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Innovating Knowledge, Inspiring Success

UPSC TOPPER 2018

SUMIT KUMAR SINGH

AIR 328

SOCIOLOGY TEST PAPER

"Success usually comes to those who are too busy to be looking for it."

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SOCIOLOGY for IAS

Upgradation Test Series

UPSC - CSE Mains 2018

Under Personal Guidance of

VIKASH RANJAN

(Author, "Fundamentals of Sociology", "Applied Sociology")

Test No.	Test-3	Centre of Exam	New Delhi
Candidate Name	Sumit Singh	Attempt No.	2nd
Date of Exam	30/06/2018 & July	Total Marks	/250
Reg. No.	1472	Total Time	3 Hrs
		Class Room ☐ Distance ☐ Online ☐	

Note : Please take half an hour extra time for highlighting and making blocks of concepts, theories and facts (examples). For example :

Index Table

Q.No.	Page No.	Max. Marks	Obtained Marks
	Total Marks		

INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions :

1. There are Five Questions divided in two Sections.
2. Candidate has to attempt All Questions.
3. Questions No. 1 and 4 are compulsory to answer.
4. The number of marks carried by a question/ part is indicated against it.
5. Word limit in questions, wherever specified, should be adhered to.
6. Attempts of Questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the answer book must be clearly struck off.

Signature of Examiner

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Upgradation Test Series

"UPSC Criterion for Mains"

The main exam is intended to assess the overall intellectual traits and depth of understanding of candidates rather than merely the range of information and memory"

Focus of the Test Series

- Development of Answer Writing Skill.
- Understanding your current state preparedness & required plan of action.
- Focus on structure & presentation of answer according to requirements of the questions.
- Understanding the alignment of Theory, Facts, Sociological Studies & Personal Observation of Current Socio-Economic & Political Affairs in the answer.
- Understanding actual requirement (Key words, Context & Content) in the different marks types questions (30 Marks, 20 Marks, 12 Marks).
- Understanding the type of questions to be attempted for good score (strategy & approach).
- Evaluation of the answer sheet in the context of demand and dynamism of the examination.
- Personal discussion session for in-depth explanation of answer of every question.
- Personal counseling session to fulfill specific competitive needs of the students.

Plan and Philosophy of the Test Series

- Our plan facilitates 'Demand Based Supply' & cover whole syllabus according to the dynamic pattern of Mains Examination.
- All Test will be based on Changing Nature and Pattern of questions being asked by UPSC and will be conducted under examination situation on weekly basis at the institutional venue.
- Our Test plan is supplemented by detailed suggested reading for every topic. Explanation & analysis of the test with personalized attention. Special focus would be on model answers.
- We will leave no stone unturned to develop your dedication, determination, sincerity and commitment to yourself & to the preparation.
- We guarantee you that our sincere efforts will help you to fetch good marks.

Be a lamp unto yourself

- Gautam Buddha

Instruction for the Students

- Try to write the answer according to the actual requirement of the questions.
- Focus on Key words & Tail words effectively (Elucidate - Explain, Comment, Examine, Critically examine, Discuss, Analyze, Illustrate, Review, Argue, Justify etc.)
- Understand the context of the questions. Content of the answer should be in the contextual framework.
- Ensure proper systematization of the structure of the answer. Proper consideration of priority and focus of given ideas is must.
- Logical structure of sentence and their alignment. Present relevant information, choice of words and proper statement.
- Proper visibility of idea through alignment Theory, Facts, Sociological Studies & Personal Observation of Current Socio-Economic & Political Affairs according to the requirement of the question.
- Impressive beginning and Conclusion of the answer. Give your opinion when asked for it. Incorporate your opinion from different perspective in a balance manner.

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Section -A

Q1. Write Short Answer of the following in about 150 words each : (10x 5 =50)

Q1(a) Discuss the relationship between concepts of Society and Nation State .

Society can be considered as a network of relationships among the members of th on the institutions that arise out of patterned social interactions among them. Nation-state can be considered as a state, all whose members feel a part of the same nation.

There is intricate relationship between society and Nation-state. A society as diverse as India, can be considered as a collection of different Nation-states, though not in formal, but informal sense, because different region of the country have different culture, language, history, way of life, which bind them as a member of one social-group.

On, the other hand, a society which considers itself as a nation, can be divided across different nation-states. For instance, Kurds, who consider themselves as a part of nation, are divided across

Introduction should be short

Use short paragraph

Use of table will be better

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Iran, Iraq, Syria, Turkey.

When the members within the society feel that they share certain common characteristics, and want to be governed by themselves, it may give rise to self-determination movements, and rise of nationalism, which ultimately results in formation of Nation-states. Rise of many nation-states in the post-French Revolution period is a case in point.

→ Add conclusion separately

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Evaluative Indicators:

	Excellent	Good	Satifactory	Average	Poor
(i) Introduction	☐	☑	☐	☐	☐
(ii) Content- Prioritization	☐	☐	☐	☐	☐
(iii) Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv) Contextual Justification	☐	☐	☐	☐	☐
(v) Novelty-Correlation & Application	☐	☐	☐	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☑	☐	☐	☐

Q1(b) The citizenship as a concept is constantly evolving with changes in society. Do you agree? Substantiate your viewpoint. (10 Marks)

Citizenship is a very dynamic concept, which has been changing over time as the society changes.

This concept evolved as a result of French-Revolution, which argued that members of a nation have certain inalienable rights and right and obligations to the state.

→ Plato, Aristotle → Limited citizenship

With the rise in the aspirations of the people, political and legal rights were provided to the citizens, and they were considered formally equal.

T. H. Marshall, in his famous definition defined citizens as 'equal and free member of a political entity'. He bundled certain civic, political and fundamental legal rights with the citizens. → Social

Marxists, view equal membership to citizen as illusion, because they consider that state is a bourgeoise state and promote ruling class ideology. Formal

equality without substantive equality is of no use for them.

Feminists, on similar lines of Marxists argue that formal equality in modern capitalist society, without concern for patriarchy and gender-inequality is a useless concept.

In the globalised world, many scholars have argued for the concept of global-citizens and delinking citizenship with a particular nation-state. They argue for universal rights which must be provided to humans, irrespective of their geographical affinity, according to Yasmin Soyasel.

Main Context

Evolving

- Dual
- environmental
- for animals
- for Robots
- etc.

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(v) Novelty-Correlation & Application	☐	☑	☐	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☑	☐	☐	☐

Q1(c) "The sex is gendered." In the light of the above statement bring out distinction between sex and gender. Trace the factors that contribute to women's subordination. (Marks 10)

Sex is the biological distinction between male and female, whereas gender can be defined as the cultural defined notion of masculinity and femininity.

This concept of gender was brought to sociology by Ann Oakley. She considered that gender is a social construct, which depends on the social perception of the difference between male and female.

Many scholars as Louis Morgan, Talcott Parsons, John Bolbey had considered the division of labour among male and female as sexually determined. Thus, resulting inequality as natural. They argue that women because of her biological and genetic characteristics, which are different from male, such as, child-bearing capacity, brain-lateralization, presence of progesteron and oestrogen etc. are best suited for certain works like household chores, child-care, fuelwood collection, primary socialization

Part I.

Part II

Focus equally on both parts.

Gender

① Refer to difference in attitude and behavior

② Product of the socialisat. include different expectation role

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of young, expressive women in stabilization of adult personalities etc.

Feminists such as Ann Oakley, Margaret Mead, Ruth Bleier rejected such a view, and argued that division of labour and resulting ~~social~~ gender-inequality is a cultural construct and ~~not~~ a biological phenomenon. Margaret Mead, through her study 'Sex and Temperament among three primitive Tribes', showed that concept of feminine masculine which is generally associated with female and male, is not universal rather culture specific, thus changes from society to society.

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(v) Novelty-Correlation & Application	☐	☐	☑	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☐	☐	☐	☐

Q1(d) How has the ICT (Information and Communication Technology) become an agent of social change? (10 Marks)

Science and Technology has always been a prime mover of social change. Change in technology not only make changes in material world, but also cultural world and subsequently within the whole society.

Louis Morgan argued that technology is the primary source of social change. As technology changes, the social, economic and cultural aspect of society also changes. He viewed evolution through various stages

Savagery → Barbaric → Civilization

William Ogburn through his concept of 'cultural lag' also argued that as material aspect changes, it brings corresponding change in cultural aspect as well.

ICT has been an agent of social change in following way →

1) Education field is one of the primary beneficiary. Online education, various study group satellite channel, computers, laptops,

(1) Used for empowerment
(2) Homogenizing tendency
(3) Equal opportunity for all
(4) Good new medium for impersonal communication

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internet based free education channels such as Unacademy, OnlyIAS, NPCTL etc, have removed the geographical and economic barrier to education.

2.) Health → Telemedicine, remotely operated operations, edtech health tools, applications for mobile which measure heartbeat, calorie burn, the distance covered while running, and many more such technologies have changed traditional way of healthcare.

3.) In globalised world, satellite communication and television, mobile communication and data, social media, entertainment channels have changed the culture through [acculturation] and [diffusion]. Mcdonaldization and etc. are some of its artifacts.

Add Conclusion.

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(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☐	☑	☐	☐

1.(e) "Social conflict is both a cause and consequence of social change." Explain. (10 Marks)

Social conflict can be considered both as a source and the result of social change.

Social Conflict as a cause of Social change - Marxian perspective views the inherent conflict in the economic infrastructure, between the haves bourgeoise and the have nots as a perpetual source of social change. This conflict results in the change in the mode of production, and development of new forces of production and relationship of production.

For example :- In the medieval society, the capitalists and workers together brought and end to feudal society and replaced feudal mode of production with capitalistic mode of production, thus bringh a change in society.

Social Conflict as a consequence of social change →

Social conflict can also be a result of a social change. Functionalists view society as a system, with its various sub-system in a state of equilibrium,

weber
Karl
Marx
1
class struggle is the driving force behind social change.

Cyclical theories of social change by Spengler, Pareto, Toynbee and Sorokin also support idea.

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which is dynamic in nature. These subsystems are related to each other, that interdependent and interconnected. Therefore, change in one component without corresponding change in another causes disequilibrium to be disturbed and brings social conflict

For example - State of Iran brough modern changes in education, democratic system, equal rights to men and women. But, without corresponding change in the cultural system which was still traditional. This led to (social conflict) Iranian Revolution and change not only in the political, but also social setup.

Add many more eg.

Add conclusion.

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Q2(a) "Power is a zero sum game." Compare Weber's and Parson's perspective in the light of the above statement. (20 Marks)

Power as defined by Weber, is the capacity of the individual or a group of men to influence take decision in a communal action, even against the wish of those who participate in the action.

Weber considers that power is relative that is it is relative to another social group. Those who hold power, maximize the interest of their group at the expense of other social groups. That is, if power is held by one group, the same is not available to other group. Therefore, Weber's view of power can be seen as conflict point of view. He Weber viewed power as a zero-sum game. He divided power into legitimate power (authority) and illegitimate power, (coercion). According to him power is authority, that is who hold power, exercises authority.

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Parsons viewed power from functionalist perspective. He defined power as,

'The degree to which the societal resources are mobilized to fulfil the objectives, over which society has value-consensus.'

Thus, his view of power is consensus based, and views it as variable against the constant sum view of Weber.

Parson's view of power is variable view because it is held by society as a whole. The amount of power depends upon the value consensus within the society. Thus, high value-consensus leads to greater-power, and low value-consensus leads to low power.

Both view viewed power from different perspective and tried to enrich sociological knowledge about power.

Elite theorist like Gaetano Mosca and Vilfredo Pareto criticized consensus view and argued that power is not held by society

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as a whole, but by an elite group, who have better personal attributes than the rest of the masses.

Similarly, Marxist too criticized Parsons view of power, as they view power being exercized by the ruling minority to further their interest, not of the society's interest as a whole. Their view of power is also a constant sum view of power.

Parson.

1. Power is like resource of a society
2. Power can be used to attain goal of society
3. neglect dysfunction of power

Evaluative Indicators:

		Excellent	Good	Satifactory	Average	Poor
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(ii)	Content- Prioritization	☐	☑	☐	☐	☐
(iii)	Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv)	Contextual Justification	☐	☑	☐	☐	☐
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(viii)	Conclusion	☐	☑	☐	☐	☐

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Q2(b) Discuss the role of education as an instrument of social change. Illustrate your answer with concrete examples. (20 Marks)

Education as a source of social change has been viewed by different scholars.

Max Weber argues that rationalization of social life lead to rise of capitalism, in which education played an important role. Similarly, in modern industrial society, middle class exercises considerable influence through market relevant skills, and there is heterogenization of classes, contrary to polarization what Marx had predicted. In contemporary society market situation decides class situation, which is obtained on the basis of educational qualifications.

Good attempt

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Emile Durkheim viewed education from functionalist perspective. He argued that as moral and physical density increased, the need of society also increased. This led to differentiation and specialized division of labour, which was possible through education system. Thus, it transformed

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mechanical solidarity of pre-literate society with organic solidarity of modern industrial society, and brough about social change. For, instance, different profession today depend upon one another for fulfilment of their requirement.

Ernest Gellner viewed education essential for bringing nationalization in the western European society.

Benedict Anderson also argued that concepts like print capitalism and imagined community help to better understand the rise of nationalism, which are made possible through education.

For example, national freedom struggle of India was made possible by the press-media during the freedom struggle. It brough people of different community together and brought value-consensus and social-solidarity and proved decisive to bring freedom.

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Karl Marx ~~Webo~~ viewed education as a tool to spread the ruling-class ideology and perpetuate the false-class consciousness among proletariat. He viewed education serving the interest of ruling class.

Antonio Gramsci viewed education an essential component to bring proletariat revolution, as it will help in gaining cultural domination. Antonio Gramsci used the concept of Hegemony to explain this.

Thus, education has always played as a source of social change, viewed differently by different scholars.

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(i)	Introduction	☐	☑	☐	☐	☐
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(iii)	Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv)	Contextual Justification	☐	☑	☐	☐	☐
(v)	Novelty-Correlation & Application	☐	☑	☐	☐	☐
(vi)	Language Competency	☐	☑	☐	☐	☐
(vii)	Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii)	Conclusion	☐	☐	☑	☐	☐

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Q2(c) Illustrate the contemporary dynamics of kinship as social capital. (10 Marks)

Social capital is defined as the set of values, belief system, culture that are shaped within the society.

Social capital has been changing with the changing structure of kinship system. Traditionally, in the pre-industrial society kinship formed the basic unit of social organization. It performed the social, economic, political, educational, cultural functions for the society. Socialization and internalization of social values, norms, beliefs, formation of social-relationship was largely governed by the kinship system. Thus, it played important role in shaping social capital.

With the invention of machines and advent of industrial revolution kinship became a secondary social organization unit. It was largely confined to nuclear family. Talcott parsons says that 'isolated nuclear family' is the typical family in modern industrial society.

Now place of kins and kinship have been overtaken by
1. friends
2. classmates neighbours
3. office staff
4. Maid
5. Helper
6. etc

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Thus, new social groups like peer-groups, occupational groups, clubs etc. came into prominance, and largely replaced kinship as the basic of social capital.

But, the above observation is more valid for modern industrial society. In the 3rd world countries, which are still transitioning to industrialization phase, kinship still plays a dominant role in determining social capital.

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Evaluative Indicators:

	Excellent	Good	Satifactory	Average	Poor
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(iii) Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv) Contextual Justification	☐	☐	☑	☐	☐
(v) Novelty-Correlation & Application	☐	☐	☑	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☐	☐	☐	☐

Q3(a) Discuss in detail the link between development t and dependency. Support your answer with appropriate examples. (20 Marks)

Development can be defined as the desired change in the social, economic, political, cultural and various other dimensions of social life in the desired direction.

Andre Gunder Frank has done a study on the link between the development of the 3rd world countries of Latin America and their dependency on the well developed industrialized nations.

He argues that though these countries are free from colonization, but suffering from neo-colonialism, in which they are dependent on the developed countries for the fulfilment of their requirement.

He argues that though developed countries claim to help these 3rd world countries, but they are actually exploiting these countries, by making them dependent on them, and in return exploiting the natural and human resources.

Discuss in detail

1) Dependency theory
2) Wallerstein & world system theory
3) Neo-dependency theories

etc

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This exploitation is done in following way-

1.) Latin American countries are specialized in production of one or few primary products, these products are required by developed countries. In return, developed countries supply finished product, thus continuing the unequal trade-balance of colonial era by draining them of their resources.

2.) The monetary help provided by developed countries to these underdeveloped countries form just the negligible proportion of their GDP.

3.) International organizations like IMF, WB provide help to them, but impose strict trade regulations, thus perpetuating their exploitation.

4.) Investment by capitalists in these countries are exploiting the cheap labour, and has also focused on cash crop production, which deviated the traditional food crops, and brought them towards starvation.

Thus, Gunderfrank argue that the artificial dependency created by the developed nations is the reason behind the

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development deficit of the Latin countries.

Many other scholars counter this simplistic explanation. They argue that the help provided is directed into military exploits, used by the rulers and not used efficiently. Thus, it is problem of these countries itself.

[Amartya Sen] also argues that connection with developed countries has helped in bringing [technology - transfer].

Further, this theory does not explain the rise of [tiger - economies] of south-east Asia.

Though, not entirely true, but it provides one of the plausible explanation for backwardness of many 3rd world countries.

Add application of this theory to India:

↓

Jharkhand
Orissa
Chhattisgarh
Bihar

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(vi)	Language Competency	☐	☐	☐	☐	☐
(vii)	Legibility of Concepts, Theories & Facts	☐	☐	☐	☐	☐
(viii)	Conclusion	☐	☐	☐	☐	☐

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Q3(b) Using concept of Manifest and Latent functions, analyse the implications of "right to privacy as a fundamental right" in Indian society. (20 Marks)

Manifest and Latent functions form two of the important concepts of R.K. Merton, which he explained in his Paradigm of functional analysis.

Manifest functions are those functions which are intended and recognized. On the other hand latent functions are neither recognized nor intended. For instance, the manifest function of demonetization was to fight blackmoney, corruption and terrorism, while its latent function was formalization of digital economy.

Supreme Court of India has declared "right to privacy" as a fundamental right. It's Manifest and Latent functions are →

Manifest functions → • Now individuals will have freedom in their private sphere.
• No agency can collect or use user data without consent of user.

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- Leakage or unauthorized use of user data could bring penal actions.

These manifest functions have very deep implications →

1) Indian government will have to take appropriate steps to safeguard the humungous data stored. Ex:- Aadhar related data.

2) Citizens can drag public and private institutions to court in case of violation. Thus, it has strengthened democracy.

3) It will lead to development of many new technologies - Big data analytics, encryption, virtual computing, artificial intelligence as required for protection of data.

Latent functions →

- Bringing up data protection law
- Increase in litigations due to more cases.
- more employment as a result of development of new technology
- Debate on section-377 could be revived
- Phone-tapping etc. could be debated

The implication of the latent functions is that it might result in new institutions.

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being set up to protect citizen's data. It has strengthened civil society vis-a-vis the government which might lead to discussion on issues related to legalization of LGBT Sex (Section-377). This shows the judiciary as a source of social change. It might give rise to new social movements related to similar issues.

Improve alignment

Use short paragraph.

Thus, manifest and latent functions as a powerful concept not only show the intent behind any social phenomenon, but also help to explain why certain social institutions despite being dysfunction continue to exist. ~~entail their functional consequences of~~

Conclusion should be short

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(iii)	Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv)	Contextual Justification	☐	☑	☐	☐	☐
(v)	Novelty-Correlation & Application	☐	☑	☐	☐	☐
(vi)	Language Competency	☐	☑	☐	☐	☐
(vii)	Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii)	Conclusion	☐	☐	☑	☐	☐

Q3(c) Discuss the changing nature of family and marriage in India.
(10 Marks)

Family in India had been traditionally been [joint-family], which performed the various social, economic, political, cultural, educational and many more functions. Due to modern forces of industrialization and modernization, the joint family started to disintegrate and nuclear family became the norm. But, there are many variation of family, and [Pauline Kolenda] has very well gone beyond joint-nuclear debate and proposed a 18-type family typography. [A.M. Shah] contends that household should be considered as the basic unit for sociological analysis, and argues that it is the joint household that has undergone disintegration and not joint-family. I.P. Desai in his study of Matua village also made similar observation. many new type families - single parent family, gay families, lesbian families etc., though very few in number has started to make appearance. Live-in-relationship has given a new dimension to family.

Improve alignment

Use short paragraph

Improve readability by writing point wise

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Add introduction separately

Marriage in Hindu-tradition had been considered as sacred sacramen and inviolable. But, with Hindu-Marriage Act, 1955, it has provided with divorce. Traditionally, marriages were within castes (caste-endogamy) and inter-religion marriage were uncommon. Now, due to modernization and urban life-style, inter-caste and inter-religion marriage have become more common. Even government is promoting such marriages.

Now, because of modernization and effect of media, love-marriages have grown in number. Divorce rates have also shootup. With the widespread in nuclear family, there is ~~shootup in~~ strengthening of conjugal-bond over affinal bond.

Evaluative Indicators:

	Excellent	Good	Satifactory	Average	Poor
(i) Introduction	☐	☐	☐	☐	☐
(ii) Content- Prioritization	☐	☑	☐	☐	☐
(iii) Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv) Contextual Justification	☐	☑	☐	☐	☐
(v) Novelty-Correlation & Application	☐	☑	☐	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☑	☐	☐	☐

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(10 Marks)

Section -B

Q4. Write short answer of the following in about 150 words each :

(10 x 5 = 50)

Q4(a) Examine the role of voluntary associations in transformation of society.

Voluntary associations are the civil society organisations that aim to promote the interest of the society as a whole. These are non-state and non-market based social-association acting to promote public welfare.

Their role in transformation of society -

→ Since post-LPG reforms, the role of state in social-sphere is declining, which is being filled by the voluntary organisations. many NGO are working for erdication of poverty, welfare of downtrodden, old-age people, widows, physically disabled etc. Thus, some of the functions of state have been transferred to them.

→ These voluntary associations also play dominant role in shaping political decisions and thus working to fulfil interest of their member through interest groups/pressure groups. Ex: FICCI, CII, NSUI etc.

Sociological Role

1. Helps in social protest, movement and social change
2. Help in transformation of anomic condition to normal condition

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→ Many trade unions and agriculture-labourers association make demand for betterment of their situation, thus making a case for their welfare.

→ Many voluntary groups work to promote civil-rights and human rights, thus act as an ~~guardian~~ agent for protection of their rights.

→ Many social movements such as anti-corruption movement led by Anna Hazare, bringout public issue and help make appropriate legislative provisions.

On dysfunction side, many vested interests are also forwarded by them which threaten social-solidarity. Associations such as caste-based groups, religion-based group, ethnicity-based groups etc. promote demands sometime contrary to national interests and in narrow interest of their members only.

Evaluative Indicators:

		Excellent	Good	Satifactory	Average	Poor
(i)	Introduction	☐	☐	☐	☐	☐
(ii)	Content- Prioritization	☐	☐	☐	☐	☐
(iii)	Alignment- Articulation- Flow	☐	☐	☐	☐	☐
(iv)	Contextual Justification	☐	☐	☐	☐	☐
(v)	Novelty-Correlation & Application	☐	☐	☐	☐	☐
(vi)	Language Competency	☐	☐	☐	☐	☐
(vii)	Legibility of Concepts, Theories & Facts	☐	☐	☐	☐	☐
(viii)	Conclusion	☐	☐	☐	☐	☐

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Q4(b) To which extent religion is responsible for increasing fundamentalism in the society? Discuss with examples. (10 Marks)

Fundamentalism can be referred to as the literal interpretation of historical scriptures in contemporary time, and promotion of ideologies which emerge out of such interpretation in the social, economic, political and cultural realm of society.

According to Anthony Giddens, there are two main reasons for spread of fundamentalism-

1.) Reaction of 'fundamentals' to moral crisis in society -

According to this fundamentalism arose in response to degradation in the moral values or moral crisis in the society as a result of industrialization and modernization. As a respons to this, moral values in religious scriptures were promoted to save traditional institutions such as marriage, family, kinship, religion etc.

2.) Contra-acculturative response -

According to this, due to acculturation and diffusion of modern-western culture

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to 3rd world countries, which are still largely based on traditional social institutions, created identity-crisis. Traditional value system, such as family, marriage, religious ideology etc. were under threat. To remove this alienation they adopted contra-acculturative responses by advocating religious values present in traditional texts.

Thus, it can be seen that decline in the moral values (moral crisis) and threat to traditional social institutions because of modernization fueled fundamentalism, and religion provided as an anchor to cling to those values.

good
Ans.

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Evaluative Indicators:

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(i) Introduction	☐	☑	☐	☐	☐
(ii) Content- Prioritization	☐	☑	☐	☐	☐
(iii) Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv) Contextual Justification	☐	☑	☐	☐	☐
(v) Novelty-Correlation & Application	☐	☑	☐	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☑	☐	☐	☐

Q4(c) How the theory of 'cultural lag' helps in understanding the social change? (10 Marks)

'Cultural lag' theory by William Ogburn provides one of the cultural explanation for the social changes in which technology acted as the agent of social change.

According to this theory, material aspects of society, that is technology, art, architecture etc. changes rapidly in comparison to non-material that is cultural aspects. There exists an equilibrium between cultural and material aspects of society.

Due to technological changes, material aspect changes, without corresponding change in non-material aspect, thus disturbing the equilibrium. This period of disturbance produces social conflict within society.

When non-material aspect has changed to match the corresponding material aspect, new equilibrium is established and society adapts to new order.

How cultural lag affect social change.

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For example:- When computers were introduced in India, government employees resisted this change, because they still had view of working in older setup.

Subsequently, with the benefits arising out of its adoptation, the attitude of government employees changed.

Some Scholars criticize this theory, arguing that it does not prescribe clear demarkation between material and non-material aspects.

Further, some argue that, in contemporary times due to globalization, non-material aspects change faster relative to material aspect.

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Evaluative Indicators:

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(i) Introduction	☐	☐	☐	☐	☐
(ii) Content- Prioritization	☐	☐	☐	☐	☐
(iii) Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv) Contextual Justification	☐	☐	☐	☐	☐
(v) Novelty-Correlation & Application	☐	☐	☐	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☐	☐	☐	☐

5

Q4(d) "Ideology is crucial for social transformation in a democracy." Discuss. (10 Marks)

Idealogy can be viewed as a coherent set of ideas, which provide an explanation for current social setup, and provide way to transition to a model social setup as envisaged by it.

Max weber viewed ideology as a crucial tool to bring about social transformation as shown in his study 'Protestant Ethic and the Spirit of Capitalism'.

In a democracy it is very important for social transformation. The ideology of the ruling class exerts important influence on the course of social transformation.

For example- Post independence India was ruled under socialist ideology. Post 1991 reforms, India transitioned to capitalist blend socialist ideology, thus bringing change in society.

1 Ideology provides a broad frame of action and collective mobilisation

2 Ideology also establishes identity of the group vis-a-vis other group

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(3) Ideology indicate the goals, means and form of practical activities of social groups and of individuals

These changes included - transition to capitalist mode of production, dominance of service sector, banking reforms, corporate reforms, disinvestment etc. were carried out.

Apart from ideology, there are other crucial factors such as intervention of state, education, technology, cultural contact, change in mode of production, nationalism etc. which play an equally important role in bringing social transformation in a democracy.

Karl Marx viewed ideology as promoting the interest of ruling class, and perpetuating false-class consciousness among proletariat.

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Evaluative Indicators:

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(i) Introduction	☐	☑	☐	☐	☐
(ii) Content- Prioritization	☐	☑	☐	☐	☐
(iii) Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv) Contextual Justification	☐	☑	☐	☐	☐
(v) Novelty-Correlation & Application	☐	☑	☐	☐	☐
(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☑	☐	☐	☐

Q4(e) Analyse different types of religious practices among tribals with examples from western and eastern societies. (10 Marks)

Animism and naturalism are two main types of religious practices among the tribal practiced even today.

The concept of Animism as the earliest form of religious practice was given by E. B. Taylor. Animism can be considered as 'belief in spirits'. Taylor argues that this religious practice developed to satisfy man's intellectual needs. To differentiate between living and dead and to account for vision and dream, humans conceptualized spirit. It temporarily left body when in sleep and permanently when dead. Humans came to associate spirit with animals, birds, stone and other animate or inanimate form of objects.

Many tribes in central India, such as Gonds, Oraon, Santhals etc. and even caste Hindus believe in spirits in the form of 'Aatma'.

Naturalism was conceptualized as the earliest form of religious practice by Max Muller. He argued that this practice

Use short paragraph

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developed to satisfy human's ~~int~~ emotional need. As nature is full of wonder, surprise, miracle, so early humans could not comprehend it. Awed by the power of the nature, human began associating natural features with persons, thus they personified nature. Air became 'Vayu Devta', fire became 'Agni Devta' etc and started respecting and worshiping it. Trobriand island tribals practice this practice.

Totemism is another religious practice, found in tribes such as Aruntа Tribe of Australia. Totem is a symbol, whether animate or inanimate, which is considered as sacred and becomes the symbol of tribe. Totem come to represent the belief, values and practices prevalent in the social group. Durkheim argued that through totemism, humans worshiped society itself.

Add short conclusion separately

Evaluative Indicators:

		Excellent	Good	Satifactory	Average	Poor
(i)	Introduction	☐	☑	☐	☐	☐
(ii)	Content- Prioritization	☐	☑	☐	☐	☐
(iii)	Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv)	Contextual Justification	☐	☑	☐	☐	☐
(v)	Novelty-Correlation & Application	☐	☑	☐	☐	☐
(vi)	Language Competency	☐	☑	☐	☐	☐
(vii)	Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii)	Conclusion	☐	☑	☐	☐	☐

Q5(a) How the social structure impacts the process of political participation? Discuss with examples. (20 Marks)

Traditionally, Indian social structure was marked by caste-based stratification system. The political elites, mostly were derived dwija caste from Hindu community and Ashrafs from Muslim community. They were western educated, had an open and liberal intellect and believed in the western concept of liberty, equality and fraternity. The participation of lower-strata into political realm was negligible.

~~Later~~

Political participation refers to the process through which public participates in the decision making process in political sphere. Various tools of political participation are- voting, social movement, interest group, pressure group, political discussion etc.

Social structure of a society impacts the process of political participation in various ways. It decides, which class are

Question
How factors like
1) family
2) educati
3) caste
4) Religion
5) economic Status
6) values
7) Norms
8) etc.
affect voting behavior

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ruling class and which are subject class. In medieval European society, society was classified into Estate system of social stratification - clergy, nobel and commoners. Religion has influence over whole spheres of society. Education was religious and non-utilitarian.

In such social setup, which was characterised by agrarian mode of production and subsistence economy, political participation of masses was minimal. Though, they provided almost all the taxation, they had disproportionate ~~non~~political representation. They had very limited rights. Ruler's word was law.

With the coming of Renaissance and subsequent industrial revolution, the social-structure started changing. Capitalist mode of production replaced agrarian, Estate based stratification started crumbling. new middle class (bourgeoise) started emerging which owned mode of production. Industrial setup led to mass movement of workers from agrarian to industries. Religion was restricted to private sphere. Feudal mode of production

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was abolished. Family and kinship ties started transforming in the industrial capitalist setup.

In this new social structure, idea of republic, liberty, equality and fraternity came out of industrial & french revolution. Enlightenment thinkers like Locke, Voltaire, Rousseau etc. talked about limited state rights and more citizenship rights. Nationalism started emerging. Different interest group representing various social categories came up which demanded safeguard of their rights. Various social movements led by different social groups came up. This, it led to the political participation of hitherto unrepresented groups.

Thus, it becomes clear that polity being a part of the society, undergoes change as social structure changes.

Evaluative Indicators:

		Excellent	Good	Satifactory	Average	Poor
(i)	Introduction	☐	☐	✓	☐	☐
(ii)	Content- Prioritization	☐	☐	✓	☐	☐
(iii)	Alignment- Articulation- Flow	☐	☐	✓	☐	☐
(iv)	Contextual Justification	☐	☐	✓	☐	☐
(v)	Novelty-Correlation & Application	☐	☐	✓	☐	☐
(vi)	Language Competency	☐	✓	☐	☐	☐
(vii)	Legibility of Concepts, Theories & Facts	☐	✓	☐	☐	☐
(viii)	Conclusion	☐	☐	✓	☐	☐

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Q5(b) Discuss the characteristics of New Social Movement. How is it different from conventional understanding of social movements? Explain with suitable examples. (20 Marks)

New Social Movements are the new strand of social movement, which are not class-based or nationalistic movements. They combine many newly emerging issues within their demand and not narrowly focused as class-based and nationalism movement.

Characteristics of New Social Movement -

1.) They are not class based movement. They are also not national freedom movement.

Primarily social and cultural

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2.) These movements combine many new issues - Gender based issue, tribal issues, environmental issues within their umbrella.

Ex:- Narmada Bachao Andolan, not only raised agrarian issues, but also environmental issues and tribal issues.

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3.) These movements have their membership cutting across different classes.

4.) These are issue based movement.
Example- Chipko Movement was targeted to address not only environmental concern, but also the economic and political issues.

5.) These movements are not political party led movement, but these are by civil-society.

Conventional social movements have been led by a particular social strata, that is either caste-based or class-based.
Nationalistic movements for freedom struggle can also be included within its realm.
Ex:- movement led by Sri-Narayan Guru for upliftment of Dalits can be considered such a conventional social movement.

Mainly young middle class

NSM.
(1) Use of social-media and technol.
(2) promote their own agent
(3) Have both global & local orientation

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With the growth of the modern culture and with globalization, new social movements have crossed national boundries. For example- movements to show solidarity with LGBT, saw participation across the world. Social media have also provided a new platform and globalised the world. For example: #metoo campaign to bring out the issue of female sexual exploitation can be considered one such movement.

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Evaluative Indicators:

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(i) Introduction	☐	☑	☐	☐	☐
(ii) Content- Prioritization	☐	☑	☐	☐	☐
(iii) Alignment- Articulation- Flow	☐	☐	☑	☐	☐
(iv) Contextual Justification	☐	☑	☐	☐	☐
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(vi) Language Competency	☐	☑	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☑	☐	☐	☐
(viii) Conclusion	☐	☑	☐	☐	☐

Q5(c) How is the increasing use of technology changing the status of disabled and women in Indian society? (10 Marks)

Technology has always been an active agent of social change. In Indian society, it has both functional and dysfunctional consequences for status of disabled.

Many new technological innovations, artificial limbs, retinal transplant, Braille, automated wheel chair and many more have helped in making them independent and their social inclusion in society. They can use digital library to enhance knowledge. These and many similar, innovations have helped in ending their alienation and helped in social integration.

But, on dysfunctional front, family members remains busy on electronic gadgets, and donot provide the proper care to disabled, thus leading to further alienation.

For women, technology has opened new vistas for women. Due to increased structural differentiation and division of labour, women are taking up new employment opportunity, thus

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economic empowelment leading to more power in family and society. Technological innovations like washing machine, microwave etc. have eased work-burden and women can take-up full-time-job, thus, Symmetrical family based on strong conjugal bond is rising. Thus, impact of patriarchy is coming down.

On dysfunctional front, mobile phones, social media etc. have given rise to violence against women both in public and private sphere. Glass-ceiling still prevents women from rising up on economic ladder. Pink-jobs stills holds the traditional division of labour.

Thus, technology have both functional and dysfunctional consequences for disabled and ~~for~~ women.

Evaluative Indicators:

	Excellent	Good	Satifactory	Average	Poor
(i) Introduction	☐	☐	☐	☐	☐
(ii) Content- Prioritization	☐	☐	☐	☐	☐
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(v) Novelty-Correlation & Application	☐	☐	☐	☐	☐
(vi) Language Competency	☐	☐	☐	☐	☐
(vii) Legibility of Concepts, Theories & Facts	☐	☐	☐	☐	☐
(viii) Conclusion	☐	☐	☐	☐	☐

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