

Evaluation Indicators	
Language:	Good Language
Structure:	Focus on structure, segregation of content
Presentation:	Good but use subheadings & then substantiate
Hand Writing :	Good
Content:	Very appreciative
Attempt:	Well Done yet there is scope of improvement
Remarks:	Good attempt Focus on structure Don't dump content All the Best.

Part 1

(Attempt all questions 8*20=160marks, 250Words each)

1. What are the differences between social hierarchy and social stratification and what is the view of Karl Marx on social stratification?

Social hierarchy can be defined as arrangement of persons in a linear ranking. Social stratification is the presence of layered arrangement in the society. Use Louis Dumont's definition

Lead you start by the definition.

in Intro.

This part you can write under the conclusion or a balance statement.

Generally both terms are used (inter-changeably) but there are slight differences.

Heading is too lengthy.

Social hierarchies	Social stratification
<p>① Value neutral term and entails only arrangement based on criteria like class, power, property.</p> <p>eg Varna system of Hierarchy</p>	<p>① Certain groups are at disadvantage compared to other groups.</p> <p>eg Caste based hierarchies</p>

This is a 20 marker question. So, you have to write the similarities point with in few line and the diff...

Give Sub Headings
eg i) Definition
ii) Basis
iii) Mobility

② Mobility —

② More fluid and there is scope of change.
 eg - delinking of varna and occupation

③ Can be functional also eg status hierarchy based on authority
 King > nobles > commons

② Rigid in outlook
 less scope of mobility
 eg - Resistance from upper caste and dominant castes

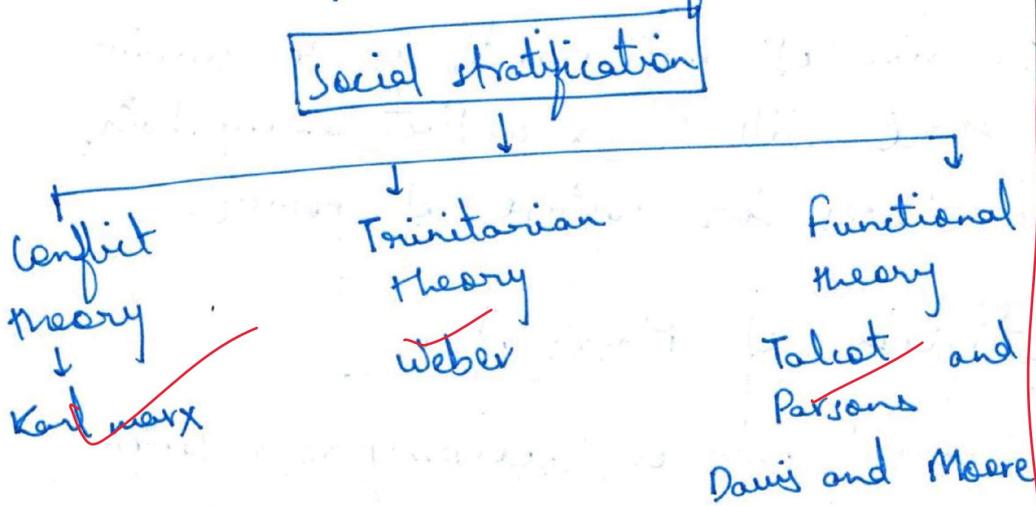
③ Notion of purity and pollution is there
 Upper caste (pure)
 ^
 Lower caste (impure)

This definition should come under the Intro

As per Melvin Tumin social stratification itself is the arrangement of individuals based on social hierarchies where some groups may be at disadvantage *unequal in with regard to power, property & psychic qualification*

It is found in all societies as per Davis and Moore in their work "Some principles of social stratification". → *You can write this part*

There are theories on the origin and
sustenance of social stratification



Not
Needed

Idea of Karl Marx on Social Stratification

- ① In early times, all persons were equal and society lacked hierarchy.
- ② Some people captured the means of production and thus gained economic power.
- ③ There emerged two classes of people, with assets called Bourgeoisie and without assets called proletariate.

This is point
should
cover mark on
diff. not heading
key points
and
Explain
about it

Please
write sub
heading &
substantiate

Explain

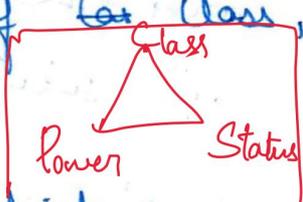
- ④ Exploitation — The Bourgeoisie started exploiting the proletariat & there emerged social struggle
- ⑤ Class Conflict — The aim of any society is to survive & there will be a conflict among both the classes for capture of power.

held
eg → factory
owners :-

Criticism of Marx's idea

- ① Focused only on economy as a factor
- ② Not valid in Indian context & other socialist economies. — I. Dumont criticism
Caste based society rather than class based

③ Weber proposed trinity of Class, Power & Status.



④ Criticism by functionalist
Wilbert Moore

It was one of the earliest theory to explain stratification and is in line with Julian Heward's idea of economy being the core of culture.

He Explained
about status
and party :-

Structure	3	Introduction & Conclusion	2
Content	4	Total :	9/20

2. Explain the major elements or components of a family. Illustrate your answer with suitable anthropological examples?

G.P. Murdock in his work Social Structures 1949 defines family as an institution where adults of opposite gender and their children have consanguineous and affinal relationship.

Correct
think

but
excluded
definition

Common
residence,
economic
cooperation
& reproduction

Major elements or components of family

① Common residence - family is a residential unit with various type of residence.

a) Patri local - the couple lives with husband's parents, eg - Gonds, Santals, Nagas.

b) Matrilocal - the couple lives with wife's parents eg - Khasi, Garo, Nayar (Tavavad)

c) Avunculocal - where the couple lives with mother's brother's house eg - Trobrianders

d) Neolocal - where the couple establishes a new home - Me tribe, modern society

These are
not the
elements or
components
of family -

(2)

Sexual function -



Eg

Zulu families

(Don't Write any thing in this Area)

(2) Economic cooperation - Family provides common ownership of assets and a joint fund of property. It helps the disable, sick and lazier, thus a domestic group.
 → family also promotes division of labour.

Case study - Janina Talman studied Kibbutz of Israel and saw economic cooperation and division of labour. Thus Kibbutz also act as a familial unit.

(3) Common religious obligations

Families generally have same worship, rituals and sites.

They follow same religious code, on violation of which there may be sanctions.

eg - kul devta in Hindu Society

- Totemism in tribe as studied by Fraser, Sigmund Freud.

Under the joint part of the body mention the four essential components.

Sub heading : Emotional Base
 ④ Family also has we feeling, affinal ties
 thus provide emotional comfort.

F. Tannes says the family relationship are
non reciprocal and there is no obligati-
 on to return favour.

⑤ Social obligation of a family - family
 is an ideological conditioning device thus
 regulates the behavior of persons
involved. It prescribes norms, customs
 and regulation thus has social control
 functions.

⑥ Socialisation of the child → Educational Function
 Family is responsible for primary socialisation
 which forms the basic personality of an
individual (as per Kardiner in Culture -
Personality school). Good

It also sets the actions, goals and values
 of individuals.

⑦ Commensality - families generally eat together as this solidifies the ties and gives space for conversation.

In contemporary societies these components are not limited to individuals whom we share blood or marriage ties. Thus family has gone beyond household.

eg- Indians living as family in foreign states.
- Total institutions of Erving Goffman.

Anthropologist ^{→ Name any 1 or 2} considers family as Universal as across cultures there are similar analogous units which perform these functions. & remains central to social continuity & cultural transmission.

Structure	4	Introduction & Conclusion	2
Content	4	Total :	10/20

3. Discuss the concept of cultural relativism in the context of rising global debates on freedom of expression and religious sensitivity?

Cultural relativism was a concept given by Franz Boas in his work The mind of Primitive man 1911 and further elaborated in Race, language and culture 1920.

Basic Principle

① All cultures are unique and are a product of their history, geography, environment and ideation.

② No two cultures should be compared & all of them are equally valid.

③ There should be objectivity in studying culture and one should not judge a culture by his own lens.

④ There should be an attempt to understand logically why one does what he does.

Would you
start by
the definition
of Boas.

Not
Needed
just
write
the
definition
under the
First Point
of the body.

Relativism in the rising global debate of freedom of expression and religious sensitivity

① Relativism can promote freedom of expression and religious sensitivity as provides vistas to understand various cultures.

eg → Religion is a cultural trait which forms a larger complex with rituals, spirituality, customs and by an objective outlook one can understand reason behind these.

↳ Ban on eating pig in Islam as it was the direct competitor of man in Arabian peninsula where Islam was born. Mary Douglas in Purity & Danger

② Challenges the inherent bias of ethnocentrism, where one assumes all cultures are equal his culture to be superior

eg - Morgan and other classical evolutionist considered Tribal culture as savages.

③ Can reduce religious tensions as relativism fosters mutual understanding thus promotes democratic living.

eg - Cultural exchange between societies interplay of great and little tradition of Robert Redfield.

④ Provides everyone a chance to express themselves. eg - In countries like France where religious expression are not permissible openly, a relativistic outlook can broaden the scope of secularism.

⑤ Brings tolerance and empathy with other cultures.

eg - Khond tribe in Odisha eats cow meat prohibited by mainstream villagers but on studying the reason they were found to be lactose intolerant. Thus as they cannot

Criticism

① Critical relativist approach of Geertz toward.

② Honour killings

③ Ignores Internal diversity

Under the last part of the body mention the

Universal Rights and cultural specificity

And Limit of Ethical Foundation

consume milk they eat the meat of animal.

⑥ Relativism also promotes human rights and freedom of expression and religious consciousness is one of them.

Not needed here

There are also challenges to ~~or~~ this principles as critiques like Cliffhorne says it justifies practices like female genital mutilation, child marriage and head hunting *despite being against universal human rights.*

Lead conclusion. It promote intercultural respect.

Clifford Geertz argues that the aim is to remove biases in study of culture & not to be confuse it with moral relativism as morals are universal but cultures are unique.

Emphasises on understanding "local knowledge"

Structure	1H	Introduction & Conclusion	3
Content	3	Total :	8/20

4. Discuss the various forms of descent groups in anthropology. How do these forms shape kinship organization and social structure in different societies?

Descent is a politico-jural principle in anthropology which is ancestor centric and bestows upon an individual certain rights, privileges and duties.

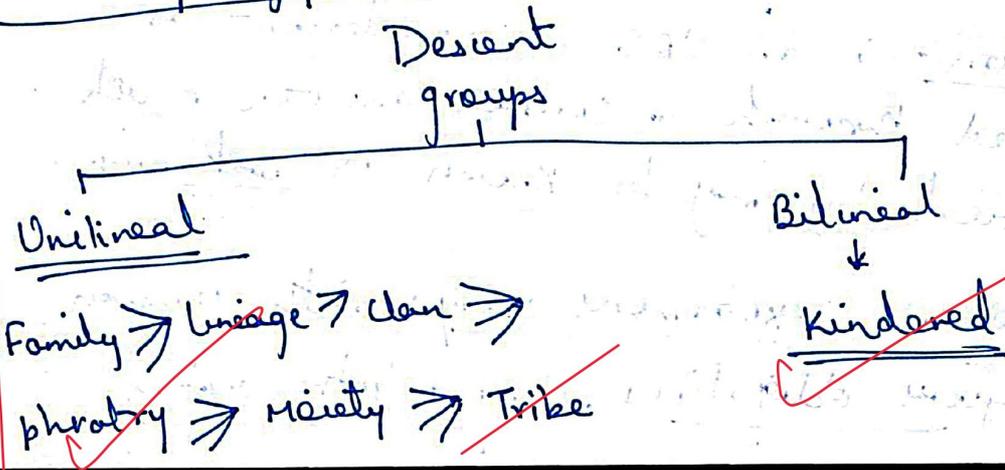
Good
You start
By the
definition

Descent and kinship as per theorists like Mayer Fortis, Evans Pritchard and Brown descent form the social organisation which generates social structure and institutions like kinship.

Not
Needed

Various forms of descent groups in anthropology

This should
comes
under the
part of
the
body...



→ Unilineal descent group - (UDG)

Features

- relationships are clearly define
- No overlap in groups
- enduring in nature and individual specific

⇒ Not
Needed

① Lineage - form of UDG which traces its ancestry from an common and known ancestors.

They are an economic group with common religious obligation. There is a common name & there is exogamy & incest taboo.

eg - Kul in Hindu societies

Patrilineage Matril Ambilineage

- People trace lineage to historic figures.

② Clan - is an UDG where descent is traced through a common ancestor which is real by may be known or unknown.

These are exogamous groups with common religious obligations. eg - gotra system

③ Phratry and Moiety are generally present in tribes where the ancestor is generally mythological. They have a Totem as a symbol and ancestor.

eg → Moities in Toda, Tardhorat & Tairavial
 Crow Indians have 6 phratryes.

They don't have a Common name, religious obligations also differ.

④ Kinred / Bilateral descent group

It is not ancestor centric but ego centric. It is an "ephemeral group" which is neither permanent nor continues through generation.

It is an operational group for social, economic and political purpose chosen by an individual.

It overlaps with an individual and his kins.

Define
Phratry
& Moiety

⑤ Double descent

Eg: Tolus tribe

④ Bilineal descent

① Descent traced equally from both parents

② Inheritance

Nagas have three moities
 As Nagas
 Angami, Mura, Pochury

Ambilineal descent ?



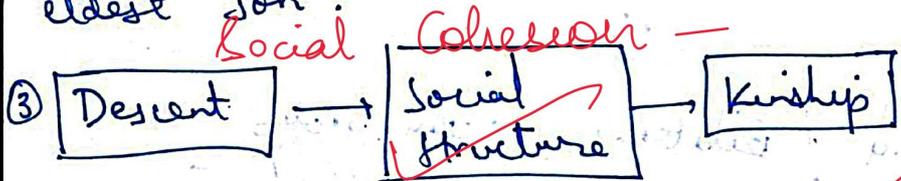
(Don't Write any thing in this Area)

↳ Descent group shaping kinship organization and social structure

① Regulation of marriage and procreation of family → Thus prescribes rules of marriage and taboo.
Inheritance & Succession = Eg

Nuer tribe cattle passed from father to son

② Provides for transfer of power and authority. eg - patrilineal clans from father to eldest son.



④ Cooperation at time of need eg segmentary lineage in Tiv of Nigeria studied by Paul Bohannan.

⑤ Religious authority - Eg in Trobriand matrilineal clan central leadership.

"Descent is the main principle of kinship formation which results in continuation of society. Our whole world revolves around a set of kins" - Jack Goody

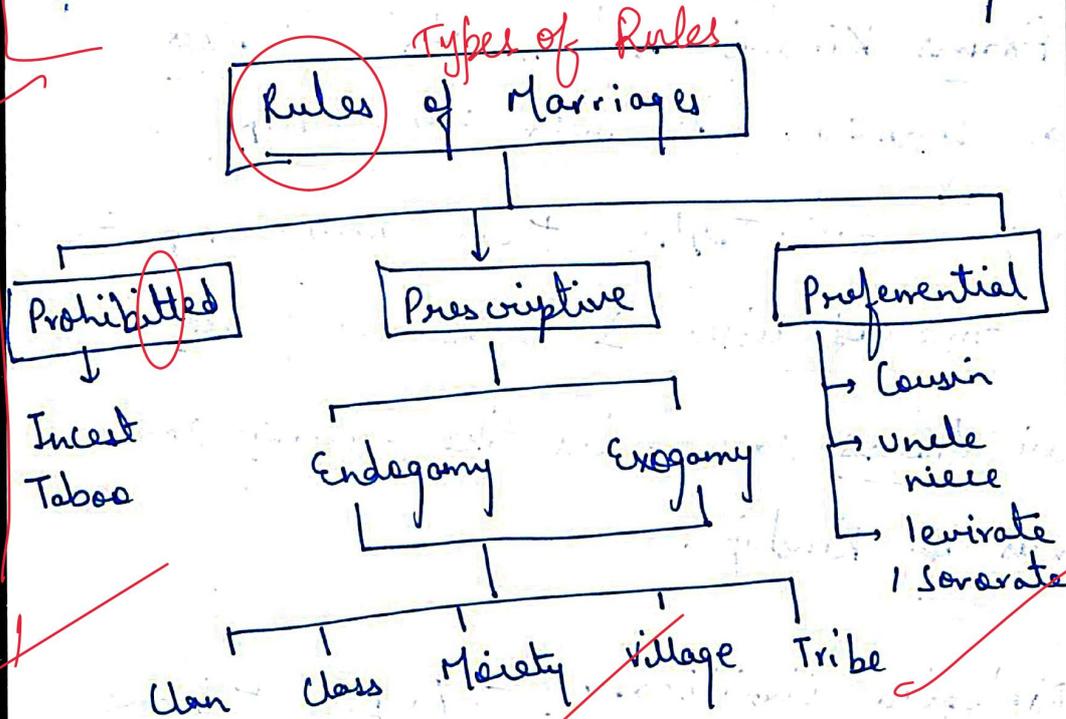
Good but you should define it small

Structure	2	Introduction & Conclusion	2
Content	2	Total :	6/20

conclude by how descent is imp. in kinship structure.

5. Explain the anthropological significance of the rules of marriage. Illustrate your answer with suitable ethnographic examples?

Definition by Westermarck as Intro is suggested
There are many different type of marriages based on rules of marriage, no. of spouses and ways of acquiring mate. Rules of marriage help one to select whom to marry.



Anthropological significance of rules of marriage

① *Regulation of sexual behaviour & social order*
Helps in mate selection thus reduces chaos in society - family disruption
theory of Malinowski

Choosing a mate outside the group reduces the fights, jealousy and suspicion in the group.

eg - Ralph Linton's study of Marquesa of Hawaii → Polygyny & fights in family

② Forms kinship and marital alliances via forming ties with two groups.

As per E.B. Taylor these groups cooperate at time of crises & establishes peace

Levi Strauss says rules like exogamy forms basis of kinship.

③ Biological significance - As per thinkers like Morgan, Incest tabe rules prevent inbreeding depression and promotes hybrid vigour.

Case study - Afzal & Sinha studied Ansari muslims of Bhopal & found depression in them.

④ Prescribes reunions in case of death of spouse. eg. levirate - prescribes marriage with deceased husband's brother.

↳ Rajputs perform this to protect wealth from leaving the family.

→ separate - marriage of husband with deceased wife's sister.

⑤ Preservation of Culture, tradition and Customs - Rules like ~~ex~~ endogamy for promotion of Homogeneity.

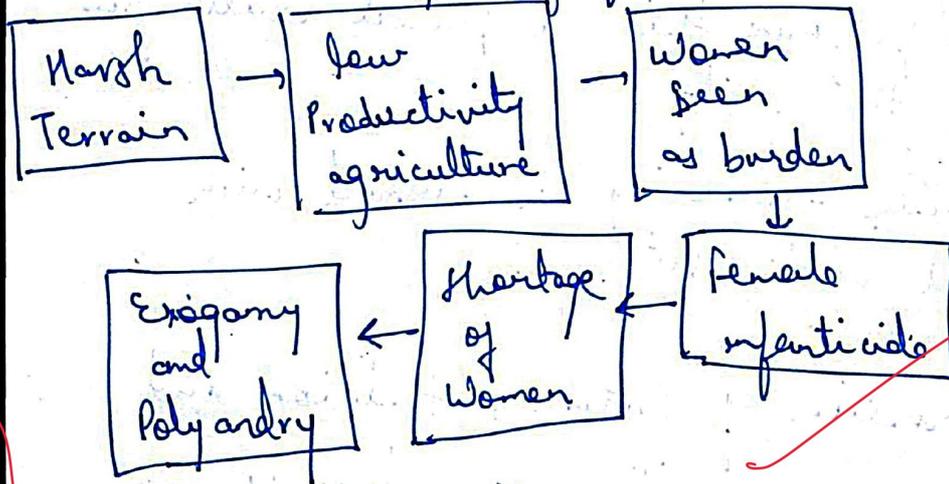
Caste societies studied by M.N. Srinivas perform endogamy to preserve their purity.

Royal society of Hawaii. Egypt even perform incest.

⑥ Economic significance like gift transactions in marriage, generates economic necessity in society.

eg- exchange marriages in Jends

⑦ Survival of Society → John Mclenen
studies Marquessa of Hawaii - exogamy
due to shortage of female



V. Good

This marriage forms the basic part of culture & society. & studying their rules of marriage becomes imperative for anthropology.

Well written

*↓
had you conclude as the significant of marriage.*

Structure	4	Introduction & Conclusion	2
Content	5	Total :	11

6. Discuss the structural transformation of Indian families in the context of urbanization, migration, and changing gender roles?

*Good
You
Start by the
Anthropologist
side definition*

Irawati Karve define traditional Indian families as an association of people who live under common roof, eat food from common hearth, have common religious obligation, acts as an economic cooperative, have a we feeling and provides for socialisation of children.

Not needed at all.

But with advent of forces of urbanisation, migration, feminism there have been changes in the structural transformation of Indian families

1) Economic transformation
 ① Driven by consumerism rather than cooperative nature. Every members wants to hold property together.

*Segregate
the answer
under*

③ Headings

① Urbanisation

② Migration

③ Gender roles

Dichotomy as highlighted by I.P. Desai

Traditional family → common residence, property and obligations

disintegration

Marginal family

Property is common but residence & obligations differ

Structural family

Property and residence is common

functional family

only common obligations

② Change in locality → due to need of autonomy & privacy driven by Urbanism (concept of L.P. Vidhyarthi) → heteronomy, secularism in Urban areas.

Emergence of Neo bral families studied by Leela dubey.

③ Changing Gender roles → women demanding more voice in family matters from sexual abuse and exploitation to

sexual autonomy and bodily integrity
 - studied by Veena Das

changing
gender
Role

(4) Man also assuming responsibility of socialisation - studied by Kathlene Allen.
 → Gender status → study of Patricia draper
 in ! King society - women status increasing
 with settled living pattern.

(5) Emergence of DINK families i.e. Dual income no kids as both parents are participating in economic activities.
 J. P Singh in his "Problem of family in Urban India" stated there are 11% eroded family.

(6) Change in institution of marriages
 Lowering the events of child marriage with mean age of marriage increasing. More autonomy in choice of partner and decision making.

Role
of
Gender

Mension

(1) Intra familial power dynamic

(2) Emergence of new family forms

(3) Assertion of rights & legal identity

M N Srinivas

Modernisation & westernization
 - causing structural shifts

① De sacretisation of marriage and a shift from social obligation to social contract.

There are certain challenges associated with these changes:-

- a) Frequent divorces are rising in families
- b) Child delinquency as outsourcing of primary socialisation.
- c) Emergence of live-ins and single parent household may challenge social survival → Society
- d) loss of culture and tradition.

To understand the direction of culture and society... the study of family and marriage becomes imperative for anthropologists.

Patricia Uberoi can be mentioned

Structure	2	Introduction & Conclusion	2
Content	2	Total :	6

Underline the headings

Some type of conclusion

Can be better!

7. In what ways are the traditional concepts of status and role being challenged in contemporary Indian society, particularly in the context of reservation-based upward mobility and evolving work cultures?

As per Structuralist and Structural-functional status and roles contribute to basic social structure of society.

Principle - As per Weber status is the relative position of an individual in the society.

Ralph Linton defines roles as the expected behavior associated with a status.

eg - higher status of father in a Patriarchal family and his role as authoritarian and decision maker.

Changes in role and status

Due to upward mobility due to reservation and evolving work culture along with forces of urbanisation & modernisation Shift from ascribed → achieved status

You can start by the Definition of status and Role.

You can start by Definition under one Paragraph.

This part should come under kinest point of the body

Traditional Concept (M. N. Srinivas)

- ↳ Ascribed by birth - eg Caste based status - Brahmin >> ~~Shudra~~
- ① Rigid structures - Actual role and status is same as generalised relative permanence in them.
- ② Notion of purity and pollution associated with status → upper caste pure and lower caste - impure.
- ③ Restriction on mobility, commensality, occupation and religious obligations, education, etc

Change in Contemporary Indian Society

- ① Prescribed statuses - merit based with delinking of social status to birth but to economy and political power.
- ↳ Reservation leading to higher mobility
- ↳ higher status of lower caste.

② Diversification of role - with roles of student (education), leader (political power), entrepreneur (economy) open to all.

*
 Women in workforce
 (1)

③ De-linking of occupational segregation with ascribed status due to evolving work culture → work based on potential, and income based on work.

(2) Changes in Universalisation of Marriage

④ Openness in outlook - disability are not inflicted as more homogeneity in work culture, promotion of ideas, sharing of culture, etc.

(3) Urbanisation impact on family

⑤ With institution like community kitchen, restaurants, messes there have been equal status with respect to commensurability and mobility.

(4) Vr Goal

Eg

There have been a culture of equality of status and of opportunity.

Mention about more Reservation based up Hand mobility

Not Needed

Hence we can see a shift from social hierarchies and restriction of roles to a more equal status among different social groups along with role diversification.

The society is guided by our law of the land, the constitution rather than dharmastra with liberty, equality and fraternity as the fundamental principle.

You can conclude by the Yogendra Singh "modernization of Indian Tradition" and Arjun Appadurai "modernity and tradition" notes.

Structure	3	Introduction & Conclusion	2
Content	4	Total :	9

8. Discuss the development of the concept of culture in Anthropology ?

Anthropology in simpler terms is the study of man and his culture. It began from time of ancient Greeks with successive schools adding their perspective in development of culture.

Definition of culture As per E.B. Taylor

in his work Primitive Culture - 1891, Culture or civilisation taken in its wide ethnographic sense is that complex whole which includes knowledge, Arts, Laws, morals, customs and any other Habits or capabilities acquired by man as a member of society.

① The first attempt to study culture systematically was by Classical evolutionist

Not needed directly stand by the

→ Stand by his point.

Write the heading here →

Discuss the Historical develop

Taylor Morgan

they explain culture evolves in evolved fashion in all societies via psychic unity of man kind.

Savagery → Barbarism → Civilisation

Goal

② Franz Boas developed Historical particularism in response that says culture is a result of individual environment, geography, ideology and ~~not~~ history.

Thus cultures are unique and should not be compared all together.

↳ idea of cultural relativism

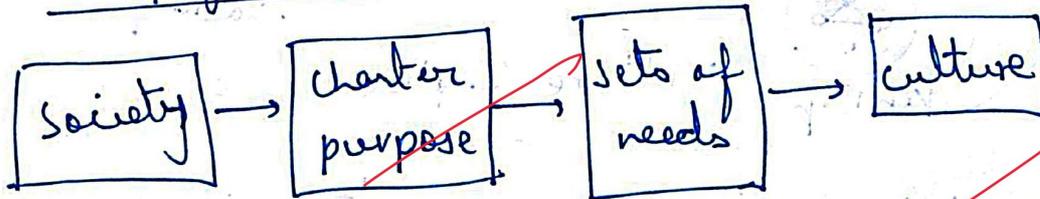
Diffusionist Approach

③ ~~Not~~ Diffusionist talked about diffusion of culture from one area to other.

thus culture is transmitted from society to society.

eg - W H R Rivers study of Toba

④ Functionalist like Malinowski called culture as an integrated, patterned and structured aggregate which fulfills bio-psychic needs.



⑤ Structuralists like Levi Strauss considered culture as mental projections underlying the subconscious human mind patterned in binary opposites.

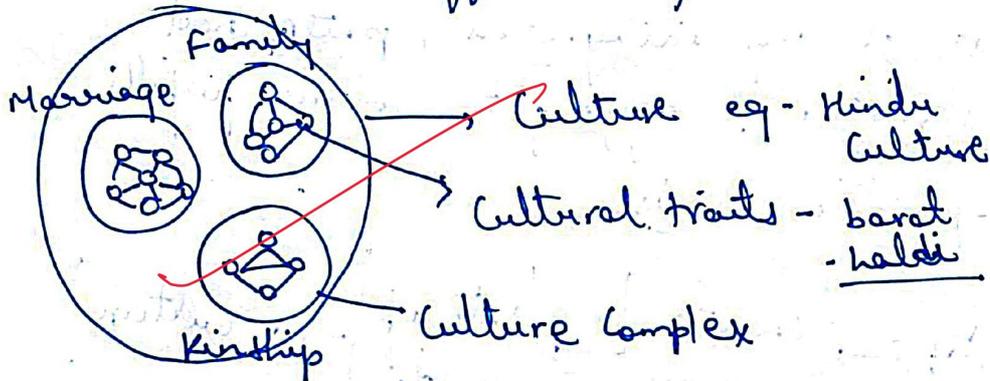
Man : Animal
 Culture : Nature
 Clan : Totem

⑥ Cultural Personality thinkers like Ruth Benedict called culture just like man is more or less a consistent pattern of thought and action.

↳ Culture also shapes personality.

Add
 → Margaret Mead -

and also is affected by personality



Good

① Symbolic thinkers argue - culture is a sum total of symbols and their interpretation. eg - Clifford Geertz
Symbols are vessel of culture.

Good

② Julian Steward argues culture is a adaptation to environment while thinkers like M. Harris says its a result of material technology.

Post modern & Critical theories
" Thus culture is what we are and Civilisation is what we have - McIver & Page "

You can conclude by this line in the question cultural and civilization.

Structure	4	Introduction & Conclusion	3
Content	4	Total :	11

Part 2

(Attempt all questions 6*15=90marks, 200Words each)

1. Marriage is no longer a social necessity but a personal choice. Critically evaluate this statement in the light of contemporary studies?

Anthropologist have witnessed a change in the institution of marriage with change in other social institution due to forces like Urbanisation, modernisation and globalisation.

Traditional view → Modern view
(Changes)

Change aspect of marriage

From social necessity to personal choice

① De socialisation of marriage

Ne longer a social obligation but more of a social contract.

Religious obligations in marriages are reducing.

② Changing status of women in marriage

More autonomy, raising their voices, equal status and decision making.

Start by the Westermarck definition

Under the point of the body mention the social necessity

Explain the teaching view (Brock above the question would them present here it)

as per Veena D's study of marriage

③ Prevalence of other form of marriages

Solegamy → an expression of self love.

LGBTQ relationship - highlighting personal choices, challenge traditional definition.

Cohabitation without marriage - to check the compatibility.

④ Frequent divorces and reduction in permanence of marriage.

J.P Singh - 11% marriages in India are eroded.

⑤ Nepotism in marriages thus role of family in marriage regulation is reduced more individual choices.

But there also have been instances where marriage becomes a necessary in social group.

Consequence
of the
Personal
Autonomy.

Good
data.

Underline the
reading.

① Expression of self identity - demand of Homosexual couples for marriage rights
Supriya Chakrabarty vs UOI case

② People crave for affection and emotional support, thus prevalence of confluent love (Anthony Giddings) in the society.

③ Want for the best spouse → emergence of models like Jeewan sathi.com, etc.

④ Isogamy marriage within same class
 eg - Ananth Ambani and Radhika Merchant
 - Celebrity weddings, Civil servants.

As per G.P Murdock marriage is a Universal institution and only its form is changing & its nature is evolving.

Good coverage of contemporary relevance -

Good you concluded by Universal institution.

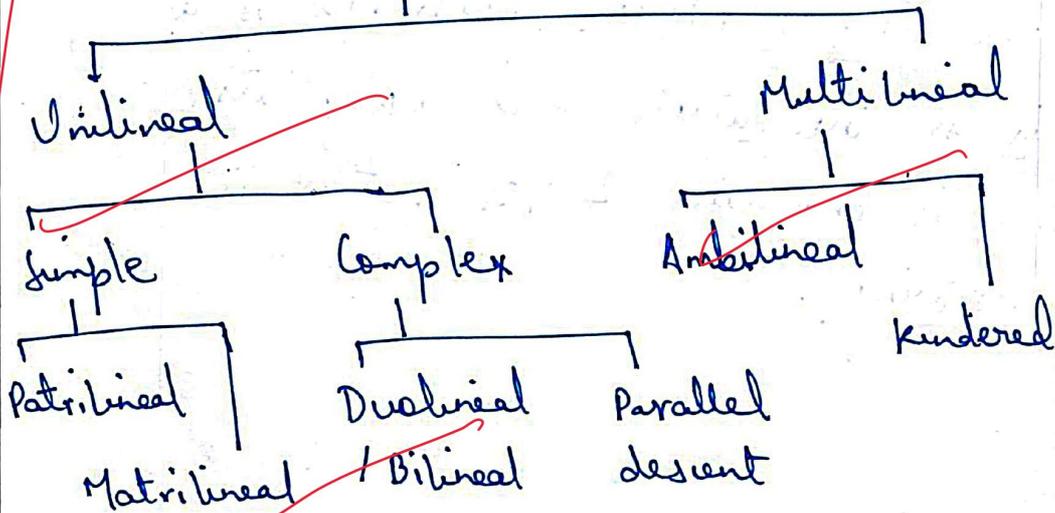
Structure	3	Introduction & Conclusion	1.5
Content	4	Total :	8.5

2. Compare the principles of unilineal and bilineal descent with reference to changing kinship dynamics in Indian metropolitan society?

Descent is a political & social principle which is ancestor centric and bestows upon individual certain rights, duties and obligations.

Descent and Kinship → As per Descent theorist like J. Goody, M. Fortis, E. Pritchard, descent generates kinship ties which are a social organisation and intern generate whole society.

Principle of descent



You can directly start by this part

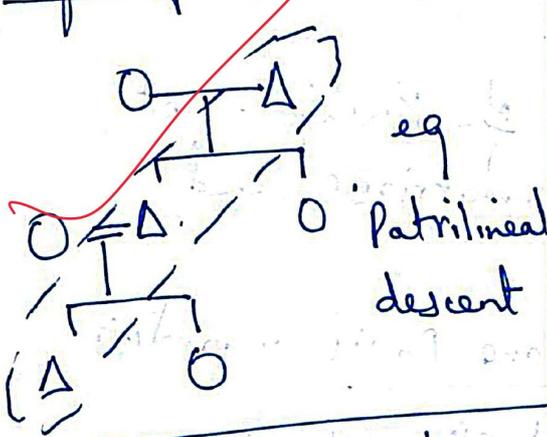
Intro should come under one paragraph.

Good

Changing dynamic of Kinship and
comparison of principle of descent

1) Unilineal descent

There is no overlapping
of descent, clear
transfer of authority.



Add
eg.

2) Bilineal descent

There ~~may be~~
~~overlapping~~ as
both matrilineal
and patrilineal
descent ~~operate~~
~~simultaneously~~.

Write
under
one table

Change - Not rigid in principle, kinship
is more based on affection.

Janet Combs - Culture of relatedness

2010 " → non kins can be equally
important.

Differentiate
on basis of

- 1) Inheritance
- 2) Kinship emphasis
- 3) Residence pattern

You
can
write
this under
last part
of the
body.

Unilateral descent are
more stable in
nature and enduring

There are less
permanence as
individual can switch
descent.

Change - due to necessity both the ~~pr~~ principles are less permanent.

Other changing dynamics

→ only in Indian metropolitan society

① Outsourcing of social functions
Kinship no longer determines social behavior in contemporary societies

② Broader definition of kinship - not related to blood, marriage and adoption.

eg - Case study of Dona Davis regarding shelter homes → All our Kins

③ Face to face relations are no longer important.

④ Equal property rights to women (Hindu succession act (amendment) 2005)
⑤ Marriage & Age of Sacrosanctation
Kinship are not as important in contemporary modern society as they were earlier.

Add
→ Kotak in heart summary

① Rise of - Nuclear Residence

② Equal Property Rights

Conclude by the Anthropological Presentation
→ Leela Dubé
→ Tansuhi Kanare

Structure	1.5	Introduction & Conclusion	1.5
Content	1.5	Total :	4.5

3. How does digital culture redefine the anthropological understanding of shared symbols, values, and identity?

As per symbolic and interpretative school of thought culture is a sum total of symbols and their interpretation and culture is transmitted through the transmission of symbols.

These symbols can be material symbols like cross, yeeta and Quran or symbolism associated with values and identity.

Digital Culture can be defined as the presence of cultural symbols, values and identity in digital format which is present on electronic medium.

eg - social media groups, Art - digital music, Online debate around ideologies.

Intro
Mindl Corner
under our
Panna

Daniel Miller
on digital
culture

→ Not
Needed

Don't
redefine
the intro
and
body

with
line

Digital Culture redefining anthropological understanding of shared symbols, ideas, values, identity, etc.

① Faster process of culture interaction

↳ symbols are instantly transmitted

Challenging the notion of age area of diffusionist.

No longer a cultural trait travelling longer distance is older.

② Enculturation of various culture becomes easy because of available knowledge.

eg - syncretic values in educational institutions.

③ Multidimensional aspect of cultural interpretation as digital medium increases reach of ideas.

Transformation of symbols

Redefining shared values

Hybrid identities

Decentralisation of cultural authority

Globalisation

④ Also helps in promotion and preservation of culture. Amazon e market place for selling of cultural artefacts.

⑤ Promotion of traditional knowledge eg Digital repository of Ayurvedic medicines and promotion of Indian culture like Yoga on social media.

There are challenges also like original cultures are getting diluted due to rapid transmission of foreign cultures. And the digital divide hindering progress of primitive society.

This reinforces L.A white's idea of evolution of culture with response to technology.

Arthur's perspective is demanded.

Good conclusion

Structure	1.5	Introduction & Conclusion	2
Content	2	Total :	4.5

4. Examine how legal recognition of same-sex unions challenges the traditional anthropological definitions of marriage?

Marriage as defined by Charles Seligman which is also accepted by Notes and Queries (1952) is a Union of a man and a woman such that the woman has a legal husband and can bear his legitimate children.

G.P. Murdock in his definition says marriage is a relationship between two consenting adults of opposite sex which have legitimate sexual relationship who have a common residence, economic cooperation and affinity.

Traditional features of Marriage

- ① Union of adults of opposite gender.
- ② Relative Permanence as per W.N. Stephan.

Do not exceed the word limit of the Intro. come under one paragraph. Good You Start by the definition. But why to de finition??

Good

- ③ Common residence forms a household
- ④ Children born are legitimate offspring - Procreation
- ⑤ Is regulated customs of society and
- ⑥ Kinship Universalisation ⑦ Sacred ⑧ Gender roles

Challenge in traditional definition with
legal recognition of same sex Union

- ① Non Heterosexuality -
- ① Not exclusively a Union of adults of
opposite sex → broadening the scope
male - male marriage (Naur of Africa)
Female - female marriage (Ashanti of Ghana
Nandi of Africa)
- LGBTQ relationships

② Lesser elements of permanence as
legal sanction to marriage is still not
accorded.

↳ Preference to cohabitation without
marriage

③ Common residence is also not present
always due to social taboo of
such relationships.

Reduce
length of
statement!

Highlight
examples

④ Legitimacy of offspring by adoption and surrogacy as birth is biologically difficult.

⑤ Social obligations in marriages are reducing, more of a social contract.

↳ Desacralisation of marriages.

↳ More of an individual affair than bonding of two families.

⑥ Effect on Kinship → Alliance theorist argues, Marriage generates kinship but LGBTQ relations are still taboos

There is still no social sanctions to these relationship in India but they depict the changing nature of marriage.

Redefining
Gender
roles

Under the
last part of
the body mention
the legal status
→ Sec - 377
(2018)

Current
decriminali-
sation of
Sec 377.

Structure	2	Introduction & Conclusion	1.5
Content	2	Total :	5.5

5. Discuss the contemporary relevance of classificatory and descriptive kinship terminology in the context of evolving family structures in urban India?

L.H. Morgan studied the kinship terminology in detail in his work "System of Consanguinity and Affinity of Human Marriage" 1891 and provided 2 broad types

Classificatory	descriptive
Use to classify a certain set of relative. eg - Aunt for both Mother's and Father's sister in English	Use to describe the sets of relatives eg - Bua for father's sister and Meisi for mother's sister in Hindi
Some term is used for various kins	Different term used for multiple kins

In his scheme of evolution Morgan provided classificatory → evolved into descriptive

Lead you start by the anthropologist definition.

Lead Part

Contemporary relevance of these terminologies with reference to familial structure

① in Urban India

① Use to show the respect to Kins
Teeknanyay - where people are referred
 from their parents' name.

② Used in Kinship behavior

↳ Polarity between relatives: Uncle -
 niece, husband and sister in law
 ↳ Joking type of relationship.

③ Descriptive terminology acts as anchor
 to roots. → with kinship lossing.

revel relevance in urban India.

④ Classification of non kins as part
 of family → friend of parents also
 called uncle and aunts.

Add
 Reduced use of
 classificatory
 terms →
 "uncle & Aunt"

⑤ Terms also used for showing trust and affinity → calling trustworthy friends as Bhai.

Good

⑥ Descriptive terms also form political identity in Urban India. Calling politicians as Mama, Bapu, Taiji self of sense of connectedness.

Legal documents, actuals require kinship identification

⑦ Highlights the equality and homogeneity 'Culture of Relatedness' of Janet Carsten people in same social conditions referred as same name.

Kathleen Gough highlighted use of kinship terminology

⑧ Cultural mixing & language shift This highlights the importance of linguistics as the medium to study culture, which was promoted by thinkers like Saussure, Levi Strauss, etc.

→ had conclusion

Structure	2.5	Introduction & Conclusion	2
Content	3	Total :	7.5

6. How has the Covid-19 pandemic redefined the role of family in terms of care, support, and intergenerational solidarity?

Mention the
definition of
Social
Family →
" Family during
the pandemic
became both
a unit ..."

Covid 19 acted as a liminal phase in Indian society where normal social structures were suspended and institutions like family regained their importance.

Redefining role of family

(a) Care - Family became psychological conditioning device preventing from chance and negativity outside.

(b) The elderly, disabled and sick were more vulnerable and kins protected them.

(c) Simpler societies formed cooperative and took care of each other at a broader level.

→ North family Role
merging.

Local Point?

- (a) Support provided the economic necessity at time of rampant inflation and black marketing of essential commodities.
- (b) People afar from their native places had to live with their extended family due to lock down.
- (c) Extended families also became domestic groups by pooling the property and assets together with providing relief to others.
- (d) Many kin groups like friends, workers and other associated were suspended and family took their place.

(3) Intergenerational Solidarity
 people went to native places after the relaxation and spend time with parents and grand parents.

Lead
point

(b) Elder shared their experience with younger generation.

eg- Grand Parents taught Grand Children about traditional medicines.

(c) Neighbours also became collective responsible to society and acted as a family.

Covid-19 revamped the familial ties and showed why family is considered a Universal institution.

Lead
you conclude by this
Point

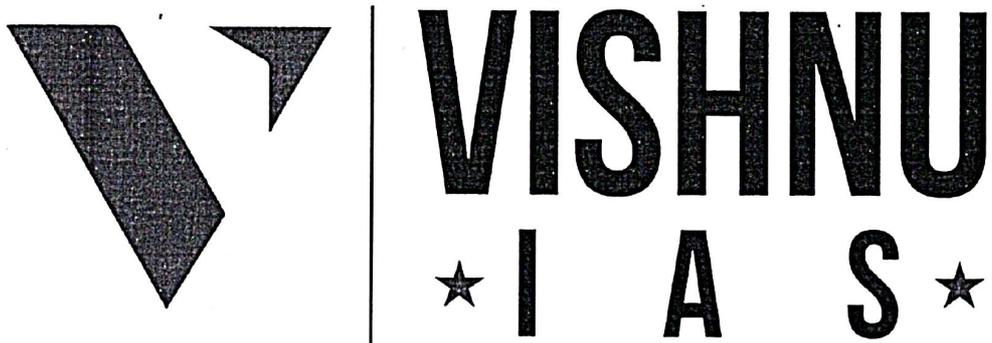
Anthropolog. perspective

① Malinowski's functional approach - families role in emotional & practical needs

② Leela Dube's insights on gender & kuship help to understand unequal

burden on woman during pandemic

Structure	3	Introduction & Conclusion	2
Content	3	Total :	8



ALL THE BEST





MODERN GURUKUL FOR CIVIL SERVICES

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VISHNU IAS ACADEMY

ANTHROPOLOGY 333 PROGRAMME

ATS JUNE - 2025

QUESTION PAPER

TEST-01

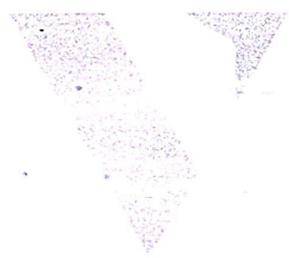
Part 1 (Attempt all questions 8*20= 160 Marks, 250 Words each)

1. What are the differences between social hierarchy and social stratification and what is the view of Karl Marx on social stratification?
2. Explain the major elements or components of a family. Illustrate your answer with suitable anthropological examples?
3. Discuss the concept of cultural relativism in the context of rising global debates on freedom of expression and religious sensitivity?
4. Discuss the various forms of descent groups in anthropology. How do these forms shape kinship organization and social structure in different societies?
5. Explain the anthropological significance of the rules of marriage. Illustrate your answer with suitable ethnographic examples? .
6. Discuss the structural transformation of Indian families in the context of urbanization, migration, and changing gender roles?
7. In what ways are the traditional concepts of status and role being challenged in contemporary Indian society, particularly in the context of reservation-based upward mobility and evolving work cultures?
8. Discuss the development of the concept of culture in Anthropology?

Part 2 (Attempt all questions 6*15= 90 Marks, 200 Words each)

1. Marriage is no longer a social necessity but a personal choice. Critically evaluate this statement in the light of contemporary studies?
2. Compare the principles of unilineal and bilineal descent with reference to changing kinship dynamics in Indian metropolitan society?
3. How does digital culture redefine the anthropological understanding of shared symbols, values, and identity?

4. Examine how legal recognition of same-sex unions challenges the traditional anthropological definitions of marriage?
5. Discuss the contemporary relevance of classificatory and descriptive kinship terminology in the context of evolving family structures in urban India?
6. How has the Covid-19 pandemic redefined the role of family in terms of care, support, and intergenerational solidarity?



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