

POKHARA UNIVERSITY

Level: Bachelor

Programme: BBA/BI/TT/BCIS/BHCM/BHM

Course: Fundamentals of Sociology

Semester: Spring

Year: 2021

Full Marks: 100

Pass Marks: 45

Time: 3 hrs.

Candidates are required to answer in their own words as far as practicable. The figures in the margin indicate full marks.

Section "A"

Very Short Answer Questions

Attempt all the questions. [10×2]

1. What are the subject matter of sociology?
2. What is a sociological perspective? Give an example.
3. Mention the key features of post modernist theory.
4. What is subculture? Mention its types.
5. Difference between social norms and values with an example.
6. What is sexuality? Mention various sexual issues.
7. Differentiate between caste and ethnicity.
8. Distinguish between deviance and crime.
9. Explain functional and conflict approach to religion.
10. Mention the factors of social change.

Section "B"

Descriptive Answer Questions

Attempt **any six** questions. [6×10]

11. Describe the subject matter of sociology. How is the knowledge of sociology helpful for managers?

OR

Discuss the contribution of founding fathers of sociology.

12. What is meant by perspective? Describe functionalism, its assumptions and any two criticisms of this perspective.

OR

Analyze the view of Karl Marx on conflict for Nepal.

13. Define culture. Mention its features and types.
14. What is meant by socialization? Describe C. H. Cooley's theory of socialization.
15. Explain Max Weber's bureaucracy in formal organizational.
16. Discuss functional and conflict approach of social stratification with appropriate examples.

OR

What are the Dysfunction of religion? Explain marriage and its types.

17. Define the factors of social change, consequences of social change in the context of Nepal

Section "C"

Case Analysis

18. *Read the case situation given below and answer the questions that follow:*
[20]

The Rautes are spread within a certain geographical location of Nepal. Their main area of settlement is within mid and far western parts of Nepal and they move from one district to another within these two regions. Raute people are nomadic. There is a resounding NO to permanent settlements. The reason for the nomadic life is based on the story that once when they lived at a place for a length of time, death took one of their family members. From then on they started believing that living in a single place is a bad star and they never stayed in one place for long.

They are endogamous and never objectify lineage on the basis of name, lineage deity and inherited property. There is no polygamy but widowed males can remarry. Widowed females, however, are not allowed to re-marry. Child marriage and inter-caste marriage is strictly prohibited. Rautes are endogamous. They follow a nuclear family structure. After a marriage, the new couple move to a new tent to start married life together. They will even leave their widowed mother and sister after marriage. They are the worshippers of nature, such as sun, rivers and forest. They worship Bhuyar, the hunting god who should not come in contact with the outsiders. Women are not allowed to participate in the practice of worship.

Division of labor is based on sex. For example, women mostly carry on works like cooking, washing utensils, bringing water from the stream and beating the grains. Males work is carving wooden vessels, cutting woods from the jungle, selling the wooden products and bartering for grains as well as hunting monkeys. Raute, following a gender based division of labor, consider that the work of wooden carvings, is done only by males. This art therefore is handed down to each consecutive generation from father to son. These wooden pots are artistically carved by hands with simple metallic tools such as axe and include containers such as Madhus, Koshi, Musal, Okhal and Jhuma. The way they are carved renders the containers highly durable.

Rautes still deny their engagement to agricultural practices. For them, it is a sin to sow seeds. Their tradition forbids them to practice agriculture and animal husbandry. They accept food grains bartering with their wooden products to sustain their life. They are not interested in other forms of jobs and occupations. They feel that education is of no use for them. They are accomplished with a unique art of monkey hunting and they make a special

net to trap monkeys. Hunting is carried out through the united effort of males in the community. However, they are not interested in hunting birds and wild animals. They gather yam, roots, berries and other edibles from forest. They do not fish but there is no restriction in eating fish.

After death of a community member, Raute bury the dead in a nearby forest and shift their camp very quickly to another place. They cut soft tress for carving wooden containers and barter with them for grains. Since they move to another location, there is always ample time for the trees to regenerate. Rautes drink water from springs only. They do not drink the water from a pond, hand pumps or wells. They consider the availability of spring water while shifting to a new place.

Case Questions:

- a) What is the economic life of the Rautes?
- b) Is gender a major source of division of labour in this community?
- c) Why are Rautes called a closed community?
- d) How is the socio-cultural life of the Rautes different from other groups in Nepal?