



SOCIOLOGY

Maximum Marks: 70

Time Allotted: Three Hours

Reading Time: Additional Fifteen Minutes

Instructions to Candidates

1. You are allowed an **additional fifteen minutes** for **only** reading the question paper.
2. You must **NOT** start writing during reading time.
3. This question paper has **7 printed pages**.
4. There are twelve questions in the paper. All questions are compulsory.
5. This paper is divided into **three sections: A, B and C**.
6. **Section A** has **fourteen subparts** which are very short answer questions. Each question carries 1 mark.
7. While attempting **Multiple Choice Questions** in Section A, you are required to **write only ONE option as the answer**.
8. **Section B** has **seven questions** which are short answer questions. Each question carries 4 marks.
9. **Section C** has **four questions** which are long answer questions. Each question carries 7 marks.
10. **Internal choices** have been provided in **two questions in Section B** and in **one question in Section C**.
11. The intended marks for questions are given in brackets [].

Instruction to Supervising Examiner

1. Kindly read **aloud** the Instructions given above to all the candidates present in the examination hall.

Note: The Specimen Question Paper in the subject provides a realistic format of the Board Examination Question Paper and should be used as a practice tool. The questions for the Board Examination can be set from any part of the syllabus, though the format of the Board Examination Question Paper will remain the same as that of the Specimen Question Paper.

SECTION A – 14 MARKS

Question 1

- (i) In some African communities, parents and grandparents are often addressed using the name of the child / grandchild. For example, among the Yoruba of West Africa a woman could be referred to as “Iya Femi” (mother of Femi) and a man as “Baba Femi” (father of Femi). [1]
(Understanding)

The kinship usage described above is:

- (a) Couvade
- (b) Teknonymy
- (c) Avunculate
- (d) Amitate

- (ii) The Rabaris are an indigenous tribe of nomadic cattle and camel herders and shepherds that live throughout northwest India. Moving mainly through the regions of Rajasthan and Gujarat, they go back to their village once a year and make their living by selling milk. [1]

(Source (edited): <https://www.atlasofhumanity.com/rabari>)

Which type of economic activity does the Rabari tribe engage in for a living?
(Understanding)

- (a) Shifting axe cultivation
- (b) Food gathering
- (c) Pastoralism
- (d) Handicrafts

- (iii) Given below are two statements marked as Assertion and Reason. Read the statements carefully and choose the correct option. [1]
(Analysis)

Assertion: Avoidance has been prevalent in all forms of societies especially primitive communities.

Reason: As a social mechanism, avoidance prevents conflict especially in communities that are not governed by any written laws, by imposing strict behavioural norms on kin members.

- (a) Both Assertion and Reason are true and Reason is the correct explanation for Assertion.
- (b) Both Assertion and Reason are true but Reason is not the correct explanation for Assertion.
- (c) Assertion is true and Reason is false.
- (d) Both Assertion and Reason are false.
- (iv) Given below are two statements marked as Assertion and Reason. Read the statements carefully and choose the correct option. [1]
(Analysis)
- Assertion:** At times, tribal communities in India desire to carve a separate political identity within the nation state.
- Reason:** These communities often face discrimination and exclusion from the mainstream society.
- (a) Both Assertion and Reason are true and Reason is the correct explanation for Assertion.
- (b) Both Assertion and Reason are true but Reason is not the correct explanation for Assertion.
- (c) Assertion is true and Reason is false.
- (d) Both Assertion and Reason are false.
- (v) Mahi lives in a communal residence with other young members of her tribe. Her village also has similar communal residences for widows and widowers. All the members residing there learn about their tribal practices and are inducted into the tribal way of life. This communal residence imparts a knowledge of tribal values and culture to the youth. [1]
(Analysis)
- Choose the correct statements that describe the residence that Mahi inhabits.
- (P) Mahi lives in a joint family.
- (Q) She lives in a dormitory.
- (R) She inhabits Avunculocal residence.
- (S) It acts as a centre for socialisation and education of the youth.
- (a) Only (P) and (Q)
- (b) Only (Q) and (R)
- (c) Only (R) and (S)
- (d) Only (Q) and (S)

- (vi) Read the following scenarios and select the process that reflects Westernisation. [1]
(Application)
- (a) Members of a low caste group imitated the lifestyle of the upper caste as they wanted to rise in the social hierarchy.
 - (b) A group of Indians discarded the use of Indian clothes in favour of formal English attire as they considered it a mark of social mobility.
 - (c) In remote areas of Karnataka, the lifestyle of Brahmins was imitated by members of other castes to gain upward social mobility.
 - (d) A large part of the urban population prefers eating meals at Mc Donald's to traditional food items at Indian restaurants.
- (vii) In a debate competition at her school, Neha argues that the bond between siblings is inherently stronger than the bond between spouses. [1]
Which one of the following **BEST** explains Neha's argument? (Evaluate)
- (a) Conjugal families are characterised by permanence.
 - (b) Consanguineal families are characterised by long lasting relationships.
 - (c) Blood relatives form the core of Conjugal families.
 - (d) Consanguineal families are large in size.
- (viii) Analyse the relationship between the first pair and complete the analogy. (Analysis) [1]
- (a) Free goods: Gifts of Nature :: _____ : Command a price
 - (b) Consanguineous kinship: Blood ties :: Affinal kinship: _____
- (ix) 'In a recent wedding in rural Maharashtra, the families consulted local elders and genealogical records before finalising the match. The bride and groom's lineage were traced back seven generations on the father's side and five on the mother's side to ensure that no common ancestor was shared within those limits.'
Source: <https://www.tribuneindia.com/>
With reference to the above case, identify the rule of marriage being followed. [1]
(Understanding)
- (x) Some cultures observe strict dietary restrictions and prohibit the killing and eating of certain animals. [1]
Which concept of religion propels people to follow this behaviour?
(Understanding)
- (xi) Slavery in the 17th century in USA was a system of hierarchy based on race and ethnicity that did not allow social mobility and social relationships in society. [1]
Which hierarchical arrangement of individuals and groups with distinct social layers prevented social mobility and social relationships? (Understanding)

- (xii) State *one* feature of Classificatory kinship terms. (Recall) [1]
- (xiii) Briefly explain the term *sharecropper* with reference to the agrarian economic structure. (Recall)
- (xiv) State *any one* feature of Polygyny. (Recall)

SECTION B – 28 MARKS

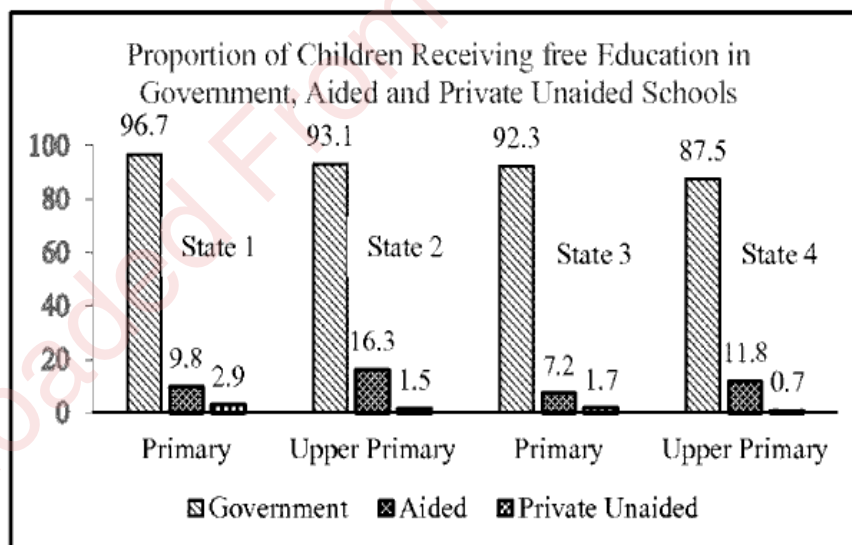
Question 2 [4]

Pooja cut all ties from members of her extended family for two decades due to a feud. When her maternal grandmother passed away, her maternal aunts Rati and Ratna along with their sons Surya and Vikram reconnected with her. At first, Pooja was reluctant to renew ties with them. But she decided to revive her relationship with her family members after being encouraged by her husband, Vinod.

Briefly discuss the term *degree of kinship*. What are the different degrees of kinship evident in the above case? (Understanding)

Question 3 [4]

The graph given below depicts the results of the study done to assess the implementation of Right to Education (2009) in Government, Aided and Private Unaided schools in four states in India. Study the graph and answer the question that follows:



(Source: *itforchange.net*)

Analyse the effectiveness of Right to Education in addressing the disparity in education.

(Analysis)

Question 4 [4]

How do social control measures reinforce morality in society? (Evaluate)

Question 5 [4]

The Jajmani system should be revived to bring back stability in rural livelihoods.

Do you agree with the statement? Justify your answer by giving *four* reasons.

(Evaluate)

Question 6 [4]

Discuss *any four* features of Tribes. (Recall)

Question 7 [4]

(i) Explore *any four* positive impacts of religion on human society. (Understanding)

OR

(ii) With reference to Durkheim's theory of religion, discuss how religion establishes harmony and stability in society. (Understanding)

Question 8 [4]

(i) Comment on the relevance of MacIver's idea of family as a social unit by referring to *any four* features of his theory. (Evaluate)

OR

(ii) With the help of *four* arguments, comment on the relevance of Marriage as a social institution in present times. (Evaluate)

SECTION C – 28 MARKS

Question 9 [7]

(i) Discuss *any seven* features of Monogamy. (Understanding)

OR

(ii) Discuss *any seven* features of Exogamy. (Understanding)

Question 10

[7]

Explain the correlation between Urbanisation and the transformation in the family structure in India. (Understanding)

Question 11

- (i) List *four* castes in India according to the order of hierarchy. (Recall) [2]
(ii) Discuss the Divine Origin Theory of *Caste*. (Understanding) [5]

Question 12

Read the passage given below and answer the questions that follow.

Samay, from Ramthali village in Chittorgarh, had to engage in daily labour at a construction site with his father. He dropped out of school as he was required to support his family financially. A local NGO approached Samay and his family and attempted to re-enrol him in school. However, it proved to be a futile attempt as Samay did not join the school and continued working with his father.

The NGO then contacted the members of the local children's council for intervention. The child leaders of this council met Samay and his parents. They visited them daily and shared inspiring real-life stories of their school experiences with Samay. They also convinced his parents about the illegality of child labour which prompted them to re-enrol Samay in a government school.

- (i) Identify and briefly explain the children's council referred to above. (Understanding) [2]
(ii) Assess the role of political organisations like the children's council in bringing about social change. (Analysis) [5]



SOCIOLOGY

ANSWER KEY

SECTION A – 14 MARKS

Question 1

In answering Multiple Choice Questions, candidates have to write either the correct option number or the explanation against it. Please note that only ONE correct answer should be written.

- (i) (b) or Teknonymy [1]
- (ii) (c) or Pastoralism [1]
- (iii) (a) or Both Assertion and Reason are true and Reason is the correct explanation for Assertion. [1]
- (iv) (a) or Both Assertion and Reason are true and Reason is the correct explanation for Assertion. [1]
- (v) (d) or Only Q and S [1]
- (vi) (b) or A group of Indians discarded the use of Indian clothes in favour of formal English attire as they considered it a mark of social mobility. [1]
- (vii) (b) or Consanguineal families are characterised by long lasting relationships. [1]
- (viii) (a) Economic goods [1]
(b) Marital ties
- (ix) Sapinda Exogamy [1]
- (x) Taboo [1]
- (xi) Social Stratification [1]
- (xii) Classificatory kinship terms: [1]
- are used in primitive societies.
 - classify many kin members under the same term.
 - indicate sociological relations.
 - indicate marriage patterns.
- (Any one of the above or any other relevant point to be accepted)*
- (xiii) A sharecropper is a farmer who cultivates land owned by others and gives them a share of the crop that is produced. [1]
- (xiv) [1]
- Marriage between one man and many women at the same time.
 - Too many women of marriageable age with few men remaining within the community
 - Generally prevalent in male dominated communities.

(Any one of the above or any other relevant point to be accepted)

SECTION B – 28 MARKS

The answers given in Section B and Section C are suggestive and not exhaustive. Any other correct answer to the questions will be accepted.

Question 2

[4]

Degree of kinship explains closeness of ego to kin members through blood and marital ties.

Pooja's Primary kin: Husband Vinod

Pooja's Secondary kin: Maternal grandma and maternal aunts Rati and Ratna.

Pooja's Tertiary kin: Cousins Surya and Vikram

Hence, three major kinship bonds exist, that are, Primary, Secondary and Tertiary.

(Candidates have to correctly identify the examples from the source. It should then be followed by a brief explanation of each degree of kinship.)

Question 3

[4]

The RTE Act (2009) mandates that all children aged between 6–14 must receive free and compulsory education, ensuring that economic barriers do not prevent children from attending school.

- The graph shows that government schools have admitted a large number of children as per the Act. It shows a successful implementation of the Act uniformly in all the states depicted in the graph.
- However, the same cannot be inferred about Aided and Private schools. The reasons for this disparity could be multiple.
- A successful implementation of this Act requires trained and sensitive teachers who can induct these children smoothly into the mainstream and ensure learning.
- The class and culture divide between rich and poor is so wide that at times children from underprivileged sections either do not seek admissions in private / aided schools or they are not admitted by the schools.
- At times, the lack of inclusive and supportive learning environment in private schools results in low admission rate.
- Also, the lack of awareness among parents about RTE limits them to enrolling their children to government schools.

(Candidates are required to discuss any four of the above points or any other relevant point with respect to the efficiency of the RTE.)

Question 4

[4]

Social control is exercised by many formal and informal modes. It is exercised to reinforce a morally acceptable behaviour and establish order in society. Concepts such as justice, honesty, fairness, incorruptibility, freedom and mercy are purely moral concepts. These are reinforced through the aid of many measures. In a social set up, the existence of formal institutions such as law and government keeps the deviant behaviour in check.

The informal measures, on the other hand, like religion, cultural values, customs, beliefs reiterate the same and ensure conformity. People obey the formal rules and follow the informal practices so that they are not alienated by society.

When social control is exercised through these measures, it influences individual behaviour and the order in the society. For instance, every society whether primitive or modern, has its own concept of morality depending on its social ethos. Certain societies may use an animal or a bird as a religious symbol and revere it while some may consider it outmoded and use it for economic purposes. Their laws and informal social pressure would infuse the same through socialisation, cultural practices such as festivals, ceremonies etc.

However, some fundamental moral values such as compassion, humanity, love and care are universal and these are internalised by individuals through the measure of socialisation.

(Candidates have to give valid arguments to bring out the impact of social control measures in ensuring morality in society. Any other relevant point will be accepted.)

Question 5

[4]

Yes, the Jajmani system should be revived in the rural setup for the following reasons.

- The Jajmani system ensured occupation to every caste had which reduced unemployment in villages. It established stability and provided economic security to everyone.
- It fostered cooperation and social bonding between landowning and service-providing castes, that were, Jajman and Prajan. It made both interdependent.
- Village became a self-sufficient economic unit, not dependent on external markets for economic survival.
- Occupations like pottery, weaving, and blacksmithing were preserved and passed down through generations. The indigenous skills were continued and valued.
- Essential services were always available within the village, ensuring the smooth functioning of the rural community.

No, the Jajmani system should not be revived for the following reasons.

- The Jajmani system led to social disparities. It widened the gulf between 'haves' and 'have nots', the upper castes and the lower castes. In the
- It discouraged social mobility and social change by rigidly fixing members of a caste to a specific occupation.
- It led to a stagnant and closed society as the ways of living and earning became outmoded and failed to keep pace with the rise of modernisation.
- It became an instrument of exploitation and abuse as the system emanated from caste system which was essentially hierarchical and unequal.

(Candidates are required to give any four of the above reasons or any other relevant point. They may choose to agree or disagree with the statement. The agreement or disagreement has to be backed by strong reasons.)

Question 6**[4]**

Features of tribes are as follows:

- Tribes have a definite territory which does not blend with the other communities.
- Kinship bonds are strong, and members of a tribe remain united at all times.
- Tribes are mostly divided into clans.
- Tribal endogamy is strictly followed.
- All members of a tribe speak a common language / dialect.
- Property is mostly jointly owned.
- Tribes have their own panchayat though politically they are under the Indian government.
- They have their own set of religious beliefs and moral codes which are distinct from that of the rest of the population.
- There is an absence of formal schools, and the dormitory is the training institution for tribal children.

(Candidates have to explain any four of the above features of tribes. Any other relevant feature is acceptable.)

Question 7**[4]**

(i) Functions / Positive impact of Religion:

- Religion conserves the value of life by making humans view it as meaningful.
- It explains individual suffering and provides a rationale for those experiences, thereby, satisfying the anxiety.
- It acts as the source of strength and inspires human beings to navigate through the most difficult situations in life.
- It acts as an agent of social control, disciplines human instinct, therefore, establishing order.
- Priestly functions are performed by religious leaders, leading to stability in society.
- Religion promotes welfare by teaching human beings to be kind and compassionate to others.
- It provides recreation.
- Religion enhances self-importance as it enables humans to view themselves as the superior and favoured creation of God.

(Candidates have to explore four positive effects of religion on human society. Any other relevant positive effect of religion, apart from the ones given above, will be accepted.)

OR

(ii) Durkheim's Theory of Religion:

- Durkheim offered the concepts of 'sacred' and 'profane'. These concepts are exclusive of each other. According to him, every society makes a distinction between these two concepts. All positive beliefs are attributed to God and are considered sacred. These beliefs create fear in the minds of people.

- Profane, on the other hand, are all those things that people use in their everyday lives. It consists of magic and pseudo-science. Magic can also be anti-social. For e.g., Mahalis worship Surji Devi as a joint performance, but each family has its own deity Orak Bonga.
- His theory focuses on the importance of the collective conscience that can be raised by the sacred. Through celebrations of festivals and rituals, communal ties are strengthened, and solidarity is maintained.
- The theory also stresses on the functionalist aspect of religion through religious beliefs and rites.
- Durkheim's ideas are highly relevant as they help us understand the way religion exists and functions in contemporary societies. All modern societies use the two concepts of sacred and profane to reinforce social order and unity.

(Candidates are required to discuss Durkheim's theory of religion in the context of establishing harmony and stability in society. The discussion should not be generic but linked to the idea of harmony and stability.)

Question 8

[4]

(i) Maclver's idea of Family

- **Universality:** Family is the most basic universal social unit. All cultures all over the world have this institution. There is no substitute for family. The world has seen many changes in civilisations, but the institution of family has remained constant. **MacIver's idea is valid as family has continued to exist despite the transitions in the fabric of society.**
- **Emotional basis:** A family integrates all the members emotionally. Affection, mutual cooperation and blood ties keep the family together. This bond ensures proper cultural transmission. **This proposition of MacIver can be challenged as it is not the emotional connect only that keeps the members together but also the economic need.** In urban setup, families stay together as it is financially reasonable.
- **Educative role:** Early education begins with the family. It helps develop an individual's personality and makes him / her internalise social behaviour. The family guides and nurtures the individuals in their first lessons of love, respect, cooperation, normative behaviour and social customs. **This idea stays relevant as family is the primary unit that educates an individual. Before a child begins formal schooling, she is schooled in acceptable behaviour by the family.**
- **Limited size:** **Since the size of the modern family is limited,** communication is better and keeps the family closely knit.
- **Nuclear position:** The family is the nucleus around which an individual's life revolves. It is an individual's most important primary group. **In the contemporary urban society, this argument can also be contested as people have increasingly become individualistic.**

- **Sense of responsibility:** It allocates a duty to each family member. There are defined roles for all members with expectations from each one. **This proposition holds true in present times also as each member of the family, be it nuclear or joint, is assigned a role to fulfil which justifies their existence in the family set up.**
- **Social regulation:** A family acts as a social agent and trains the members in socially acceptable behaviour. The social regulations and restrictions set by the family enable members to behave in a socially useful manner. **A highly relevant claim which establishes the authority of family as it keeps the boisterous behaviour of individuals in check. The decisions and actions of many individuals are motivated by their family response.**
- **Persistence and change:** The form and structure of the family has been changing with time. It has changed with evolving times. As a unit, however it has continued to exist. **This feature holds true as family has existed despite changes in its form and structure.**

(Candidates have to discuss any four of the above features of MacIver's theory and examine their relevance in present times. Headings are not mandatory.)

OR

(ii) Relevance of Marriage:

- **Social Sanction:** Marriage regularises and socially sanctions the satisfaction of sex relations. This is not entirely true and relevant in modern times. **Though marriage continues to be viewed as a sacred institution, it is certainly not the only medium for satisfaction of physical needs as law permits a consensual relationship between adults.**
- **Reinforces Taboo:** It also instils an awareness of incest as taboo specifying who can be marital partners. **This claim is correct and relevant as the choice of a marital partner in many societies is defined by what is permitted and not considered 'incest'.**
- **Continuity of Human beings:** Marriage helps in survival and continuity of human race. **As a social institution, the procreative aspect of marriage has kept it relevant. It multiplies human race and prevents the human society from becoming extinct.**
- **Economic organisation:** It helps in the economic organisation and division of labour between marital members. **This feature of marriage has been radicalised as the conventional set up relegated women to domestic sphere while men occupied the public sphere.** What we witness is a redivision of labour with women participating equally in the outdoor economic activities.
- **Property Inheritance:** It justifies property inheritance. **Historically, women had limited or no rights in their father's or husband's property. They were not considered rightful heirs. This feature of marriage restricted women from claiming rights over property and has been challenged in the present times with women sharing claim in property.**

- **Establishes family:** In many social set ups, marriage continues to be a legitimate institution required for enjoying parenthood. It leads to the formation of family.

(Candidates have to examine the relevance of marriage with the help of four arguments. They may give any other argument analysing its relevance besides the ones given above. Headings are not mandatory.)

SECTION C – 28 MARKS

Question 9

[7]

(i) Monogamy as a marriage form

- It is a form of marriage between one man and one woman.
- It is the most common form of marriage across the world.
- It is practised by every modern society except Islam.
- It ensures stability, peace, loyalty and the highest form of love between spouses as only two individuals are involved.
- It is economically better suited.
- It promotes better understanding between partners.
- It helps in the process of socialisation.
- Monogamy takes care of dependent parents and family members.
- It ascribes a higher status to women.

(Candidates are required to discuss Monogamy as a marriage form with the help of any seven arguments given above or any other relevant argument.)

OR

(ii) Exogamy is the practice of marrying outside one's clan, village or group-descent group or lineage.

Features:

- There are four kinds of exogamy among the Hindus. They are Gotra, Pravara, Sapinda and village.
- The fear of racial degeneration leads to exogamy.
- The desire to widen the area of co-operative cultural contact is another reason.
- The need for genetic diversity also led to exogamy.
- Norms related to incest are also responsible for exogamy.
- In hunting and food gathering communities, women were a burden, and this would have led to female infanticide and female scarcity. This might have forced men to marry girls from outside.
- Man's desire to marry someone belonging to a different social group led to marital alliances with members from other groups.
- Exogamy led to culture conflict and cultural degeneration.

(Candidates have to discuss any seven features of exogamy. They may write any other correct feature of exogamy apart from the ones given above.)

Question 10

[7]

Urbanisation and transformation of family structure in India

- Urbanisation has impacted the structure of family in India. It has radically transformed the entire lay out family and given rise to the culture of nuclear family.
- Nuclear family is a small family group consisting of husband, wife and children. It is widely prevalent in urban areas.
- Since there is a dearth of space and housing facilities in urban areas, this family form is most preferred. The nuclear family culture has emerged predominantly due to this reason.
- As nuclear family does away with the traditional patriarchal structure and divides the authority equally between both the partners, it has acquired popularity in urban societies.
- In the urban set up, women have become active partners indulging in economic activities which has significantly transformed the division of labour. Gender roles have been reversed with men staying and working from home and looking after children.
- It prioritises the ideas of love and understanding in marriage, hence, is preferred by the present generation in urban societies.
- It gives space and promotes individualism.
- Traditional gender roles are reshaped with the participation of women in workforce. It makes women independent and assertive and so is increasingly becoming common in urban setup.
- It promotes family planning and has led to a decline in birth rate.

(Candidates have to draw a correlation between the Nuclear family and the urban set up.)

Question 11

- (i) Following are the four castes in the order of hierarchy.

[2]

1. Brahmin
2. Kshatriya
3. Vaishya
4. Shudra

(Candidates must mention the four castes in the correct order of hierarchy. These should not be listed randomly but in the strict order of hierarchy.)

- (ii) Theory of Caste Origin

[5]

This theory has been outlined in the Purushasukta of the Rig Veda. It states that the four castes originated from the different body parts of Brahma – the Divine Supreme being. The place of origin for each varna indicates its function in the society.

- Brahmins – mouth- related to speech and thus the bearers of knowledge.
- Kshatriyas – arms – related to strength and bravery and thus the warrior caste.

- Vaishyas – thighs – near the stomach and providers of food and economic wellbeing of society.
- Shudras – from the feet of the creator and thus their duty is to serve everyone as the feet serve the other parts of the body.

This theory has been supported by Manu and the Bhagvad Gita.

Demerits:

- It is unscientific.
- In reality, *Jati* and not *varna* is the actual basis of caste. This theory considers *varna* to be the actual basis.
- This arrangement blocks an individual's progress by restricting him / her to her caste-based occupations.
- A fourfold division of caste is an oversimplification. There are many subcastes that exist in the society but have not been included in the fold of the theory. For example, the Dalits.

(Candidates have to discuss all aspects of the theory.)

Question 12

- (i) Bal Panchayat. [2]

It is the organisation for political empowerment and training for the rural youth in India involving them in the decision-making process regarding issues that affect their lives. It comprises children between the ages of 10 to 18 years.

- (ii) The purpose of the Bal Panchayat is to nurture leadership skills on a democratic platform, so that children have a voice and are engaged in community development, which in turn can foster social change. [5]

Role of the Bal Panchayat in creating social change:

- The given caselet shows the power of Bal Panchayat in changing perspectives and altering decisions. It is an inclusive, child-friendly form of governance which treats children as active agents of change and not always as vulnerable category to be protected.
- It is a democratic platform for participation that allows children to voice the issues that concern them.
- It also addresses issues concerning the youth which could be pertaining to prospects of employment, opportunities to study and other serious issues.
- It is a potent platform for developing leadership skills as it exposes children to challenges and encourages them to grow.
- It also fosters community engagement and children become the medium to connect the community to larger issues.
- It assists the village panchayat and furthers their issues.
- It mobilises the masses and creates awareness related to the environment, cleanliness and sustainability. Since these issues are voiced by children, these acquire special significance.

- They also spread awareness matters like child abuse and atrocities related to children. The above caselet is evidence to the same. Intervention by members of Bal Panchayat raises awareness on child labour and the damage that child labour causes to future prospects of children.
- States across India have been successful in eliminating child labour, child marriage and human trafficking with the support of Bal Panchayats.
- The UNICEF too has been extremely appreciative and supportive of Bal Panchayats.

(Candidates have to examine the role of Bal Panchayat in bringing about social change. Any other relevant argument apart from the ones given above will be accepted.)