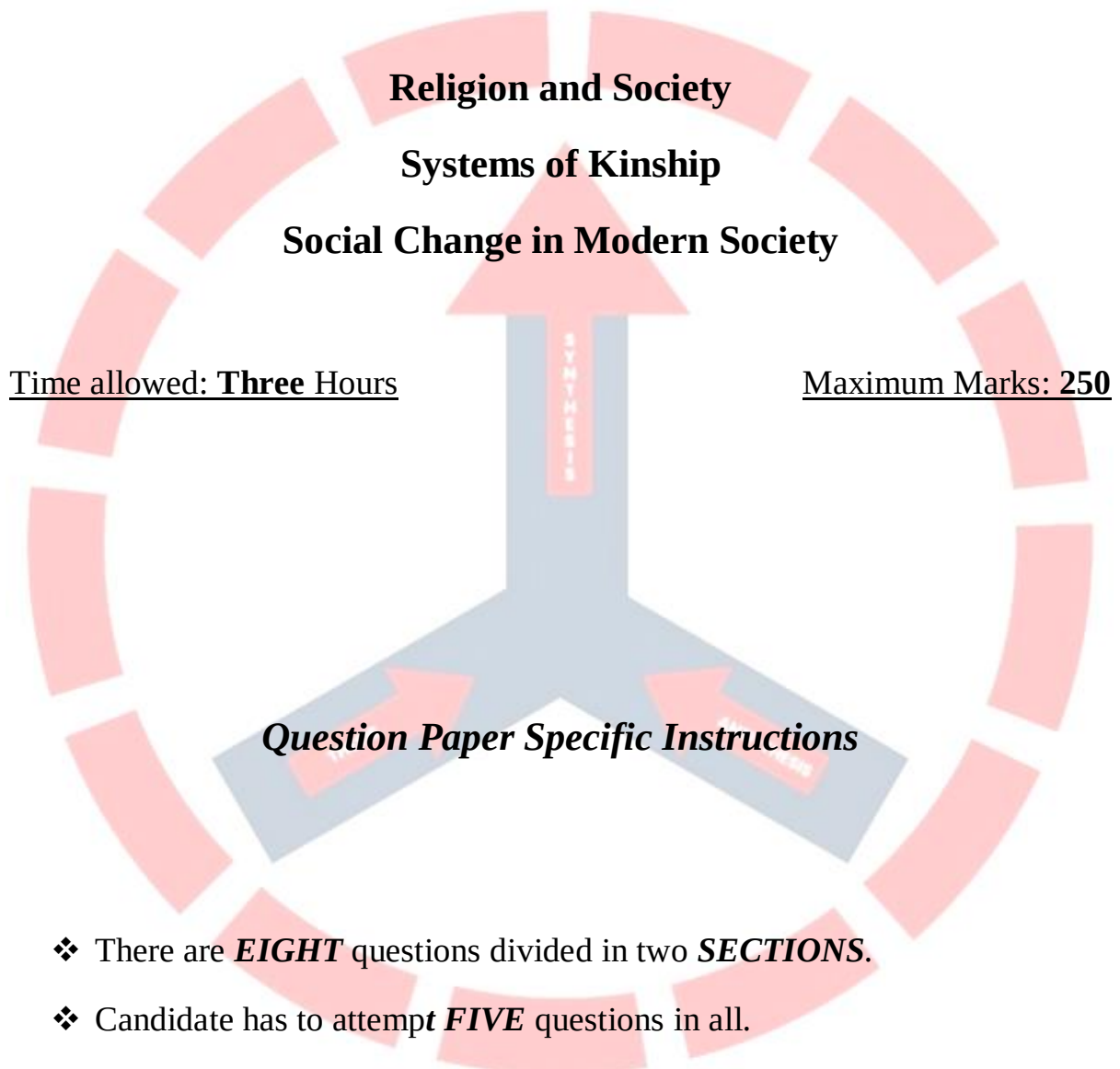


Mains 2026

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

SECTION A

Q. 1(a) Science, ethics and social change

(10)

Early sociologists and evolutionary thinkers considered science as driver of social change to modernity. Like Comte's 3 stages of Theology, Metaphysics and Positive show science changing society to modernity.

However, ethically, the linkage of science and social science can be looked positively and negatively both.

Positive relation

- This can be seen through below:-

① Vaccine discovery during COVID-19

helped save millions of lives. Here

science, ethically stood up to support society this brought a rational social

116
250

avoid writing general arguments
- theory for any

- supports developed with any

substantive scholars
monstrous science

Marx, Weber, etc.

you can do better

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

Information & technology

change in society, where people trust and reliance of science for resilience increased.

② Similarly, the Electrical vehicles by Tesla, which didn't patent the rights, was ethical contribution of science towards change to sustainable development.

Negative relation

- genetic engineering
- nuclear threat
- degree of AI usage
- privacy issues

however, science has also had ethical fallouts, while ushering change:-

① Green revolution based on high yielding seeds, fertiliser etc brought food security but also "Cancer belt" from Rajmunda to Bikaner.

② Similarly, Prenatal diagnosis helped know gender of child and prepare for it before birth, but led to female foeticide in India.

Thus, science is ethically neutral but its use determine values.

more of latent capacity

role of ethics
regulation of scientific applications

support basic human rights
promote responsible research etc.

new colonialism through patents, etc.

environmental sustainability

4

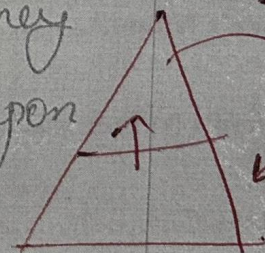
Q. 1(b) Karl Marx's views on religion

(10)

From Karl Marx's ~~used~~ ^{perspective,} historical materialism ~~to understand~~ the society. religion is a part of the superstructure.

Though he stated that social superstructure, which also comprises of religion, is shaped by the economic base, rather than the ~~theological thinking that religion shapes material condition.~~

As the Haves, i.e. those who have ownership of forces of production control the economic base, further control the social superstructure including the religion. Which they use to impose their ideology upon the Have nots (those who lack ownership). This ensures that Have nots are not able to develop consciousness.



religion
reinforces
ruling
class
ideology

of their exploitation and transform class in itself to class for itself.
Thus, he called religion as "Opium of the masses", which numbs their pain from the exploitation by the Haves.

This can be seen through the divinity of King and Feudal Lords in the Feudal Mode of Production, which stopped serfs to ~~rep~~ rebel against lords. Similarly, in Hinduism, Brahman and Kshatriya maintained control over Dalits through divine ^{origin} right of caste, as noted by Indian Marxists as presented in Vedic texts.

However, Structural Functionalist like Durkheim and Parsons believe religion help in building solidarity and integration in society.

Overall, Marx highlighted a negative fallout of religion, which improved holistic understanding.

Religion as a social phenomenon
Function & dysfunction (Morton)

Development was perceived by modernisation thesis as a linear path where different societies are at different stages of development and all moving towards a modern and developed society. Thinkers like W.W. Rostow supported this thesis.

However, scholars in 1960s and 1970s, differed and noted that a global society is based on dependency and not all societies are moving towards development, some are kept under developed by developed societies for their benefit.

Alfred Frank studied Chile and Brazil and gave his work "Development of Underdeveloped", where he showed how development and

Underdevelopment is happening
subsequently through metropolises —
satellite model, where global metropolises
(New York, London) ~~exploit~~ exploit national
satellites (New Delhi, San Paulo), which
in turn exploit regional satellites
until rural peasants.

Similarly, Wallerstein in
"The Modern World System" showed
how core exploit semi-periphery and
periphery countries. By extracting cheap
raw material and selling costly final
goods.

→ However, they have been countered
as countries like South Korea, Japan etc.
grew in half a ~~decade~~ ^{century} as much
developed ones took centuries to grow.

Currently, thinkers like Amarya
Sen propose "alternatives to development"
through capability approach.

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X-GSI/20
उम्मीदवारों को
हाशिए में न
लिखना चाहिए
Candidate
must not
write on
this margin

exceptions
to the
dependency
theory

link?

contextualize
&
briefly
explain

Q. 1(d) Deschooling Society

— book by Ivan Illich

(10)

Schooling has been considered as central tool of primary socialisation, along family. Durkheim noted the role of education in passing down knowledge, ~~to~~ maintaining collective consciousness and solidarity.

However, scholars have pointed out shortcomings in schooling. Like Gintis and Bowles showed how "hidden curriculum" is creating an obedient and disciplined labour for capitalism, rather than free thinkers. Further, Paul Willis noted education and school promote toxic masculinity in children. Even Eisner noted that education is what is left after we have forgot what we learnt at school.

— this called for deschooling the society to allow freedom of

Illich is critical of functionalist views on education

regards schools as repressive institutions / indoctrinate students / smother creativity

X-GSI/20
खारों को इस
थे में नहीं
हना चाहिए
Candidates
must not
write on
margin

XXX-X-GSI/20
उम्मीदवारों को इस
हाथिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

thought. However, the actual
need is not to deschooling society,
rather to reform the schooling
to achieve what Margaret Mead
said "we should not teach children
what to think, but how to think".
This is also being done through
National Education Policy 2020, that
aim to bring paradigm shift from
rote learning to capability building,
as Amartya Sen called for.

Further, schooling is to
become medium for social mobility
in true sense, as B.R. Ambedkar
had stated. For this equal opportunity
through access and affordability is
needed to all marginalised section
of society.

Thus, need of Re-schooling
rather than deschooling society is
there.

XXX-X-GSI/20
उम्मीदवारों को
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

argue
as per the
demand
of the
Q

Q. 1(c) Role of social media as an agent of social change

YouTube, Facebook, X, Instagram, WhatsApp, etc.

(10)

Social Media creates a networked society, which is ushering social change at an exponential rate, more than any agent of social change in history of humanity.

This can be seen through below :-

① It has democratized the social movement, which has reached nearly all sections of society and given voice to weaker section, who demand or resist change as much as privileged ones.

eg) #MeToo movement

highlighted harassment at workplace faced by women.

② Also, it has accelerated globalisation but acting as a "public square"

- a tool to strengthen consumer collective

- rapid dissemination of information

Robert Putnam
Pierre Bourdieu

(social networks)

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

facilitates
democratic
participation

can use this
for argument
feminist,
subaltern,
marxist
perspective

through
your
arguments

where people from across the globe
gather to interact, and share
their viewpoints, which is
opening up peoples perspectives
and creating a pluralist society.

However, along these positive
changes, some negatives are also
visible:—

① Relative deprivation is increasing
as an "illusion of ideal life" is
created on social media by
influencers.

② Virtual vigilantism through cancel
culture, bullying etc is creating
pulling effect and self censorship.

Also, it creates echo chambers, where
prejudices strengthen and resist
progressive social change.

Thus, social media is
one of most powerful tool of social
change but need "awareness and
regulation".

XXX-X-GSII/20
उम्मीदवारों को इस
हाथिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

depth of
social exclusion
of poor, aged
etc.

how?

42

Q. 2(a) How do theories of Marx, Weber and Durkheim differ in understanding religion? Discuss their relevance in understanding religion in contemporary society. (20)

Religion can be broadly explained as worship of higher being by a community. However, sociologists differ from this theological explanation and see religion as a social phenomena as well as institution. However, sociologist has differed in their understanding of religion as can be seen through comparing Marx, Weber and Durkheim—

~~Karl Marx~~

① ^{Perspective} Approach and Methodologies

As Karl Marx used ~~dialect~~ historical materialism and understood it through his economic based and social superstructure model, essentially

through a monocausal approach.

by Max Weber in his "Protestant Ethics and Spirit of Capitalism", studied religion through his interpretivism using ideal types, based on multicausal approach.

• While, Durkheim in "Elementary Form of Religion" understood religion through functionalism, based on duality of sacred and profane and practice of totemism.

② Role of Religion

• Karl Marx saw it as tool of Haves to impose their ideology upon Have not and maintain false consciousness. Thus, seeing religion as bad for society and predicted it will

vanish in future (communism).
by Max Weber differed from Marx,
as he showed how social
superstructure (Religion) shaped
the economic base (emergence of
capitalism).

10

While Durkheim considered
religion as integrative force for
the society rather than exploitation
or leading to rise of capitalism.

③ Relevance today

As Marx said, religion is used
by politicians and businessmen
to attract people towards them.

④ Identity Politics and
Religious products.

by Weber — Religious ethics shaping
work ⑤ Bhumi puja of new
factory.

by Durkheim ⑥ Shravan and Sankranti

bring people together.

— solidarity at intra-group
level — in a plural
society

but conflict
at inter-group level

This
could have
been
presented in
a para

relation b/w
religion &
ethics &
materialist
progress

option for
in the context
of religious
revolution
in modern
times

Q. 2(b) Distinguish between 'family' and 'household'. Discuss how 'live-in relationships' challenge the traditional conception of the institution of family?

(20)

Family and household are ^{often} confused ^{used} as interchangeably as traditionally family shared common residence and separation led to separate households. But, However, sociological research suggests that that is not valid today and both largely differ:-

① Bond:-

A family is mostly bound by consanguinity (blood) and affinity (marriage)

while household is bound by economic cooperation and common residential address.

Co-residence (eg) son living in shared flat in another city belong to family with parents, but share household doesn't constitute as the part of the same household

according to
A.M. Shah
household
commensality

with flatmates. ✕

② Social recognition

Family is a socially recognised unit based on social rules of lineage and alliance.

While household is mostly a legally recognised unit based on census, ~~and~~ tenancy document or ownership.

③ Forms

A family can be single or multi-household family or even ~~homeless~~ homeless.

While household can be single or multi family / institutional (eg: hostels) etc.

However, with the joint family becoming nuclear or functionally joint, AM Shah noted that

pls stick to the concept of definition

sociologist should now study household as a unit rather than family.

Why?

Further ~~emergence~~ emergence of live-in relationships is also turning family into basically a household. Here, bonds are neither consanguinous nor affinal, but still has emotional connect and perform most roles of family.

However, today it lacks the social recognition of family and procreation is not one of the aim.

Such relation focus more on conjugal bond of couple than connect between family as whole. Further same sex couples in closed society rely upon it.

Thus, family is becoming more emotional unit than a social one.

new form of family emerging

issue related to legal recognition

refer notes

Q. 2(c) Is the theory of cultural lag valid in present times? Discuss.

(10)

Cultural lag theory was given by Ogburn, where he noted that material culture (technology, infrastructure etc) evolve faster than non-material culture (values, norms, laws etc) leading to a lag, sometimes causing maladjustments among the subsystems of society.

It is valid in present times, as

① show in following illustrations:-

① Pre natal diagnosis technique evolved for help parents know gender of ~~child and prepare and shop~~ the health of the foetus accordingly.

But in India, it was used as tool to perpetuate son preference theory female foeticide, showing a lag in social norms adoption to the modern technology.

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

② Similarly, Artificial Intelligence as a material culture is evolving fast with ability to analyse data, predict results of FIFA etc.

But non-material culture like laws and regulations are still lagging behind, as most nation including India lack a law on AI, leading to job losses, deep fake etc.

however there are also some limitations :- of what?

① Social Media is reducing the lag as norms and values are adapting to it. Ex: Pooja on videocall.

② Non-material culture evolving faster than material. Ex: call for sustainable development but slow climate discussion and funding of technology.

however, the theory do largely explain the social change.

Hegel
ideas → material change

S.N. Eisenstadt
multiple modernity

Dipankar Gupta
mistaken modernity

Archer
P.A. & S.F.
norms & values
influence culture
material culture

Q. 3(a) Discuss Talcott Parsons' contribution to the analysis of social change.

(20)

Talcott Parsons is considered as a Neo-Evolutionary theorist who combined the French positivism, German Idealism and British Utilitarianism.

He focused on value consensus as binding agent of society and saw any social change as a dynamic equilibrium rather than revolution or fixed movement from one stage to another.

He noted that social change occurs by structural differentiation where the role of one umbrella institution is taken up by multiple specialised institutions moving the society from simple to

unlike
unilinear
theories of
social
change

XXX-X-GSH/20
उम्मीदवारों को इस
हासिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

pls
write
in
simpler
terms
|
straight
argument

more complex one. For instance, traditional roles of religion was taken up by schools, hospitals, judiciary etc.

Further, as the society become more complex, it also become more inclusive in order to survive. It start including marginalised society into mainstream. Like the abolition of slavery in USA after industrial growth.

Also, a society have Evolutionary Universals, which help it better adapt and survive. Some of these are Bureaucracy, democratic state etc. The society with higher evolutionary universal has higher ability to adapt and survive.

pls how?
clarify

value generalisation
production
consumption

sub systems
compatibility
internal dynamics

cybernetic
hierarchy
of control

conceptual
clarity
is
lacking

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

Talcott Parsons functional
Prerequisite (AGIL Model) also explain
how society self adjust and self
maintain itself. By doing the
functions of goal attainment, Latency,
integration and Adaptation, society
adjust to changes.

should have
been discussed
earlier in
the any

To gauge the degree of change,
his pattern variables are useful. Like
a traditional society is more
particularistic, collective oriented, ascrip-
tive etc while modern one is universalistic,
self oriented, achievement based etc.

not adequately
explained. However, he has been criticized
for ignoring revolutions, conflict etc by
Marxists.

They also note values are
not shared by imposed by leaders.

Overall, Parsons improved upon
earlier evolutionary stage theories.

Idea of
diffusion

multilinear
theory of
social
change

V. poor

Q. 3(b) 'Education is the most powerful weapon to fight social inequality'. Critically analyze the statement with relevant case studies and suitable examples.

(20)

Education has historically been seen as a medium of addressing social issues. Likes of Plato and Aristotle saw education as tool for creating virtue based society, while modern leaders like Ambedkar saw as tool for dalit emancipation.

The role of education in fighting social inequality can be seen below:—

① Education help in social mobility

①① Ambedkar himself rose from dalit and discriminated child to constitution maker, by virtue of his diverse education.

② It help empower the vulnerable

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-
उम्मीद
वारों
को इस
हाशिए
में नहीं
लिखना
चाहिए
Candidates
must not
write on
this margin

sections.

1) Kalpana Chawla became the first Indian woman astronaut, while coming from a patriarchal society of Haryana.

③ To help build opportunities and capabilities.

1) SC Rube study in Gorakhpur showed how education helped people from surrounding villages become lawyer, engineer, doctor etc.

However, Education is also criticised for strengthening the inequalities of society:-

① ~~Harden~~ Harden the urban-rural divide.

1) English private school in urban areas ~~are~~ open up

opportunities in formal sector, while regional language based rural schools limit students to informal or government sector.

② Education do not directly translate to economic and social empowerment.

eg) PK Verma showed Indian middle class educate daughter but not allow employment.

③ Commercialisation of education is turning it into capitalistic tool.

eg) Tuition and coaching culture parallel to school, show lack of focus on capability building in educational institutions rather money making.

Thus, following Gandhian Nai Talim of learning from head, hand and heart will help empower all

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

Bonded
culture
reproduction
negativity

Marxist
class
ideology

quality of
education
-
abstract level

Q. 3(c) "Science has empirical means to logical ends and religion has non-empirical means to logical ends." Comment.

(10)

Early sociologist like Comte, Weber etc predicted that growth of science in modern society will lead to secular secularisation through rationalism, putting both at two opposite ends.

However, ~~the~~ Stephen Gould in his Non-Overlapping Magisteria showed that both have their own defined areas and not antithetical.

Further, EB Tylor in his Animism theory noted that early humans were not rational, they used religion to rationally explain natural phenomena with existing knowledge with them.

Thus, while science has

empirical means to logical ends, as through experimentation, data analysis, theory building.

elaborate this argument

Religion also aim for logical ends but through non-empirical means, as shown below:-

① Use of supernatural forces to explain natural phenomena.

eg) Mon Mullar showed how people personified nature to explain existence of force behind phenomena and logic behind them.

② Similarly, rituals are formed to achieve logical ends.

eg) Durkheim showed how totem worship created solidarity.

Thus, both are related as Einstein said Science without religion is lame, religion without science is blind.

Modernism / Karma theory

how economists explain the market equilibrium

how religion is explained

04

SECTION B

Q. 5(a) Highlight the significance of lineage and descent in understanding the social structure of society. (10)

Kinship in society is based around lineage and descent. Lineage is tracing line of family from known ancestor and used as line for passing inheritance. While, Descent is tracing connection of a kin group from known or imagined common ancestors.

Significance

① Rules of marriage are created around them.

→ Gotra endogamy in Hindu marriages, where people belonging to same descent, do not marry among themselves.

② - Traditionally, villages were built

XXX-X-GSI/20
उम्मीदवारों को इस
हार्जिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

and wavier groups made among people of common descent and lineage.

Today, they share economic and political collaborations.

eg) Agarwal Sahas help with soft loans to members.

③ Identity formation and primary socialisation occur around them.

eg) Surnames represent descent of people in many societies.

④ ~~These~~ were also used to form Judicial bodies.

eg) Jaat Councils, Khap Panchayat, who resolved issues among themselves.

⑤ Above all, they formulated ascriptive status. eg) caste system (Jatis)

Thus, they are fundamental to understanding structure of any society.

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

changes in
marriage & family

impact
on lineage & descent
micro lineage
as function
lineage
in modern
industrial
countries

GP Murdock defined marriage as a group with shared residence, economic cooperation and reproductive role. However, this is now considered old and traditional understanding of marriage, as marriage has undergone changes as shown below:—

- ① New forms of marriage like same sex marriages, sologamy, marriages for ~~visa~~ residency etc have emerged.
- ② From being social obligation, it has become conjugal bonding based, where emotional connect between bride and groom is above kinship rules.
eg) intercaste, inter religious marriages.

Factors responsible?

③ De sacralisation and commercialisation is diluting the ritual character of marriage.

eg "Big fat weddings",
Marriage market, event managers etc.

Sacred?

④ Increasing divorce rates shows marriage is no more for eternity as promised at altar or around fire.

XXX-X-GSI/20
उम्मीदवारों को इस
हाथिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

⑤ Fast modern life creating "Plastic sexuality" (Giddens) where marriage and sexuality are decoupled.

However, there are still continuities:-

① Rituals are modified but followed.

eg "7 phere" by some sex marriages.

② Marriage is still life time commitment, as non-committal premarital cohabitation.

Thus, marriage is changing as per the need and ideas of the times.

Inta-caste endogamy

u to

refer notes

Q. 5(c) How is religious revivalism different from religious fundamentalism? Support your arguments with the help of suitable examples. (10)

Religious revivalism was defined by Bryan Wilson as re-appearance of religion in public life. While fundamentalism, as per Bryan S Turner is literal interpretation of religious texts and calling for going back to older roots.

XXX-X-GSII20
उम्मीदवारों को इस
हाशिप में नहीं
लिखना चाहिए
Candidate
must not
write on
this margin

Differences

① Reaction to :-

Revivalism occurs due to secularisation and globalisation lead to people reacting to weakening of bonds, thus trying to reestablish solidarity.

While fundamentalism is mostly is reaction to dilution of religious practices in modern times and

response to
cultural
homogenisation

deviation from religion of its infancy times.

Religious revivalism was ~~like~~ Vinayak, Gandhi ji and recent Ram Jammabhoji case.

while fundamentalism was Wahabism which called for return for return to times of practices of prophet's times.

② Consequences

Revivalism increases role of religion in society and daily life.

increase church attendance, Identity politics like Hindutva, Arelongears (USA) etc.

while fundamentalism lead to violence and rebellion against others.

Bhindrawala Thalstomi attacked sikhs who they believed moved away from sikhism path.

Thus, while confused to be same, both are different.

fundamentalism movements have persisted all along however, religious revivalism ~~can be~~ contextualized from contemporary developments

rel. of technology in religious revivalism

search for meaning in a society characterized by empty consumerism

5

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

Q. 5(d) "Social conflict is both a cause and a consequence of social change." Explain.

(10)

Thinkers like Karl Marx has seen social conflicts as driver of social change based on dialectical dialectism while, thinkers like Durkheim saw social change resulting in social conflicts, due to Anomie.

Social conflict → Social change

① Social Movements as reaction to social conflicts, can lead to change in society.

→ Feminist movement after patriarchal conflict led to rights of women.

② Tribal conflict demanding for autonomy and ecological protection.

→ Nationalism attracted tribals

class conflict - Marx

XXX-X-GSI/20
उम्मीदवारों को इस
कागज पर नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

to protect "Jal Jangal Jameen", which led to development as governments were made to focus on tribals.

③ Caste based conflicts has ushered in social reforms.

eg) BR Ambedkar Mahad Satyagrah against ~~upper~~ untouchability.

Social Change — Social conflict

① sudden changes lead to conservative reactions and conflicts.

eg) Rambir Sena Vs Communist conflict in Bihar.

② Those benefit from current social structure resist change.

eg) Farmer Protest 2020 led by rich farmers & trades against deletion of mandis.

Thus, both have a dialectical relation.

Q. 5(e) The Death of the Family

- book by David Cooper

(10)

Family was traditionally considered as social unit for socialisation of children, economic support, emotional support and sharing residence.

refer notes

However, relevance of family has reduced :-

- ① Kindred groups are becoming common, where family like units are formed not based on blood by friendship.
- ② Structural differentiation has reduced dependence on family, as role of education, socialisation etc are taken up by formal institutions.
- ③ Family is being seen as liability due to increasing property disputes,

XXX-X-05475
उम्मीदवादी को इस
तारीख में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

divorce rates etc.

However, family is not entirely dying, rather transforming.

- ① Some sex couple demand right to marry, show dependence on family as social institution.

Kate Weston call it a shift from family of blood to "family of choice".

- ② Due to modernisation, loneliness is increasing and family as support unit is dependent more upon.

- ③ While nuclearisation occurs, family do not fragment, rather maintain mutual obligations as a functional joint family as studied by IP Desai in Mahuva village.

Thus, family still function as the basic unit of society.

Q. 8(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)

Roy Wallis studied the New Religious movements, where he explained sects and cults based on legitimacy.

Cults are deviant groups that consider themselves pluralistically legitimate, while sects are deviant groups that consider themselves uniquely legitimate.

clarify

They both have been mushrooming in recent times, with both positive and negative consequences.

Positive consequences

① create syncretic culture leading to plural society.

② early Sikhism blended

XXX-X-GSI/20
उम्मीदवारों को इस
हार्शिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

Islamite and Hindu tradition to
create inclusive seen

② Help address the modern needs
and questions.

eg) ISHA foundation helping
with anxiety, disconnect etc.

③ Create a social network and build
solidarity among members.

eg) Dehoas of Punjab.

④ Act as mediator of disprivileged
(weber) and also provide social mobility

eg) Neo-Buddhism by Ambedkar.

Negative consequences

① Can lead to conservative backlash
and social conflict.

eg) Neo-Pentecostalism in
Punjab attracting Sikhs to Christianity

② Can become tool for fundamentalism and communalism.

eg Wahabism used to maintain Kashmiri insurgency.

③ Unethical practices.

eg Opens die (Catholic) propagand martyrdom of flesh.

Thus, they are creating both positive and negative changes.

Factors

① Rise of charismatic leaders (Weber)

eg Sahya Saibaba Movement.

② Religious revivalism due to globalization.

③ Formalisation and rigidity of religion.

eg Catholicism against Catholic.

④ address modern issues.

elaborate the factors - these

— relative deprivation (Merton)

— anomie - Dm - rapid social change - insecurity

— role of technology

— reaction against globalization, etc.

XXX-X-GSI/20
उम्मीदवारों को इस
हाथिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

9

Q. 8(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)

Is this statement valid?

Early sociologist tent

to categorise women in same
strata as their male family
members. However, with the
rise of feminist school they challenged
this male dominated study, they
furthered female standpoints. They
explained women issues as same
across various strata and considered
them as a separate strata.

This can be understood by below:-

① Patriarchy reduces empowerment
of all women.

② Resistance to passing
inheritance to women across
religion, caste etc., by universality
of patri lineage in most society.

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X-G
उम्मीदवारों
को इस
हाशिए में
लिखना न
चाहिए
Candidates
must not
write on
this margin

② Women of all background have lacked political representation.

Despite voting rights - men and still low representation.
like 15% in 18th Lok Sabha of India.

However, Kimberly Crenshaw gave concept of Intersectionality where she showed how compounded inequality is faced by women due to overlap of race, caste, class etc with gender.

For instance, while all women combined are 15% of 18th Lok Sabha. women from a dalit or tribal background faced more resistance by society in getting elected than a woman from upper caste and political class.

XXX-X-031/20
उम्मीदवारों को इस
हानि में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

Further, Difference Feminism help explain the situation better as they show how women of different background are differently disadvantaged.

For instance Dalit

Feminist, explained how women movements have predominately raised issues of upper ~~to~~ caste women like puddah, dowry, employment etc.

Similarly, in USA, a women from black or hispanic background has more difficulty to succeed in career than a white women.

Thus, while women in general face patriarchal discrimination, the experiences of different caste, class, race differ.

11

XXX-X-GSI/20
उम्मीदवारों को इस
हाशिए में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X-GS
उम्मीदवारों को
हाशिए में न
लिखना चाहिए
Candidates
must not
write on
this margin

good
support
from women
with some
can study

Q. 8(c) Write a short note on the descriptive and classificatory system of kinship.

(10)

Indian kinship systems are not homogeneous or monolithic like the west. Iravali Karve studied various kinships in India.

The North India, follows a descriptive system of kinship, where each relation among the paternal and maternal sides are named differently and have different status.

eg) "Nanna" for maternal uncle and "Chacha" for paternal uncle.

This difference arises due to Asymmetry between the Bride giver and Bride taker, where the taker has higher status than the giver. This is further maintained as giver family never take a bride

XXX-X-GSI/20
उम्मीदवारों को इस
शिष्ट में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

XXX-X-GSI/20
उम्मीदवारों को इस
शिष्ट में नहीं
लिखना चाहिए
Candidates
must not
write on
this margin

from taken family in future.

Whereas, in South India classifactory system is followed where members of paternal and maternal sides are parallelly equated and named similarly. Like both maternal and paternal uncles are called same.

This is due to lack of differentiation between bride taken and given, as practices of cross cousin marriages and positive rule of marriage ensure brides are exchanged between both families along generations.

Thus, India has overall patriarchal kinship system.

5/2