तत् त्वं पूषन् अपावृणु
केन्द्रीय विद्यालय संगठन

समाज शास्त्र
Sociology

कक्षा / Class XII

2025-26

विद्यार्थी सहायक सामग्री
Student Support Material

केन्द्रीय विद्यालय संगठन~Kendriya Vidyalaya Sangathan

संदेश

विद्यालयी शिक्षा में शैक्षिक उत्कृष्टता प्राप्त करना एवं नवाचार द्वारा उच्च – नवीन मानक स्थापित करना केन्द्रीय विद्यालय संगठन की नियमित कार्यप्रणाली का अविभाज्य अंग है। राष्ट्रीय शिक्षा नीति 2020 एवं पी. एम. श्री विद्यालयों के निर्देशों का पालन करते हुए गतिविधि आधारित पठन-पाठन, अनुभवजन्य शिक्षण एवं कौशल विकास को समाहित कर, अपने विद्यालयों को हमने ज्ञान एवं खोज की अद्भुत प्रयोगशाला बना दिया है। माध्यमिक स्तर तक पहुँच कर हमारे विद्यार्थी सैद्धांतिक समझ के साथ-साथ, रचनात्मक, विश्लेषणात्मक एवं आलोचनात्मक चिंतन भी विकसित कर लेते हैं। यही कारण है कि वह बोर्ड कक्षाओं के दौरान विभिन्न प्रकार के मूल्यांकनों के लिए सहजता से तैयार रहते हैं। उनकी इस यात्रा में हमारा सतत योगदान एवं सहयोग आवश्यक है - केन्द्रीय विद्यालय संगठन के पांचों आंचलिक शिक्षा एवं प्रशिक्षण संस्थान द्वारा संकलित यह विद्यार्थी सहायक- सामग्री इसी दिशा में एक आवश्यक कदम है । यह सहायक सामाग्री कक्षा 9 से 12 के विद्यार्थियों के लिए सभी महत्वपूर्ण विषयों पर तैयार की गयी है। केन्द्रीय विद्यालय संगठन की विद्यार्थी सहायक- सामग्री अपनी गुणवत्ता एवं परीक्षा संबंधी सामग्री संकलन की विशेषज्ञता के लिए जानी जाती है और शिक्षा से जुड़े विभिन्न मंचों पर इसकी सराहना होती रही है। मुझे विश्वास है कि यह सहायक सामग्री विद्यार्थियों की सहयोगी बनकर निरंतर मार्गदर्शन करते हुए उन्हें सफलता के लक्ष्य तक पहुँचाएगी।

शुभाकांक्षा सहित ।

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2. The Demographic Structure of Indian society	**Ms. Garima Singh** **KV No.2 Armapur**	**7-14**
3. Social Institution: Continuity and Change	**Mrs. Ruchi Singh** **KV Kanpur Cantt**	**15-23**
5. Patterns of Social Inequality	**Ms. Akansha Gautam** **KV RDSO Lucknow**	**24-38**
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COURSE STRUCTURE CLASS XII (2025-26)

Time: 3 Hours **Max. Marks: 80**

Units		**Marks**
A	**Indian Society**	
	1. Introducing Indian Society	Non- evaluative
	2. The Demographic Structure of Indian Society	10
	3. Social Institutions: Continuity and Change	10
	5. Patterns of Social Inequality and Exclusion	10
	6. The Challenges of Cultural Diversity	10
	7. Suggestions for Project Work	Non- evaluative
		40
B	**Social Change and Development in India**	
	8. Structural Change	5
	9. Cultural Change	5
	11.Change and Development in Rural Society	10
	12. Change and Development in Industrial Society	10
	15. Social Movements	10
		40
Total		**80**

COURSE CONTENT

A.	**INDIAN SOCIETY**	**40 Marks**
Unit 1	**Introducing Indian Society** Colonialism, Nationalism, Class and Community **(Non- evaluative)**	
Unit 2	**The Demographic Structure of the Indian Society** • Theories and concepts in demography • Rural-Urban Linkages and Divisions • Population Policy in India	

Unit 3	**Social Institutions: Continuity and Change** • Caste and the Caste System • Tribal Communities • Family and Kinship

Unit 5	**Patterns of Social Inequality and Exclusion** • Social Inequality and Social Exclusion • Systems justifying and perpetuating Inequality - Caste, Tribe, the Other Backward Classes • Adivasi Struggles • The Struggle for Women's Equality and Rights • The struggles of the Differently Abled	
Unit 6	**The Challenges of Cultural Diversity** • Cultural communities and the nation state • Regionalism in the Indian context • The Nation state and religion related issues and identities • Communalism, secularism and the nation state • State and Civil Society	
Unit 7	**Suggestions for Project Work**	
B.	**SOCIAL CHANGE AND DEVELOPMENT IN INDIA**	**40 Marks**
Unit 8	**Structural Change** Understanding Colonialism, Industrialization, Urbanization	
Unit 9	**Cultural Change** • Social Reform Movements • Different Kinds of Social Change: Sanskritisation, Westernisation, Modernization, Secularization	
Unit 11	**Change and Development in Rural Society** • Agrarian Structure: Caste & class in Rural India • Land Reforms, Green Revolution and Emerging Agrarian society • Green revolution and its social consequences • Transformation in Rural Society • Circulation of labour • Globalization, Liberalization and Rural Society	
Unit 12	**Change and Development in Industrial Society** • From Planned Industrialization to Liberalization • How people find Jobs Work Processes: How work is carried out, working conditions, home based work, Strikes and Unions	
Unit 15	**Social Movements** • Concept of Social Movements • Theories and Classification of Social Movements • Environmental Movements • Class-Based Movements: Workers, Peasants • Caste-Based Movements: Dalit Movement, Backward Class/Castes, Trends in Upper Caste Responses • Tribal Movements Women's Movements in Independent India	

PROJECT WORK	Max. Marks: 20
C. Project undertaken during the academic year at school level 1. Introduction -2 Marks 2. Statement of Purpose – 2 Marks 3. Research Question – 2 Marks 4. Methodology – 3 Marks 5. Data Analysis – 4 Marks 6. Conclusion – 2 Marks	**15 Marks**
D. Viva – based on the project work	**05 Marks**

Prescribed Books:

1. Indian Society, Class XII, Published by NCERT
2. Social Change and Development in India, Class XII, published by NCERT

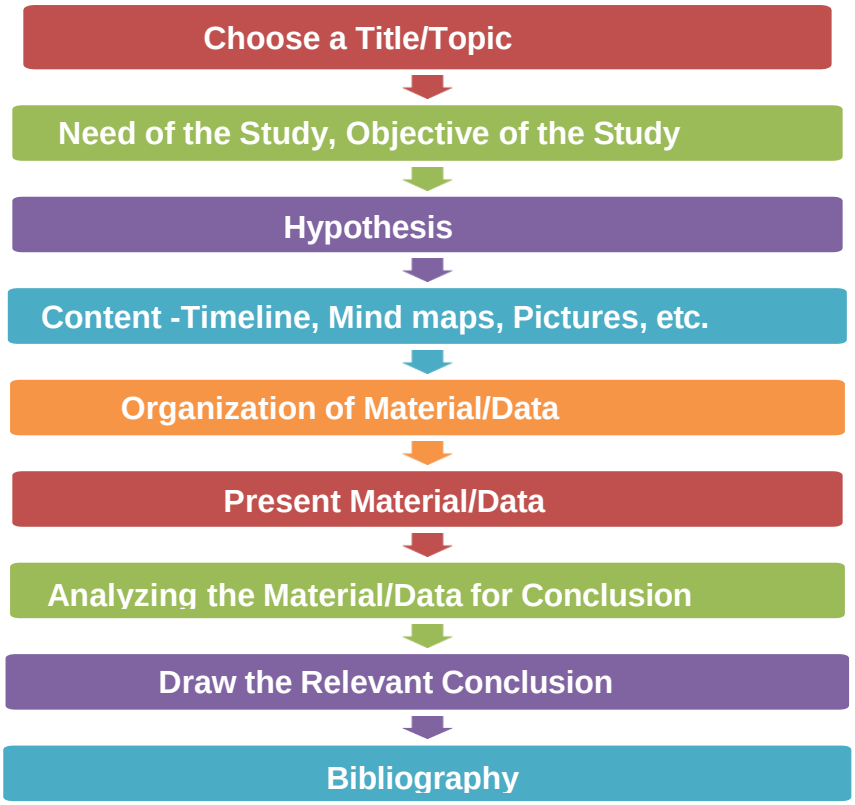
SOCIOLOGY QUESTION PAPER DESIGN
CLASS XII (2025-26)

S. No.	Competencies	Total Marks	Weightage (%)
1	**Knowledge & Understanding** Exhibit memory of previously learned material by recalling facts, terms, basic concepts, and answers. Demonstrate understanding of facts and ideas by organizing, comparing, translating, interpreting, giving descriptions, and stating main Ideas	**30**	**37.5%**
2	**Application of Knowledge and Concepts** Solve problems to new situations by applying acquired knowledge, facts, techniques and rules in a different way. Examine and break information into parts by identifying motives or causes. Make inferences and find evidence to support generalizations Present and defend opinions by making judgments about information, validity of ideas, or quality of work based on a set of criteria.	**32**	**40%**
3	**Formulate, Analyse , Evaluate & Create** Compile information together in a different way by combining elements in a new pattern or proposing alternative solutions.	**18**	**22.5%**
	Total	**80**	**100%**
Note: Kindly refer to the guidelines on project work for class XI and XII given below: -			

Guidelines for Sociology Project Work: 20 Marks

One Project to be done throughout the session, as per the existing scheme.

1. **Steps involved in the conduct of the project:** Students may work upon the following lines as a suggested flow chart:



PART- A: INDIAN SOCIETY

Topic 1- Introducing Indian Society (Non-evaluative in CBSE Exam)

Important Terms

Accommodation: Process of social interaction among individuals in a society by which they try to adjust themselves within society or the group of people.

Ascriptive identities: Community identity based on birth and belonging rather than on some form of acquired qualifications or accomplishment. It is an identity with one's present and has nothing to bear with the future.

Class: One of the groups of people in a society that is thought of as being at the same social or economic level. E.g. the working class, upper class, middle class. It's the way that people are divided into different social and economic groups.

Community: A group of people who share the same religion—race, job etc. e.g. local community, international community, ethnic community.

Culture: The symbolic and learned aspects of society that includes language, customs, traditions which are passed from one generation to another.

Globalisation: A process by which a decision and the activities in one part of the world have significant consequences for individuals and communities in quite distant part of the globe.

Integration: The social process by which different units of a society are united viz- brought together to form a whole.

Nation: A community of people sharing a common culture, history, language and lineage living within an identified geographical area. .

Social Map: The standing of an individual by virtue of birth in the society. It consists of age, region and economy (status), religion and caste boundary. It's worth understanding and introspection.

Reflexivity: An ability to understand one's social map thoroughly and break all demarcations with an axe of cosmos-consciousness. It requires a critical self-inspection.

Society: Society is a group of people who share a common culture, occupy a particular territorial area and feel themselves a unified and distinct entity.

Self-reflexivity: An ability to reflect upon oneself or do introspection in depth.

Gist of the Lesson

- Prior knowledge or familiarity with society is both an advantage and a disadvantage for sociology, the discipline that studies society. The advantage is that students are generally not afraid of Sociology—they feel that it can't be a very hard subject to learn. The disadvantage is that this prior knowledge can be a problem. In order to learn Sociology, we need to "unlearn" what we already know about society.
- Understanding Indian society and its structure provides a sort of social map on which you could locale yourself, like with a geographical map, locating oneself on a social map.

- The "generation gap" or friction between older and younger generations is a social phenomenon, common to many societies and many time periods. Unemployment or the effects of a changing occupational structure is also a societal issue, which concerns millions of different kinds of people.
- The economic, political and administrative unification of India under colonial rule was achieved at great expense. Colonial exploitation and domination scared Indian society in many ways. But paradoxically, colonialism also gave birth to its own enemy— *nationalism*.
- Historically, an Indian nationalism took shape under British colonialism. The shared experience of colonial domination helped unify and energise different sections of the community.
- Colonialism created new classes and communities which came to play significant roles in subsequent history. Indian society is a pluralistic society. Full of diversities of language, region, religion, caste and customs, Indian society is moving towards the modernization.
- The main values of Indian modernization model are—Socialism, Imperialism, Nationalism, Secularism, Industrialism, Democracy, Individual Freedom and Fundamental Rights.
- The establishment of democracy in India that rests on the principles of equality, freedom and universal franchise, changed the traditional structure of Indian society.
- A new awareness had emerged during the colonial period itself. During this period while all Indians came together for a common cause, various social, economic, political and administrative changes took place as a result of modernization and capitalistic forces.
- Various processes of change got activated during the British period. Some of these processes were completely external while some were internal. The external processes include Westernization, Modernization, Secularization, Industrialization and others; while Sanskritization and Urbanization were internal processes. The inception of modernization and westernization is the consequence of our contact with Britain.
- Mechanical techniques in production, market system in trade, development of means of transport and communication, concept of civil service based on bureaucracy, formal and written law, modem military organization and trained separate legal system and modem formal education system were important steps that prepared the background for modernization.
  • Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshav Chandra Sen, Dayanand Saraswati, Ranade, Tilak and Gandhi are some of the prominent names associated with the reform movement to eradicate social evils like Sati System, Restrictions of Widow Remarriage, and Untouchability.
  • Since sociology in India had not developed systematically at that time, they portrayed the Indian villages from the British point of view of British policies.
  • Villages are the pillars of Indian society and Indian culture. For the same reason even the East India Company had considered the study of Indian villages.
- The first study of Indian society was presented by B H Baden Powell in 1892 in his book. ***The Indian Village Community.*** After World War I, the poverty in Indian villages and the Indian national movement for freedom also attracted the attention of many scholars towards the villages.
  • Sir Charles Metcalfe, Sir George Woodword, Baden Powell and Francis Buchanan prepared a detailed report after conducting a study and survey of various villages and cities of Madras, Mysore, Bihar etc. on behalf of the East India Company. Subsequently**, Herbert Risley, D Abbatson, C B Lucas, W George Briggs and William Crook** tried to understand the Indian ratal problems.
  • The middle class emerged after receiving western education and the same middle class challenged the colonial rule.
  Various social and cultural communities were organized at the regional and national levels that tried to save the Indian culture and traditions. Because of colonialism new classes and communities emerged that played an important role in history later on. The urban middle class sounded the bugle of nationalism and initiated the movement of India's freedom.

Multiple Choice Questions (MCQs)

1. **What makes Sociology different from other subject's students' study at school?**
   A. It is taught through scientific experiments
   B. It is not based on society
   C. Students already have some knowledge about society

D. It only focuses on individual psychology
Answer: C. Students already have some knowledge about society

2. **How is knowledge about society usually acquired?**
   A. Through textbooks
   B. By conducting experiments
   C. Automatically through growing up
   D. From economic institutions
   Answer: C. Automatically through growing up
3. **What is meant by "unlearning" in Sociology?**
   A. Forgetting all prior education
   B. Learning to criticize others
   C. Letting go of common sense knowledge shaped by personal social contexts
   D. Rejecting modern education
   Answer: C. Letting go of common sense knowledge shaped by personal social contexts
4. **Why is common sense knowledge considered "partial" in Sociology?**
   A. It is often completely wrong
   B. It is both incomplete and biased
   C. It is based on statistics
   D. It is always neutral
   Answer: B. It is both incomplete and biased
5. **What does "self-reflexivity" mean in Sociology?**
   A. Admiring oneself constantly
   B. Studying others' thoughts
   C. Critically examining oneself from an outsider's point of view
   D. Memorizing sociological theories
   Answer: C. Critically examining oneself from an outsider's point of view
6. **How does Sociology help students understand their social location?**
   A. By comparing them to celebrities
   B. Through social media profiles
   C. By identifying the social groups they belong to
   D. By removing them from all social groups
   Answer: C. By identifying the social groups they belong to
7. **Which of the following is NOT an example of a social group mentioned in the text?**
   A. Linguistic community
   B. Age group
   C. Economic class
   D. Personal hobbies
   Answer: D. Personal hobbies
8. **According to the text, about what percentage of India's population is made up of young people?**
   A. 25%
   B. 30%
   C. 40%
   D. 50%
   Answer: C. 40%
9. **Who is the sociologist mentioned in the text who discussed the link between personal troubles and social issues?**
   A. Emile Durkheim
   B. C. Wright Mills
   C. Max Weber
   D. Karl Marx
   Answer: B. C. Wright Mills
10. **What is a personal trouble according to Mills?**
    A. A political conflict
    B. A religious dispute
    C. An individual's private problem
    D. A social revolution
    Answer: C. An individual's private problem
11. **How does Sociology help in understanding "social issues"?**
    A. By avoiding personal problems
    B. By analyzing large-scale group problems
    C. By ignoring historical context
    D. By focusing only on economics
    Answer: B. By analyzing large-scale group problems

Question and Answers

1. What are the main problems of national integration in India?

Ans. The problems of India are linguistic identity, regionalism, demand for separate states and terrorism etc. create hindrances in the way of national integration. Due to these problems, usually strikes, riots and mutual fights take place, which have posed a severe threat to national unity and integration.

2. Why is sociology a distinct subject in comparison with all other subjects?

Ans. Sociology is a subject with which everyone knows something about society. Other subjects are learnt at home, school or elsewhere through instructions but much of our with growth in years as it appears to be acquired naturally or automatically.

3. What are the basic functions of a society?

Ans. Sociologists and social anthropologists have adopted the term function from biological sciences where it has been used for certain organic processes necessary for the maintenance of the organisms. Basic functions necessary for continuity and survival of any society are :

(i) Recruitment of members (ii) Socialization

(iii) Production and distribution of goods and services and preservation of order.

4. What do you understand by social structure?

Ans. A society consists of

(i) Males and females, adults and children, various occupational and religious groups and so on.

(ii)The interrelationship between various that of parents and children and between various groups.

(iii)Finally, all the parts of the society are put together and system are interrelated and complementary concepts.

5. Why is the social map provided to us in childhood by the deluding socialization essential?

Ans. Social maps are provided by our parent siblings, relatives and neighbour. It may be specific and partial. It provides us only with common sense or unlearnt or perceivable knowledge which may or may not be real. A proper use and application of reflexivity is essential for drawing other kinds of maps. It is sociological perspective that teaches us the procedure of drawing social maps, wholesome and exclusive.

6. What is community identity? Discuss its characteristics.

Ans. Community that provides us the language and cultural values through which we comprehend the world. It is based on birth and belongings and never on some form of acquired qualification or accomplishment. Birth based identity is called ascriptive because this does not involve any choice on the part of the individual's concerned. It is actually worthless and discriminating. These ascriptive identities are very hard to shake off because irrespective of our efforts to disown them, others may continue to identify us by those very markers of belonging.

Such ascriptive identity is the most deterrant to self-realisation. Expanding and overlapping circles of community ties i.e. family, kinship, caste, ethnicity, language, region or religion give meaning to our world and give us sense of identity, of who we are.

7. What is Self-reflexivity?

Ans. Sociology can show us what we look like to others. It can teach us how to look at ourselves from outside, so to speak. It is called "Self-reflexivity' or sometimes just "Reflexivity'.

8. 'Sociology can help us to map the links and connections between 'personal troubles' and 'social issues'. Discuss.

Ans. C. Wright Mills a famous American Sociologist has mentioned, "Sociology can help us to map the links and connections between personal troubles and social issues." As far as personal troubles are concerned Mills means the kinds of individual worries, problems or concerns that everyone has.

9. How colonial rule facilitated Indian consciousness to emerge? Discuss.

Ans. 1. Colonial rule unified all of Indian for the first time politically and administratively.

2. Colonial rule brought in the forces of modernization and Capitalist economic change.
3. However this economic, political and administrative unification of India under colonial rule was got at great expense.
4. Colonial exploitation and domination scared the whole Indian society in different ways.5. Colonialism also gave birth to its own enemy—nationalism. The concept of modem Indian nationalism took shape under British Colonialism.
6. The rampant exploitation and the shared experience of colonial domination helped unity and exercise different sections of the Indian society. It also created new classes and communities. The Urban middle classes were the prime carrier of nationalism.

10. What steps were taken by colonial rules for the smooth functioning of its rule?

Ans. The steps taken by colonial rules for the smooth functioning of its rule were that they:
(i)Used new mechanical techniques in production.
(ii)Started new market system in trade.
(iii)Developed means of transport and communication.
(iv)Formed bureaucracy based on civil service of all India nature.
(v)Established formal and written law.

11.Which social reformers carried out social reform movements during the British colonialism in India?

Ans. The prominent leaders of the reform movements were Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Dayanand Saraswati, Bal Gangadhar Tilak, Mahatma Gandhi and others.

12. State the processes the began during the British colonialism in India.

Ans. This was the period when modem period began in India and the external forces of modernization, westernization, industrialization entered.

13. State main differences between Sociology and other subjects.

Ans. 1.Sociology is a subject in which no one starts from Zero, as everyone already knows about society. However, other subjects are taught at school, at home or elsewhere.
2.Being an integral part of the process of growing up, knowledge about society seems to be got naturally or automatically.
In case of other subjects, no child is expected to already know something.
3.It means we know a lot about the society in which we live and interact.
As far as other subjects are concerned, prior knowledge is almost negligible.
4.However, this prior knowledge or familiarity with society is both an advantage and disadvantage for sociology.
In the absence of prior knowledge there is no question of advantage or disadvantage in case of other subjects.

PART- A: INDIAN SOCIETY

Chapter 2: The Demographic structure of the Indian Society

Gist of the Lesson

Important Terms:

Demography: Demography is the systematic study of population.

Social demography: Focuses on socio, economic or political aspects that means demographic data and methods to describe, explain and predict social phenomenon.

Formal demography: Focuses on quantitative study of population that means statistical study.

Demographic factors: Socioeconomic characteristics of a population expressed statistically, such as age, sex, education level, income level, marital status, occupation, religion, birth rate, death rate, average size of a family, average age at marriage. A census is a collection of the demographic factors associated with every member of a population.

Social statistics: Quantitative data on various aspects of the population and economy.

Census: An official, usually periodic enumeration of a population. Malthusian theory: Malthusian theory of population growth is explained the relationship between population growth and food supply.

Positive checks: Famines, diseases, starvation, war, etc. These measures will increase the death rates.

Preventive checks: These checks are designed to lower the birth rates, examples postponing marriage, practicing sexual abstinence or celibacy.

Birth rate: The number of births per 1,000 members of the population during a specific period of time usually a year.

Death rate: The number of deaths from all causes during one year, per 1,000 persons alive at the middle of the year.

Demography is the systematic study of population. The term is of Greek origin and is composed of the two words, demos (people) and graphein (describe), implying the description of people.

Demography studies the trends and processes associated with population including – changes in population size; patterns of births, deaths, and migration; and the structure and composition of the population, *Varieties of demography, formal demography social demography*. The American census of 1790 was probably the first modern census,

In India, censuses began to be conducted by the British Indian government between 1867–72, and regular ten yearly (or decennial) censuses have been conducted since 1881. Independent India continued the practice, and seven decennial censuses have been conducted since 1951, the most recent being in 2011. Demographic data are important for the planning and implementation of state policies, specially those for economic development and general public welfare.

2.1 Some Theories and Concepts in demography The Malthusian Theory of Population Growth

Among the most famous theories of demography is the one associated with the English political economist Thomas Robert Malthus (1766–1834).

Malthus's theory of population growth – Essay on Population (1798) – He argued that human populations tend to grow at a much faster rate than the rate at which the means of human subsistence (especially food, but also clothing and other agriculture-based products) can grow. Population rises in geometric progression (like 2, 4, 8, 16, 32, etc.), Agricultural production can only grow in arithmetic progression (like 2, 4, 6, 8, 10, etc.).

Unfortunately, humanity has only a limited ability to voluntarily reduce the growth of its population.
Preventive checks-
Postponing marriage or practicing sexual abstinence or celibacy. Malthus's predictions were proved false because both food production and standards of living continued to rise despite the rapid growth of population. Malthus was also criticized by liberal and Marxist scholars for asserting that poverty was caused by population growth.
The critics argued that problems like poverty and starvation were caused by the unequal distribution of economic resources rather than by population growth. An unjust social system allowed a wealthy and privileged minority to live in luxury while the vast majority of the people were forced to live in poverty.

The Theory of Demographic Transition

There are three basic stages of population growth.

- The first stage is that of low population growth in a society that is underdeveloped and technologically backward. Growth rates are low because both the death rate and the birth rate are very high, so that the difference between the two (or the net growth rate) is low.
- The third (and last) stage is also one of low growth in a developed society where both death rate and birth rate have been reduced considerably and the difference between them is again small.
- Between these two stages is a transitional stage of movement from a backward to an advanced stage, and this stage is characterized by very high rates of growth of population.

Common concept and indicators

Birth rate- Birth rate is the number of live births per 1000 population.
The death rate- The death is the number of deaths in a given area during a given time per 1000 population.
Growth rate of population-The rate of natural increase or the growth rate of population refers to the difference between the birth rate and the death rate.
When this difference is zero then we say that the population has 'stabilised', or has reach replacement level,
The fertility rate- The fertility rate refers to the number of live births per 1000 women in the child-bearing age group, usually taken to be 15 to 49 years
The infant mortality rate – The infant mortality rate is the number of deaths of babies before the age of one year per 1000 live births.
High rates of infant and maternal mortality are an unambiguous indicator of backwardness and poverty.
The sex ratio- sex ratio refers to the number of females per 1000 males in a given area at a specified time period.

2.2 Size and growth of India's population

India is the second most populous country in the world after China, with a total population of 121 crores (or 1.21 billion) according to the Census of India 2011
Between1901–1951 the average annual growth rate did not exceed 1.33%, a modest rate of growth.
In fact between 1911 and 1921 there was a negative rate of growth of – 0.03%.(influenza epidemic)
1918–19 which killed about 12.5 million persons or 5% of the total population of the country 1931. Before 1931, both death rates and birth rates were high The principal reasons for the decline in the death rate after 1921 were increased levels of control over famines and epidemic) .
The single biggest epidemic was the influenza epidemic of 1918-19, which killed as many as 170 lakh people, or about 5% of the total population of India at that time. Improvements in medical cures for these diseases, programmes for mass vaccination, and efforts to improve sanitation helped to control epidemics.
However, diseases like malaria, tuberculosis, diarrhea and dysentery continue to kill people even today, although the numbers are nowhere as high as they used to be in the epidemics of the past.

2.3 Age Structure of the Indian Population

India has a very young population — that is, the majority of Indians tend to be young, and the average age is also less than that for most other countries.
Under 15 age group in the total population has come down from its highest level of 42% in 1971 to 29% in 2011. The share of the 15–59 age group has increased slightly from 53% to 63%, while the share of the 60+ age group is very small but it has begun to increase (from 5% to 7%) over the same period. But the age composition of the Indian population is expected to change significantly in the next two decades.
0 -14 age group will reduce its share by about 11% (from 34% in 2001 to 23% in 2026) while the 60 plus age group will increase its share by about 5% (from 7% in 2001 to about 12% in 2026.)

2.4 The declining Sex-ratio in India

The sex ratio is an important indicator of gender balance in the population. The sex ratio has been slightly in favor of females, that is, the number of females per 1000 males has generally been somewhat higher than 1000. India has had a declining sex-ratio for more than a century,

According to Census of India 2011 sex ratio has increased and now it is 943 females per 1000 males.

The state-level child sex ratios offer even greater cause for worry.

Demographers and sociologists have offered several reasons for the decline in the sex ratio in India.

The main health factor that affects women differently from men is childbearing.

- Risk of death in childbirth that only women face.
- Differential treatment of girl babies.
- Neglect of girl babies in infancy,
- Female infanticide or the killing of girl babies due to religious or cultural beliefs early stage.
- Misused ultra-sound technology.

Action taken by Government to increase sex ratio in India

- Government has passed strict laws banning this practice and imposing heavy fines and imprisonment as
- Punishment. Known as the Prenatal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, this law has been in force since 1996.
- Recently, the Government of India has introduced the programme, 'Beti-Bachao, Beti-Padhao'

2.5 Literacy:

As a prerequisite to education is an instrument of empowerment. The more literate the population the greater the consciousness of career options, as well as participation in the knowledge economy.

Literacy levels have improved considerably after independence, and almost two-thirds of our population is now literate. But improvements in the literacy rate have to struggle to keep up with the rate of growth of the Indian population, which is still quite high.

Female literacy rose by about 10.4 per cent between 2001 and 2011 compared to the rise in male literacy of 7.6 per cent in the same period. Literacy increased approximately 8% in total.

The Scheduled Castes and Scheduled Tribes have lower rates of literacy, and rates of female literacy within these groups are even lower.

2.6 Rural-urban Differences

The vast majority of the population of India has always lived in the rural areas,.

According to Census of India 2011 still more people are living in rural areas but the population of urban areas has increased.

Now 68.8% rural areas while 31.2% people live in urban areas, the urban population has been increasing its share steadily, from about 11% at the beginning of the twentieth century to about 28% at the beginning of the twenty-first century he agrarian-rural way of life declines relative to the significance of the industrial urban way of life.

The majority of our people live in the rural areas and make their living out of agriculture, the relative economic value of what they produce has fallen drastically.

More and more people who live in villages may no longer work in agriculture or even in the village.

Non-farm rural occupations like transport services, business enterprises

2.7 Population policy in india

- India has had an official population policy for more than a half century.
- India was perhaps the first country to explicitly announce such a policy in 1952.
- The population policy took the concrete form of the National Family Planning Programme.
- The Family Planning Programme suffered a setback during the years of the National Emergency (1975 – 76).
- Normal parliamentary and legal procedures were suspended during this time and special laws and ordinances issued directly by the government (without being passed by Parliament) were in force.
- sterilization refers to medical procedures like vasectomy (for men) and tubectomy (for women)
- programme, and the new government elected after the Emergency abandoned it.
- The National Family Planning Programme was renamed as the National Family Welfare Programme.

The National Health Policy 2017

The National Health Policy 2017 in India aims to achieve universal health coverage by ensuring affordable, accessible, and quality healthcare services for all citizens. It focuses on improving health outcomes by shifting from illness-based care to wellness-oriented approaches and addressing both communicable and non-communicable diseases.

Key Goals and Targets:

- Increase Life Expectancy: Raise life expectancy at birth from 67.5 to 70 years by 2025.
- Reduce Mortality Rates: Reduce infant mortality rate to 28 by 2019 and under-five mortality to 23 by 2025.
- Reduce Disease Burden: Decrease the overall disease burden by one-third from current levels.
- Control Non-Communicable Diseases: Reduce premature mortality from cardiovascular diseases, cancer, diabetes, and chronic respiratory diseases by 25% by 2025.
- Improve Access to Healthcare: Ensure universal access to good quality healthcare services without financial hardship.
- Strengthen Public Health Systems: Enhance the capacity and efficiency of public health infrastructure and services.
- Promote Preventive and Promotive Healthcare: Focus on preventive and promotive health measures to reduce the burden of illness.
- Increase Public Health Expenditure: Increase public health expenditure to 2.5% of GDP to support comprehensive primary healthcare.
- Strengthen Health Infrastructure: Increase the number of beds in public hospitals and ensure access within the "golden hour".
- Ensure Availability of Drugs and Diagnostics: Provide free drugs and diagnostics in public hospitals.
- Promote Public-Private Partnerships: Leverage the strengths of the private sector to achieve national health goals.
- Improve Regulatory Standards: Strengthen regulatory systems for quality healthcare and domestic manufacturing of drugs and devices.

These goals and targets are part of a broader effort to create a more equitable, efficient, and effective healthcare system in India.

Multiple Choice Questions (MCQs)

1. What is the meaning of the word 'Demography'?

A) Study of democracy
B) Study of population
C) Study of diseases
D) Study of geography

Answer: B) Study of population

2. The term 'Demography' is derived from which language?

A) Latin
B) Sanskrit
C) Greek
D) French

Answer: C) Greek

3. Which of the following is not studied under demography?

A) Migration patterns
B) Birth and death rates
C) Geological formations
D) Population size

Answer: C) Geological formations

4. Formal demography is primarily concerned with:

A) Cultural studies
B) Social behaviour
C) Quantitative analysis of population change
D) Economic policies

Answer: C) Quantitative analysis of population change

5. Which of the following tools is NOT used in demographic studies?

A) Census
B) Surveys
C) Interviews
D) Astrology

Answer: D) Astrology

6. The first modern census was conducted in which country and year?

A) Britain, 1851
B) India, 1881
C) USA, 1790
D) France, 1801
Answer: C) USA, 1790

7. In India, the first decennial census was conducted in:
A) 1861
B) 1867–72
C) 1881
D) 1951
Answer: C) 1881

8.Social demography deals with:
A) Mathematical forecasting only
B) Biological data only
C) Social, economic, and political aspects of population
D) Technical measurement of death rates
Answer: C) Social, economic, and political aspects of population

9. Which sociologist used demographic data to establish sociology as a discipline?
A) Max Weber
B) Emile Durkheim
C) Karl Marx
D) Herbert Spencer
Answer: B) Emile Durkheim

10. The suicide rate, as used by Emile Durkheim, is an example of:
A) Individual analysis
B) Economic measure
C) Aggregate social phenomenon
D) Biological trend
Answer: C) Aggregate social phenomenon

11.Who proposed the Malthusian theory of population growth?
A) Karl Marx
B) Emile Durkheim
C) Thomas Robert Malthus
D) Herbert Spencer
Answer: C) Thomas Robert Malthus

12. According to Malthus, population increases in:
A) Arithmetic progression
B) Geometric progression
C) Exponential decline
D) Random pattern
Answer: B) Geometric progression

13. According to Malthus, food supply increases in:
A) Geometric progression
B) Exponential growth
C) Arithmetic progression
D) Random pattern
Answer: C) Arithmetic progression

14. Which of the following is a 'positive check' according to Malthus?
A) Education
B) Celibacy
C) Famine
D) Late marriage
Answer: C) Famine

15. 'Preventive checks' in Malthusian theory include all EXCEPT:
A) Postponing marriage
B) Sexual abstinence
C) Epidemics
D) Celibacy
Answer: C) Epidemics

16.Which of the following was a major critique of Malthus's theory?
A) Population always declines in time
B) Social inequality, not population, causes poverty
C) Technological growth can't increase food
D) Census data are always wrong
Answer: B) Social inequality, not population, causes poverty

17. The failure of Malthusian theory was proven by the example of:
A) India
B) Europe
C) China
D) Africa
Answer: B) Europe

18. Who criticised Malthus for ignoring unequal distribution of resources?

A) Liberal and Marxist scholars
B) Only classical economists
C) Sociologists only
D) Only demographers
Answer: A) Liberal and Marxist scholars

19. The theory of demographic transition links population growth to which of the following?
A) Agricultural production
B) Religious beliefs
C) Overall levels of economic development
D) Government policies
Answer: C) Overall levels of economic development

20. In the first stage of demographic transition, both birth and death rates are:
A) Low
B) High
C) Declining
D) Unstable
Answer: B) High

21. The second stage of demographic transition is characterized by:
A) Decline in both birth and death rates
B) Low population growth
C) High birth rates & rapidly falling death rates
D) High death rates and low birth rates
Answer: C) High birth rates and rapidly falling death rates

22. What term is used when the population growth rate becomes zero or nearly zero?
A) Demographic burden
B) Demographic transition
C) Replacement level
D) Ageing population
Answer: C) Replacement level

23. Which of the following is *not* a crude rate?
A) Birth rate
B) Fertility rate
C) Infant mortality rate
D) Age-specific fertility rate
Answer: D) Age-specific fertility rate

24. What is the usual age group considered for calculating fertility rate?
A) 10-60 years
B) 20-40 years
C) 15-49 years
D) 18-45 years
Answer: C) 15-49 years

25. The infant mortality rate refers to the number of deaths:
A) Of children under age five
B) Of infants below one year per 1000 live births
C) Due to malnutrition
D) Of infants during childbirth
Answer: B) Of infants below one year per 1000 live births

26. The maternal mortality rate is calculated per:
A) 1000 live births
B) 10,000 live births
C) 1,00,000 live births
D) Total pregnancies
Answer: C) 1,00,000 live births

27. Which demographic indicator refers to the average number of years a person is expected to live?
A) Fertility rate
B) Death rate
C) Life expectancy
D) Survival ratio
Answer: C) Life expectancy

28. What does the sex ratio refer to?
A) Number of males per 1000 females
B) Number of females per 1000 males
C) Male-female income ratio
D) Gender literacy ratio
Answer: B) Number of females per 1000 males

29. Which country is *not* listed as having a declining sex ratio in the passage?
A) China
B) Japan
C) South Korea
D) India
Answer: B) Japan

30. What is the term used for a shift in population towards older age groups?

A) Population growth
B) Ageing of the population
C) Fertility decline
D) Demographic dividend

Answer: B) Ageing of the population

31. The dependency ratio compares the dependent population with:

A) The total population
B) Elderly only
C) Working-age population (15–64 years)
D) Female population

Answer: C) Working-age population (15–64 years)

32. A rising dependency ratio is a cause for concern because:

A) It leads to higher birth rates
B) It reduces average income
C) It increases burden on working population
D) It lowers fertility

Answer: C) It increases burden on working population

33. What is the term for the economic advantage of a larger working population compared to dependents?

A) Ageing dividend
B) Demographic dividend
C) Labour surplus
D) Working-age bonus

Answer: B) Demographic dividend

34. What was the main aim of the early National Family Planning Programme?

a) Eradication of poverty
b) Improving literacy rates
c) Controlling population growth through birth control methods
d) Promoting urbanisation

Answer: c) Controlling population growth through birth control methods

35. What happened during the Emergency period (1975–76) in relation to population control?

a) Mass migration was enforced
b) National Health Policy was passed
c)Coercive sterilisation programmes were conducted
d) The programme was discontinued

Answer: c) Coercive sterilisation programmes were conducted

36. What procedures were mainly used for sterilisation during the Emergency?

a) IVF and IUDs
b) Tubectomy and Vasectomy
c) Pills and Injections
d) Abstinence and Education

Answer: b) Tubectomy and Vasectomy

37. What was the new name given to the Family Planning Programme after the Emergency?

a) National Birth Control Programme
b) National Health and Welfare Programme
c) National Family Welfare Programme
d) National Sterilisation Scheme

Answer: c) National Family Welfare Programme

Question and Answer

Q.1 Describe the Theory of Demographic Transition. Why is the transition period associated with population explosion?

Ans.: Theory of Demographic Transition:

(i) First stage: High birth rate and high death rate lead to low growth rate.

(ii) Second stage: High birth rate and low death rate lead to high growth rate. (Transitional stage)

(iii) Third stage: Both birth rate and death rate are low leading to low growth rate.

(iv) The "population explosion" occurs in the second stage: Death rate is brought down relatively quickly through advanced methods of disease control etc.

Q. 2. What is the main cause of decline of sex ratio in India?

Ans.: Health factor that affects women differently from men is childbearing. Social scientists believe that the cause has to be sought in the differential treatment of girl babies. Sex specific abortions that prevent girl babies from being born; and female infanticide.

Q. 3. Describe the population policy in India.

Ans.: National family planning programme was introduced with the objective of slowing down the rate and pattern of population growth, through birth control methods and other coercive measures as introduced during emergency period (1975-1976). With the coming of new government, the programme was renamed as national family welfare programme. New set of guidelines was introduced to achieve the objectives. Mass sterilization was introduced under coercive programme and mostly the poor and powerless people were victims of it.

Q. 4. What is meant by Demography?

Ans.: Demography is the systematic study of population. The origin of the word 'Demography' is from a Greek word Demos' means people and 'graphein means descriptive science. Therefore, Demography refers to a systematic descriptive and scientific study of people and various related aspects.

Q. 5 Explain Malthusian Theory of Population Growth critically.

Ans.: Malthus in 'Essay on Population' states that humanity is condemned to live in poverty forever because the growth of agricultural production will always be overtaken by population growth. While population rises in geometric progression, agricultural production can only grow in arithmetic progression. Because of this the only way to increase prosperity is by controlling the growth of population. Malthus spoke of Preventive checks, i.e., postponing marriage or practising sexual abstinence or celibacy or Positive checks, i.e., famines and diseases

Criticisms to Malthus's Theory

(i) Historical experience of European countries provided for a strong refutation to Malthus's theory. The pattern of population growth began to change. Birth rates declined, and outbreaks of epidemic diseases were being controlled. Malthus's predictions were proved false because both food production and standards of living continued to rise despite rapid growth in population.

(ii) Liberal and Marxist scholars asserted that poverty was caused by unequal distribution of economic resources.

PART- A: INDIAN SOCIETY
Topic 3 – Social Institution: Continuity and Change

Gist of the Lesson: CASTE AND THE CASTE SYSTEM

A population is made up of inter-related classes and communities. These are sustained and regulated by social institutions and social relationships.

Three institutions, Caste, Tribe and Family are central to Indian Society. "Caste" is a social institution that has been in existence for thousands of years.

Definition of Caste: "Caste", an English word is derived from a Portuguese word "Casta", meaning pure breed. In Indian language it is referred to two distinct terms, Varna and jati.

Varna & Jati: Varna which literally means 'colour' refers is a fourfold division of society into Brahmana, kshatriya, Vaishya and Shudra. It is an all India aggregative classification.

Jati, is a regional or local sub-classification term consisting of hundreds or thousands of castes and sub castes. (It is generic term referring species or kinds of anything ranging from inanimate objects to plants, animals &human beings.)

Vedic & post Vedic period: During the Vedic period the caste system was elaborate, very rigid or determined by birth. But, in post Vedic period it became very rigid with certain defining features such as caste being determined by birth, membership of caste adhering to strict rules of marriage, rules regarding food.& food sharing, caste being traditionally linked to occupations and it being arranged in a hierarchy of rank and status.

Features of caste: Caste is determined by birth. Membership in a caste involves strict rules about marriage. Caste groups are "endogamous", i.e. marriage is restricted to members of the group. Caste membership also involves rules about food and food-sharing. Caste involves a system consisting of many castes arranged in a hierarchy of rank and status Castes also involve sub-divisions within themselves Castes were traditionally linked to occupations.

Theoretical interpretation of caste: Caste is a combination of two sets of principles —

(1) Difference and separation. The scriptural rules ranging from marriage, food sharing to occupation prevents the mixing of castes.

(2) Wholism and hierarchy: the hierarchical division of caste is based on the distinction between "purity and pollution".

In the caste system, Endogamy is the practice of marrying within the caste. Exogamy is the practice of marrying outside the clan or gotra.

A proprietary caste group is a group that owns most of the resources and can command labour to work for them.

Caste panchayats are panchayats which are controlled by the dominant group and represent their interests, needs & demands. Primarily decision making is controlled by the upper caste, rich landlords and landed peasants.

Colonialism and Caste : The present form of caste in India has been strongly shaped by both colonial rule (1800–1947) and post-Independence developments. Scholars note that major changes to caste occurred under colonialism, with some arguing that modern caste is largely a colonial creation rather than an ancient tradition.

British administrators studied caste to govern effectively, conducting detailed surveys, ethnological studies, and especially the census (regularly from 1881). The 1901 Census under Herbert Risley ranked castes by social hierarchy, prompting petitions from various castes seeking higher status. This formal recording made caste identities more rigid, replacing earlier fluidity.

The colonial government also addressed disadvantaged groups, then called 'depressed classes'. The Government of India Act, 1935, legally recognised 'Scheduled Castes' and 'Scheduled Tribes' for special state benefits. Overall, colonialism fundamentally altered caste, influenced by broader global changes brought by capitalism and modernity.

Caste in the Present : Independence in 1947 marked only a partial break from the colonial caste legacy. Anti-caste movements, led by reformers like Phule, Ambedkar, Narayana Guru, Periyar, and Gandhi, had already begun in the late 19th and early 20th centuries. By Independence, there was broad agreement to abolish caste discrimination, though nationalist leaders balanced reforms with the concerns of upper castes.

In the contemporary period the caste system has become 'invisible' for the upper caste, urban middle and upper classes. Because it has already benefited these groups.'' caste has been shaped as a result of the influence of the colonial period and changes brought about in independent India.
Post-Independence, the Constitution banned caste discrimination, but the state avoided radical reforms that could dismantle caste-based economic inequality. Caste-blind policies, except for SC/ST reservations, left lower castes disadvantaged in competition with well-educated upper castes.
Industrialisation, urbanisation, and modern education weakened some caste restrictions, but caste networks still shaped job recruitment, prejudice persisted, and endogamy remained strong.
In politics, caste became central to elections, with the rise of caste-based parties from the 1980s. Sociologists like M.N. Srinivas studied these changes, introducing concepts such as "sanskritisation" and "dominant caste" to explain caste's evolving role.
The abolition of caste was explicitly incorporated in the Constitution by the state. During this period some of the steps undertaken were reservation of seats for SC & ST's, no caste rules in the jobs created in the modern industry, urbanization & collective living in cities and stress on meritocracy.
New concepts were coined to understand the process of change. The terms were sanskritization and dominant caste by M.N. Srinivas.
Sanskritization *is a process whereby members of a caste (usually middle lower) attempt to raise their social status by adopting the rituals & social practices of the higher castes.*
Dominant caste was those which had a large population and were granted landrights. They were politically, socially and economically dominant in their regions for example: the Yadavs of Bihar and Uttar Pradesh, the Vokkaligas of Karnataka, the Reddys and Khammas of Andhra Pradesh, the Marathas of Maharashtra, the Jats of Punjab, Haryana and Western Uttar Pradesh and the Patidars of Gujarat .
In the contemporary period caste has tended to become invisible for the upper caste, urban middle and upper classes and more visible for the lower caste.

TRIBAL COMMUNITIES

'Tribe' is a modern term for communities that are very old, being among the oldest inhabitants of the sub-continent. Tribes were communities that did not practice a religion with a written text; did not have a state or political form of the formal kind; did not have sharp class divisions; and, they did not have caste distinctions.
Classification of Tribes: In terms of positive characteristics, tribes have been classified according to their 'permanent' and 'acquired' traits. Permanent traits include region, language, physical characteristics and ecological habitat.

Permanent Traits

India's tribal population is spread across the country but concentrated mainly in "middle India" — from Gujarat and Rajasthan to West Bengal and Odisha, including Madhya Pradesh, Jharkhand, Chhattisgarh, and parts of Maharashtra and Andhra Pradesh. About 85% live here, 11% in the North-East, and only 3% in the rest of India. North-Eastern states (except Assam) have high tribal shares, with some like Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland having 60–95% tribal population.
Tribal areas include hills, forests, rural plains, and urban industrial regions. Linguistically, tribes fall into four groups: **Indo-Aryan** (1% tribal speakers), **Dravidian** (3%), **Austric** (entirely tribal), and **Tibeto-Burman** (80% tribal speakers). Physically, they are classified as Negrito, Australoid, Mongoloid, Dravidian, and Aryan.
Tribes vary in size — from millions (like Gonds, Bhils, Santhals, Oraons, Minas, Bodos, Mundas) to tiny groups under 100 (some Andamanese). In 2011, tribals made up 8.6% of India's population, or about 104 million people.

Acquired Traits

Tribes are classified by **livelihood** (fishermen, food gatherers, shifting cultivators, peasants, plantation/industrial workers) or **assimilation into Hindu society**. From the tribal perspective, this includes their attitude towards Hinduism (friendly or resistant). From the mainstream perspective, it depends on the social status granted — high for a few, but low for most.

Tribe – The Career of a Concept

In the 1960s, scholars debated whether tribes were simply less stratified, community-based versions of caste society or entirely different communities. Those supporting the difference pointed out that tribes lacked the caste system's purity–pollution ideas.

By the 1970s, definitions of tribes were challenged. Size, isolation, religion, and livelihood were not reliable markers — many large tribes farmed or did specialised work, and some non-tribals also hunted and gathered. Throughout history, many tribes were absorbed into Hindu society through *sanskritisation*, conquest, or cultural blending, though views differ on whether this was natural or exploitative.

Some scholars reject the idea of "pure" or "untouched" tribes, instead seeing them as shaped by contact with states and colonial powers. Historically, some tribes, like the Gonds, ruled kingdoms or dominated trade and military roles. Contact with mainstream society intensified with capitalist exploitation of forests, minerals, and labour.

National Development vs. Tribal Development

Post-Independence development projects — dams, factories, and mines — often took place in resource-rich tribal areas. Tribals lost land, forests, and livelihoods, while benefits went mainly to the mainstream population. Forest exploitation began under the British and continued after Independence, and private land ownership undermined traditional community ownership.

In many tribal areas, large-scale migration of non-tribals disrupted local cultures and increased exploitation. Some regions, like Tripura, saw the tribal population fall drastically within a decade, making them minorities in their own land.

Tribal Identity Today

Tribal identities today are shaped more by their interaction with the mainstream than by ancient traditions. Since this interaction has often been unfair to them, many tribal identities focus on resistance to non-tribal domination.

Some successes, like the creation of Jharkhand and Chhattisgarh after long struggles, have boosted pride, but problems remain — for example, many North-Eastern states live under special laws that restrict civil rights.

An educated tribal middle class is emerging, especially in the North-East and among larger tribes elsewhere. With the help of education and reservations, more tribals are joining professional and urban life. As tribal societies develop internal divisions (like class differences), new ways of expressing tribal identity are also appearing.

Two main issues drive tribal movements:

1. **Control over key resources** — especially land and forests.
2. **Ethnic and cultural identity** — preserving traditions and rights.

While these issues often overlap, the educated middle class and poorer tribals may have different reasons for asserting identity. The balance between internal changes and outside pressures will decide their future.

Family and Kinship

We are all born into a family and usually spend many years within it. Families can be a source of love, care, and support, but also of conflict and injustice. While they give us warmth and security, they may also have problems like property disputes or discrimination.

Families can be studied as a social institution in themselves and in connection with other parts of society (politics, economy, culture, etc.). For example:

- Migration from villages can lead to more women-headed families.
- Busy work schedules may cause grandparents to take on childcare roles.

Family structures change over time due to events like wars, migration, changing marriage choices, or new social acceptance of relationships. These changes also influence cultural values and norms, though such changes are often resisted.

Nuclear and Extended Family

- Nuclear family – one set of parents and their children.
- Extended (joint) family – more than one couple, often across generations, living together (e.g., brothers with their families or an elderly couple with sons, grandsons, and their families).

The joint family is often associated with India, but it has never been the main type everywhere. The term itself comes from English; similar words in Indian languages are just translations.

Diverse Forms of the Family: Family types vary greatly:

- Residence after marriage:

    - Matrilocal – couple lives with the wife's parents.
    - Patrilocal – couple lives with the husband's parents.
- Inheritance rules:
    - Matrilineal – property passes from mother to daughter.
    - Patrilineal – property passes from father to son.
- Authority:
    - Patriarchy – men hold power.
    - Matriarchy – women hold power (no real examples in history, mostly theoretical).

Some societies are matrilineal (women inherit property) but still men usually control it and make public decisions.

Multiple Choice Questions (MCQs)

1. **The English word 'caste' is derived from which language?**

A. Latin
C. Portuguese
B. Greek
D. French
Answer: C. Portuguese

2. What does the term 'varna' literally mean?

A. Breed
C. Color
B. Hierarchy
D. Status
Answer: C. Color

3. What is the term used in Indian languages to commonly refer to caste?

A. Varna
C. Jati
B. Karma
D. Dharma
Answer: C. Jati

4. Which of the following is not a characteristic of caste as per the traditional system?

A. Caste is determined by birth
C. Caste is endogamous
B. Caste system allows occupation mobility
D. Castes are arranged in a hierarchy
Answer: B. Caste system allows occupation mobility

5. Which ancient period is associated with the early, flexible form of the caste system?

A. Mauryan Period
C. Late Vedic Period
B. Gupta Period
D. Mughal Period
Answer: C. Late Vedic Period

6. Which reformer founded the 'Satyashodhak Samaj'?

A. Periyar
C. Jotirao Phule
B. Ayyankali
D. Savitribai Phule
Answer: C. Jotirao Phule

7. What principle was the caste system primarily based on?

A. Liberty and equality
C. Purity and pollution
B. Democracy and secularism
D. Profit and loss
Answer: C. Purity and pollution

8. Who was responsible for the 1901 census that categorized castes by hierarchy?

A. Lord Ripon
C. Macaulay
B. Herbert Risley
D. William Bentinck
Answer: B. Herbert Risley

9. What key effect did the British census have on caste identities in India?

A. Erased caste differences
C. Rigidified caste identities
B. Made caste more flexible
D. Ended caste-based occupations
Answer: C. Rigidified caste identities

10. Which act introduced legal recognition of Scheduled Castes and Tribes in India?

A. Rowlatt Act, 1919
C. Government of India Act, 1935
B. Indian Councils Act, 1909
D. Regulating Act, 1773
Answer: C. Government of India Act, 1935

11. What does 'segmental organization' of caste imply?
A. Castes are economically based
B. Castes are divided into sub-castes
C. Castes are unrelated to social structure
D. Castes do not follow hierarchy
Answer: B. Castes are divided into sub-castes

12. Which social reformer advocated equality and led lower caste movements in South India?
A. Mahatma Gandhi
C. Periyar (E.V. Ramasami)
B. Swami Vivekananda
D. Rabindranath Tagore
Answer: C. Periyar (E.V. Ramasami)

13. What occupation-related rule did the caste system enforce?
A. Freedom to choose occupation
B. Merit-based occupations
C. Occupation was hereditary and fixed by caste
D. Occupations changed every generation
Answer: C. Occupation was hereditary and fixed by caste

14. Which castes were included in the category of 'panchamas'?
A. Brahmins
C. Vaishyas
B. Foreigners, slaves & conquered peoples
D. Warriors
Answer: B. Foreigners, slaves, and conquered peoples

15. According to scholars, what were the two main principles of the caste system?
A. Education and economy
B. Freedom and democracy
C. Difference & separation, and wholism & hierarchy
D. Capitalism and nationalism
Answer: C. Difference & separation, and wholism & hierarchy

16. Who among the following was not associated with early anti-caste movements in India?
A) Mahatma Jotiba Phule
C) Sri Narayana Guru
B) Babasaheb Ambedkar
D) Jawaharlal Nehru
Answer: D) Jawaharlal Nehru

17. What was the dominant view of caste in the Indian nationalist movement?
A) It was a divine order.
B) It was a tool for economic development.
C) It was a social evil and a colonial ploy.
D) It was necessary for cultural preservation.
Answer: C) It was a social evil and a colonial ploy.

18. The Indian Constitution explicitly committed to the _____.
A) Promotion of upper caste culture
C) Abolition of caste
B) Reservation for all castes equally
D) Endogamy
Answer: C) Abolition of caste

19. Which of the following policies helped Scheduled Castes and Tribes in government employment?
A) Free education for all
C) Job reservations
B) Land redistribution
D) Industrial subsidies
Answer: C) Job reservations

20. What is 'sanskritisation' according to M.N. Srinivas?

A) Translating religious texts into Sanskrit
B) Adopting upper caste practices to raise status
C) Abolishing caste through education
D) Promoting Sanskrit as a national language
Answer: B) Adopting upper caste practices to raise status

21. Which of the following is not an example of a 'dominant caste'?

A) Jats of Punjab
B) Yadavs of Bihar
C) Brahmins of Tamil Nadu
D) Patidars of Gujarat
Answer: C) Brahmins of Tamil Nadu

22. What kind of caste pattern is still strongly followed in Indian marriages?

A) Exogamy
B) Endogamy
C) Intercaste
D) Interreligious
Answer: B) Endogamy

23. Why did caste appear 'invisible' for the upper caste urban middle class?

A) They completely abandoned caste identity
B) Caste laws were strictly enforced
C) They had already benefited from caste privilege
D) They lived in rural areas
Answer: C) They had already benefited from caste privilege

24. The 'dominant caste' acquired power due to _____.

A) Traditional priestly authority
B) Land reforms and large population
C) Access to foreign education
D) Association with colonial rulers
Answer: B) Land reforms and large population

25. Which statement best explains why caste persists in Indian cities?

A) Cities eliminate all caste differences
B) Urban jobs are distributed equally among all castes
C) Recruitment is often based on caste and kinship
D) Caste has no relevance in industrial employment
Answer: C) Recruitment is often based on caste and kinship

26. Why has caste become more visible for Scheduled Castes and Tribes?

A) They dominate the political system
B) Caste identity is their only collective asset
C) They reject all caste-based benefits
D) They are now completely free from discrimination
Answer: B) Caste identity is their only collective asset

27. According to the passage, how did early nationalist leaders manage caste concerns?

A) By ignoring caste completely
B) By uplifting lower castes and assuring upper castes
C) By banning caste-based organizations
D) By granting land to all castes equally
Answer: B) By uplifting lower castes and assuring upper castes

28. Which of the following is a permanent trait used to classify tribal communities?

A. Occupation
B. Mode of livelihood
C. Ecological habitat
D. Attitude towards Hinduism
Answer: C. Ecological habitat

29. Which language groups are primarily spoken by tribal communities in India?

A. Indo-Aryan and Dravidian
B. Austric and Tibeto-Burman
C. Sanskrit and Tamil
D. Hindi and Telugu

Answer: B. Austric and Tibeto-Burman

30. According to Census 2011, the percentage of tribal population in India is:

A. 7.4%
C. 8.6%
B. 8.2%
D. 9.1%

Answer: C. 8.6%

31. Which region houses around 85% of India's tribal population?

A. North-East India
C. Middle India
B. Southern India
D. Himalayan Region

Answer: C. Middle India

32. Which of the following is NOT a major tribe in India?

A. Gonds
C. Vokkaligas
B. Bhils
D. Santhals

Answer: C. Vokkaligas

33. Which of the following was debated by scholars in the 1960s regarding tribal identity?

A. Whether tribes were upper castes
B. Whether tribes should be treated as a part of the caste continuum
C. Whether tribes were Aryans
D. Whether tribes had kings

Answer: B. Whether tribes should be treated as a part of the caste continuum

34. What distinguishes tribes from caste-based Hindu society?

A. Use of scripts
C. Urbanisation
B. Belief in animism & egalitarian kinship
D. Political organization

Answer: B. Belief in animism and egalitarian kinship

35. Which method was commonly used to absorb tribes into Hindu society?

A. Modern education
C. Sanskritisation
B. Urban migration
D. Inter-caste marriage

Answer: C. Sanskritisation

36. Which of the following is a classification based on acquired traits?

A. Language
C. Region
B. Physical features
D. Mode of livelihood

Answer: D. Mode of livelihood

37. What does the ideology of "tribalism" suggest according to recent scholars?

A. Tribals are culturally backward
B. Tribals are natural warriors
C. Tribals define themselves in relation to others after colonial contact
D. Tribals are untouched by civilization

Answer: C. Tribals define themselves in relation to others after colonial contact

38. The Gond kingdom of Garha Mandla is an example that:

A. Tribes were always subordinate
B. Tribes never formed kingdoms
C. Adivasis were historically dominant in some regions
D. Tribes lived in isolation from others

Answer: C. Adivasis were historically dominant in some regions

39. Which of the following is NOT a common misconception about tribes?

A. They are untouched by modern society
B. They live only in forests
C. They have no religion
D. They are active participants in capitalist markets

Answer: D. They are active participants in capitalist markets

40. During the Nehruvian era, national development primarily involved the construction of:

A. Schools and colleges
B. Large dams, factories, and mines
C. Roads and railways
D. Hospitals and clinics

Answer: **B. Large dams, factories, and mines**

Question and Answers

Question 1. What is the role of the ideas of separation and hierarchy in the caste system?

Answer: The caste system in India is characterized by both the ideas of separation and hierarchy.

- Separation: Caste system segregates people into different social groups or castes based on their birth. Each caste has its own social and economic roles, and individuals are expected to marry within their caste. This separation reinforces social boundaries and restricts interactions between castes.
- Hierarchy: Within the caste system, there is a hierarchical order with some castes considered superior and others inferior. This hierarchy is often based on the perceived purity or pollution associated with each caste. Those at the top of the hierarchy enjoy privileges, while those at the bottom face discrimination and marginalization.

Question 2. What are some of the rules that the caste system imposes?

Answer: The caste system imposes several rules on individuals based on their caste:

Endogamy: Individuals are expected to marry within their own caste, which reinforces social boundaries.

Occupational Restrictions: Castes often have prescribed occupations, and individuals are expected to follow the hereditary profession associated with their caste.

Dietary Restrictions: Certain castes are restricted from consuming specific foods, and there are rules about sharing food and water.

Social Interactions: Social interactions, especially in terms of dining and socializing, are often limited to individuals within one's own caste.

Question 3. What changes did colonialism bring about in the caste system?

Answer: Colonialism had a significant impact on the caste system in India. Some changes it brought about include:

Census and Documentation: The British introduced the practice of enumerating and classifying people by caste. This formalized and rigidified the caste system.

Social Reform Movements: The exposure to Western ideas and values during colonial rule led to the emergence of social reform movements like the Brahmo Samaj and the Arya Samaj, which aimed to challenge and reform the caste system.

Legal Reforms: The British introduced laws and regulations that aimed to improve the status of lower-caste individuals, such as the Criminal Tribes Act.

Question 4. In what sense has caste become relatively ‘invisible’ for the urban upper castes?

Answer: For urban upper castes, the caste system has become relatively 'invisible' in the sense that it is not as overtly practiced or acknowledged as in rural areas. This is due to factors such as:

Urbanization: In urban areas, people often interact with a more diverse and heterogeneous population, which can reduce the emphasis on caste identity.

Economic Mobility: Urbanization and modernization have provided opportunities for economic mobility and employment outside of traditional caste-based occupations, which can lead to a decrease in the importance of caste in one's daily life.

Secular Education: Urban areas tend to have better access to secular education, which can promote more secular and inclusive values, diminishing the significance of caste.

Question 5. How have tribes been classified in India?

Answer: In India, tribes have been classified based on various criteria,

1. Classification Based on Permanent Traits:

- Region: Tribes are classified based on their geographical location. For example, there are tribal populations in "middle India, " which includes states like Madhya Pradesh, Jharkhand, Chattisgarh, and parts of Maharashtra and Andhra Pradesh. The North Eastern states also have significant tribal populations.
- Language: Tribes are categorized into four language groups: Indo-Aryan, Dravidian, Austric, and Tibeto-Burman. While the first two language groups are shared with the rest of the Indian population, the latter two are primarily spoken by tribals.
- Physical Characteristics: Tribes are classified into different racial categories, including Negrito, Australoid, Mongoloid, Dravidian, and Aryan.

- Size: Tribes vary greatly in size, ranging from a few million to very small populations, such as the Andamanese islanders.

Question 6. What evidence would you offer against the view that 'tribes are primitive communities living isolated lives untouched by civilization'?

Answer: There is ample evidence to counter the view that tribes are primitive and isolated:

- Cultural Complexity: Many tribal communities have rich and complex cultural traditions, including art, music, and rituals, which reflect their social organization and values.
- Interactions with the Mainstream Society: Tribes have interacted with the mainstream society for centuries, adopting some elements while retaining their distinct cultural practices.
- Economic Changes: Tribal communities have adapted to changes in the economic landscape, incorporating new agricultural practices and engaging in trade and labor migration.
- Education and Awareness: Education and awareness programs have reached tribal areas, leading to social and economic changes among tribal populations.

Question 7. What are the factors behind the assertion of tribal identities today?

Answer: Several factors contribute to the assertion of tribal identities today:

- Historical Injustices: Tribes have historically faced discrimination and exploitation, leading to a desire to assert their distinct identity and rights.
- Legal Provisions: Constitutional safeguards and affirmative action policies have empowered tribes and encouraged them to assert their identity for protection and benefits.
- Cultural Pride: Many tribal communities take pride in their unique cultural heritage and are keen to preserve and showcase it.
- Global Indigenous Movements: The global Indigenous rights movement has inspired tribal communities to assert their identity and demand recognition.

PART- A: INDIAN SOCIETY
Topic 4 – PATTERNS OF SOCIAL INEQUALITY AND EXCLUSION

Important Terms

1. Caste: The graph made on the basis of birth is called caste, which makes it imperatives for the members to follow the same norms regarding food, marriage, social contact, etc.
2. Discrimination: Practices, act or activities resulting in the unjustified exclusion of the members of a particular group from access to goods, services, jobs, resources, etc. that are normally accessible to others. Discrimination is behavioural component of prejudice.
3. Egalitarian: Believing in the principle that all human beings are equal and should enjoy the same rights.
4. Ethnic cleansing: The creation of ethnically homogenous territories through the mass expulsion of other ethnic population.
5. Ethnicity: An ethnic group is one whose members share a distinct awareness of a common cultural identity separating them from other groups around them.
6. Gender: In social theory, the term reserved for the socially and culturally produced differences between men and women. (As different from 'sex' which refers to the physical-biological differences between men and women). Nature creates sexes, society creates genders.
7. Life chances: The potential opportunities or possible achievements available to a person during their life.
8. Minority groups: A group of people in a minority in a given society who, because of their distinct physical and cultural characteristics, find themselves in situation of inequality within that society. Each group includes ethnic minorities.
9. Prejudice: Bias, the holding of preconceived ideas about an individual or group ideas that are resistant to changes even in the face of new information. Prejudice may be either positive or negative, but the common usage is for negative or derogatory preconceptions.
10. Scavenging: The practice of manual cleaning of human excreta and other garbage and waste products. Still practised where sewerage system are not in place. This can also be a service that the untouchable castes are forced to perform.
11. Social exclusion: The combined outcome of deprivation and discrimination, which prevent individual or groups from participating fully in the economic, social and political life of the society in which they live. Social exclusion is structural i.e., the results of social processes are institution rather than individual action.
12. Stereotypes: A fixed and inflexible characterisation of a group of people. A fixed, often simplistic generalisation, about a particular group or class of people.
13. Stratification: The hierarchical arrangement of different segments of society into 'strata' or sub-groups whose members share the same general position in the hierarchy. Stratification implies inequality, egalitarian societies are in theory lacking in strata though they may have other forms of sub-grouping which are not arranged in hierarchical terms. .
14. Untouchability: A social practice within the caste system whereby members of the lowest castes are considered to be ritually impure to such an extent that they cause pollution by mere touch. Untouchable castes are of the bottom of the social scale and are exchanged from most social institutions.
15. Economic capital: Refers to the material assets and income.
16. Social capital: Refers to the form of networks of contacts and social associations.
17. Cultural capital: Refers to the educational qualifications and status.

Gist of the Lesson

Life chances and opportunities are not equally available to everyone. They are less for the suppressed castes.

(a) Social inequality

• Differences shown to people in the society.
• Position in the society/status.

• Status in society became much more important.
• In terms of three opportunities/resources: eco capital, Social capital, cultural capital (all social institutions)
Economic: Property, finances income.
Social: Status, social standing, connections.
Cultural: Social institutions, beliefs, qualification, politics, education, e.g. getting a job through (a) qualification (b) connections (c) money.
• Social inequality is more to do with the group one belongs to, the society one lives in rather than the natural differences that exists.

(b) Social Stratification

• Where different groups in the society are separated from each other by inferiority or superiority.
• Groups divided into segments/portions differentiate them on the basis of their social/economic status.

Main Features

(a) Importance is given to group differences and not individual difference.
(b) Person is identified by his/her group and not by his/her achievement.
(c) The opportunities of these people depend on their group and the life chances available for that group. The people who don't have life opportunity will fight for their rights through protests, rebels, etc. and may challenge the system.
(d) It transmits from generation to generation/ascribed status, the resources available to one generation are available for the next generation.
(e) Pollution-purity, superiority of high castes, endogamous marriage, marriage within caste, outside gotra.
(f) Each group has own beliefs and ideologies, values, traditions, norms, etc.
• Scheduled caste: Fighting for rights. They are given reservation, benefits, incentives.
• Schedule Tribe: Fighting for place in society. Need to integrate them and give them reservations.
• Women: Equal rights as men and the same opportunities.
• Minority: Those other than the Hindus are fighting for rights. They have been given reservation.
• OBC: Economic problem, same opportunities.
• Differently Abled: Discriminate against mentally different children. Integration and reservation taking place.

(c) Prejudice

• Pre conceived notion/pre judgement
• Mostly negative
• Someone say something and believe it, e.g. Kanjoos Marwaris; Rajputs are courageous.
• When prejudiced against other, and the group doesn't think so, they don't think they are inferior and try to prove themselves is called positive prejudice.

(d) Stereotype

• Categorize a whole group having one certain characteristic.
• A whole group is considered homogenous e.g. Rajputs are supposed to be courageous, girls are emotional, boys don't cry.
• Basis is prejudice.
• Individual difference isn't taken into consideration.

(e) Discrimination

• In reality the way you treat people differently.
• The way you believe towards a particular group.
• You act on your prejudice and stereotype.
• In India you discriminate against gender, race, religions, caste, class e.g. in a job interview there are 3 boys and 1 girl and the girl doesn't get the job, they give excuse for selecting them.
• Mostly it is very subtly but sometimes it is openly done.
e.g. in factories owned by Hindus, they won't take Muslims as workers and they would give some reasons for not taking them.

• Reason is not openly said but people know it is due to discrimination.
The reasons is not the actual ones.

(f) Social Exclusion

• You are isolating them and exclude them from your group.
• When the people who are excluded are not given the opportunities which are given to others; (except their basic food, clothes and skelton) like medical, educational and naturalistic comforts.
• It is not accidental, it is systematic.
• It is openly done.
• It is involuntary, the ones who are excluded don't want to be excluded but we exclude them.
• After centuries, some people who are excluded lean either to ignore or they protest.
• Dalits came up with 2 things.
• They started making their own associations.
• They converted their religion (Muslims and Christians i.e., Islamisation)
• People excluded once the years are still excluded but the issues are changing.
• To bring about change, the mindset of the people has to change.

Caste System as a Discriminatory System:

Correlation between Social Status and Economic Status

• There is a very close relation between class and caste.
• The members of the upper caste have better life chances and opportunities to use the resources.
• Now it is changing, people from Shudra community are occupying higher positions and vice versa e.g. K.R. Narayanan—Ex-President who was from a Dalit community. Mira Kumar—Ex-Speaker of the Parliament.
• But it is at a micro level in urban areas where Brahmins are peons, clerks while Dalits are doctors and are educated.
• The mindset of the people has not changed, so it is not prevalent at the micro level.

(a) Exclusion: The untouchables went through the worst type of exclusion. They were not given opportunities like others and were excluded from the smallest things and they were excluded from everything.

e.g. They weren't allowed to take water from the wells, pumps or lakes that the Brahmins used. They weren't allowed to take part in festivals rituals and ceremonies that other would participate in. They had to have a bath with the buffaloes and cows.

(b) Exploitation: They were given very low salaries and low grade jobs (washing the bathroom, wetting the roads, cremations).

They were given jobs which no one wanted to do and were not paid.

They were treated in an inhuman manners and were taken advantage of.

(c) Humiliation: They were not allowed to wear bright clothes full of colour, could not use the same roads, which Brahmins use, had to walk with their heads bowed down while a Brahmin walked by, couldn't walk with their chappals in front of Brahmins so they would hold it in their hands.

They would clean up dead bodies and the cremation and were only included to play the drums from a far off distance.

(d) Subordination: They were below the upper castes and the Brahmins and were suppressed.

Provisions by the Government for SC and ST

Reservation

• Laws, Policies, Amendments,

Welfare Programmes

• They are meant for those who are socially and economically backward as they don't have life chances and opportunities which they should have.
• The government reserves seats for the SC's and ST's and no one else can take those seats from the upper caste.

• They are reserved in educational institutions, jobs, parliament. They have a lot of provisions like age relaxation and low marks for selection.

Laws

• You have to follow the laws.
• It is a legal framework, not like norms.
• Brahmins were the only educated people and the British needed the Brahmins support.
• Laws were made about caste but implementation was poor.

1. Caste disability Removal Act-1850: Introduced because they wanted the lower caste to get into educational institution so that they could study and educate themselves.

2. Abolition of Untouchability-Article 17: If practiced, punishable by law.

3. Prevention of Atrocities Act-1889: The acts, the Brahmins carried out on the lower castes e.g. beating them, not letting them wear bright colours, washing streets, etc.

4. Constitutional Amendment Act-2005: The 93rd amendment. It is to do with education and no one can be devoid of education.

They are still socially, economically and culturally backward.

There are social organisation, associations and political parties and social movements fighting for these classes.

1. Satyashodhak Samaj (Truth Seekers Society) mainly for Dalits and women by Jyotiba Phule.
2. Brahmo Samaj- Raja Rammohun Roy
3. Arya Samaj-Dayanand Saraswati
4. Dalit Sangharsh Samiti
5. Bahujan Samaj Party
6. BSP-Kanchuians
7. Dalit Panther Movement in 1970's

Other Backward Classes (OBCs)

• Those groups of the forward caste who are economically backward.
• These people are very poor and are treated like the Dalits but there is no untouchability.
• Reservations are provided to them since they are illiterate, uneducated and are given the same jobs as the Dalits.

Kaka Kelelkar Commission

• Set up to go to different villages to decide which caste/subcaste should be given the status of OBC.

Mandal Commission

• Large issue in late 80's and 90's.
• V.P. Singh gave reservation in some states but not in other states.
• This led to protests by other people.

Politics of OBC

• Politicians promise reservation for the OBC's only to expand their votebank.
• Those OBC's that are better off than the other OBC's are upper OBC's.
• The lowest category is equal to the Dalits.

Adivasi Struggle

Janjati's (first inhabitants), Vanjati's (forest dwellers), Adivasi's, Girijans.

• They like to be alone/isolated and their occupations well connected to the forest.
• They were hunter gatherers, honey collectors, shifting cultivators)

During colonial rule

• Maximum exploitation of forest dwellers.
• Forests were cleared for collecting timber, setting up of roads, railway tracks.
• The tribals who were dependent on the forest lost their livelihood.
• Some of them became thieves and stole timber and poached animals.

• Others went to nearby cities and towns and became labourers working for wages.
• Thus the tribals revolted and protested which led the British to reserve areas known as exclusive areas/partially exclusive areas.
• The non-tribals were not allowed to enter the area, but this was not implemented properly since the weaker sections were sidelined.

After independence

• Development continued to take place so the tribals suffered (roads, railways, tracks had to be made and timber had to be used)
• Hydroelectric projects (dams), using, recreational purposes and the culture of the tribals gets clouded.
• This displaced the tribals and their livelihood was taken away.
• The tribals began revolts, rebellions, protests due to exploitation and discrimination.
• The Adivasi/tribal movement came across and three states were formed Jharkand, Uttarakhand, Chhattisgarh.

Women struggle for equality and rights

• Women are considered to be physically and biologically weaker but they are not socially or economically weak.
• This is due to the patriarchal society and mindset of the people.

Social reformers

• The male reformers wanted to make changes in the society for women and Dalits.

— Raja Rammohun Roy

In 1829 he caused the abolition of Sati Pratha under the Governor General 1 William Bentick. Later he started Brahmo Samaj for the upliftment of the status of women by giving the girl child education.
He wanted child marriage to end and wanted to encourage widow remarriage.

— Dayanand Saraswati

-» He started the Arya Samaj to educate the girl child. Upliftment of women both socially and economically. Abolishment of child marriage encouraged widow l remarriage. (
He was against the study of western education and he wanted women to study the Vedas and learn about housekeeping as they would ultimately become homeworkers. This social work was done by the Arya Samaj.

— M.G. Ranade

He was a Hindu Brahmin and was shocked by the way women were treated. He wrote two books and appealed to the people by saying that even in the Vedas it was not mentioned to treat them badly or they shouldn't get married again.

— Jyotiba Phule

He was a Dalit and started the association called Satyashodhak Samaj (truth seeking society) Focused on status of Dalits and women and was the first Indian to start a college for women in Puri.

— Syed Ahmed Khan

He was a well-educated muslim and he wanted the muslim women to be educated as they were suppressed, due to the Purdah System but they should learn about housekeeping as they will become house workers.

— Ishwar Chandra Vidya Sagar

He concentrated on widow remarriage. He opposed the way widows were treated.
He encouraged men to marry the widows and arranged community marriages. He did this to give respect to the women.

Women Reformers:

1. Tarabai Shinde

— wrote a book called "Stree Purush Tulana' in 1882 which spoke about how men treated women.
— She was suppressed, women race were given a very low status.

— Women were ill-treated like slaves.
— There was prevalence of polygamy, so men would marry women.
— She felt that women were degraded and so she wrote the book to spread awareness about the importance of women.

2. Begum Rokeya Sakhawat Hossain

– Wrote an interesting short story, Sultana's Dream' in 1915, where there was role reversal (men and women), magical world (satire).
– The man usually worked, stayed there and cooked and did all the household work and women would work, jobs, go in rockets.
– In reality it was very rural for a man to do household work.
– Men should help women and lead them go out sometimes.

Provisions for women/position/status of women

• During the 19th century, there were very few associations which fought for women.
• After independence many women associations came up for the upliftment of women. Karachi Session of 1931

Few provisions were suggested and later included in the constitution.
1. Everyone is equal in the eyes of law, irrespective of their religion, caste, language and sex they belong to.
2. Women should be allowed to hold positions in society in government jobs, not taking in account their caste, language.
3. Universal Adult Franchise should be allowed to vote irrespective of their caste, religion, etc.
4. All women have a right to vote, right to stand for any office or to take up any job.

Differently-Abled

• The Disableds, who are physically and mentally challenged.
• These terms have changed as these terms are very derogatory and should not be used.
• They are not only physically and mentally challenged but they are socially discriminated and not integrated into society like the mainstream.
• These terms are used loosely and are considered as insults.

Features
1. It is biologically given/genetic.
2. Can be due to accidents (physically impaired).
3. The blame goes to Karma/fate.
4. They are considered to be victims of fate and are fiercely independent.
5. Everything that they do is attributed to their disability. People show sympathy and pity, but they don't want it.
6. Disability is linked with their self-perception (fiercely independent) whether they have a poor perception of themself.
7. We feel that the disabled people are in need of help.
– In the past, in the mythological movies, the negative character is a differently abled person.
– The differently abled are discriminated but society does not accept them.

Differently-Abled and Poverty

• They do not have the life chances, opportunities that the others have.
• They are not educated, cannot get jobs and this leads to poverty.
• If they are not accepted by their family, it leads to begging.
• Due to poor conditions, unsanitary conditions, improper health and education, mother has too many children, no polio drops lead to disabilities (inadequate immunizational, one crowded housing)
• According to the 2001 census, 2.19 crore people in India are physically challenged.
• The differently-abled began protesting and forming associations and laws by the government.
1. Nowadays in the malls and airports, there are bathroom for them.
2. There are separate educational facilities (Tamanna) but they want to be integrated with the mainstream.

3. Provisions are being made in schools, courts, malls, airport, like parking, ramps, lifts, buses—but it is not enough.

4. ' Most of the hospitals don't have ramps.

• The awareness is increasing but the number of disabled are also increasing.

Multiple Choice Questions (MCQs)

1. Which of the following social institutions are discussed as contributing to inequality and exclusion?

A. Family, caste, tribe, and market
B. Government, media, education & religion
C. Army, police, judiciary, and bureaucracy
D. School, hospital, court, and parliament

→ Correct Answer: A

2. Why does social inequality often appear natural or inevitable to us?

A. It is taught in schools as a part of tradition
B. It is regularly challenged and debated
C. It is deeply rooted in law and politics
D. It is a part of everyday life and becomes normalized

→ Correct Answer: D

3. According to the passage, which proverb illustrates the irony of hard work and poverty?

A. "The early bird catches the worm"
B. "If hard labour were really such a good thing, the rich would keep it all for themselves"
C. "Honesty is the best policy"
D. "No pain, no gain"

→ Correct Answer: B

4. What does the term **social inequality** refer to?

A. Differences in weather patterns in different regions
B. Unequal access to social resources like wealth, education, and power
C. Natural differences in intelligence
D. Conflicts between social classes

→ Correct Answer: B

5. What are the **three forms of capital** identified by sociologist Pierre Bourdieu?

A. Political, religious, and legal
B. Economic, cultural, and social
C. Physical, mental, and emotional
D. Land, labor, and capital

→ Correct Answer: B

6. The practice of marrying within one's own caste is called:

A. Exogamy
B. Polygamy
C. Endogamy
D. Dowry

→ Correct Answer: C

7. Which of the following is **NOT** a principle of social stratification?

A. It reflects only individual ability
B. It is supported by ideology
C. It persists across generations
D. It is a characteristic of society

→ Correct Answer: A

8. Prejudice can be best defined as:

A. A fair and evidence-based opinion
B. A legal ruling made by courts
C. A preconceived opinion not based on reason or experience
D. A scientific theory

→ Correct Answer: C

9. What are **stereotypes**?

A. Technical devices used in communication
B. Prejudiced legal rules
C. Fixed and inflexible generalisations about a group

D. Varied opinions about a social group

→ **Correct Answer: C**

10. Discrimination is different from **prejudice** because it involves:

A. Internal emotions

B. Passive indifference

C. Actual behaviour against individuals or groups

D. Legal opinions only

→ **Correct Answer: C**

11. Which group is often blamed for their own marginalisation, according to the passage?

A. Middle-class professionals

B. Politicians

C. Poor and marginalised individuals

D. Civil servants

→ **Correct Answer: C**

12. According to the text, social stratification:

A. Exists only in ancient societies

B. Cannot be studied systematically

C. Distributes social resources unequally across categories of people

D. Promotes total equality in society

→ **Correct Answer: C**

13. A person being denied a job due to their caste is an example of:

A. Stereotyping

B. Discrimination

C. Honour killing

D. Inheritance

→ **Correct Answer: B**

14. Which of the following reflects **cultural capital**?

A. Networks of contacts

B. Land and money

C. Educational qualifications & status

D. Physical strength

→ **Correct Answer: C**

15. What does the term **ascribed status** mean?

A. Status based on achievements

B. Status earned through exams

C. Status given at birth, such as caste

D. Temporary social roles

→ **Correct Answer: C**

16. What does social exclusion primarily refer to?

A. Lack of wealth

B. Rejection from family

C. Being cut off from full involvement in society

D. Political rivalry

Answer: C

17. Which of the following is *not* considered an essential service for full participation in society?

A. Education

B. Health

C. Entertainment

D. Transportation

Answer: C

18. Social exclusion is considered to be:

A. Accidental

B. A religious belief

C. Systematic and structural

D. Natural evolution

Answer: C

19. Which of these groups is *not* one of the four main groups mentioned as victims of social exclusion?

A. Dalits

B. Adivasis

C. Senior Citizens

D. Women

Answer: C

20. Transgender identity involves:

A. No change in gender

B. Only legal rights

C. Voluntary or compulsive change in gender identity

D. Lack of citizenship

Answer: C

21. What distinguishes the *third gender* category?

A. They are always born male

B. They are neither fully male nor female

C. They are criminals

D. They are a new caste group

Answer: B

22. What is the core basis of the caste system in India?

A. Religion only

B. Place of birth

C. Occupation and social status

D. Educational qualification

Answer: C

23. In the traditional caste system, economic and ritual status were supposed to be:

A. Combined

B. Sharply separated

C. Unimportant

D. Non-existent

Answer: B

24. Which caste was considered ritually highest but restricted from amassing wealth?

A. Kshatriyas

B. Vaishyas

C. Dalits

D. Brahmins

Answer: D

25. What is the term used for castes considered 'outside' the caste hierarchy due to 'impurity'?

A. Adivasis

B. Tribals

C. Untouchables

D. Sudras

Answer: C

26. What is *not* a dimension of untouchability?

A. Exclusion

B. Exploitation

C. Empowerment

D. Humiliation-subordination

Answer: C

27. The term 'Dalit' literally means:

A. Warrior

B. Liberated

C. Downtrodden

D. Educated

Answer: C

28. Which leader popularised the term ‘Harijan’?

A. B.R. Ambedkar

B. Nelson Mandela

C. Mahatma Gandhi

D. Periyar

Answer: C

29. The ‘Dalit Panthers’ movement emerged during:

A. 1950s in Delhi

B. 1970s in Mumbai

C. 1980s in Chennai

D. 1990s in Lucknow

Answer: B

30. What practice in South Africa is compared to India's caste system?

A. Democracy

B. Socialism

C. Apartheid

D. Tribalism

Answer: C

31. What was a key policy of apartheid in South Africa?

A. Equal pay for all

B. Land ownership for everyone

C. Separation of races

D. Universal adult franchise

Answer: C

32. Who led the movement against apartheid and became President of South Africa in 1994?

A. Gandhi

B. Nelson Mandela

C. Julius Malema

D. Steve Biko

Answer: B

33. What statement did Nelson Mandela make in 1964?
A. "I support Black domination"
B. "I hope to die peacefully"
C. "I am prepared to die for equality"
D. "I want to rule South Africa"
Answer: C
34. When were the 'Schedules' listing SCs and STs first drawn up?
A. 1947
B. 1950
C. 1935
D. 1990
Answer: C. 1935
35. **What is the primary objective of the reservation system in India?**
A. To promote industrialisation
B. To ensure political alliances
C. To compensate for past and present caste discrimination
D. To control population growth
Answer: C. To compensate for past and present caste discrimination
36. **Which of the following was introduced by the 93rd Constitutional Amendment (2005)?**
A. Reservation in panchayats for women
B. Reservation in education for OBCs
C. Abolition of child marriage
D. Formation of new states
Answer: B. Reservation in education for OBCs
37. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act was passed in:
A. 1950
B. 1989
C. 1990
D. 2006
Answer: B. 1989
38. Article 17 of the Indian Constitution deals with:
A. Right to Education
B. Abolition of Untouchability
C. Right to Property
D. Reservation for OBCs
Answer: B. Abolition of Untouchability
39. Which political party is associated with Dalit assertion in Uttar Pradesh?
A. BJP
B. CPI
C. Bahujan Samaj Party (BSP)
D. INC
Answer: C. Bahujan Samaj Party (BSP)
40. The Kalelkar Commission report was submitted in:
A. 1990
B. 1953
C. 1979
D. 1985
Answer: B. 1953
41. The Mandal Commission was headed by:
A. Kaka Kalelkar
B. Jyotiba Phule
C. B.P. Mandal
D. Periyar
Answer: C. B.P. Mandal
42. What percentage of India's population is estimated to be OBCs according to recent surveys?
A. 25%
B. 30%
C. 41%
D. 50%
Answer: C. 41%
43. The term 'Adivasi' literally means:
A. Oppressed people
B. Ancient settlers
C. Scheduled group
D. Original inhabitants
Answer: D. Original inhabitants
44. Which of the following Acts was among the earliest anti-discrimination laws in India?
A. Forest Act
B. Constitution (93rd Amendment)
C. Caste Disabilities Removal Act
D. Tribal Land Rights Act
Answer: C. Caste Disabilities Removal Act
45. The Dalit Sangharsh Samiti is based in:
A. Uttar Pradesh
B. Tamil Nadu
C. Karnataka
D. Madhya Pradesh

Answer: C. Karnataka

46. Which states were created as a result of Adivasi movements?

A. Uttarakhand and Haryana
C. Telangana and Odisha
B. Chhattisgarh and Jharkhand
D. Bihar and Madhya Pradesh

Answer: B. Chhattisgarh and Jharkhand

47. Which dam project is known for displacing a large number of Adivasis?

A. Hirakud Dam
C. Polavaram Dam
B. Bhakra Nangal Dam
D. Idukki Dam

Answer: C. Polavaram Dam

48. The poem "The City" by Daya Pawar critiques:

A. Technological development
C. Social discrimination
B. Urban infrastructure
D. Poverty and hunger

Answer: C. Social discrimination

49. What is the main argument made against gender inequality in the text?

A. It is based on physical strength
B. It is biological and natural
C. It is a social construct, not a biological one
D. It is due to women's lack of education

Answer: C

50. Which matrilineal societies are mentioned as counterexamples to male-dominated inheritance?

A. Marathas and Rajputs
C. Aryans and Dravidians
B. Khasis of Meghalaya & Nairs of Kerala
D. Bengalis and Tamils

Answer: B

51. Who led the anti-sati movement in Bengal?

A. Jyotiba Phule
C. M.G. Ranade
B. Dayanand Saraswati
D. Raja Rammohun Roy

Answer: D

52. What was the name of the organization founded by Jyotiba Phule?

A. Arya Samaj
C. Satyashodak Samaj
B. Brahmo Samaj
D. Aligarh Movement

Answer: C

53. What was the first women's issue to receive public attention in modern India?

A. Child marriage
C. Sati
B. Widow remarriage
D. Purdah system

Answer: C

54. Who authored ***Stree Purush Tulana*** in 1882?

A. Begum Rokeya
C. Sister Nivedita
B. Tarabai Shinde
D. Sarojini Naidu

Answer: B

55. What was the main theme of *Sultana's Dream* **by Begum Rokeya?**

A. Education for boys
B. Reversal of gender roles in a utopian society
C. Critique of British rule
D. Importance of arranged marriage

Answer: B

56. What was the major focus of women's rights movements in the 1970s?

A. Ending sati
C. Media representation & unequal development
B. Widow remarriage
D. Establishing matrilineal systems

Answer: C

57. What did the 1931 Karachi Session of the Indian National Congress declare regarding women's rights?

A. Men are superior in all roles
B. Sati should be legalized

C. Women have equal rights to vote and hold office
D. Women should remain in the household
Answer: C

58. According to the text, what is a new form of gender injustice in the 21st century?
A. Polygamy
B. Increasing number of sati cases
C. Declining child sex ratio
D. Purdah system revival
Answer: C

59. Who is one of the leading activists and scholars of disability in the Indian context?
A) B.R. Ambedkar
B) Ralph Ellison
C) Anita Ghai
D) Brisenden
Answer: C) Anita Ghai

60. What is the primary reason for the 'disability' of differently abled individuals, according to the passage?
A) Genetic factors
B) Fate and destiny
C) Social construction & lack of accessibility
D) Personal limitations
Answer: C) Social construction & lack of accessibility

61. Which of the following films is mentioned as an example of the grit and talent of a differently abled individual?
A) Taare Zameen Par
B) Iqbal
C) Black
D) Barfi
Answer: B) Iqbal

61. What metaphor is used to describe the invisibility of the disabled in society?
A) A person behind bars
B) A ghost in the shadows
C) The Invisible Man by Ralph Ellison
D) A broken mirror
Answer: C) The Invisible Man by Ralph Ellison

62. According to Brisenden, where does the real disablement lie?
A) In fate and karma
B) In medical conditions
C) In social & physical structures of society
D) In the individual's capabilities
Answer: C) In social & physical structures of society

63. How were disabled individuals treated in the 2011 Census in India?
A) They were ignored
B) They were grouped under one category
C) Specific efforts were made to improve coverage
D) Only physical disabilities were counted
Answer: C) Specific efforts were made to improve coverage

64. Which Act influenced the formulation of questions on disability in Census 2011?
A) Right to Education Act
B) Persons with Disabilities Act, 1995
C) Trust Act, 1999
D) Equality and Opportunity Act
Answer: B) Persons with Disabilities Act, 1995

65. What cultural belief contributes to negative perceptions about disability in India?
A) Belief in medical science
B) Belief in past karma and fate
C) Belief in economic theories
D) Belief in astrology
Answer: B) Belief in past karma and fate

66. What is a key criticism against the judiciary regarding disability access, according to the passage?
A) They deny legal aid to disabled persons
B) They have no judges with disabilities
C) Court buildings are not disabled-friendly
D) Judges ridicule disabled complainants
Answer: C) Court buildings are not disabled-friendly

67. What does the term 'differently abled' emphasize?
A) The helplessness of disabled people
B) Their inability to work
C) Their unique abilities despite impairments
D) Their dependence on fate
Answer: C) Their unique abilities despite impairments

68. Which of the following is *not* a commonly held assumption about disability?
A) Disabled persons are victims
B) They need constant help
C) Disability is caused by societal structures
D) Problems stem from the impairment
Answer: C) Disability is caused by societal structures

69. Why does disability exacerbate poverty?
A) Because disabled people do not work
B) Due to isolation and increased economic strain on families
C) Because they live in rural areas
D) Due to government inaction only
Answer: B) Due to isolation and increased economic strain on families

Question and Answers

1. How is social inequality different from the inequality of individual?
Ans. Individual inequality refers to destructiveness and variations among individuals in their psychological and physical characteristics.
Social inequality refers to a social system where some people are getting opportunity to make use of the resources and others are not. Some people are at a higher level in terms of wealth, education, health and status while others are at the lowest level. Social inequality gets manifested in following forms:
(i) Social stratification (ii) Prejudices
(iii) Stereotypes (iv) Discrimination

2. What are some of the features of social stratification?
Ans. The key features of social stratification are,
(i) Social stratification is a characteristics of society, not simply a function of individual differences.
It is society-wide system that unequally distributes social resources among categories of people.
For example: In the most technologically primitive societies-hunting and gathering societies, little was produced, so only rudimentary social stratification could exist.
In more technologically advanced societies, where people produce a surplus over and above their basic needs, however, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.
(ii) Social stratification persists over generations:
It is closely linked to the family and to the inheritance of social resources from one generation to the next. A person's social position is ascribed, i.e., a child assumes the social position of its parents. Births dictate occupation e.g. a Dalit is likely to 'be confined to traditional occupation such as agricultural labours, scavenging or leather work, with little chance of being able to get high paying white-collar or professional work.
The ascribed aspect of social inequality is reinforced by the practice of endogamy,
i.e., marriage is usually restricted to members of the same caste, ruling out the potential for breaking caste line through inter caste marriages.
(iii) Social stratification is supported by patterns of beliefs and ideology:
No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable. For example, Caste system is justified in terms of the opposition of purity and pollution, with Brahmans designated as the most superior and Dalits as the most inferior by virtue of their birth and occupation.
Not everyone, thinks of a system of inequality as legitimate. Typically, people with the greatest social privileges express the strongest support, while those who have experienced exploitation and humiliation of being at the bottom of the hierarchy are most likely to challenge it.

3. How would you distinguish prejudice from other kinds of opinion or belief?
Ans. Prejudice refers to pre-judgement, i.e., an opinion made in advance. Prejudice refers to pre-thought opinions or attitudes held by members of one group towards another.
Prejudice may be either positive or negative. A prejudiced person's pre-thought views r are .generally based on hearsay rather than on direct evidence. This word is generally used for negative pre-judgements.
On the other hand, an opinion is a judgment about someone or something, not necessarily based on fact and knowledge.

4. What is social exclusion?
Ans. Social exclusion is the combined result of deprivation and discrimination that presents individual or groups from participating completely in the economic, social and political life of the society in which they live. Social exclusion is structural i.e., the outcome of social processes and institutions rather than individual action. In this process, the individuals may cut off from total improvement in the broader society.

5. What is the relationship between caste and economic inequality today?

Ans. In the hierarchy of caste system each caste has a specific place and social status. There has been a close correlation between social or caste status and economic status. The high' castes were almost invariably of high economic status. On the other hand, the "low' caste were almost always of low economic status. However, in the 19th Century the link between caste and occupation had become less , rigid consequently, the link between caste and economic status is not as rigid today as it used to be.At the macro line things have not changed much. The difference between the privileged a high economic status sections of society and disadvantaged (a low economic status) sections still persists.

6. What is untouchability?

Ans. Untouchability is a social practice within the caste system in which members of the lowest castes are thought to be ritually impure to such a limit that they cause pollution by mere touch or even sight. Untouchable castes are at the bottom of the hierarchical system. These low castes are excluded from most social institutions.

It is an extreme and vicious aspect of the caste system. It uses stringent social and ritual sanctions against members of castes located at the bottom of the purity pollution scale. They are considered to be outside the caste hierarchy.

7. Describe some of the policies designed to address caste inequality.

Ans. At the state level, there are special programmes for scheduled tribes and scheduled castes. Because of massive discrimination practised against them, special provisions have been made for them. The OBCs have also been added to this special provisions.

The laws passed to end, prohibit and punish caste discrimination, especially untouchability are:

(i) Caste Disabilities Removal Act of 1850, disallowed the curtailment of rights of citizens due solely to change of religion or caste. It allowed entry of Dalit to government schools. .

(ii) Constitution Amendment (93rd Amendment) Act of 2005, for introducing reservation for OBCs in institutions of higher education.

(iii) Scheduled castes and scheduled tribes (Prevention of Atrocities) Act of 1989, to abolish untouchability (Article 17) and introduced reservation provisions.

(iv) 1989 Prevention of Atrocities Act revised and strengthened the legal provisions against Dalits and Adivasis.

8. How are the Other Backward Castes different from die Dalits (or Scheduled Castes)?

Ans. Untouchability was the most visible and discriminatory form of social inequality. Despite this, there was a large group of castes which were of low status and were also subjected to varying levels of discrimination. The ex-untouchability communities their leaders have coined, another term, Dalit', which is now the generally accepted term for referring to these groups. The term Dalit literally means 'downtrodden' and conveys the sense of an oppressed people.

However, the constitution of India recognises the probability what there may be groups other than SCs and STs who suffer from social advantages. These groups were described as "socially and educationally" backward classes or other backward classes." The OBCs are neither part of the formed castes at the upper end of the caste hierarchy, nor the Dalits at the lower end. The OBCs are a much more diverse groups than the Dalits.

9. What are the major issues of concern to adivasis today?

Ans. The tribes, were considered to be "people of the forest' whose special habitat in the hilly of and forest regions made their economic, social and political attributes. At present, except the North-Eastern states, there are no areas of the country which are inhabited exclusively by tribal people.

The regions where tribal population are concentrated, their economic and social conditions are much more than those of non-tribals.

However, after independence Adivasi lands were acquired for new river and dam projects. Consequently, millions of Adivasis were displayed without any adequate compensation or rehabilitation.

The resources of Adivasis are being taken away in the name of *03110031 development' and 'economic growth'.

For example projects such as Sardar Sarovar Dam on the river Narmada and the Polavaram Dam on river Godavari would displace hundred of thousands of Adivasis. The policy of economic liberalisation is leaving Adivasis to greater destitution.

10. What are the major issues taken up by the women's movement over its history?

Ans. Scholars and social reformers have shown that the inequalities between men and women are social rather than natural. The women's question became prominent in the 19 th Century. Raja Rammohun Roy's attempt to reform society, religion and status of women in Bengal. He undertook the campaign against "Sati" which was the first women's issue to receive public attention.

Jyotiba Phule was from socially excluded caste and he attacked both caste and gender discrimination. He established the Satyashodhak Samaj with its primary emphasis on truth seeking. "

Sir Syed Ahmed Khan made efforts to reform Muslim Society. He wanted girls to be educated, but within the precincts of their homes.

He stood for women's education but sought for a curriculum that included instruction in religious principles, training in arts of housekeeping and handicrafts and rearing of children.

Tarabai Shinde a Maharashtrian housewife, wrote, Stree Purush Tulana as a protest against the double standards of a male dominated society.

Women's issues emphatically surfaced in 1970s . The burning issues were rape of women in police custody, dowry murders and gender injustice, etc. The new challenges have come in the form of social bias against the girl child sex ratio which is falling very « sharply.

11. In what sense can one sly that 'disability' is as much a social as a physical thing?

Ans. • The disabled are struggling not because they are physically or mentally challenged but also because society is built in a manner that does not cater to their needs.

•In the Indian context, one of the leading scholars of disability, Anita Ghai, argues that the invisibility of the disabled can be compared to the Invisible Man of Ralph Ellison which is a famous indictment of racism against African Americans in the USA.

•Common features of the public perceptions of disability are:

1.Disability is understood as a biological factor.

2.Whenever a disabled person is confronted with problems, it is taken for granted that the problems originate from his/her impairment.

3.The disabled person is seen as a victim.

4.Disability is supposed to be linked with the disabled individual's self perception.

5.The very idea of disability suggests that they are in need of help.

•In India, in a culture that looks up to "bodily perfection', all deviations from the "perfect body' signify abnormality, defect and distortion. Lables such as "bechara' accentuate the victim status for the disabled person.

•The roots of such attitude lie in the cultural conception that views an impaired body as a result of fate. Destiny is seen as the culprit, and disabled people are the victims. The common perception views disability as retribution for the past karma (action) from which there can be no reprieve. The dominant cultural construction in India, therefore looks at disability as essentially a characteristic of the individual. The popular images in mythology portray the disabled in an extremely negative fashion.

•The very term 'disabled' challenges each of these assumptions. The disabled are rendered disabled not because of biology but because of society.

•The social construction of disability has yet another dimension. There is a close relationship between disability and poverty. Malnutrition, mothers weakened by frequent childbirth, inadequate immunization programmes, accidents in overcrowded homes, all contribute to an incidence of disability among the poor people that is higher among people living in easier circumstances.

•Disability creates and exacerbates poverty by increasing isolation and economic strain, not just for the individual but for the family.

•Recognition of disability is absent from the wider educational discourse. This is evident from the historical practices within the educational system that continues to marginalize the issue of disability by maintaining two separate streams—one for disabled students and one for everyone else.

•The concepts of inclusion is still an experimental concept in our educational system which is restricted to few public schools only.

PART – A: INDIAN SOCIETY
Topic 6- Challenges of Cultural Diversity

Important Terms:

Nation: A nation is a sort of large-scale community – it is a community of communities.

State: The term state refers to an abstract entity consisting of a set of political-legal institutions claiming control over a particular geographical territory and the people living in it.

Nation- state: Nation States are communities that have a state of their own in the modern world.

Minority: Minority means that a particular community or a group of people is less as compared to the proportion of the total population.

Privileged Minority: Extremely privileged or wealthy people are not referred to as minorities.

Authoritarian State: It is a state in which the people have no voice and those in power are not accountable to anyone.

Civil Society: Civil society is the name given to the broad arena which lies beyond the private domain of the family, but outside the domain of both state and market.

Gist of the Lesson

Cultural diversity refers to the presence of different cultures, ethnicities, languages, religions, and traditions within a society or across the world. It enriches societies by promoting tolerance, understanding, and respect among people of different backgrounds. In a culturally diverse environment, individuals are exposed to new perspectives, customs, and ways of life, which fosters creativity, innovation, and cooperation.

Diversity also plays a vital role in building inclusive communities where everyone feels valued and accepted. It strengthens social cohesion by encouraging dialogue and reducing prejudice. In workplaces, schools, and global platforms, cultural diversity leads to better problem-solving and decision-making, as varied viewpoints are considered.

However, embracing diversity requires effort—open-mindedness, education, and policies that promote equality. When respected and celebrated, cultural diversity becomes a powerful force for peace, development, and global unity. It reminds us that while we may differ in many ways, our shared humanity binds us together.

In today's increasingly interconnected world, cultural diversity is not just a fact of life—it is a powerful asset. It refers to the presence of multiple cultural groups and traditions within a given society. These differences may be reflected in language, religion, cuisine, traditions, art, and social norms. Far from being a source of division, cultural diversity has the potential to enrich societies, foster innovation, and build more inclusive communities.

One of the most significant benefits of cultural diversity is the broadening of perspectives. People from different cultural backgrounds often bring unique ways of thinking, problem-solving, and interpreting the world. In multicultural settings, this exchange of ideas fosters creativity and innovation. Businesses and educational institutions that embrace diversity often find themselves more competitive and better equipped to adapt to change, as they draw from a wide range of experiences and viewpoints.

Cultural diversity also strengthens social cohesion. When individuals learn about and appreciate cultures different from their own, it reduces prejudice and promotes mutual respect. Intercultural dialogue helps to

break down stereotypes and build empathy, creating more tolerant and harmonious communities. It also allows individuals to reflect on their own cultural identities and values, leading to personal growth and a deeper understanding of the human experience.

Moreover, cultural diversity enhances the richness of daily life. From the foods we eat and the music we enjoy to the languages we hear on the street, diversity adds color and vibrancy to society. Festivals, art, and cultural expressions from different traditions provide opportunities for celebration and connection, reminding us of the beauty in our differences.

However, embracing cultural diversity also comes with challenges. Misunderstandings, discrimination, and social fragmentation can occur if diversity is not managed thoughtfully. This makes it essential for governments, institutions, and individuals to promote inclusion and ensure equal opportunities for all cultural groups. Education plays a critical role in this effort, by teaching cultural awareness, tolerance, and intercultural skills from an early age.

Cultural diversity can enrich societies, but it also presents certain challenges. Here are the main reasons why cultural diversity is sometimes seen as a challenge:

Cultural diversity presents certain challenges

1. Communication Barriers

Language differences can make it harder for people to understand each other, leading to misunderstandings or misinterpretations.

Non-verbal communication (gestures, eye contact, tone) varies across cultures, causing unintentional offense or confusion.

2. Social Integration and Cohesion

People from different cultural backgrounds may have different norms, values, and lifestyles, which can lead to social fragmentation.

If integration policies are weak, it can result in the formation of isolated communities or ghettos, limiting interaction between groups.

3. Prejudice and Discrimination

Fear of the unfamiliar can lead to xenophobia, racism, or ethnocentrism.

Cultural stereotypes can foster bias, leading to exclusion in education, employment, and public life.

4. Conflicts Over Values

Diverse societies often face conflicts over moral, legal, or religious values, especially in areas like gender equality, LGBTQ+ rights, or freedom of speech.

What one group sees as tradition, another may see as a violation of rights or norms.

5. Economic Competition

In some cases, immigrants or minority groups are perceived as competing for jobs or resources, leading to resentment among locals.

Unequal economic outcomes can increase social tension and perceptions of injustice.

6. Policy and Governance Challenges

Governments must create inclusive policies that balance the needs of different cultural groups.

Multicultural education, language services, and anti-discrimination laws require resources and long-term planning.

In Summary: Cultural diversity becomes a challenge not because it's inherently bad, but because societies may not be fully prepared to manage differences fairly and inclusively. With effective policies, mutual respect, and open dialogue, these challenges can often be turned into strengths.

Cultural diversity is important for society

1. Promotes Innovation and Creativity: When people from different cultural backgrounds come together, they bring unique perspectives, ideas, and problem-solving approaches. This diversity of thought fosters innovation in areas like science, technology, business, and the arts.

2. Encourages Tolerance and Understanding: Exposure to different cultures helps people develop empathy and respect for others' beliefs, traditions, and ways of life. This reduces prejudice and promotes peaceful coexistence in multicultural societies.
3. Strengthens Social Cohesion: Cultural diversity can strengthen communities by enriching social life with a wide variety of traditions, languages, foods, and celebrations. When managed inclusively, it enhances social harmony and mutual respect.
4. Boosts Economic Growth: In diverse societies, a wide range of skills and talents become available. Diverse workplaces tend to perform better, attract global talent, and are more adaptable to global markets.
5. Enhances Education and Global Awareness: Cultural diversity in education helps students become global citizens. They learn to appreciate different perspectives and prepare for a globalized world where collaboration across cultures is essential.
6. Preserves Heritage and Identity: Valuing multiple cultures helps preserve languages, traditions, and histories, ensuring that future generations can learn from the past and maintain a rich human heritage

Cultural diversity has played a crucial role in enriching societies in numerous ways. Here's a breakdown of how it contributes:

1. Enrichment of Arts and Culture: Music, Dance, and Literature: Different cultures bring unique styles, traditions, and stories. For example, jazz originated from African American communities and has influenced music globally.
Festivals and Traditions: Celebrations like Diwali, Lunar New Year, and Carnival allow people to experience new customs and values, promoting appreciation and joy.
2. Culinary Variety: Cultural diversity introduces a wide range of cuisines. Dishes like sushi, tacos, curry, and pasta have become beloved parts of global food culture. Food fosters cross-cultural interaction and opens doors for economic opportunities (e.g., restaurants, food tourism).
3. Innovation and Creativity: Diverse perspectives lead to more creative problem-solving and innovation. When people from different backgrounds collaborate, they often produce more original and effective solutions. In business and technology, multicultural teams have been shown to outperform homogeneous groups due to their varied viewpoints.
4. Social Growth and Tolerance: Exposure to different cultures builds empathy, understanding, and tolerance. It helps combat stereotypes, discrimination, and xenophobia by humanizing different identities.
5. Economic Strength: Immigrants and diverse communities contribute significantly to labor markets, entrepreneurship, and global trade. Cities with higher cultural diversity often attract international talent and investment.
6. Education and Knowledge Sharing: Cultural exchange enhances learning by introducing students to multiple worldviews, languages, and philosophies. It promotes critical thinking and global awareness, key skills in a connected world.
7. Language Diversity: Multilingual communities provide access to different linguistic traditions and foster global communication.Language diversity enhances cognitive skills and helps preserve cultural heritage.
Conclusion: cultural diversity is a valuable resource that, when embraced, can lead to social enrichment, economic innovation, and global cooperation. Rather than fearing our differences, we must learn to celebrate them, recognizing that diversity is not a weakness, but a strength. A truly inclusive society is one where all cultures are respected, and every individual is given the opportunity to contribute to the common good.
Diversity : The term '*diversity*' emphasises differences rather than inequalities. When we say that India is a nation of great cultural diversity, we mean that there are many different types of social groups and communities living here.

- These are communities defined by cultural markers such as language, religion, sect, race or caste.
- Cultural diversity presents tough challenges
- The difficulties arise from the fact that cultural identities are very powerful – they can arouse intense passions and are often able to moblise large numbers of people.

- Sometimes cultural differences are accompanied by economic and social inequalities, and this further complicates things.
- Measures to address the inequalities or injustices suffered by one community can provoke opposition from other communities.
- The situation is made worse when scarce resources – like river waters, jobs or government funds – have to be share.

Community Identity

Community identification is not based on any kind of acquired credentials or "accomplishment," but rather on birth and "belonging." Instead of what we have "become," it is what we "are." No one has any control over the family, community, or nation they are born into.

These kinds of identities are called '*ascriptive*' – that is, *they are determined by birth and do not involve any choice on the part of the individuals concerned.*

Features of Ascriptive identity

Most ascriptive identities are very hard to shake off; even if we choose to disown them, others may continue to identify us by those very markers of belonging.

Community ties (family, kinship, caste, ethnicity, language, region or religion) give meaning to our world and give us a sense of identity, of who we are.Ascriptive identities are universal.

Communities, Nation, Nation State

Nation: A nation is a sort of large-scale community – it is a community of communities.

State: The term state refers to an abstract entity consisting of a set of political-legal institutions claiming control over a particular geographical territory and the people living in it.

In **Max Weber's** well-known definition, a state is "*A body that successfully claims a monopoly of legitimate force in a particular territory.*

Nation- state: Nation States are communities that have a state of their own in the modern world.

Indian Nation State

Population-1.21 billion as per census of 2011.

Languages & dialect — 1,632

Religions — Hindus (80.5%), Muslims (13.4%), Christians (2.3%),Sikhs (1.9%), Budhist (0.89%), Jains (0.4%).

Why is it easy to describe a nation but hard to define it?

A nation is a peculiar sort of community that is easy to describe but hard to define. We can describe many nations founded on the basis of common cultural, historical institutions like a shared religion, language, ethnicity, history or regional culture. But it is hard to come up with any defining features for nation.

For every possible criterion there are exceptions and counter examples. For example-there are many nations that do not share a common language, religion, ethnicity and so on. On the other hand, there are many languages, religions or ethnicities that are shared across nations. But this does not lead to the transformation of a single unified nation. Members of a nation share the desire to be a part of the same political collectively. Nations are communities that have a state of their own.

•In modern times, there has been a one-to-one bond between nation and state. But this development is new.

•It wasn't true of the past that a single state could represent a single nation or every nation must have its own state.

For example, Soviet Union explicitly recognised that the peoples it governed were of different nations.

Also, people constituting a nation may actually be citizens or residents of different states. There are more Jamaicans living outside Jamaica than in Jamaica.

Dual citizenship could, also, be a possibility. These laws allow citizens of a particular state to also simultaneously be citizens of another state. Example, Jewish Americans Many is be citizens of Israel as well as the USA.

Policies to accommodate cultural diversity

1. Policy of Assimilation

Policies that promote assimilation are aimed at persuading, encouraging or forcing all citizens to adopt a uniform set of cultural values and norms.These values and norms are usually entirely or largely those of the dominant social group

2. Policy of Integration

Policies promoting integration are different in style but not in overall objective: they insist that the public culture be restricted to a common national pattern, while all 'non-national' cultures are to be relegated to the private sphere.

India's case (Nation - state and relationship with community identity)

The Indian case fits neither the assimilationist nor the integrationist policy.

From its very beginning the independent Indian state has ruled out an assimilationist model. However, the demand for such a model has been expressed by some sections of the dominant Hindu community. Although 'national integration' is a constant theme in state policy, India has not been 'integrationist'. Constitution declares the state to be a secular state, but religion, language and other such factors are not banished from the public sphere. In fact these communities have been explicitly recognised by the state.

By international standards, very strong constitutional protection is offered to minority religions. In general, India's problems have been more in the sphere of implementation and practice rather than laws or principles. On the whole, India can be considered a good example of a 'state-nation' though it is not entirely free from the problems common to nation-states.

Regionalism

Regionalism is connected with the diverse culture, languages, regions, castes, tribes present in our country. It is also encouraged by the geographical concentration of these identity markers in particular regions and fuelled by a sense of regional deprivation. Language played a role in preserving India's unity. We made the decision to adopt the British model of leading presidency after gaining independence.

People in the princely states of Bombay, Madras, and Calcutta spoke Malayalam, Tamil, Telugu, and Kannada (different languages under one state).

Language is a unifying factor that would promote effective communication, unification, state boards (for educational purposes), and linguism might disseminate love for language. Under Nehru, the country was divided along linguistic lines (he was initially hesitant, but later thought the move was beneficial).the division of the Madras Presidency into three states.

Telugu people were dissatisfied when the Madras state was created because Tamilians were given more significant positions and became dominating. So they resisted for a separate state.

In 1953, **Potti Sriramulu**, died seven weeks after beginning a fast unto death. His death provoked violent protests and led to the creation of the state of Andhra Pradesh. It also led to the formation of the SRC (States Reorganisation Commission), which in 1956 put the formal, final seal of approval on the principle of linguistic states.

Language coupled with regional and tribal identity and not religion has therefore provided the most powerful instrument for the formation of ethno-national identity in India. However all linguistic communities have not got statehood. For instance, in the creation of three new states in 2000, namely Chhatisgarh, Uttaranchal and Jharkhand, language did not play prominent role.

Currently there are 28 states (federal units) and 8 Union territories (centrally administered) within the Indian nation-state.

The Nation- State and Religion-related Issues and Identities

Issues relating to religious communities and religion-based identities are divided into two related groups – the secularism–communalism set and the minority–majority set.

Sociological Definition of the term Minority

The notion of minority groups is widely used in sociology and is more than a merely numerical distinction – it usually involves some sense of relative disadvantage.

The sociological sense of minority also implies that the members of the minority form a collectivity – that is, they have a strong sense of group solidarity, a feeling of togetherness and belonging. This is linked to disadvantage because the experience of being subjected to prejudice and discrimination usually heightens feelings of intra-group loyalty and interests. Minority group is disadvantaged in one sense but not in another. Its best example is - Religious minorities like parsis and sikhs maybe relatively well-off economically. But may be disadvantaged in cultural sense because of small numbers.

Why should Minorities be given constitutional protection?

Religions of cultural minorities need special protection because of the demographic dominance of the majority.

Important Articles in the Indian constitution on minorities and cultural diversity:

Article 29:

(1) Any section of the citizens residing in the territory of India or any part there of having a distinct language, script or culture of its own shall have the right to conserve the same.

(2) No citizen shall be denied admission into any educational institution maintained by the State or received out of State funds on grounds only of religion, race, caste, language or any of them.

Article 30:

(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Communalism

In everyday language, the word **'communalism'** refers to '*aggressive chauvinism based on religious identity'*. Chauvinism itself is an attitude that sees one's own group as the only legitimate or worthy group, with other groups being seen – by definition – as inferior, illegitimate and opposed.

Thus, to simplify further, communalism is an aggressive political ideology linked to religion. This is a peculiarly Indian, or perhaps South Asian, meaning that is different from the sense of the ordinary English word. In the English language, "communal" means something related to a community or collectively as different from an individual.

Features of communalism

- Cultivates an aggressive political identity
- Religious identity over rides everything else.

Examples of communal riots in India - Anti Sikh riots of 1984, Anti- Muslim riots in Gujarat in 2002.

Secularism

There are two meanings of secularism:

1) In western context:

- The separation of church and state.
- The separation of religious and political authority
- Related to the arrival of modernity and the rise of science and rationality as alternatives to religious ways of understanding the world.

2) In Indian context:

- A secular person or state is one that does not favour any particular religion over others.
- Secularism implies equal respect for all religions, rather than separation or distancing.
  For example, the secular Indian state declares public holidays to mark the festivals of all religions.

Authoritarian State

- An authoritarian state is the opposite of a democratic state.
- It is a state in which the people have no voice and those in power are not accountable to anyone.

- Authoritarian states often limit or abolish civil liberties like freedom of speech, freedom of the press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law, and so on.

Civil Society

Civil society is the name given to the broad arena which lies beyond the private domain of the family, but outside the domain of both state and market.

- It is the sphere of active citizenship here, individuals take up social issues, try to influence the state or make demands on it, pursue their collective interests or seek support for a variety of causes.
- It consists of voluntary associations, organisations or institutions formed by groups of citizens.
- It includes political parties, media institutions, trade unions, non-governmental organisations (NGOs), religious organisations, and other kinds of collective entities.

The main criteria for inclusion in civil society:

The organisation should not be state-controlled, and it should not be a purely commercial profit-making entity. Today the activities of civil society organisations have an even wider range including advocating and lobbying activities with National and International agencies as well as active participation in various movements.

Civil liberty organizations have been particularly important in keeping watch on the State and forcing it to obey the law.

Civil Societies work to:

1. Keep a watch on government and to see if they are using funds fairly.
2. To see that laws are being implemented.
3. If government is functioning properly, e.g. Right to Information Act

Right to Information Act 2005:

This law was passed by Parliament on 15 June 2005 and came into force on 13 October 2005.

- The Act specifies that citizens have a right to:
- Request any information (as defined)
- Take copies of documents
- Inspect documents, works and records
- Take certified samples of materials of work.
- Obtain information in the form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.

Multiple choice questions (MCQs)

1. What does the term 'diversity' emphasise?

A. Uniformity
C. Differences
B. Inequality
D. Privilege

Answer: C. Differences

2. Why can cultural diversity become a challenge for a nation?

A. It decreases the population
B. It brings economic development
C. It can create competition or conflict between communities
D. It eliminates traditional customs

Answer: C. It can create competition or conflict between communities

3. What type of identity is based on birth and belonging rather than achievements?

A. Achieved identity
C. Community identity
B. Professional identity
D. Acquired identity

Answer: C. Community identity

4. What is an 'ascriptive' identity?

A. One that is chosen by the individual
C. One assigned at birth
B. One based on professional qualification
D. One based on sports skills

Answer: C. One assigned at birth

5. Which of the following is an example of ascriptive identity?

A. Being a lawyer
C. Being born into a religious community
B. Being a cricket team captain
D. Becoming a teacher

Answer: C. Being born into a religious community

6. What is a defining feature of a nation, according to the text?

A. Shared religion
C. Possession of a state
B. Shared culture only
D. A common language

Answer: C. Possession of a state

7. What kind of political strategies do assimilationist policies follow?

A. Encouraging all cultures equally
C. Forcing all citizens to adopt a uniform culture
B. Promoting cultural diversity
D. Ignoring national culture

Answer: C. Forcing all citizens to adopt a uniform culture

8. Which policy allows private practice of community culture but not public representation?

A. Cultural nationalism
C. Federal policy
B. Integrationist policy
D. Economic liberalism

Answer: B. Integrationist policy

9. Which of the following is NOT typically part of assimilationist or integrationist strategies?

A. Centralising power
C. Imposing a unified legal system
B. Promoting all regional languages equally
D. Adopting dominant group's holidays

Answer: B. Promoting all regional languages equally

10. What danger does suppression of community identity pose?

A. It leads to economic development
C. It can intensify the identity it tries to suppress
B. It encourages international conflict
D. It increases unity among groups

Answer: C. It can intensify the identity it tries to suppress

11. According to the text, why do most states fear cultural diversity?

A. It reduces population
C. It may lead to social fragmentation
B. It leads to cultural harmony
D. It helps in nation building

Answer: C. It may lead to social fragmentation

12. What is the main source of political legitimacy in modern states?

A. Army
C. Democracy and nationalism
B. Religion
D. Monarchy

Answer: C. Democracy and nationalism

13. What is meant by the term 'nation-state'?

A. A nation with many states
C. A community of many nations
B. A state without a nation
D. A nation with a state of its own

Answer: D. A nation with a state of its own

14. What is one way assimilationist states promote a single identity?

A. By encouraging regional cultures
C. By making dominant language official
B. Through use of multiple languages
D. By increasing representation of minorities

Answer: C. By making dominant language official

15. Which of the following statements is TRUE?

A. All nations must have a common language
B. All states aim to encourage ethnic differences
C. Cultural identities are weak & easily changed
D. Cultural identity can provoke emotional or violent responses

Answer: D. Cultural identity can provoke emotional or violent responses

16. According to Census 2011, what was the approximate population of India?

A) 1 billion
C) 1.5 billion
B) 1.21 billion
D) 2 billion

Answer: B) 1.21 billion

17. How many languages are officially recognized in the 8th Schedule of the Indian Constitution?

A) 18
B) 22
C) 28
D) 15
Answer: B) 22

18. Which country is the second-largest Muslim population after Indonesia and Pakistan?
A) Bangladesh
B) Iran
C) India
D) Egypt
Answer: C) India

19. What percentage of India's population identified as Hindu according to the data?
A) 70%
B) 80%
C) 60%
D) 90%
Answer: B) 80%

20. What term is used to describe a model where multiple cultural, ethnic, and religious identities co-exist within a single state polity?
A) Nation-state
B) Federal state
C) State-nation
D) Unitary state
Answer: C) State-nation

21. What is India's constitutional approach toward religion and minority communities?
A) Theocratic state
B) Secular with strong minority protections
C) Integrationist model
D) Religion banned from public sphere
Answer: B) Secular with strong minority protections

22. What challenge does modern India face according to the text?
A) Overpopulation
B) Environmental degradation
C) Rise of singular religious identity threatening pluralism
D) Brain drain
Answer: C) Rise of singular religious identity threatening pluralism

23. Which concept promotes "unity in diversity" in the Indian context?
A) Linguistic uniformity
B) State socialism
C) Multiple & complementary identities
D) One nation, one language
Answer: C) Multiple and complementary identities

24. When was the States Reorganisation Commission (SRC) implemented?
A) 1947
B) 1950
C) 1956
D) 1962
Answer: C) 1956

25. Which leader's martyrdom led to the creation of Andhra Pradesh?
A) Potti Sriramulu
B) Mahatma Gandhi
C) B.R. Ambedkar
D) Sardar Patel
Answer: A) Potti Sriramulu

26. What fear did Indian leaders have regarding linguistic states post-independence?
A) Foreign invasion
B) Religious radicalism
C) Further partition due to linguistic divisions
D) Economic collapse
Answer: C) Further partition due to linguistic divisions

27. How many states and Union Territories does India currently have (as per the text)?
A) 28 States and 7 UTs
B) 27 States and 9 UTs
C) 28 States and 8 UTs
D) 30 States and 6 UTs
Answer: C) 28 States and 8 UTs

28. Which of the following is NOT part of the three types of legislative lists in the Indian Constitution?
A) Union List
B) State List
C) Global List
D) Concurrent List
Answer: C) Global List

29. What body decides on the sharing of tax revenues between the Centre and States?
A) Rajya Sabha
B) Planning Commission
C) Election Commission
D) Finance Commission

Answer: D) Finance Commission

30. What institution includes State members to decide on indirect taxation matters?

A) Lok Sabha
B) GST Council
C) Supreme Court
D) NITI Aayog

Answer: B) GST Council

31. Which of the following best describes the main issues relating to religious identities in India?

A. Economic growth and privatization
B. Communalism and secularism; minority and majority relations
C. Urbanization and industrialization
D. Foreign policy and trade relations

Answer: B. Communalism and secularism; minority and majority relations

32. What was the dominant trend in Indian nationalism regarding diversity?

A. Exclusive and authoritarian
B. Inclusive and democratic
C. Rigid and homogenous
D. Economic and industrial

Answer: B. Inclusive and democratic

33. According to Rabindranath Tagore, what is a danger of exclusive nationalism?

A. It fosters trade dependency
B. It promotes secular harmony
C. It spreads hatred and false pride
D. It strengthens cultural pluralism

Answer: C. It spreads hatred and false pride

34. In sociology, which of the following is not **considered a minority in the sociological sense?**

A. Parsis
B. Jains
C. Left-handed people
D. Muslims

Answer: C. Left-handed people

35. Why do sociological minorities often form a collectivity?

A. Due to economic advantages
B. Because of shared language only
C. As a result of shared experiences of discrimination
D. To engage in international trade

Answer: C. As a result of shared experiences of discrimination

36. Which religious minority is the largest in India as per the 2011 Census?

A. Sikhs
B. Christians
C. Muslims
D. Jains

Answer: C. Muslims

37. What proportion of India's population was Hindu according to the 2011 Census?

A. About 60%
B. About 70%
C. About 80%
D. About 90%

Answer: C. About 80%

38. Which state has a majority Sikh population?

A. Kerala
B. Punjab
C. Gujarat
D. Sikkim

Answer: B. Punjab

39. Which Article of the Indian Constitution guarantees the right of any section of citizens to conserve their language, script or culture?

A. Article 14
B. Article 21
C. Article 29
D. Article 370

Answer: C. Article 29

40. What was Dr. B.R. Ambedkar’s warning about neglecting minority rights?

A. It will lead to economic downfall
B. Minorities may lose interest in education
C. Minorities are an explosive force that can destabilize the state
D. It will benefit the majority communities

Answer: C. Minorities are an explosive force that can destabilize the state

41. What is the constitutional right of minorities under Article 30(1)?

A. Right to vote in minority-specific elections
B. Right to control state administration
C. Right to establish and administer educational institutions
D. Right to form separate nations
Answer: C. Right to establish and administer educational institutions
42. The slogan "Unity in Diversity" is associated with:
A. Partition of India
B. British colonial rule
C. Indian nationalism
D. Military recruitment
Answer: C. Indian nationalism
43. What was one cause for the formation of Bangladesh as mentioned in the text?
A. Agricultural failure
B. Political elections
C. Non-recognition of linguistic & cultural rights
D. Religious conversion
Answer: C. Non-recognition of linguistic and cultural rights
44. Which North-Eastern states have a Christian majority?
A. Sikkim, Manipur, Arunachal Pradesh
B. Nagaland, Mizoram, Meghalaya
C. Tripura, Assam, Manipur
D. Meghalaya, Sikkim, Mizoram
Answer: B. Nagaland, Mizoram, Meghalaya
45. Which religious group is concentrated in Maharashtra with the highest share in the state?
A. Christians
B. Buddhists
C. Jains
D. Sikhs
Answer: B. Buddhists
46. What does communalism primarily refer to in the South Asian context?
A. Love for one's religion
B. Aggressive loyalty to a community
C. Aggressive political ideology based on religion
D. Promotion of religious festivals
Answer: C. Aggressive political ideology based on religion
47. Communalism sees one's religious group as:
A. One among many valid groups
B. The only legitimate and superior group
C. Equal to other groups
D. Independent of politics
Answer: B. The only legitimate and superior group
48. What is a key characteristic of communalism?
A. Promotion of secularism
B. Denial of religious beliefs
C. Prioritising religious identity over all others
D. Promoting inter-faith dialogue
Answer: C. Prioritising religious identity over all others
49. Which of the following is *not* necessarily true about communalists?
A. They are politically motivated
B. They are devout religious followers
C. They believe in a political identity based on religion
D. They may condemn others with different identities
Answer: B. They are devout religious followers
50. Communalism in India has been a source of:
A. National unity
B. Scientific temper
C. Tension and violence
D. Economic development
Answer: C. Tension and violence
51. Which of the following is an example of syncretic tradition in Indian history?
A. Battle of Plassey
B. British divide-and-rule policy
C. Bhakti and Sufi movements
D. Partition of Bengal
Answer: C. Bhakti and Sufi movements
52. What does Kabir's poetry symbolise?
A. Religious conversion
B. Inter-community conflict
C. Religious pluralism and harmony
D. Temple and mosque supremacy
Answer: C. Religious pluralism and harmony
53. In the Western context, secularism mainly means:

A. Equal respect for all religions
B. Favoring a specific religion
C. Separation of religion from the state
D. Celebration of all religious festivals
Answer: C. Separation of religion from the state

54. In India, secularism often means:
A. Hostility to all religions
B. Complete rejection of religion
C. Equal respect & support for all religions
D. Dominance of one religion
Answer: C. Equal respect and support for all religions

55. One challenge faced by the Indian secular state is:
A. Excessive modernization
B. Balancing minority protection with accusations of appeasement
C. Separation of judiciary and executive
D. Political instability
Answer: B. Balancing minority protection with accusations of appeasement

56. What is the risk when the state becomes insulated from the people?
A. Increased democracy
B. Authoritarianism
C. Religious harmony
D. Free media
Answer: B. Authoritarianism

57. What are civil liberties?
A. Religious obligations
B. Political campaigns
C. Rights like freedom of speech, press, & due process
D. Rights to own property
Answer: C. Rights like freedom of speech, press, and due process

58. Civil society refers to:
A. Government departments
B. Private family matters
C. Non-state & non-market public domain institutions
D. Military organisations
Answer: C. Non-state and non-market public domain institutions

59. Which law empowers citizens to access government records in India?
A. Official Secrets Act
B. Indian Penal Code
C. Civil Rights Act
D. Right to Information Act, 2005
Answer: D. Right to Information Act, 2005

60. One major role of civil society organisations is:
A. Forming governments
B. Making profits
C. Monitoring the state & advocating public interests
D. Promoting religious dominance
Answer: C. Monitoring the state and advocating public interests

61. "When we say India is a nation of great cultural diversity, we mean that there are many different types of social groups and communities living here". The term diversity stands for:
a. Inequalities rather than equalities b. Difference rather than inequalities
c. Neither differences nor inequality d. Difference and inequality both
Ans: b. Difference rather than inequalities

62. A nation is a peculiar sort of community. Choose the incorrect statement about the nation.
a. Hard to describe b. Hard to define
c. Based on shared religion, language, culture d. It is a community of communities
Ans: a. Hard to describe

63. Cultural diversity can present tough challenges. Which of the following is not a reason for challenge?
a. It can arouse intense passion among its members and mobilise large number of people.
b. Economic and social inequalities among the communities.

c. Equal distribution of scarce resources like river water, jobs or government funds.
d. Injustices suffered by one community provoke opposition from same communities.
Ans: c. Equal distribution of scarce resources like river water, jobs or government funds.

64. Assertion: Most states feared that the recognition of cultural diversity would lead to social fragmentation and prevent the creation of a harmonious society.

Reason: Accommodating these differences is not challenging.

a) Both A and R are true and R is the correct explanation of A.
b) Both A and R are true but R is not the correct explanation of A.
c) A is true and R is false.
d) A is false and R is true.
Ans: c) A is true and R is false

65. What are the laws that allow citizens of a particular state to also simultaneously - be citizens of another state called?

a. Dual-citizenship laws b. None of the above
c. Multiple citizenship laws d. Cross-border citizenship laws
Ans: a. Dual-citizenship laws

66. Policies promoting integration involve

a. Outright suppression of identities of groups which are in minority.
b. Complete erosion of cultural differences between groups.
c. Elimination of ethno-national and cultural differences from the public arena.
d. All of the above
Ans: c. Elimination of ethno-national and cultural differences from the public arena.

67. Which of the following does not stand for secularism?

a. Not favouring a particular religion over the others
b. Religious identity overriding everything else
c. Progressive retreat of religion from the public life.
d. Separation of state and church
Ans: b. Religious identity overriding everything else

68. _____ is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations.

a. Cooperative society b. Egalitarian society
c. Civil society d. Exclusive society
Ans: c. Civil society

69.'Communalism' refers to aggressive chauvinism based on religious identity. Chauvinism itself is an attitude that sees one's own group as the only legitimate

i. A communalist may or may not be a devout person, and devout persons may or may not be communalists.
ii. A Communalist respect all community and religion.
iii. Communalism also shows an aggressive political ideology.
iv. In Communalism religious identity over rides everything else.
Which of the following statements are true regarding communalism:
a.i, ii, iii, b. I, iii, iv
c. i, ii, iv. d. ii, iii, iv
Ans: b**.** I, iii, iv

Short questions and answers

Q.1: What is cultural competence?

A: The ability to understand, communicate, and interact effectively with people from different cultures.
Q.2: How can schools promote cultural diversity?
A: By including multicultural education and celebrating cultural events.
Q.3: What role does language play in cultural diversity?

A: Language reflects cultural identity and helps preserve cultural heritage.
Q.4: Can food represent cultural diversity?
A: Yes, traditional dishes from various cultures showcase culinary diversity.
Q.5: How can cultural diversity present tough challenges?
Ans: Cultural identities are very powerful & can arouse intense passion. Able to mobilize large nos. of people. Sometimes cultural differences are accompanied by economic & social inequalities that provoke oppositions from other communities. Situation becomes worse when scarce resources like river waters, jobs of Govt., have to be shared.
Q.6: What are the features of ascriptive identities?
Ans: they are determined by birth and do not involve any choice on the part of the individuals concerned. Community ties (family, kinship, caste, ethnicity, language, region or religion) give meaning to our world and give us a sense of identity, of who we are.
Q.7: With an example show how being a minority group can be disadvantageous in one sense but not in another.
Ans: It's best example is - Religious minorities like parsis and sikhs maybe relatively well-off economically. But may be disadvantaged in cultural sense because of small numbers.
Q.8: What is community identity and how it is formed?
Ans: Community identity is based on birth and belonging rather than on some forms of acquired qualifications or accomplishments. 2. These kind of identities are called ascriptive i.e. they are determined by birth and individual's choice is not involved.
Q.9: Explain regionalism in Indian context.
Ans: i) Regionalism in India is rooted in India‘s diversity of languages, cultures, tribes and religions and encouraged by the geographical concentrations of these identity markers in particular regions
ii) Sense of regional deprivation
Q.10: What is communalism?
Ans: Communalism’ refers to aggressive chauvinism based on religious identity. Chauvinism itself is an attitude that sees one’s own group as the only legitimate or worthy group, with other groups being seen – by definition – as inferior, illegitimate and opposed.
Q.12: Differentiate between western and Indian meaning of secularism.
Ans: 1) In western context:
The separation of church and state.
The separation of religious and political authority
2) In Indian context:
A secular person or state is one that does not favour any particular religion over others.
Secularism implies equal respect for all religions, rather than separation or distancing.
For example, the secular Indian state declares public holidays to mark the festivals of all religions.
Q.13: How is the outcome of a vibrant civil society different from an authoritarian state?
Ans: In an authoritarian state, people have no voice and those in power are not accountable to anyone whereas as a result of a vibrant civil society, the state is kept under watch and forced to obey to obey the law.
Q.14: Outline the Assimilationist and Integrationist policies of nation building. Give suitable examples for the same.
Ans: **Policy of Assimilation**: Outright suppression of the ethnic religious or linguistic groups. Try to erode cultural differences between the groups.
Policy of Integration: seek to assert a single national identity by attempting to eliminate ethno national and cultural differences from public and political arena while allowing them in private domain.

- Centralising all policies to forums where dominant group constitutes the majority and eliminating the autonomy of local or minority groups.
- Imposing a unified legal and judicial system based on the dominant group’s traditions and abolishing alternative systems used by other groups.

- Adopting the dominant group's language and culture through national institution including state controlled media.
- Adoption state symbols celebrating the dominant group's history, heroes and culture.

Q.15: Do you think that linguistic recognition of states has helped or harmed India?

Ans: In 1920's the Indian National Congress was reconstituted on linguistic lines.

- Gandhi and other leaders promised that the new nation would be based on a new set of provinces on the principle of language.
- This led to a fear of further sub-division of India which did not happen
- Far from undermining Indian unity, linguistic states have helped strengthened it.

Q.16: How Right to Information Act (RTE) is helpful for Indians?

Ans: This law was passed by Parliament on 15 June 2005 and came into force on 13 October 2005.
The Act specifies that Indian citizens have a right to:

- Request any information (as defined)
- Take copies of documents
- Inspect documents, works and records
- Take certified samples of materials of work.
- Obtain information in the form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.

Long Answer Type Questions

1. **The main criteria for inclusion in civil society are that the organisation should not be State-controlled, and it should not be a purely commercial profit-making entity. Discuss the given statement at length.**

Ans: Civil society refers to the collective group of individuals and organizations that work together to promote common interests and values, independent of the government or market forces. The statement that "the main criteria for inclusion in civil society are that the organization should not be State-controlled, and it should not be a purely commercial profit-making entity" highlights two key aspects of civil society: independence and non-profit orientation.

The first criterion for inclusion in civil society is that the organization should not be State-controlled. This means that civil society organizations (CSOs) should operate independently of the government and be free from government interference or control. This independence is important because it allows CSOs to serve as watchdogs, advocates, and mediators between citizens and the government. By monitoring government actions and policies, CSOs can ensure that the government is accountable and responsive to the needs of its citizens.

The second criterion for inclusion in civil society is that the organization should not be a purely commercial profit-making entity. This means that CSOs should not operate solely for the purpose of making a profit or generating revenue. Instead, they should be focused on promoting public goods, such as social justice, human rights, environmental protection, and democracy. This non-profit orientation is important because it allows CSOs to remain independent and unbiased in their advocacy work. It also ensures that their efforts are focused on promoting the public interest rather than private gain.

In addition to these criteria, there are other characteristics that are often associated with civil society organizations. These include voluntary membership, participatory decision-making, and a commitment to social change. Voluntary membership means that individuals and organizations join CSOs of their own free will, rather than being forced to participate. Participatory decision-making means that members of CSOs are actively involved in shaping the organization's goals and activities.

Overall, the statement that "the main criteria for inclusion in civil society are that the organization should not be State-controlled, and it should not be a purely commercial profit-making entity" highlights the importance of independence and non-profit orientation in civil society. These criteria ensure that CSOs are focused on promoting public goods and are free from government control or private interests. By working together,

CSOs can play a critical role in promoting social justice, human rights, and democracy, and in holding governments accountable to their citizens.

2. **Civil Society makes the state accountable to the Nation and its people. Explain with reference to the RTI Act.**

Civil society is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations.
It is the sphere of active citizenship where, individuals take up social issues, try to influence the state or make demands on it, pursue their collective interests or seek support for a variety of causes.
The **Right to Information Act 2005**, gives Indians an access to Government records.
It was enacted by the Parliament of India giving any person who may request information from a ―public authority‖, is expected to reply expeditiously or within thirty days.
The Act also requires every public authority to computerise their records for wide dissemination and to proactively publish certain categories of information so that the citizens need minimum recourse to request for information formally.
This law was passed by Parliament on 15 June 2005.
The Act specifies that citizens have a right to:

- Request any information,
- Take copies of documents,
- Inspect documents, works and records,
- Take certified samples of materials of work,
- Obtain information in form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.
- Civil liberties organisations have been keeping a watch on the state and forcing it to obey the law.

3. **How does cultural diversity contribute to the enrichment of society, and what challenges might arise from it?**

Answer: Cultural diversity enriches society by introducing a variety of perspectives, traditions, languages, and worldviews that foster creativity, innovation, and understanding. When people from different cultural backgrounds interact, they exchange unique ideas, cuisines, art forms, and values, creating a vibrant social tapestry. This diversity encourages open-mindedness and helps break down stereotypes and prejudices, promoting tolerance and empathy.
Moreover, cultural diversity enhances problem-solving by bringing together diverse approaches and experiences, which can lead to more effective and inclusive solutions in workplaces, schools, and communities. For example, multinational companies often benefit from diverse teams that understand various markets and consumer needs globally.
However, cultural diversity also presents challenges. Differences in language, customs, and values can lead to misunderstandings or conflicts if not managed with respect and communication. There may be tensions when cultural norms clash or when one group feels marginalized or discriminated against. Societies must therefore invest in intercultural education, inclusive policies, and dialogue to bridge gaps and promote cohesion.
In summary, cultural diversity is a powerful asset that, when embraced thoughtfully, can drive societal growth and harmony, though it requires effort to navigate the complexities it brings.

4. **What role does cultural diversity play in shaping educational systems, and how can educators effectively incorporate it into their teaching practices?**

Answer: Cultural diversity plays a significant role in shaping educational systems by influencing curricula, teaching methods, and classroom environments. An education system that acknowledges and integrates diverse cultural perspectives prepares students to thrive in a globalized world. It encourages respect for different backgrounds and fosters intercultural competence, which is essential in both personal and professional spheres.

To effectively incorporate cultural diversity, educators can start by designing curricula that reflect multiple cultural narratives, histories, and contributions rather than focusing solely on dominant cultural perspectives. This approach validates the identities of all students and broadens their understanding of the world.
In practice, teachers should adopt inclusive teaching strategies such as using multilingual resources, celebrating cultural holidays, and facilitating discussions about cultural experiences and social justice. Differentiated instruction is also vital, as it addresses the varying learning styles and needs influenced by cultural backgrounds.
Furthermore, educators must create a safe and welcoming classroom atmosphere where students feel comfortable expressing their cultural identities without fear of judgment. This can be supported through professional development in cultural competence and anti-bias education.
Ultimately, embracing cultural diversity in education not only enriches the learning experience but also cultivates a generation of empathetic and culturally aware individuals.

5. **In what ways does globalization impact cultural diversity, and how can societies balance maintaining cultural identities with embracing global interconnectedness?**

Answer: Globalization has a profound impact on cultural diversity by facilitating unprecedented levels of interaction, exchange, and integration across countries. It enables the spread of ideas, technologies, and cultural products, contributing to a greater awareness and appreciation of different cultures. Globalization can thus promote multiculturalism and provide opportunities for cross-cultural collaboration.
However, globalization also poses risks to cultural diversity, such as cultural homogenization, where dominant cultures overshadow or replace local traditions and languages. The pervasive influence of global media, consumer culture, and economic power can lead to the erosion of unique cultural identities, resulting in what some scholars call “cultural imperialism.”
Balancing the preservation of cultural identities with embracing globalization requires deliberate strategies. Societies can promote cultural heritage through education, arts, and language preservation programs while encouraging intercultural dialogue and exchange. Policies that support minority cultures and recognize cultural rights are essential to maintaining diversity.
Moreover, globalization need not be a one-way flow; it can be a two-way street where local cultures influence global trends. For example, the global popularity of yoga, anime, or world music demonstrates how cultural diffusion enriches global culture.
In essence, societies must view cultural diversity as a dynamic and evolving process, ensuring that globalization serves as a bridge rather than a barrier to cultural expression

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 8 -Structural Change

Gist of the Lesson

Structural change refers to significant shifts or transformations in the fundamental features, composition, or organization of an entity or system. It often implies a noticeable alteration in the underlying framework, organization, or arrangement of parts within a system or society. Here are a few contexts in which structural change is commonly discussed:

1. **Economic Context**: In economics, structural change refers to the reallocation of resources from one economic sector to another, such as the transition from agriculture to industry and then to services in the process of economic development.
2. **Organizational Context**: Within organizations, structural change can involve reorganizing departments, hierarchies, or workflows to improve efficiency or adapt to new challenges or opportunities.
3. **Societal Context**: In society, structural change might involve shifts in social norms, values, institutions, or demographic patterns that reshape the fabric of communities or entire societies.
4. **Technological Context**: Technological advancements often drive structural changes, such as the impact of digital technology on traditional industries or the advent of automation in manufacturing.
5. **Environmental Context**: Changes in the environment can necessitate structural changes, such as adaptations in urban planning or agricultural practices in response to climate change.

Overall, structural change implies more than just superficial or temporary adjustments; it involves deep, systemic alterations that can have long-lasting effects on the entity or system undergoing change.

Why structural change is necessary

Structural change is often necessary for several reasons, depending on the context in which it occurs. Here are some key reasons why structural change is essential:

1. **Adaptation to New Conditions**: Over time, external conditions such as technological advancements, shifts in consumer preferences, or changes in global markets can make existing structures obsolete or inefficient. Structural change allows entities to adapt to these new conditions by realigning resources, strategies, and operations.
2. **Enhancing Efficiency and Productivity**: Structural change can lead to improved efficiency and productivity by reorganizing processes, eliminating redundancies, and reallocating resources to where they can be most effective. This is crucial for maintaining competitiveness in dynamic environments.
3. **Fostering Innovation**: Structural change often involves adopting new technologies, methods, or business models, which can stimulate innovation. By encouraging experimentation and adaptation, structural change enables entities to stay ahead of the curve and capitalize on emerging opportunities.
4. **Responding to Crisis or Disruption**: During times of crisis, whether economic downturns, natural disasters, or unforeseen disruptions (like the COVID-19 pandemic), structural change becomes necessary to stabilize operations, minimize losses, and position for recovery and future resilience.
5. **Meeting Changing Demands**: Societal, environmental, and regulatory changes can create new demands and expectations from stakeholders. Structural change allows organizations and societies to respond effectively to these demands, whether in terms of sustainability, inclusivity, or governance.
6. **Promoting Long-Term Sustainability**: Structural change can facilitate transitions towards more sustainable practices and systems. This includes shifts towards renewable energy, circular economies, and environmentally friendly technologies that reduce ecological footprints and promote long-term viability.
7. **Addressing Inequality and Social Issues**: In societal contexts, structural change is often necessary to address systemic inequalities, improve social justice, and ensure fair opportunities for all members of society. This may involve reforms in education, healthcare, housing, and other critical areas.

In summary, structural change is necessary because it enables entities to adapt, innovate, respond to challenges, improve efficiency, meet new demands, promote sustainability, and address systemic issues. By embracing and managing structural change effectively, organizations, societies, and economies can thrive in an ever-evolving world.

Structural Change: To understand the present, we need to know its past. This is true for individuals, groups, and entire countries like India. India's long history is important, but its colonial period is especially significant for understanding modern India. This is because colonialism brought modern ideas and institutions to India, but in a contradictory way. For example, Indians learned about Western freedom and democracy, but lived under British rule that denied them both. Such contradictions shaped many changes in India's society, culture, politics, and economy.

Many aspects of our life today still reflect British influence—our parliamentary and legal systems, police, education, driving on the left, certain foods, school uniforms, and even mixed feelings about the West. The English language is a good example of colonialism's mixed impact. It has given Indians opportunities in the global market and enriched Indian literature. But it is also a mark of privilege, with those who know it having an advantage in jobs, while those without it face disadvantages. At the same time, English has opened new opportunities for groups like Dalits, who were earlier excluded from education.

Colonialism brought major political, economic, and social changes. This chapter focuses on two of them—industrialisation and urbanisation—while also noting some post-independence developments. For instance, English-speaking housewives and students can now work online for BPOs, grading essays for students in other countries. This shows how skills introduced during colonial times continue to shape opportunities today.

These structural changes went hand in hand with cultural changes, which will be discussed in the next chapter. In reality, the two are closely linked and hard to separate.

Understanding Colonialism

Colonialism means one country establishing control over another. In modern times, Western colonialism had the biggest impact. India has seen many rulers in its history, but British colonial rule was different because the changes it brought were deep and long-lasting.

Earlier rulers mostly took tribute (tax) without changing the basic economy. In contrast, British colonialism—driven by capitalism—directly interfered in India's economy, society, and laws to serve British profits. They changed land ownership rules, decided which crops should be grown, controlled manufacturing and trade, cleared forests for tea plantations, and passed laws that affected pastoral communities.

Colonialism also caused large-scale movement of people. Many Indians moved within the country for work, such as to tea plantations in Assam. Others were sent overseas as labourers to places in Asia, Africa, and the Americas—many never returned, and their descendants are now called "people of Indian origin."

To run their empire, the British introduced changes in law, education, architecture, and culture. Some changes were intentional, like introducing Western education to create administrators, but it also unintentionally encouraged nationalist feelings.

Colonialism was tied to the growth of capitalism—a system where production is privately owned and run for profit. Capitalism in the West grew through exploration, plunder, technological advances, and industrial growth. It was global in nature, and colonialism helped it spread. This shaped the way capitalism developed in India.

Alongside capitalism, the **nation state** became the main political model, where a government rules over a defined territory and the people are citizens of one nation. Nation states are linked to nationalism—the belief that people have the right to self-rule. This clashed with colonialism, which meant foreign rule. Indian nationalists saw this contradiction and demanded *swaraj* (self-rule) as their birthright, fighting for both political and economic freedom.

Urbanisation and Industrialisation – The Colonial Experience

Industrialisation means the rise of machine-based production using power sources like steam or electricity. In traditional societies, most people worked on the land. In modern industrial societies, most people work in factories, offices, or shops, and live in towns or cities. Industrialisation and urbanisation often happen together, but not always.

In Britain—the first industrialised country—industrial growth went hand in hand with a massive shift from rural to urban life. In 1800, less than 20% lived in towns of over 10,000 people; by 1900, it was 74%. London grew from 1.1 million to over 7 million and became the largest city in the world.

In India, however, British industrialisation caused **deindustrialisation** in many sectors and the decline of older urban centres. Traditional exports like cotton and silk suffered due to competition from British goods. Cities like Surat, Thanjavur, Dhaka, and Murshidabad lost royal patronage and declined, while colonial port cities

like Bombay, Madras, and Kolkata grew. Village crafts survived in some areas until railways spread, but many artisans abandoned crafts for agriculture due to high crop prices and loss of markets.
Unlike Britain, where industrialisation led people to cities, in India it initially pushed many into agriculture. The Census of 1911 noted that cheap imports and new Western-style factories destroyed many village industries.
Colonial cities played a key role in the empire's economy. Ports like Mumbai, Kolkata, and Chennai exported raw materials and imported British goods. Bombay shipped most of India's raw cotton, Calcutta sent jute to Britain, and Madras exported coffee, sugar, indigo, and cotton.
Urbanisation under colonial rule saw the decline of older towns and the rise of new planned colonial cities. For example, Kolkata began in 1690 when English trader Job Charnock leased three villages—Kolikata, Gobindapur, and Sutanuti—by the river Hugli to set up a trading post. Fort William was built in 1698, with an open military area (Maidan) around it, becoming the core of the new city.

The Tea Plantations

Industrialisation and urbanisation in India were shaped by colonial interests, not by the same processes as in Britain. The tea industry is a clear example.
Tea plantations began in India in 1851, mostly in Assam. By 1903, there were about 4,79,000 permanent and 93,000 temporary workers. Since Assam had few local people and tea gardens were often on remote hills, most labour had to be brought from other provinces.
Instead of offering fair wages and good conditions, British planters often used fraud, coercion, and help from the colonial government to recruit and control workers. Harsh laws, such as the Transport of Native Labourers Act (1863, later amended), allowed planters to keep workers bound to plantations.
Conditions were tough: workers were taken far from home, to unhealthy climates with unfamiliar diseases, and had little freedom. The colonial authorities openly ignored democratic norms they followed in Britain, acting instead in the planters' interests.
In 1951, 17.29% of India's population i.e., 62.44 million people, were living in 2,843 towns. In 2011, 31.16% of India's population i.e., 377.10 million people, were living in 7,935 towns. This shows a steady increase in terms of absolute numbers, number of UA/towns and the per cent share of the urban population. However, the decennial growth rate of the urban population showed a declining trend during 1981–2001, reversed the trend and showed marginal increase in 2011. The decennial growth rate of the urban population in 1951 was 41.42% and in 2011, it was 31.80%. For the first time since Independence, the absolute increase in population is more in urban areas than in rural areas. This is due to a sharp decline in the growth rate in rural areas, while the growth rate in urban areas remains almost the same. ConClUsion It will be obvious to you that colonialism is not just a topic in history but something which lives on in complex ways in our lives even today. It is also evident from the above account that industrialisation and urbanisation imply changes not just in production systems, technological innovations, density of settlements but also 'a way of life' (Wirth, 1938).

Industrialisation in Independent India

During colonial times, industrialisation in India was shaped by British interests. After independence, the Indian government actively promoted industrial growth to overcome the damage caused by colonial rule.
Nationalists believed colonialism had exploited India's economy. They compared the country's past wealth with the poverty under British rule. Inspired by the Swadeshi movement, they saw industrialisation as the key to economic growth and social equality. The focus was on developing heavy industries, machine-making, expanding the public sector, and supporting cooperatives.

Urbanisation in Independent India

Urbanisation in India has accelerated, especially with globalisation and projects like the Smart Cities initiative. Sociologist M.S.A. Rao described three types of urban impact on villages after independence:

1. **Migration to Distant Cities:** Many villagers work in far-off cities (or even abroad) while their families remain in the village. Migrants send money home, visit occasionally, and invest in houses, land, and schools in their native villages.
2. **Villages Near Industrial Towns:** Industrial projects like Bhilai can uproot villages or take over part of their land. These villages attract immigrant workers, creating new markets and housing demands but also tensions between locals and newcomers.
3. **Villages Near Metropolitan Cities:** Some villages are completely absorbed as cities expand, while others lose only their farmland to urban development.

Multiple Choice Questions (MCQs)

1. Understanding the present requires:
A. Study of foreign countries
B. Grasp of ancient cultures
C. Knowledge of the past
D. Scientific research
Answer: C. Knowledge of the past

2. Colonialism is best defined as:
A. Spread of Western culture
B. Rule by one country over another
C. Creation of global markets
D. Rise of nationalism
Answer: B. Rule by one country over another

3. British colonialism was unique because it:
A. Promoted Indian languages
B. Respected local traditions
C. Interfered directly in India's economic base
D. Encouraged local rulers
Answer: C. Interfered directly in India's economic base

4. Which of the following is an example of how colonialism still influences contemporary India?
A. Use of Sanskrit in education
B. Eating traditional tribal food
C. Driving on the left side of the road
D. Worship of local deities
Answer: C. Driving on the left side of the road

5. English language in India is an example of a:
A. Purely positive impact
B. Cultural decline
C. One-sided advantage
D. Paradoxical impact
Answer: D. Paradoxical impact

6. A major effect of colonial industrialisation was:
A. Freedom for Indian industry
B. Encouragement of local crafts
C. Change in production and distribution
D. Growth of Indian capitalism
Answer: C. Change in production and distribution

7. Which group benefitted unexpectedly from English education?
A. Brahmins
B. Dalits
C. Zamindars
D. Soldiers
Answer: B. Dalits

8. One unintended effect of colonial education was:
A. Rejection of science
B. Rise of nationalist consciousness
C. Promotion of missionary schools
D. Abolition of caste system
Answer: B. Rise of nationalist consciousness

9. Capitalism is defined as:
A. Rule by the king
B. State ownership of property
C. Private ownership aimed at profit
D. Equal distribution of wealth
Answer: C. Private ownership aimed at profit

10. Nation-states are associated with:
A. Religious authority
B. Tribal societies
C. Nomadic cultures
D. Nationalism and sovereignty
Answer: D. Nationalism and sovereignty

11. Colonial migration led to the formation of:
A. Urban tribes
B. People of Indian origin
C. British citizens in India
D. Zamindari class
Answer: B. People of Indian origin

12. What was a major political contradiction under colonialism?
A. Rule by Indian kings
B. Presence of multiple religions
C. Reading about freedom while living under colonial rule
D. Use of English in government

Answer: C. Reading about freedom while living under colonial rule

13. A major feature of capitalism is:

A. Equal distribution
C. Dynamism and expansion
B. Technological stagnation
D. Tribal governance

Answer: C. Dynamism and expansion

14. Which one of the following best reflects the irony of colonialism?

A. Adoption of Indian food in Britain
B. British officers learning Indian languages
C. Indians learning about liberty under foreign rule
D. Trade between India and China

Answer: C. Indians learning about liberty under foreign rule

15. Why did the British introduce western education in India?

A. To end religious divisions
C. To create administrators for colonial rule
B. To help Indian farmers
D. To promote nationalism

Answer: C. To create administrators for colonial rule

16**. What does industrialisation primarily refer to?**

A. Urban development
C. Agricultural revolution
B. Machine production using inanimate power
D. Rise of colonial cities

Answer: B

17. What is a major feature of industrial societies as compared to traditional civilizations?

A. Dependence on agriculture
B. Focus on rural lifestyles
C. Majority working in agriculture
D. Majority working in non-agricultural sectors like factories and offices

Answer: D

18. Which of the following best describes the relationship between industrialisation and urbanisation?

A. They are always unrelated
C. They often occur together but not always
B. They always happen together
D. They never occur in traditional societies

Answer: C

19. What percentage of Britain's population lived in towns or cities by 1900?

A. 20%
C. 74%
B. 50%
D. 90%

Answer: C

20. In India, British industrialisation led to which of the following?

A. Rapid urban growth everywhere
C. Deindustrialisation in some sectors
B. Massive industrial boom
D. Equal development of all towns

Answer: C

21. Which Indian cities declined due to British colonial policies?

A. Mumbai and Chennai
C. Kolkata and Bengaluru
B. Surat and Masulipatnam
D. Delhi and Ahmedabad

Answer: B

22. The initial impact of British industrialisation in India led to:

A. Mass migration to urban centres
C. Increase in exports from India
B. More people moving into agriculture
D. Decrease in agricultural labour

Answer: B

23. What role did colonial cities like Mumbai, Kolkata, and Chennai play?

A. Administrative centres only
B. Religious hubs
C. Links between British economic core and Indian periphery
D. Isolated industrial towns

Answer: C

24. What was a major reason for the growth of cities like Kolkata?

A. Indigenous trade
B. Indian industrial investment
C. British military and trading interests
D. Agricultural surplus
Answer: C

25. According to sociologist Mukherjee, the zamindars and graduates in colonial India became:
A. Middle class citizens
B. Entrepreneurs
C. Parasites and job hunters
D. Industrial workers
Answer: C

26. When did the tea industry begin in India?
A. 1757
B. 1800
C. 1851
D. 1900
Answer: C

27. The majority of tea labourers in Assam came from:
A. Local tribes
B. Wealthy merchants
C. Other provinces
D. Nepali migrants
Answer: C

28. What legal act helped recruit labourers to tea plantations using coercion?
A. Labour Protection Act
B. Plantation Regulation Act
C. Transport of Native Labourers Act
D. Indian Industrial Recruitment Act
Answer: C

29. British tea planters lived in:
A. Modest rural homes
B. Luxurious bungalows with British comforts
C. Makeshift tents
D. Government-provided housing
Answer: B

30. What did British colonial urban planning reflect?
A. Integration of Indian culture
B. Democratic urbanism
C. Racial and spatial segregation
D. Agricultural development
Answer: C

31. What was a key goal of Indian nationalists after independence regarding industry?
A. Decentralisation of cities
B. Emphasis on traditional crafts only
C. Rapid industrialisation & economic self-reliance
D. Return to pre-colonial economic system
Answer: C

32. Which movement encouraged loyalty to national economy during colonial times?
A. Dandi March
B. Quit India Movement
C. Swadeshi Movement
D. Salt Satyagraha
Answer: C

33. Which sociologist described different kinds of urbanisation in post-independence India?
A) G.S. Ghurye
B) M.N. Srinivas
C) M.S.A. Rao
D) Yogendra Singh
Answer: C) M.S.A. Rao

34. Which of the following is NOT one of the three types of urban impact on villages described by M.S.A. Rao?
A) Villages with overseas migrants
B) Villages near industrial towns
C) Villages absorbed by metropolitan cities
D) Villages affected by tourism
Answer: D) Villages affected by tourism

35. Which industrial town is mentioned as having a significant urban impact on surrounding villages?
A) Durgapur
B) Bhilai
C) Jamshedpur
D) Bhopal
Answer: B) Bhilai

36. In 2011, what percentage of India's population lived in urban areas?
A) 17.29%
B) 25.70%
C) 31.16%
D) 41.42%
Answer: C) 31.16%

37.What was the number of towns/urban agglomerations in India in 2011?

A) 2,843
B) 6,354
C) 7,935
D) 5,287

Answer: C) 7,935

38. Which state initiative has contributed to the recent increase in pace of urbanisation in India?

A) Swachh Bharat Mission
B) Make in India
C) Smart City Mission
D) Digital India

Answer: C) Smart City Mission

39. Which factor led to a higher absolute increase in urban population compared to rural population for the first time since independence?

A) Decline in urban job opportunities
B) Decline in rural growth rate
C) Urban-to-rural migration
D) Decline in overall population

Answer: B) Decline in rural growth rate

40. Assertion (A): The decennial growth rate of urban population in India has been consistently increasing since 1951.

Reason (R): Urbanisation in India is primarily driven by industrialisation and infrastructure development.

A) Both A and R are true and R is the correct explanation of A.
B) Both A and R are true but R is NOT the correct explanation of A.
C) A is false but R is true.
D) Both A and R are false.

Answer: C) A is false but R is true.

41.Assertion (A): Migrants from Gujarat villages living in overseas towns have made significant contributions to their native villages.

Reason (R): They have built fashionable homes and funded schools and trusts in their villages.

A) Both A and R are true and R is the correct explanation of A.
B) Both A and R are true but R is NOT the correct explanation of A.
C) A is true but R is false.
D) A is false but R is true.

Answer: A) Both A and R are true and R is the correct explanation of A.

42.Assertion (A): In India, some villages have been completely absorbed due to metropolitan expansion.

Reason (R): Urban development uses only the land of the village, excluding inhabited areas.

A) Both A and R are true and R is the correct explanation of A.
B) Both A and R are true but R is NOT the correct explanation of A.
C) A is true but R is false.
D) A is false but R is true.

Answer: C) A is true but R is false.

43. What is meant by structural change in an economy?

a) Short-term fluctuations in economic output
b) A shift in the fundamental ways an economy operates, such as changes in industry composition or employment patterns
c) Changes in the interest rates set by the central bank
d) Seasonal changes in agricultural output

Answer: b)

44. Which of the following is an example of structural change?

a) A temporary increase in consumer spending during holidays
b) A permanent shift of labor from agriculture to manufacturing and services
c) A change in government fiscal policy to reduce taxes
d) A decrease in inflation rate for a quarter

Answer: b)

45. Structural changes in an economy are often caused by:

a) Changes in consumer preferences
b) Technological advancements
c) Globalization and trade patterns
d) All of the above

Answer: d) All of the above

46. Which sector usually experiences a decline during structural change in developing economies?

a) Agriculture
b) Manufacturing
c) Services
d) Technology

Answer: a) Agriculture

47. What is a common consequence of structural change in the labor market?

a) Increased short-term unemployment due to workers needing to retrain for new jobs
b) Immediate rise in wages across all sectors
c) Reduction in labor mobility
d) Constant employment levels in traditional sectors

Answer: a)

48. Which of the following best describes "deindustrialization"?

a) The growth of manufacturing industries
b) The decline of manufacturing industries and growth of service sectors
c) The introduction of new industrial technologies
d) Increasing agricultural output

Answer: b)

49. Structural change is most closely associated with which economic development theory?

a) Keynesian theory
b) Classical theory
c) Lewis dual-sector model
d) Monetarist theory

Answer: c)

50. What does structural change in an economy typically refer to?

A) Short-term fluctuations in GDP
B) Long-term shifts in the dominant sectors of the economy
C) Changes in currency exchange rates
D) Variations in consumer preferences

Answer: B)

51. Which of the following is an example of structural change?

A) A temporary increase in unemployment during a recession
B) A shift from an agriculture-based economy to an industrial economy
C) Seasonal variation in retail sales
D) Short-term inflation spikes

Answer: B)

52. Structural change often involves:

A) Changes in government policies only
B) Movement of labour & capital between sectors
C) Fluctuations in stock market prices
D) Changes in interest rates

Answer: B)

53. Which sector usually grows during the early phase of structural change in developing economies?

A) Primary (agriculture)
B) Secondary (manufacturing)
C) Tertiary (services)
D) Quaternary (information technology)

Answer: B)

54. Which factor is NOT a direct cause of structural change?

A) Technological innovation
B) Changes in consumer demand
C) Monetary policy adjustments
D) Globalization and trade liberalization

Answer: C)

SHORT QUESTIONS ANSWERS

1. What are the primary drivers of structural change in economies?

Structural change means major shifts in an economy's core sectors—when resources and employment move from agriculture to industry or services.

Key drivers include:

- **Technological advancements**, introducing new production methods.
- **Changes in consumer demand and preferences**.
- **Globalization**, expanding markets and competition.
- **Government policies** that shape subsidies, regulation, and growth priorities.
- **Demographic shifts**, such as urbanization and changing workforce composition.

2. How does structural change impact employment patterns within a society?

Structural shifts typically reduce employment in agriculture or manufacturing, while boosting jobs in emerging sectors like services, IT, or modern industries.

This often requires **reskilling** or **retraining** workers to adapt. It can also lead to temporary unemployment during transitions.

3. Explain how technological advancements contribute to structural change in industries.

Technological progress makes older production methods obsolete and enables new sectors to emerge—altering core industries (like from manual to mechanized manufacturing).These changes shift resource allocation and employment, fostering economic transformation.

4. What are the key differences between gradual and disruptive forms of structural change?

- **Gradual structural change** is evolutionary and smooth, often driven by steady technological improvement or demographic trends.
- **Disruptive structural change** is abrupt and radical—triggered by breakthroughs or crises, causing sudden shifts in industries and employment.

For example, incremental automation in factories vs. industry-wide upheaval from digital transformation.

5. Discuss one example of successful structural change in recent history and its impact.

South Korea's post-1950s industrial shift:

- Transitioned from an agrarian economy to one led by electronics, automobiles, and IT.
- Global brands like Samsung and Hyundai emerged.
- Resulted in rapid economic growth, high-tech dominance, and significant improvement in living standards.

LONG QUESTION ANSWERS

Question 1: What is structural change in an economy, and what are the main factors driving it? Explain with examples.

Answer: Structural change in an economy refers to the dynamic process through which the fundamental organization and composition of an economy transform over time. This involves shifts in the relative importance of different sectors (such as agriculture, industry, and services), changes in employment patterns, technological advancements, and the evolution of production methods.

Typically, structural change is characterized by a decline in the share of agriculture and primary industries and a rise in manufacturing and service sectors. For example, in early stages of development, economies are primarily agrarian, with most of the workforce engaged in farming. Over time, industrialization leads to growth in manufacturing, urbanization, and a shift of labor towards factories and industries. Eventually, advanced economies see a dominance of the service sector, including finance, healthcare, and information technology.

Several factors drive structural change:

Technological Progress: Innovations increase productivity in agriculture and industry, reducing the need for labor in those sectors and freeing it for others.

Human Capital Development: Education and skill acquisition enable workers to transition to more complex industries and services.

Capital Accumulation: Investment in infrastructure and machinery supports industrial expansion.

Globalization: Integration into global markets encourages specialization based on comparative advantage.
Policy and Institutional Reforms: Governments may encourage diversification through industrial policies, trade reforms, and deregulation.
For example, during the Industrial Revolution in the 18th and 19th centuries, Western economies experienced massive structural change as mechanization and factory systems replaced manual labor and cottage industries. More recently, countries like China have undergone rapid structural change from agriculture-based economies to major manufacturing hubs and now increasingly to service-oriented economies.
In summary, structural change is a multifaceted process reflecting economic development and modernization, driven by technology, capital, human resources, and policy shifts.

Question 2: Discuss the social implications of structural change in developing countries. How does structural change affect income distribution and urbanization?

Answer: Structural change in developing countries often has profound social implications, influencing income distribution, urbanization patterns, social mobility, and inequality.
When an economy transitions from agriculture to manufacturing and services, the labor market undergoes significant shifts. Initially, many people migrate from rural areas to urban centers in search of better employment opportunities in industrial and service sectors. This leads to rapid urbanization, often straining city infrastructure, housing, and social services.
Income distribution during structural change can be uneven. Typically, those with skills and access to capital benefit disproportionately, while traditional agricultural workers may face displacement or unemployment. This can increase income inequality, as urban industrial workers and entrepreneurs earn more than rural farmers. However, over time, as industrial and service sectors expand, they can create broader employment opportunities, potentially reducing poverty.
Social mobility may improve for some, especially if education and training programs enable rural populations to acquire new skills. However, inadequate education or lack of access to resources can trap certain groups in poverty.
Moreover, structural change can affect social structures, leading to changes in family dynamics, gender roles, and cultural values. For example, urbanization often promotes nuclear family units, shifts women's roles in the workforce, and introduces new social norms.
In conclusion, while structural change drives economic development, its social consequences require careful management through inclusive policies to ensure equitable growth, social stability, and improved quality of life for all population segments.

Question 3: How do technological advancements contribute to structural change, and what challenges do they pose to labor markets?

Answer: Technological advancements are a central engine of structural change, reshaping economies by increasing productivity, creating new industries, and rendering some traditional sectors obsolete.
For example, mechanization and automation reduce the need for manual labor in agriculture and manufacturing. The introduction of computers and digital technologies has spawned entirely new industries such as software development, e-commerce, and information services. These changes cause shifts in labor demand—from low-skilled to high-skilled workers.
However, technological change also poses significant labor market challenges:
Job Displacement: Automation can lead to unemployment or underemployment in sectors reliant on routine manual tasks. Workers displaced by machines may struggle to find alternative employment without retraining.
Skills Mismatch: Rapid technological shifts require workers to acquire new skills. Without adequate education and vocational training, many are left behind, exacerbating inequality.
Wage Polarization: High demand for skilled workers tends to increase their wages, while demand for low-skilled labor decreases, leading to wage disparities.

Geographical Disparities: Tech-driven industries tend to cluster in urban or developed regions, causing regional imbalances and migration pressures.

To address these challenges, policymakers must invest in education, lifelong learning, and social safety nets, ensuring workers can adapt to new labour market realities and benefit from structural transformation.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 9- Cultural Changes

Gist of the Lesson

Cultural changes during colonial rule can be understood at two levels-

- efforts of social reformers and nationalists
- Indirect-influence of four processes- Sanskritization, modernisation, secularisation and westernisation.

Social Reform Movements in the 19th & Early 20th Century

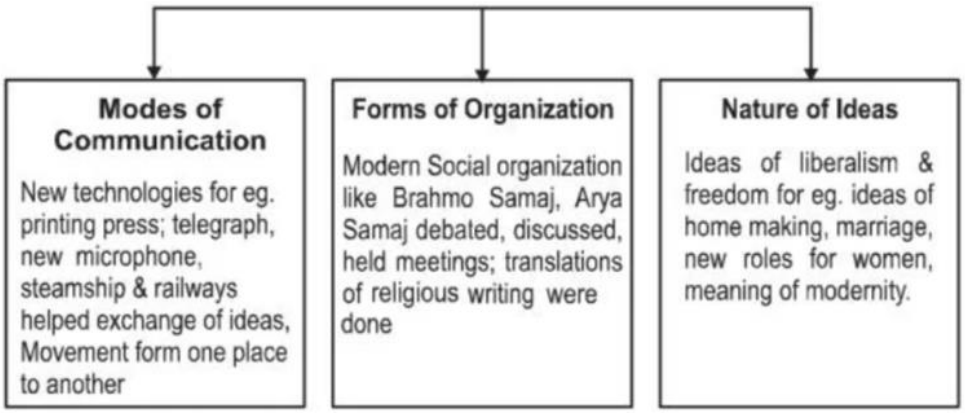
The well-known issues or the social evils that plagued Indian society were

- Sati Pratha
- Child marriage
- Widow remarriage
- Caste discrimination

Caste discrimination was the central idea of reform for Buddhist, Bhakti and Sufi movements.

- The 19th Century social reform attempts were the modern context and mix of ideas.
- Modern ideas of Western liberalisation and traditional literature were combined creatively.
- Social organisations like Brahmo Samaj in Bengal and Arya Samaj in Punjab were set up.

Modern Framework of Change in Colonial India according to Sociologist Satish Saberwal



Sanskritisation (term coined by **M.N. Srinivas**) is *a process by which some members of a low caste or tribe try to imitate/follow, the customs, ritual, beliefs, ideology and lifestyle of a high, in particular 'twice born' dwija caste.*

De-Sanskritisation is the process where influence of non-Sanskritic castes was found to be dominant instead of high castes.

Sanskritization has been criticised at different levels.

- No structural change only positional change for some individual.
- Assumption of upper castes as being superior hence to be imitated
- Justification of the practice of inequality & exclusion as marked privileges of upper castes hence a discriminatory system.
- process that is gendered though progressive for men, upper caste practices like purdah system, low age of marriage, dowry in place of bride price are regressive as far as women are concerned.
- Erosion of Dalit culture would be an expected outcome.

Assertion of Dalit identities in recent years & backward classes movement leading to rejection of upper caste culture.

Westernisation

- M.N. Srinivas defines Westernization as the changes brought about in Indian society and culture as a result of 150 yrs. of British rule, changes occurring in technology, institutions, ideology and values. He believed as lower castes sanskritised, the upper caste were westernized by considering the British colonialists as reference group.

- Different kinds of westernization
  1. Emergence of a westernized sub-cultural pattern brought forward by the western educated middle class
  2. General spread of western cultural traits in the fields of food and eating habits, clothes and life-styles due working or serving the British colonialists over a long period.
  3. Impact of westernization can be seen in the fields of art, literature, music, architecture etc.
- In contemporary times, conflicts between generations are seen as cultural conflicts resulting from westernisation.

Modernization refers to improvement in technology, production processes; path of development taken by much of West Europe or North America.

- ❖ Modernisation assumes that local ties and parochial perspective give way to universal commitments and cosmopolitan attitudes
- ❖ a scientific and rational approach develops
- ❖ work is based on achievement not birth, individualism is encouraged.

Secularisation: In the west-modernization seems to have led to secularization-a process of decline in the influence of religion especially in the public sphere.

Rituals have secular dimensions: It provides occasion to socialize with friends and kin, to show off wealth and style to enhance social status.

Secularisation of caste

- ❖ Formation of caste-based associations and political parties.
- ❖ seeking votes and fielding candidates on caste lines - assertion of rights, by caste-based organisations.

Multiple Choice Questions (MCQs)

Q1. **What was a major cultural impact of colonialism on Indian society?**
A. Increase in tribal population
B. Complete rejection of Western education
C. Transformation in norms, values, and ways of life
D. Decline in factory employment
Answer: C. Transformation in norms, values, and ways of life

Q2. Which of the following reformers is correctly matched with their contribution?
A. Raja Ram Mohun Roy – Opposed widow remarriage
B. Jotiba Phule – Opened the first school for girls in Pune
C. Sir Syed Ahmed Khan – Promoted purdah system
D. Bal Gangadhar Tilak – Advocated for modern scientific education
Answer: B. Jotiba Phule – Opened the first school for girls in Pune

Q3. The practice of *sanskritisation* refers to:
A. Adoption of Western culture
B. Spread of English education
C. Process of lower castes adopting rituals of upper castes
D. Promotion of Islamic values
Answer: **C. Process of lower castes adopting rituals of upper castes**

Q4. **The social reform movements of the 19th century drew from which of the following?**
A. Only traditional Hindu philosophy
B. Only Islamic laws
C. A mix of Western liberalism and traditional literature
D. British conservative values
Answer: C. A mix of Western liberalism and traditional literature

Q5. Which organisation was founded in 1914 for Muslim women's rights?
A. Brahmo Samaj
B. Arya Samaj
C. Dharma Sabha
D. Anjuman-E-Khawateen-E-Islam
Answer: D.

Q6. What technological advancement helped speed up reform movements in colonial India?

A. Solar panels
B. Printing press and telegraph
C. Telegram and internet
D. Radios and computers
Answer: B.

Q7. Which of the following statements about the Brahmo Samaj is true?
A. It promoted polygamy
B. It was against social reforms
C. It played a role in abolishing sati
D. It focused only on rural development
Answer: C.

Q8. Which of the following is an example of reinterpretation of tradition under modernity?
A. Abandonment of all Indian clothing
B. Sari being worn with blouse and petticoat
C. Wearing Western formal suits in rural areas
D. Complete rejection of ancient scripts
Answer: B.

Q9. Assertion (A): Reformers like Raja Ram Mohun Roy appealed to both Western humanitarian principles and traditional scriptures to fight sati.
Reason (R): The reformers wanted to avoid British intervention in Indian social matters.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true
Answer: B. Both A and R are true, but R is not the correct explanation of A

Q10. Assertion (A): Sanskritisation was a colonial process introduced by British administrators.
Reason (R): Sanskritisation involved adopting Western clothing and lifestyle.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, but R is true
D. Both A and R are false
Answer: D. Both A and R are false

Q11. Assertion (A): The growth of English-educated Indian middle class led to the emergence of reform movements.
Reason (R): Western liberal ideas and Indian traditional knowledge created a new consciousness.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true
Answer: A. Both A and R are true, and R is the correct explanation of A

Q12. Assertion (A): All reformers believed that Hinduism was the cause of all social evils.
Reason (R): Dharma Sabha opposed Raja Ram Mohun Roy's reforms.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, but R is true
D. Both A and R are false
Answer: C. A is false, but R is true

Q13. Who coined the term *Sanskritisation*?
A. B.R. Ambedkar
B. M.N. Srinivas
C. G.S. Ghurye
D. Iravati Karve
Answer: B. M.N. Srinivas

14. Sanskritisation typically involves adoption of customs and rituals of:
A. Tribal groups
B. Western cultures
C. Twice-born Hindu castes
D. Dalit communities
Answer: C. Twice-born Hindu castes

15. Which of the following is not **a criticism of Sanskritisation?**
A. It promotes structural change in society
B. It exaggerates the possibility of mobility
C. It reinforces the superiority of upper castes
D. It devalues traditional Dalit culture
Answer: A.

16. The practice of *dowry* instead of *bride-price* as a result of Sanskritisation indicates:

A. Social equality
C. Gender-based regressive practices
B. Economic empowerment
D. Religious reform

Answer: C.

17. The process where dominant non-Sanskritic groups shape the culture of a region is called:

A. Sanskritisation
C. Desanskritisation
B. Westernisation
D. Modernisation

Answer: C. Desanskritisation

18. Kumud Pawade's experience highlights:

A. Easy acceptance of Dalits in Sanskrit education
B. Equal opportunity in education
C. Struggles due to caste and gender in traditional fields
D. Total removal of caste barriers in modern India

Answer: C. Struggles due to caste and gender in traditional fields

19. What does Westernisation, according to M.N. Srinivas, broadly refer to?

A. Adoption of democratic values only
B. Changes brought by colonial economic policy
C. Changes in Indian society due to British influence
D. Spread of Indian philosophy in the West

Answer: C. Changes in Indian society due to British influence

20. Which of the following is an external form of Westernisation but not a modern value?

A. Use of mobile phones
B. Practice of female foeticide using modern technology
C. Support for women's education
D. Promotion of human rights

Answer: B. Practice of female foeticide using modern technology

21. **Assertion (A):** Sanskritisation improves the position of a group in the local caste hierarchy.
Reason (R): It usually occurs when the group has gained economic or political power.

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.
D. A is false but R is true.

Answer: A.

22. Assertion (A): Sanskritisation leads to the structural change in the caste system.
Reason (R): Sanskritisation involves adopting values and practices of the upper castes.

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is false but R is true.
D. Both A and R are false.

Answer: C.

23. **Assertion (A):** Westernisation always promotes egalitarian values in Indian society.
Reason (R): All westernised Indians support democracy and equality.

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is false but R is true.
D. Both A and R are false.

Answer: D.

24. **Assertion (A):** Desanskritisation is a process where Sanskritic practices decline.
Reason (R): In regions with non-Sanskritic dominance, local practices resist Sanskritisation.

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.

D. A is false but R is true.
Answer: A.
25. What does the term *modernisation* originally refer to?
A. Religious transformation
B. Technological and production improvements
C. Urbanisation
D. Political empowerment
Answer: B. Technological and production improvements
26. According to the modernist perspective, what becomes the *primary unit* of society?
A. Religion
B. Community
C. Individual
D. Caste
Answer: C. Individual
27. Which of the following is **not** a feature of modernisation as defined by Rudolph and Rudolph?
A. Identity based on achievement
B. Emotion-driven decisions
C. Scientific reasoning
D. Choice-based associations
Answer: B. Emotion-driven decisions
28. In the Indian context, modernisation differs from the West primarily because:
A. It emerged post-independence
B. It occurred without any cultural influence
C. It developed within a colonial context
D. It promoted only technological changes
Answer: C. It developed within a colonial context
29. What does "secularisation of caste" refer to?
A. Caste-based rituals becoming more religious
B. Caste becoming irrelevant in politics
C. Caste acting as a political pressure group, not a religious entity
D. Removal of caste identity
Answer: C. Caste acting as a political pressure group, not a religious entity
30. Which of the following indicates **secular use of rituals** in Indian society?
A. Praying for liberation
B. Fasting on religious days
C. Showing off wealth at weddings
D. Attending religious discourses
Answer: C. Showing off wealth at weddings
31. Modernisation implies that decisions are influenced by:
A. Family background
B. Local caste elders
C. Global and universal ideas
D. Ancestral traditions
Answer: C. Global and universal ideas
32. What contradiction is highlighted in the modernisation-secularisation debate?
A. Decline of science
B. Growth of ritualism despite modern values
C. Growth of caste-based professions
D. Rebirth of local languages
Answer: B. Growth of ritualism despite modern values
33. Assertion (A): Modernisation implies individual identity is based on achievement, not ascription.
Reason (R): Modernisation promotes decisions based on science and rationality over emotion and tradition.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, R is false
D. A is false, R is true
Answer: A.
34. Assertion (A): In India, caste has become irrelevant in modern politics.
Reason (R): Modernisation has completely eliminated caste-based distinctions.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, R is true
D. Both A and R are false
Answer: D.
35. Assertion (A): Rituals in India today often serve secular purposes.
Reason (R): Rituals are used to establish social status and display wealth.
A. Both A and R are true, and R is the correct explanation of A

B. Both A and R are true, but R is not the correct explanation of A
C. A is true, R is false
D. A is false, R is true
Answer: A.
36. Assertion (A): Secularisation has meant the complete decline of religious beliefs in Indian society.
Reason (R): Modernisation always reduces religious influence.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, R is true
D. Both A and R are false
Answer: D.

SHORT ANSWER TYPE BOARD QUESTIONS

Q.1. In colonial India what were the new technologies which speeded up the various forms of communication? [All India 2008]

A.The technologies like telegraph, printing press and microphone speeded up the various forms of communication in colonial India.

Q.2. What is Sanskritisation? [All India 2008]

A. Sanskritisation is a process by which a low caste or tribe or other group adopts the customs, rituals, beliefs, ideology and style of life of a high caste people.

Q.3. What do you mean by westernisation? [Delhi 2017]

A. Westernisation refers to the general spread of western cultural traits, such as the use of new technology, dress, cuisine and changes in the habits and living styles of people.

Q.4. What does the term modernisation mean? [Delhi 2013]

A. The term modernisation was associated with positive and desirable values in the 19th and 20th century. In the earlier period,

Q.5. Why was Dharma Sabha formed? [All India 2014]

or

What ideas of society did the Dharma Sabha Project? [Delhi 2019]

A. Dharma Sabha was formed by the orthodox Hindu community of Bengal to oppose and petition the British arguing that reformers had no right to interpret sacred texts.

Q.6. What was the contribution of Jotiba Phule in social reforms?

A. Jotiba Phule advocated female education in India. He opened the first school for women in Pune and also supported the glory of pre-Aryan age.

Q7. In what way do rituals have secular dimensions? [All India 2015]

or

Rituals also have secular dimensions as distinct from secular goals. Explain. [Delhi 2018]

A. Rituals have secular dimensions. They provide opportunities to exhibit family's wealth,

Q.8. What were the major women's issues taken up by various reformers in Indian history? [All India 2010]

or

Explain the role of social reformers in uplifting the status of women in India. [Delhi 2008]

or

Discuss the role of social reformers in dealing with the women's issues during the colonial period. [Delhi 2014]

A. Women's issues were taken up by various reformers in Indian history.

• The issues of practice of sati, child marriage and widow remarriage were taken up by the reformers.

• Female education was also discussed intensively. Female education was promoted by the social reformers and new ideas of liberalism and freedom also brought new ideas of homemaking and marriage.

• New roles for mothers and daughters also emerged with the growth of new ideas and new consciousness. Jotiba Phule, the social reformer opened the first school for women in Pune.

• Muslim social reformers also debated the issues of polygamy and purdah. Jahanara Shah at the All-India Muslim Ladies Conference proposed a resolution against the evils of polygamy in Islam. The resolution said that polygamy was against the true spirit of Quran.

• The social reformers tried to bring changes in the social practices that discriminated against women.

• Raja Ram Mohun Roy attacked the practice of sati on humanitarian grounds as well as on the writings of Hindu shastras. Similarly, Ranade's writings elaborated the shastric sanction for remarriage of widows.

Q.9. Modernisation and secularisation are parts of a set of modern ideas. How are the two processes linked? [Delhi 2019]

A. Modernisation and secularisation are said to be a part of a set of modern ideas. The two processes are linked in the following ways

• Change in attitude towards religion and celebration of festivals, change in ceremonies, taboos and sacrifices.

• Modern ways lead to decline in traditional and religious ways.

• This leads to a scientific and rational outlook.

• A vibrant secular and democratic political system.

• Caste and community-based mobilisation.

Q.10. Elaborate the three aspects of change in colonial India as stated by Satish Saberwal.

A. The three aspects of change in colonial India as stated by Satish Saberwal are as follows

Modes of Communication New technologies in the form of printing press, telegraph and later microphone helped in communicating the ideas at a faster pace from one place to another. Besides, movement of people and goods through steamships and railways also helped in the movement of new ideas across different parts of the country.

Forms of Organisation Modern social organisations were formed in different parts of the country such as Brahmo Samaj in Bengal, Arya Samaj in Punjab and the All-India Muslim Ladies Conference (Anjuman-E-Khawatn-E-Islam) (1914).

Indian reformers organised public meetings and used public media like newspapers and journals to spread their ideas.

Nature of Ideas New ideas of liberalism, freedom, pride in culture, homemaking and marriage and new roles for women emerged in the colonial period. The value of education and particularly female education was emphasised in this period. Female education was justified on modern and traditional ideas. Jyotiba Phule opened the first school for women in Pune.

Q.11. "Process of Sanskritisation encourages inequalities and discrimination". Explain with examples.

[Delhi 2014]

A. Through the process of Sanskritisation, the low caste people try to uplift their political and economic status.

• The lower assume that upper caste is being superior hence to be imitated. Justification of the practice of inequality and exclusion as a marked privilege of upper caste makes it a discriminatory system.

• Process that is gendered though progressive for men, upper caste practices like Purdah system, low age of marriage, dowry in place of bride price are regressive as far as women are concerned.

• Erosion of Dalit Culture would be an expected outcome. The work performed by the Dalits is also considered shameful and it leads to the erosion of Dalit culture and ethos.

• The upper castes look down upon the lower castes. It reflects the undemocratic vision in society. Thus, Sanskritization creates inequality and discrimination in society instead of erasing them.

LONG ANSWER TYPE QUESTION

Q.1. What was the contribution of Raja Ram Mohan Roy in the social reform of India?

Ans. Raja Ram Mohan Roy also known as the Father of the Indian Renaissances made a great contribution in initiating Socio Reform Movement in India.

• He is widely known for his role in the abolition of Sati.
• He propagated Western education among Indians.
• His influence was apparent in the field of politics, public administration, education as well as religion.
• He worked for the improvement in the position of women. He stressed on rational and modern scientific approach.
• He advocated widow remarriage and education of women.
• He worked to improve the condition of the Indian woman.
• He saw reforming religious organizations as vehicles for social and political change.
•In 1814, he founded the Atmiya Sabha, 1821, the Calcutta Unitarian Association, and in 1828, the Brahmo Sabha or Brahmo Samaj.
•He advocated for women's rights, such as the ability of widows to remarry and the right of women to own property.
•Sati was abolished in 1829 by Lord William Bentinck, the then Governor-General of India, and the practice of polygamy was outlawed.
•Raja Ram Mohan Roy was an outspoken opponent of the caste system, untouchability, superstitions, and intoxicants.
•He railed against child marriage, polygamy, female illiteracy, and widows' plight.
•He emphasized the importance of rationalism and a modern scientific approach.
•He campaigned against what he saw as the faults of Hindu society at the time.
•He founded the Bengali monthly journal Sambad Kaumudi, which consistently criticized Sati as barbarous and incompatible with Hinduism's teachings.

Q.2. What was the impact of Sanskritisation on lower castes?

Ans. The process of Sanskritisation has greatly affected the caste system of Indian society. Its process has reduced the impact of caste system and lower castes tried to uplift their social status with this process.

The impact of Sanskritisation is many sided. Its impacts are as follow:

• The process of Sanskritisation has increased mobility among lower castes. This process has improved the status of lower castes. People of lower castes adopt the traditions, rituals, ideals and lifestyle of higher castes as they start to call themselves as members of higher castes.

The process of Sanskritisation has brought many changes in occupational status of lower castes. They started to leave those occupations which were considered as impure and started to operate pure occupations.

• The process of Sanskritisation also brought about many changes in their culture-folk ways, traditions, customs, beliefs, values etc. They started to do yagyas, puja etc. They started to celebrate Hindu festival as well.

• The economic status of the lower caste was affected due to Sanskritisation. They entered the industrial sector and government jobs with which their income improved. They started to receive technical and occupational education and achieved higher posts. Their incomes increased due to modern occupations with which their economic status improved.

• Social life of lower caste also changed with the process of Sanskritisation. Members of lower castes started to receive education to improve their social status. They got jobs in offices and administration.

• Now, they started to interact with the people of higher castes which resulted in reduction of caste differences. Their ways of living also changed with economic status. We take it for granted that as we are modernising, we are becoming more secular.

Q.3. Westernisation is often just about adoption of western attire and life style. Are there other aspects to being westernised or Is that about modernisation? Discuss.

Ans. M.N. Srinivas defines westernisation as "the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels…. technology, institutions, ideology and values."

•There were different kinds of westernisation:

— One kind refers to the emergence of a westernised sub-cultural pattern through a minority section of Indian who first came in contact with the western culture. This included the sub-culture of Indian intellectuals who not only adopted many cognitive patterns or ways of thinking but also styles of life and supported its expansion,

— There has been a general spread of western cultural traits such as the use of new technology, dress, food and changes in general.

•Westernisation does involve the imitation of external forms of culture. It does not necessarily mean that people adopt modem values of democracy and equality.

•Apart from western ways of life and thinking, the west influenced Indian art and literature. The painting of Krishna Menon family in matrilineal community in Kerala but it reflects the very typical patrilineal nuclear family of the modern west consisting of the mother, father and children.

•Srinivas suggested that while lower castes' sought to be sanskritised the "upper caste' sought to be westernized. But this generalization is difficult to maintain. For example, the Thiyyas (by no means

considered an upper caste) in Kerala show conscious efforts to westernize. Elite Thiyyas appropriated British culture as a move towards a more cosmopolitan life that criticised caste. Also, western education opens up new opportunities for different groups of people.

MODERNISATION

•Modernity assumes that local ties and parochial perspectives give way to universal commitments and cosmopolitan attitudes;
•That the truths of utility, calculation, and science takes precedence over those of the emotions, the sacred, and the non-rational;
•That the individual rather that the group be the primary unity of society and politics;
•That the associations in which men live and work be based on choice and not birth;
•That mastery rather than fatalism orient their attitude toward the material and human environment;
•That the identity be chosen and achieved, not ascribed and affirmed;
•That work be separated from family, residence, and community in bureaucratic organization.

It would be simplistic to state that complex combinations are just a mix of tradition and modernity as though tradition and modernity themselves are fixed entities. Or as though India has or had only one set of traditions. Modernity and tradition are constantly being modified and redefined.

Q.4. What changes came in Indian society due to social movements? Explain in details.

Ans 4. 1. End of Sati Pratha: Sati Pratha (system) prevailed in Indian society from the very beginning. Widows had to die with the death of her husband. She had to sit alive on the funeral Pyre of her husband. This inhuman custom was started by higher castes. Due to social movements, the British government started to oppose this system and it passed a law called 'Sati Prohibition Act' in 1829. This law declared Sati Pratha as illegal. In this way, the custom of ancient times came to an end. All this happened due to social movements.

2. End of Child Marriage: Child marriages were taking place in Indian society. Due to child marriage, parents used to marry off their children at the age of 4-5 years. The parents gave no consideration if their child even knew the meaning of marriage. The British government fixed a minimum age of child marriage due to social movements. The British government made a law in 1860 and fixed a minimum age of 10 years for marriage.

3. Widow Remarriage: Widows in our society were not allowed to remarry and this custom was going on from the very beginning. They were not allowed to take part in family functions. They had no right to live a happy life. Due to the efforts of Ishwar Chandra Vidyasagar, the British government passed an act in 1856 called "Widow Remarriage Act, 1856" with which widows got permission to remarry. In this way, they got the legal right to remarry and to live a happy life.

4. End of Purdah System: Purdah system prevailed among the Muslims. Females always had to live behind purdahs. They were not allowed to move anywhere without a Purdah. Gradually, this system spread all over the country. Social reformers raised their voice against the purdah system. Even Sir Syed Ahmed Khan raised his voice against this system. In this way, this system started to decrease and with the passage of time, it came to an end.

5. End of Untouchability: The custom of untouchability was prevalent in Indian society from the very beginning. In this, lower castes were not allowed to touch the people of higher castes. So voices were raised in social movements against untouchability. That's why an atmosphere was created for declaring it illegal. After independence, the Indian government passed an act with which it was declared illegal.

6. Change in Custom of Dowry System: Dowry is the gift that the father of the bride gives the groom gift at the time of her marriage. But many problems also came along with it. Parents of bridegrooms started to demand dowry because of which parents of the girls had to face the number of problems. Many movements were started against this. That's why the British government and later on in 1961, the Indian government declared it illegal.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 11- Change and Development in Rural Society

Important Terms:

Green revolution (1960s-1970s): A government programme to modernize agriculture in India through funding of International Agencies.

Ceiling acts: Limits to be imposed on the ownership of land. Ceiling depended on the productivity of land, i.e., high productive and low ceiling (and vice versa) while unproductive dry land and higher ceiling.

Abolition of zamindari system: Removed the layer of intermediaries, rights taken from the zamindars in weakening their economic and political positions.

Tenancy abolition and regulation acts: More security to the tenants, granted land rights to tenants (West Bengal and Kerala). Jan Breman describes the change in the nature of the relationship between landlords and agricultural workers as shift from patronage to exploitation (capitalist agricultural).

Enrichment of medium and large farmers has created new regional elite groups who are politically and economically dominant. Migrant agricultural labour also termed as footloose labour by Jan Breman, is a result of commercialisation of agriculture.

Peasants: Agriculturalists who primarily produce for themselves and unable to produce for the market are peasants.

Farmers: Those agriculturalists who are able to produce surplus over and above the needs of the family and are linked to the market.

Gist of the Lesson:

1. Introduction of Rural Society
   - Rural society in India has undergone significant changes due to land reforms, Green Revolution, commercialization of agriculture, and rural development programs.
   - Yet, issues like land inequality, caste hierarchy, and poverty persist.
2. Agrarian Structure in India
   - Agrarian structure refers to the pattern of land ownership and labor use in agriculture.
   - Traditionally, Indian agriculture was dominated by **zamindars, tenants, and landless laborers**.
   - Land ownership was highly **unequal** and tied to **caste hierarchy**.
3. Land Reforms
   - Post-Independence, India introduced **land reforms** to remove inequality:
     1. **Abolition of Zamindari System**
     2. **Tenancy Reforms**
     3. **Land Ceiling Acts**
   - Goals: Redistribute land to the landless and ensure security to tenants.
   - Results: **Limited success** due to poor implementation and resistance by elites.
4. Green Revolution
   - Introduced in the 1960s to boost agricultural production using **HYV seeds, fertilizers, irrigation, and machinery**.
   - Impacts:
     - **Increased food production**, especially in wheat and rice.

- Benefits mostly went to **large landowners**, increasing **inequality**.
- Led to **regional imbalances** and environmental issues.
- Created a new class of **rich farmers**.

5. Commercialization of Agriculture
   - Farming shifted from **subsistence to market-based**.
   - Farmers began growing **cash crops** for profit.
   - Led to **rural indebtedness**, dependency on markets, and decline of traditional farming knowledge.
6. Globalization and Rural Society
   - **Liberalization and globalization** opened Indian agriculture to global markets.
   - Effects:
     - Increased competition.
     - Vulnerability of small farmers to price fluctuations.
     - Rise of **contract farming** and **agribusiness**.
7. Rural Society and Caste-Class Dynamics
   - **Caste and class** remain major factors in rural social structure.
   - **Dalits and landless laborers** often belong to the same group, facing **exploitation and exclusion**.
   - **Dominant caste theory** explains how landholding castes dominate rural politics and economy.
8. Social Movements in Rural India
   - **Peasant movements** arose to demand rights, land, and better wages.
   - Examples:
     - **Telangana movement**
     - **Naxalite movement** – demanded land and justice for the poor.
   - Role of **NGOs and civil society** in empowering rural poor through awareness and rights-based approaches.

Conclusion
- Government policies, social movements, and civil initiatives continue to play a role in pushing for rural change and development

Mind Map: **Change & Development in Rural Society**

Agrarian Structure	Land Reforms	Green Revolution	Caste-Class Dynamics	Globalization & Rural India
Zamindari System	Abolition of intermediaries	HYV Seeds	Dominant caste	Contract farming
Tenants	Tenancy reforms	Fertilizers	Land + caste link	Market dependence
Landless Laborers	Land ceiling	Mechanization	Exploitation of landless Dalits	Farmer suicides
		Increased prod.		Rural debt
		Regional divide		Agribusiness
		Environmental impact		

-Indian society is primarily a rural society though urbanisation is growing
-India's people live in rural areas (69 per cent, according to the 2011 Census).
-The New Year festivals in different regions of India –

Pongal	Tamil Nadu
Bihu	Assam
Baisakhi	Punjab
Ugadi	Karnataka

Actually celebrate the main harvest season and herald the beginning of a new agricultural season.

- There is a close connection between agriculture and culture.
- Many activities that support agriculture and village life are also sources of livelihood for people in rural India. For example, a large number of artisans such as potters, carpenters, weavers, ironsmiths, and goldsmiths are found in rural areas

- Some of these traditional occupations have declined. But increasing interconnection of the rural and urban economies have led to many diverse occupations.
- Many people living in rural areas are employed in, or have livelihoods based on rural nonfarm activities. For instance, there are rural residents employed in government services such as the Postal and Education Departments, factory workers, or in the army, who earn their living through

4.1 Agrarian structure: Caste and class class in rural India:

- Agricultural land is the single most important resource and form of property in rural society.
- But it is not equally distributed among people living in a particular village or region.
- In some parts of India, the majority of rural households own at least some land – usually very small plots.
- In other areas as much as 40 to 50 per cent of families do not own any land at all.
- In each region, there are usually just one or two major landowning castes, who are also numerically
- Such groups were termed by the sociologist M.N. Srinivas as dominant castes.
- In each region, the dominant caste is the most powerful group, economically and politically,. Examples of Jats and Rajputs of U.P., the Vokkaligas and Lingayats in Karnataka, Kammas and Reddis in Andhra Pradesh, and Jat Sikhs in Punjab.
- Begar or free labour were prevalent in many parts of northern India.
- Members of low ranked caste groups had to provide labour for a fixed number of days per year to the village zamindar or landlord.
- Many of the working poor were tied to landowners in 'hereditary' labour relationships. Although such practices have been abolished legally, they continue to exist in many areas.

4.2 **The impact of land reforms the Colonial Period**

In colonial period most of the rural areas were administered through Zamindari system and Raiyatwari system. Various Land Reforms introduced after independence (1950 to 1970)

1. Abolition of Zamindari System - Removed the layer of intermediaries, rights taken from Zamindars in weakening their economic and political positions.
2. Tenancy Abolition and Regulation Acts - More security to the tenants, granted land rights to tenants (West Bengal and Kerala).
3. Ceiling Acts - Limits to be imposed on the ownership of land. Ceiling depended on the productivity of land, i.e., high productive and low ceiling (and vice versa) while unproductive dry land and higher ceiling.

4.3 Green revolution and its social consequences

- *The Green Revolution (1960s and 1970s) High-yielding variety (HYV)* or hybrid seeds along with pesticides, fertilizers, It was also targeted mainly at the wheat and rice-growing areas.
- Only certain regions such as the Punjab, western U.P., coastal Andhra Pradesh, and parts of Tamil Nadu, received the first wave of the Green Revolution package.
- India became self-sufficient in food grains as agricultural productivity increased.

Negative Social Effects of Green Revolution

Step-1

1. Only the medium and large farmers benefitted.
2. Displacement of tenancy cultivators.
3. Displacement of service caste groups.
4. Worsening of economic condition for agricultural workers due to rising prices shift in the mode of payment.

Step-2

1. Commercialization and market-oriented cultivation, leading to livelihood insecure
2. Worsening of regional inequalities.
3. Traditional system of cultivation practices and seeds is being lost.
4. Environment hazards.

TRANSFORMATIONS IN RURAL SOCIETY AFTER INDEPENDENCE

Several profound transformations in the nature of social relations in rural areas place in the post-Independence period, especially in those regions that underwent the Green Revolution We can say that Green revolution transformed the nature of relations in rural society such as:

1. Intensive use of agricultural labour for cultivation.
2. Shift from payment in kind to payment in cash.

3. Loosening of traditional bonds between landowners and agricultural workers.
4. Rise of class of 'free wage' labourers.
5. Jan Breman describes the change in the nature of the relationship between landlords and agricultural workers as shift from patronage to exploitation (capital agricultural).
6. Enrichment of Medium and Large Farmers has created new regional elite group who are politically and economically dominant.

CIRCULATION OF LABOUR

- Another significant change in rural society that is linked to the commercialization of Agriculture has been the growth of migrant agricultural labour.
- Migrant Agricultural Labour, also termed as footloose labour by Jan Breman, is a commercialization of agriculture.
- Migration and lack of job security have created very poor working and living conditions for these workers.
- The large scale circulation of labour has had several significant effects on rural society, hath the receiving and the supplying regions.

GLOBALISATION, LIBERALISATION, AND RURAL SOCIETY

- The policy of liberalization that India has been following since the late 1980s have had a very significant impact on agriculture and rural society. Indian agriculture is penned to global markets under the policy of liberalization and globalization. Farmers are a part of contract. Contract farming is very common now in the production of specialized items such as cut flowers, fruits such as grapes, figs and pomegranates, atton and oilseeds.
- Farming system with the multinationals. Multinationals are also entering the Indian markets as sellers of agricultural inputs. Increased farmer's suicide.

Multiple Choice Questions (MCQs)

1. What percentage of India's population lived in rural areas according to the 2011 Census?
A. 79%
C. 51%
B. 69%
D. 89%
Answer: B. 69%

2. Which of the following festivals is NOT directly related to harvest?
A. Pongal
C. Diwali
B. Baisakhi
D. Bihu
Answer: C. Diwali

3. Which one of the following is a dominant caste in Punjab?
A. Vokkaligas
C. Jat Sikhs
B. Jats
D. Lingayats
Answer: C. Jat Sikhs

4. In rural India, the major source of livelihood is:
A. Manufacturing
C. Agriculture
B. Information Technology
D. Tourism
Answer: C. Agriculture

5. The term agrarian structure refers to:
A. Classification of crops
C. Fertilizer usage
B. Landholding distribution
D. Irrigation patterns
Answer: B. Landholding distribution

6. Which factor does NOT contribute to underemployment of agricultural labourers?
A. Daily wage system
C. Fixed monthly salary
B. Seasonal nature of work
D. Lack of consistent employment
Answer: C. Fixed monthly salary

7. Who among the following coined the term dominant caste?
A. Karl Marx
C. M.N. Srinivas
B. B.R. Ambedkar
D. G.S. Ghurye
Answer: C. M.N. Srinivas

8. Which caste group is usually excluded from ownership of land in most Indian regions?

A. Rajputs
B. Jats
C. Scheduled Castes
D. Reddis

Answer: C. Scheduled Castes

9. Why are women often excluded from land ownership in rural India?

A. Due to lack of interest in farming
B. Due to matrilineal inheritance
C. Due to patrilineal kinship & inheritance systems
D. Due to legal restrictions

Answer: C. Due to patrilineal kinship and inheritance systems

10. Which of the following occupations is an example of rural non-farm activity?

A. Cultivator
B. Cattle rearer
C. Government teacher in a village
D. Sugarcane harvester

Answer: C. Government teacher in a village

11. ***Assertion (A):*** *Most marginal farmers and landless laborers belong to lower caste groups.*
Reason (R): *Caste system traditionally restricted land ownership for lower caste groups.*

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.
D. A is false but R is true.

Answer: A. Both A and R are true, and R is the correct explanation of A.

12. ***Assertion (A):*** *Brahmins are the major landowners in rural India.*
Reason (R): *Brahmins traditionally occupied a high position in the caste hierarchy.*

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is false but R is true.
D. Both A and R are false.

Answer: C. A is false but R is true.

13. ***Assertion (A):*** *Begar system involved providing free labour to landlords.*
Reason (R): *It was a voluntary practice initiated by landless labourers.*

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.
D. A is false but R is true.

Answer: C. A is true but R is false.

14. ***Assertion (A):*** *Rural society in India is only about agriculture.*
Reason (R): *All rural people are cultivators.*

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.
D. Both A and R are false.

Answer: D. Both A and R are false.

15. ***Assertion (A):*** *The agrarian structure influences the rural class structure.*
Reason (R): *Landholding patterns determine economic status and role in production.*

A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.
D. A is false but R is true.

Answer: A. Both A and R are true, and R is the correct explanation of A.

16. Which of the following systems was NOT introduced during British colonial rule?

A. Zamindari system
B. Raiyatwari system
C. Mahalwari system
D. Bhoodan system

Answer: D. Bhoodan system

17. What was a major consequence of the Zamindari system under British rule?

A. Rise in agricultural productivity
C. Extraction of produce from cultivators
B. Decrease in famines
D. Abolition of land taxes
Answer: C. Extraction of produce from cultivators
18. What did the Tenancy Abolition Acts aim to do?
A. Increase taxes for landlords
C. Regulate or abolish tenancy
B. Redistribute surplus land
D. Promote hybrid seeds
Answer: C. Regulate or abolish tenancy
19. What is a 'benami transfer'?
A. Selling land to foreigners
C. Hiding land ownership under another's name
B. Giving land to temples
D. Leasing land to government
Answer: C. Hiding land ownership under another's name
20. Which state implemented tenancy reforms most effectively?
A. Punjab
C. West Bengal
B. Maharashtra
D. Rajasthan
Answer: C. West Bengal
21. What was the Green Revolution primarily based on?
A. Organic farming
C. Abolition of zamindari
B. HYV seeds and modern inputs
D. Urbanisation
Answer: B. HYV seeds and modern inputs
22. Which of these is a social consequence of the Green Revolution?
A. Equal distribution of land
C. Rural-urban migration
B. Reduction in caste inequalities
D. Decrease in crop production
Answer: C. Rural-urban migration
23. Which of the following regions did NOT benefit much from the first wave of the Green Revolution?
A. Punjab
C. Coastal Andhra Pradesh
B. Western Uttar Pradesh
D. Bihar
Answer: D. Bihar
24. Why did small farmers often not benefit from the Green Revolution?
A. They resisted technology
C. Inputs were expensive
B. They lacked knowledge
D. They focused on organic farming
Answer: C. Inputs were expensive
25. What did the Land Ceiling Acts aim to do?
A. Increase minimum land holdings
C. Encourage multi-crop farming
B. Set a limit on land ownership
D. Allow joint land ownership
Answer: B. Set a limit on land ownership
26. **Assertion (A):** The Zamindari system led to the stagnation of agricultural production during British rule.
Reason (R): Zamindars extracted high rents from cultivators, reducing incentives for investment.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.
Answer: A
27. **Assertion (A):** Land reforms in post-independence India succeeded uniformly across all states.
Reason (R): All states effectively implemented land ceiling laws and tenancy reforms.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.
Answer: D

28. **Assertion (A):** The Green Revolution led to increased agricultural productivity.
Reason (R): The use of traditional seeds and manual labour proved more efficient.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.
Answer: C
29. Assertion (A): The Green Revolution led to the displacement of tenant cultivators.
Reason (R): Landowners reclaimed land to cultivate it themselves using new technology.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.
Answer: A
30. Assertion (A): Traditional farming knowledge is no longer relevant in modern agriculture.
Reason (R): Hybrid and genetically modified seeds are scientifically superior.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.
Answer: D
31. **Which of the following changes occurred in rural labour after the Green Revolution?**
A. Increase in bonded labour
B. Shift to payment in kind
C. Rise of free wage labourers
D. Decline of market-oriented farming
Answer: C. Rise of free wage labourers
32. Who described the changing landlord-labourer relationship in rural India as a shift from 'patronage to exploitation'?
A. Karl Marx
B. Jan Breman
C. M.S. Swaminathan
D. D.N. Dhanagare
Answer: B. Jan Breman
33. What led to the formation of new regional elites in agriculturally rich areas?
A. Decline in education
B. Investment in urban land only
C. Diversification of agriculture-based profits
D. Decline in private enterprises
Answer: C. Diversification of agriculture-based profits
34. Which government scheme aims at uninterrupted power supply in rural areas?
A. Pradhan Mantri Awas Yojana
B. Deen Dayal Upadhyaya Gram Jyoti Yojana
C. Pradhan Mantri Kisan Samman Nidhi
D. Antyodaya Anna Yojana
Answer: B. Deen Dayal Upadhyaya Gram Jyoti Yojana
35. Which state saw rural transformation due to Gulf migration and remittances?
A. Uttar Pradesh
B. Kerala
C. Bihar
D. Punjab
Answer: B. Kerala
36. What is the term used by Jan Breman to describe migrant labourers?
A. Casual labour
B. Free labour
C. Footloose labour
D. Exploited workers
Answer: C. Footloose labour
37. Which of the following best describes the 'feminisation of agricultural labour'?
A. Women migrating more than men
B. Women dominating ownership of land
C. Women becoming the primary agricultural workers
D. Women receiving equal wages
Answer: C. Women becoming the primary agricultural workers
38. What is the risk of contract farming for farmers?

A. Access to foreign markets
B. Guaranteed price for crops
C. Loss of indigenous agricultural knowledge
D. Less use of pesticides

Answer: C. Loss of indigenous agricultural knowledge

39. Which crops are commonly associated with contract farming?

A. Rice and wheat
B. Lentils and pulses
C. Grapes and gherkins
D. Maize and bajra

Answer: C. Grapes and gherkins

40. Liberalisation has exposed Indian farmers to:

A. National subsidies
B. Global market competition
C. Less demand for their products
D. Decline in urbanisation

Answer: B. Global market competition

41. Assertion (A): The Green Revolution led to the decline of hereditary labour relations.
Reason (R): Agricultural labour became more commercialised and wage-based.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true

Answer: A. Both A and R are true, and R is the correct explanation of A

42. Assertion (A): In Kerala, agriculture remains the sole source of livelihood for most people.
Reason (R): Kerala's rural economy is highly dependent on agriculture and rice exports.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, but R is true
D. Both A and R are false

Answer: D. Both A and R are false

43. Assertion (A): Migration has led to the feminisation of agricultural labour.
Reason (R): Men often migrate in search of work, leaving women to manage agriculture.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true

Answer: A. Both A and R are true, and R is the correct explanation of A

44. Assertion (A): Contract farming reduces farmers' dependency on corporations.
Reason (R): It allows farmers to use their own inputs and market their produce freely.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, but R is true
D. Both A and R are false

Answer: D. Both A and R are false

45. Assertion (A): The Green Revolution helped integrate rural areas into the wider economy.
Reason (R): It increased the flow of money, commercialisation, and market orientation in agriculture.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true

Answer: A. Both A and R are true, and R is the correct explanation of A

46. Which sector has seen the increasing entry of multinational companies in recent decades?

A. Healthcare
B. Education
C. Agriculture
D. Infrastructure

Answer: C. Agriculture

47. Who have replaced government agricultural extension agents in many villages?

A. NGO workers
B. Self-help group members
C. Private input company agents
D. Local Panchayat leaders

Answer: C. Private input company agents

48. What has been a major consequence of farmers relying on company agents for agricultural information?

A. Increase in public agricultural services
B. Greater agricultural subsidies
C. Ecological crisis and farmer indebtedness
D. Decline in the use of pesticides

Answer: C. Ecological crisis and farmer indebtedness

49. Farmer suicides are mostly associated with:

A. High yield
B. Excess land holdings
C. Debt and crop failure
D. Free access to water

Answer: C. Debt and crop failure

50. What has caused an increase in production costs for farmers?

A. Natural irrigation
B. Government subsidies
C. Decrease in agricultural subsidies
D. Free seeds and fertilisers

Answer: C. Decrease in agricultural subsidies

51. Which of the following is NOT a government scheme to support farmers?

A. Pradhan Mantri Fasal Bima Yojana
B. Gram Uday se Bharat Uday Abhiyan
C. National Mission for Sustainable Agriculture
D. Universal Basic Income Scheme

Answer: D. Universal Basic Income Scheme

52. What is one major risk faced by marginal farmers practising Green Revolution methods?

A. Excess rainfall
B. Cheap labour shortage
C. High investment costs & market volatility
D. Free distribution of machinery

Answer: C. High investment costs & market volatility

53. What does the Pradhan Mantri Fasal Bima Yojana aim to provide?

A. Fertilisers at subsidised rates
B. Insurance against crop loss
C. Free education to farmer's children
D. Employment in urban areas

Answer: B. Insurance against crop loss

54. Assertion (A): Farmers have increasingly become dependent on private input sellers for agricultural advice.

Reason (R): Government agricultural development programmes have been scaled down in recent years.

A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true

Answer: A. Both A and R are true, and R is the correct explanation of A

55. Assertion (A): The entry of multinational companies has reduced the financial burden on farmers.

Reason (R): Multinational companies offer subsidies to Indian farmers for buying seeds.

A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, but R is true
D. Both A and R are false

Answer: D. Both A and R are false

56. Assertion (A): Farmer suicides are linked to rising costs and instability in agricultural markets.

Reason (R): Farmers take loans to invest in expensive inputs, which may not yield returns.

A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true

Answer: A. Both A and R are true, and R is the correct explanation of A

57. Assertion (A): Government schemes like Kisan Credit Card and Fasal Bima Yojana aim to improve rural life.

Reason (R): These schemes provide loans and crop insurance to farmers.

A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is false, but R is true

D. Both A and R are false
Answer: A. Both A and R are true, and R is the correct explanation of A

Question and Answer

Q. 1. Explain the Green Revolution and its social consequences.
Ans.: The Green Revolution of the 1960s and 1970s introduced important changes. 1 was a government programme of agricultural modernisation. The programme of Green Revolution was mainly funded by the international agencies; it was based on giving high yielding variety (HIV) along with pesticides, fertilizers and other inputs. The programmes of Green Revolution were introduced only in those areas which had abundant means of irrigation. Consequently, only some areas such as the Punjab, western U.P., coastal A.P. and the part of Tamilnadu got the first wave of the Green Revolution.
Social Consequences
(i) Agricultural productivity increased quickly.
(ii) The farmers who were able to produce a surplus for the market got the maximum benefits from Green Revolution.
(iii) In the beginning it caused inequalities in rural society.
(iv) The ultimate result of Green Revolution was a process of differentiations, in which the rich became richer and many of the poor stagnated or became poorer.

Q.2. What are the various occupations followed in rural society?
Ans.:(i) Most of the rural people depend on agriculture for their livelihood.
(ii) Artisans such as weavers, carpenters, ironsmiths, goldsmiths and potters live in the rural areas and they support the agriculture in some form or the other.
(iii) The above said occupations are carried out based on their respective castes.
(iv) Few of the rural people get into government services in the Department of Education, Postal Department and few are employed as factory workers.

Q. 3. Why does Jan Breman use the term 'footloose' for labour?
Ans.: (i) Periodic migration of men
(ii) Workers come from less productive regions
(iii) Working partly on farms of Punjab and Haryana and partly on brick kilns and constructions sites.
(iv) Lack of job security
Q. 4. Discuss the impact of land reforms during the colonial period.
Ans: Land reforms were a key area of policy during the colonial period in India, particularly in the early to mid-20th century. The British colonial government introduced a number of measures aimed at reforming land ownership and improving the economic conditions of small and marginal farmers.
One of the most significant land reform was the abolition of the zamindari system, which was a form of landlordism that had been in place since the Mughal period. Under this system, large landowners, known as zamindars, held extensive estates and exercised significant power and authority over the rural population.
The abolition of the zamindari system had a significant impact on the rural economy and social structure. It led to the fragmentation of large landholdings and the distribution of land to small and marginal farmers, who had previously been at the mercy of the zamindars. This enabled a greater degree of economic independence and social mobility for these farmers, who were able to cultivate their own land and sell their produce on the open market.
Another important land reform was the introduction of tenancy rights for sharecroppers and other landless farmers. This gave these farmers a degree of security and stability in their landholding, and enabled them to invest in their farms and improve their productivity.
Overall, the impact of land reforms during the colonial period was mixed. While they did succeed in breaking down the feudal structures of the zamindari system and improving the economic conditions of small and marginal farmers, they were often implemented in a piecemeal and uneven manner. Many of the most significant reforms were only introduced in the decades leading up to Indian independence, and their impact was limited by the ongoing effects of colonial rule and economic exploitation. However, the legacy of land reforms during the colonial period remains an important aspect of India's economic and social history, and continues to be the subject of ongoing debate and reform efforts.

B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA

Topic 12 – CHANGE AND DEVELOPMENT IN INDUSTRIAL SOCIETY

Important Terms:

1. Commercialisation: Commercialisation is the process of transforming something into a product, service or activity which has economic value and can be traded in the market.

2. Decentralisation: Decentralisation refers to a process of gradual devolution or change : of functions, resources and decision-making powers to the lower-level democratically elected bodies.

3. Digitalisation: Digitalisation refers to the process whereby information is produced as a universal binary code, and can thus be easily processed, stored and circulated at faster speed across communication technologies like internet, satellite transmission, telephones, fiber optic lines etc.

4. Disinvestment: It includes privatisation of public sector or government companies.

5. Division of labour: Division of labour is specialisation of tasks in ways that many involve exclusion from some opportunities, therefore, closure of labour opportunities exist in employment or by gender.

6. Diversification: Diversification is the spread of investment into different kinds of economic activities in order to minimize risks.

7. Fordism: Fordism refer to a system of production made popular by the American industrialist, Henry Ford in the early part of the 20th century. Ford popularized the assembly line method of mass production of a standardized product (cars). This age also led to payment of better wages to the workers and social welfare policies being executed by both industrialists and the state.

8. Import-substitution development strategy: It has the import substitution substitutes externally produced goods and services, especially basic requirements such as food, water, energy. The notion of import substitution was popularized in the 1950s and 1960s to promote economic independence of development in developing countries.

9. Industrialization: Industrialization is the development of modem forms of industry – factories, machines and large-scale production processes. Industrialization has been one of the main sets of processes influencing the social world over the past two centuries.

10. Means of production: The means whereby the production of material goods is done in a society, including not just technology but the social relations between producers.

11. Micro-electronics: Micro-electronics is the branch of electronics dealing with the miniaturization of components and circuits. The major change in the field of micro¬electronics came in 1971 with the invention by an Intel engineer of the microprocessor that is a computer on a chip. In 1971, 2,300 transistors were packed on a chip of the size of a thumbtack, in 1993, there were 35 million transistors.

Gist of the Lesson

There are several classes in a city. Elite, upper class, upper middle class, middle class, lower middle class, lower class and below poverty line.

• Although we do share common infrastructure (walk facilities, monuments).
• But there are differences, as people are recognised on the basis of acclaimed status e.g., Bollywood actors, actresses, directors etc. Only the actors reap the benefits and the stunt artists, dancer, etc are not noticed.
• Marketing, advertisements, trailers have really helped Bollywood.
• Different classes of people who eat at all different places, some eat at 5 star restaurants while some eat on the roadside.
• Major changes occurring in a city in urban areas can be attributed to science and technology.
• The professions that the women would choose were quite limited (teachers, nurses) but now there are many options but some fields are male dominated as fighter pilots.
• Because of science and technology a lot of disparities have been bridged.
• A lower class can became an upper caste by working hard.
• Even today society depends upon the people inhibiting the place, the area.

The social aspect of industrialisation:

1. Face to face interaction is limited compared to rural areas.
2. There is urbanisation whenever there are industries, cities come up.
3. With growth of industrialisation norms collapse criminal activities and corruption
— The person gets alienated from the society, no time to interact with family, it is extremely exhausting, monotonous and depressing.

Advantages

1. Better paid jobs are available and standard of living.
2. Caste distinction is not as much as in rural areas.
3. Freedom of thought expression, individualise.

Disadvantages

1. There is a distinction in terms of class, standard of life, lifestyle.
2. Class distinctions are quite high gap between the rich and poor and is increasing rapidly.
3. Increase in crime rate.
4. Alienation increases.

Industrialisation and Modernisation

• Industries came up, life changed drastically to use science and technology, modernisation is inevitable.
• Started thinking nationally.
• The modernisation theory grew different societies at different stages of modernisation but they are all working towards the broadness of a global view.
• This concept of modernisation came up in the west and that is why they are so highly developed.

Industrialisation in the society (India)

Features of organised sector

1. 10 or more people are employed.
2. Rules and regulations are already set.
3. Allowances, bonuses, provident funds are social implication of unorganised sector.
4. Do not have any savings
• When they retire they get money from their kids.
• No security for old age dependent on children.
5. There are laws for security of unorganised sector by the government not implemented.
• Minimum wage has been set but not given properly.
• No records, on paper they show it differently.
• They are on the mercy of the employer.
6. In unorganised sector the people cannot fight on ethereal grounds.

Social Implication of Organised Sector

1. Fixed rules and regulations.
2. Mode of payment has to be transparent on both sides—employee and employer.
3. There is a proper procedure to be followed by employer or vice versa.
4. Employee cannot be removed from the job without prior notice.
5. An employee cannot be removed until their retirement age in the government.
6. There are a lot of perks gratuity, bonuses, provident fund, travel allowance.

Industrialisation in Early Years in Independent India

1. Jute, iron, cotton, railways, coal prospered during the British rule and continued to prosper even after Independence.

• The government was in control of the public sector.
• The government decided that some industries should be privatised like coal, jute.
• Now, India started having a mixed sector combination of public and private.
• But some sectors were not privatised-railways, defence, coal mines, telecom services.
• During the colonial rule, the port cities were Calcutta, Bombay, Madras.
• Now many other cities have become very important Coimbatore, Faridabad, Pune, Bangaluru slowly became industrial cities.
• Government realised that many people were employed and have started small scale industries/cottage industries and the government began to support them (jute bags, pots, carpets, unorganised sector 70%.
• Around 30% is organised large scale industries.

Changes in Indian Industries: Globalisation and Liberalisation

• It is in the 1900's when globalisation came to India.
• Lot of changes and rules were introduced in the industries by WTO.
• Globalisation is the interrelationship between local economy and global economy.
• It involves all aspects of life social, economic, cultural, political, ecological.
• Liberalisation is the economic aspect of globalisation.
• Removal of trade barriers, tarrifs, taxes, international boundaries easy to cross borders, people, commodities, capital, technology.
• With the coming of globalisation large and small MNC's grew tremendously.
• The foreign companies started investing in India and began setting up branches.
• There is a lot of unemployment in large scale industries.
• Wages are low as the small scale industries want to attach themselves to the large scale industries.
• Outsourcing is mainly done by private sectors but some government sectors also out source.

How are Jobs found?

• In older days it was from word of mouth personal relationships "near and dear friends".
• Later it moved to newspapers, magazines, ads.
• Nowadays, there are websites and HR requirement of major companies like MNC's.
• Employment exchanges register your name and qualification and they call you whenever there is a job available.

Contractors

• Very influential people also known as mistris in small factories, towns and even cities.
• They are workers in the factories.
• Many companies have also started outsourcing (outsource security, gardening, catering or outsource various parts of the product and may not be manufactured by the company).

Advantages (Outsourcing)

• Cost of production goes down can concentrate on final product.
• No additional hurdles for trade unions.
• Do not want union to be formed in different sectors.

Disadvantages (Outsourcing)

• If the supplier do not supply products on time it is upto the company to make up lost time and make the workers work overtime.
• This is not done only for money but goodwill or reputation of company.
• The quality may not be upto the mark.
• One has to be constantly vigilant to involve that the quality is maintained.

Times Slavery-Slaves to time

• The concept of Taylorism has been applied to the IT sector in which each person does his/her work at a given time span.
• Night out —» The professionals work the whole night but this is not the same as overtime but this is voluntary.

• Fixed time —» There is no fixed time, but have to work for 8 hours.
• Can select their time slot, working hours. –
• There are three cities which are the hub of IT
1. Bengaluru-Silicon city
2. Hyderabad-Hitech city
3. Gurgaon-Cyber city
• To cater to the needs of the people eating joints, shops, hotels, etc are open overnight creating employment and cater to these people.

Three reasons for staying overnight

1. To finish work.
2. If you are unable to finish your work, the other persons will not be able to do their work.
3. They do it to please the boss.

• Joint families are going up as both parents are working and they need to keep grandparents and children secure.
• The value system cannot be taught by the paid help.

Working Conditions

• In same places it wasn't good (small factories) not hygienic insecurity.
• Working condition in Mines.
• In 1952 an Act called the Mines Act was passed. The government said that owners of the mines have to follow certain acts/rules.
• One regulation is that workers have to be paid proper wages and each person should know the number of hours he is working in the mines (hours should be fixed).
• All safety rules have to be followed as lives are otherwise in danger.
• Applicable to every factory.
• Unfortunately many small factories do not follow the rules that are laid down.
• Large factories have to follow rules as a lot is at stake as they are in the public eye.
• All people in the mines are not registered. Since they are not registered properly in case something happens to them their families cannot get compensation.
• If any worker is injured no compensation is paid.
• There are 2 types of workers in mines.
• Underground (inside the ground)

Problems:

• Fumes, which if inhaled can cause serious problem.
• Lung infections, tuberculosis.
• Collapsing of walls and roofs.
• Lack of ventilation, ageing fast, poor eye sight
• One the ground Problems:
• Dig up the mines and do not fill up the pits before moving to another site so other workers can fall and injure themselves.
• They are exposed to weather condition (sun and rain) and result in skin diseases.
• Sometimes they used to blast the ground and if precautions are not taken people can get seriously injured or die.

Working Conditions

• Unhygienic conditions.
• Long working hours —overburdening, fear of insecurity
• Fear of insecurity (ready to work for low wages)
• Living conditions are poor.
• Women who work are paid less, no respect for them due to inefficiency and ignorance they are so overworked and exhausted that they have no time for social interactions (they get drunk and sleep in their free time they have).
• No time for their family.
• Life is very tough so women are becoming independent and self-aware, getting educated taking their own decisions and are quite self-sufficient.

House Based Industries

• Many house based Industries are there in India.
• It is not as rosy as it looks.
• Most of them are in unorganised sectors.
• Carpets, borders, Zari, match boxes, bags, bidi are some of the examples.
• Mainly done by women and children.
• Paid by single piece, dozen, box etc depending on the product.

Bidi Industry

• Tendu leaves (leaves in which the bidi is made): Tendu leaves are collected and are soaked and the women and children make the bidi's and sell it back to the contractors. The leaves are collected by the workers of private owners and government officials and are handed to the forest officials who auction the leaves to private owners.
• These private owners employ contractors who go to the village and hand over the tendu leaves to women and children.
• Contractors collect the bidis and the women and children are paid meagerly. These bundles go back to factories. In factories a signature label and scent is added. It is given to distributors who give it in wholesale market to shopkeepers who sell it to us.

Strikes and Unions

Strike is a situation where workers restrain from work because they want better wages. It is a very risky proposition for the workers as the employer may not take them back after the strike.
Lockout is when the management closes down these factory or industry for some time. This may be due to:
1. Bankruptcy 2. Case pending on the factory
3. Selling it off 4. Exchange of hands
In a lockout unlike strike the management has to pay a compensation or take back the employees.
Union is an association formed to protect the interest of the factory workers.
TAI (Textile Association of India) by Gandhi was the first trade association.

Bombay Textile Mill Strike-1982

It was led by the trade union leader Dr. Datta Samant.
Affected quarter million workers and their families.
Trade Union Association formed to ensure the welfare of the people.
They wanted higher wages.
Rashtriya Mill Mazdoor Sangh-Trade union supported by Congress in 1982.
The union need to be approved by the government.
This act was given by BIRA—Bombay Industrial Relation Act.
Strike consisted of 1000 workers.
They may not get their jobs back.
Unfortunately the mill got Badli workers so the work in the factory did not stop.
After 2-2y years the strike was a failure.
Many workers did not get their jobs back.
Very few got jobs back.
Workers went back to their villages to look for other jobs.
Went to other villages for work in factories.
Some took up casual labourer jobs and the some led to migrate which affected their family life.

Consequences

• Mill owners stopped buying new machineries and didn't upgrade them.
• They sold it to property dealers.
• This was the time when mills disappeared and buildings came up.
• The whole scenario in Bombay changed

Multiple Choice Questions (MCQs)

1. Which of the following best reflects the primary concern of sociologists as per the text?

A. How industries make profits
B. Who produces what, who works where, and how work is organized

C. Growth of multinational companies
D. The decline of agriculture

✅ **Answer: B**

2. According to Karl Marx, the situation where a worker does not enjoy his work and performs it just for survival is termed as:

A. Unemployment
B. Job dissatisfaction
C. Alienation
D. Professionalism

✅ **Answer: C**

3. In India, the majority of workers are employed in which of the following sectors (as per 2018–19 data)?

A. Secondary
B. Tertiary
C. Primary
D. Organized

✅ **Answer: C**

4. What is one major reason government jobs are highly sought after in India?

A. They are more exciting
B. They offer better networking opportunities
C. They provide secure jobs with benefits
D. They offer higher salaries than private jobs

✅ **Answer: C**

5. In which of the following employment categories do most Indian workers fall?

A. Regular salaried
B. Casual labour
C. Self-employed
D. Government employees

✅ **Answer: C**

6. Which of the following is a consequence of disinvestment, as seen in the case of Modern Foods?

A. Increased worker wages
B. Reduction in product variety
C. Forced retirement of many workers
D. Better working conditions

✅ **Answer: C**

7. Outsourcing and contract labour are increasing in India primarily because:

A. Companies want to avoid paying taxes
B. The government insists on it
C. It reduces costs and increases flexibility
D. It provides more permanent jobs

✅ **Answer: C**

8. Assertion (A): Most workers in India are employed in the informal sector.
Reason (R): The informal sector includes large firms with over 100 employees.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.

✅ **Answer: C**

9. Assertion (A): Urbanisation has led to reduced caste distinctions in public spaces.
Reason (R): Industrialisation and urban settings bring people from different backgrounds into closer contact.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.

✅ **Answer: A**

10. Assertion (A): Film stars and extras live similar lifestyles in Mumbai.
Reason (R): The film industry pays everyone equal wages irrespective of their roles.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.

✅ **Answer: D**

11. Assertion (A): Sociologists are interested in knowing why more women are in nursing than in engineering.

Reason (R): Society perceives nursing as nurturing and suitable for women, whereas engineering is seen as masculine.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. A is false, but R is true.
✅ **Answer: A**
12. Assertion (A): The contribution of the agricultural sector to India's GDP is growing.
Reason (R): More people are being employed in agriculture than before.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is false, but R is true.
D. Both A and R are false.
✅ **Answer: D**
13. What is the most common way for self-employed individuals like electricians and carpenters to find work?
A) Employment exchange
B) Newspaper advertisements
C) Personal contacts
D) Government portals
Answer: C) Personal contacts
14. Who were known as *mistris* in the Kanpur textile mills?
A) Factory owners
B) Engineers
C) Jobbers from the same community as workers
D) Government inspectors
Answer: C) Jobbers from the same community as workers
15. Which of the following is an example of contract work in the organised sector?
A) Workers hired via newspaper ads
B) Jobbers providing work security
C) Badli workers without permanent status
D) Government-employed teachers
Answer: C) Badli workers without permanent status
16. According to Mahatma Gandhi, the problem with machinery is that:
A) It is too costly
B) It promotes Westernisation
C) It increases unemployment
D) It creates noise pollution
Answer: C) It increases unemployment
17. What is a major problem faced by workers in IT and software industries, as per the text?
A) Lack of education
B) Time slavery due to extended work hours
C) Physical injuries
D) Language barriers
Answer: B) Time slavery due to extended work hours
18. Why are women preferred in fish processing plants along the coastline?
A) They are more experienced
B) They are seen as submissive workers
C) They work longer hours
D) They are technologically trained
Answer: B) They are seen as submissive workers
19. The 1982 Bombay Textile Strike was mainly about:
A) Better food facilities
B) Reduction in working hours
C) Better wages & forming independent unions
D) Better housing
Answer: C) Better wages & forming independent unions
20. In the bidi industry, home-based workers are mostly:
A) Migrant men
B) Children and women
C) Government employees
D) Retired workers
Answer: B) Children and women
21. What is a common feature of both home-based work and working from home during the pandemic?
A) Flexible hours
B) Factory-level equipment
C) Absence of middlemen
D) Lack of personal space
Answer: A) Flexible hours
22. Which of the following laws governs working conditions in mines?
A) Labour Regulation Act, 2010

B) Employment Guarantee Scheme
C) Occupational Safety, Health and Working Condition Code, 2020
D) Factory Workers Act, 1976
Answer: C) Occupational Safety, Health and Working Condition Code, 2020
23. Assertion (A): Mechanisation helps increase production in industries.
Reason (R): It creates more employment opportunities for manual labour.
A) Both A and R are true, and R is the correct explanation of A
B) Both A and R are true, but R is not the correct explanation of A
C) A is true but R is false
D) A is false but R is true
Answer: C) A is true but R is false
Explanation: Mechanisation increases production but often reduces employment.
24. Assertion (A): Many young women working in coastal fish processing plants gain economic autonomy.
Reason (R): Migration for work always leads to gender equality.
A) Both A and R are true, and R is the correct explanation of A
B) Both A and R are true, but R is not the correct explanation of A
C) A is true but R is false
D) A is false but R is true
Answer: C) A is true but R is false
Explanation: Women do gain autonomy, but migration does not always lead to gender equality.
25. Assertion (A): Bidi workers are paid based on the number of bidis rolled.
Reason (R): They are salaried employees of the bidi manufacturers.
A) Both A and R are true, and R is the correct explanation of A
B) Both A and R are true, but R is not the correct explanation of A
C) A is true but R is false
D) A is false but R is true
Answer: C) A is true but R is false
Explanation: They are paid on a piece-rate basis and not salaried employees.
26. Assertion (A): Outsourcing and just-in-time delivery reduce costs for manufacturing companies.
Reason (R): These systems increase efficiency and reduce the need for inventory storage.
A) Both A and R are true, and R is the correct explanation of A
B) Both A and R are true, but R is not the correct explanation of A
C) A is true but R is false
D) A is false but R is true
Answer: A) Both A and R are true, and R is the correct explanation of A
27. Assertion (A): Workers often get exhausted and retire early in highly mechanised industries like Maruti Udyog Ltd.
Reason (R): They have very long working hours and limited breaks.
A) Both A and R are true, and R is the correct explanation of A
B) Both A and R are true, but R is not the correct explanation of A
C) A is true but R is false
D) A is false but R is true
Answer: A) Both A and R are true, and R is the correct explanation of A
28. ……Was the primary company to be Privatized
[A]. Telecommunications [C]. Airlines
[B]. Railways [D]. Modern Food
Answer: Option D
29. Which of the subsequent could be a secondary sector job?
[A]. Construction [C]. Both [A] and [B]
[B]. Manufacturing [D]. None of the above
Answer: Option C
30. Convergence thesis was given by
[A]. Sociologist [B]. Clark Kerr

[C]. Max Webber [D]. Subversive
Answer: Option B

31. Which of the subsequent is that the oldest industry in India?

[A]. Railways [C]. Coal mines
[B]. Packaged food [D]. Textile mills
Answer: Option D

32. Which of the subsequent might be found during the initial phases of industrialisation in India?

[A] Cotton mills [C] Railways
[B] Coal mines [D] All of the above
Solution:[D] All of the above

33. Led the Bombay Textiles Strike?

[A]. Bhagat Singh [C]. Datta Samant
[B]. Spiritual leader [D]. Lala Lajpat Rai
Answer: Option C

34. Which of the subsequent inequalities are reducing because of industrialisation

[A]. Judicial [C]. Social
[B]. Economic [D]. Caste based
Answer: Option C

35. Which of the subsequent could be a port city?

[A]. Chennai [C]. Tamil Nadu
[B]. Gujarat [D]. Odessa
Answer: Option A

36. **Modernisation theory argues that societies are at different stages on the road to see**

[A]. Modernisation [C]. Urbanization
[B]. Industrialisation [D]. None of the above
Answer: Option A

37. Which of the subsequent could be a primary sector job?

[A] Construction [C] Mining
[B] Agriculture [D] Both [A] and [C]
Solution: [D] Both [A] and [C]

37. Does licensing still prevail in India?

[A]. Technology [C]. Just for limited sectors
[B]. Urbanization [D]. None of the above
Answer: Option C

38. Per true of Alienation, survival depends on whether _____ has room for human labour

[A]. Medical services [C]. Education
[B]. Humanities [D]. Technology
Answer: Option D

39. **Which of the subsequent falls under the tertiary sector?**

[A]. Financial services [C]. Utilities
[B]. Agriculture [D]. None of the above
Answer: Option A

40. Bombay Textiles Strike happened within the year

[A]. 1990 [C]. 1984
[B]. 1982 [D]. 1983
Answer: Option B

41. The concept of alienation was given by

[A]. Clark Kerr [C]. Max Webber
[B]. Durkheim [D]. Karl Marx's
Answer: Option D

42. Which city is understood because the 'Silicon Valley of India'?

[A]. Mumbai [C]. Bangalore
[B]. Hyderabad [D]. Chennai

Answer: Option C

43. Which of the subsequent wasn't a hub for industrialisation during the pre-independence era?

[A]. Calcutta
[B]. Madras
[C]. Bombay
[D]. Coimbatore

Answer: Option D

44. Was Clark Kerr?

[A]. Philosopher
[B]. Sociologist
[C]. Chemist
[D]. Modernization theorist

Answer: Option D

Long Type Question and Answers

1.Choose any occupation you see around you – and describe it along the following lines (a) social composition of the work force – caste, gender, age, region (b) labour process – how the work takes place, (c) wages and other benefits, (d) working conditions – safety, rest times, working hours, etc.

Ans. 1. Since 1990's, the government has followed policy of liberalization. Private companies, especially foreign firms encouraged investment in sector which was earlier reserved for the government.

2.Generally people get jobs through advertisement or through employment exchange in industrial sector. Man and women both work in industrial sector. The persons engaged in industry get salary or wages along with certain benefits like HRA (House Rent Allowance) and Medical facilities.

3.Job recruitment as a factory worker takes a different pattern. In the past, many workers got their jobs through contractors or jobbers. In the Kanpur textile mills, these jobbers were known as mistris, and were themselves workers. They came from the same regions and communities as the workers, but because they had the owner's backing they bossed over the workers.

4.The mistri also put community related pressures on the workers. Nowadays, the importance of the jobber has come down, and both management and unions play a role in recruiting their own people.

5.Workers also expect that they can pass on their jobs to their children. Many factories employ badli workers who substitute for regular permanent workers who are on leave. Many of these badli workers have actually worked for many years for the same company but are not given the same status and security. This is what is called contract work in the organized sector.

6.The contractor system is most visible in the hiring of casual labour for work on construction sites, brickyards and so on. The contractor goes to villages and asks if people want work. He will loan them some money. This loan includes the cost of transport of the work side.

7.The loaned money is treated as an advance wages and the worker works without wages until the loan is repaid. In the past, agricultural labourers were tied to their landlord by debt. Now, however, by moving to casual industrial work, while they are still in debt, they are not bound by other social obligations to the contractor. In that sense, they are more free in an industrial society. They can break the contract and find another employer. Sometimes, whole families migrate and the children help their parents.

8.Presently social composition of the work force in industry is concerned, people from all caste and both gender from the age group of fifteen to sixty work. Some regions of the country are having more industry than the other.

9.Different workers have different working period in different industries according to their qualification, experience, age and risk of the job. The contract labourers get fixed amount as per the terms and conditions of contract. In organized sector, pay and allowances are better than the unorganized sector.

10.The government has passed number of rules to regulate working conditions. The Mines Act 1952 specifies the maximum number of hours a person can be made to work in a week, they need to pay overtime for any extra hours worked and safety rules. These rules may be followed in the big companies, but not in smaller mines ' and quarries. Moreover, sub-contracting is widespread.

11.Workers in underground mines face very dangerous conditions, due to flooding, fire, the collapse of roofs and sides, the emission of gases and ventilation failures. Many workers develop breathing problems and diseases like tuberculosis and silicosis.

2.In the account of brick making, bidi rolling, software engineers or mines that are described in the boxes, describe the social composition of the workers. What are the working conditions and facilities available? How do girls like Madhu feel about their work?

Ans.•Social institution like caste, kinship, networks, gender and regions also influence the way the work is organized or the way in which products are marketed.
•In certain jobs and departments we find more women working than the men. For example, they are working more in numbers in nursing or teaching jobs than in other sectors like engineering.
•In India, over 90% of the work, whether it is in agriculture, industry or services is in the unorganized or informal sector.
•Very few people have the experience of employment in large firms where they get to meet people from other regions and backgrounds.
•Urban settings do provide some corrective to this your neighbours in a city may be from a different place – by and large, work for most Indians is still in small-scale workplaces.
•Nearly 60% were employed in the primary sector (agriculture and mining), 17% in the secondary sector (manufacturing, construction and utilities), and 23% in the tertiary sector (trade, transport, financial services, etc.).
•The share of agriculture has declined sharply, and services contribute approximately half. This is a very serious situation because it means that the sector where the maximum people are employed is not able to generate much income for them.
•India is still largely an agricultural country. The service sector – shops, banks, the IT industry, hotels and other services are employing more people and the urban middle class is growing, along with urban middle class values like those we see in television serials and films.
•But we also see that very few people in India have access to secure jobs, with even the small number in regular salaried employment becoming more insecure due to the rise in contract labour.
•Employment by the government was a major avenue for increasing the well-being of the population, but now even that is coming down.
•Girls like Madhu enjoy their work of rolling of bidis and filling of tobacco rolled tendu leaves.
•They get opportunity to sit close to their family members and other women and listen to their chat. They spend most of their time in work in factory of bidis.
•Due to long hours of sitting in the same posture daily, they suffer from backache. Madhu wants to restart her schooling.

3.How has liberalisation attacked employment patterns in India?

Ans.•Due to liberalization foreign products are now easily available in Indian markets and shops. Due to this some of the labour have to loose their employment and jobs.
•Many Indian companies have been taken over by multinationals. At the same time some Indian companies are becoming multinational companies. An instance of the first is when, Parle drinks was bought by Coca Cola. ‘
•The next major area of liberalization may be in retail. Due to coming of foreign companies and big business. Indian houses very small traders, shopkeepers, handicraft sellers. And hawkers have lost their jobs of employment or their small business is adversely affected by big mall, showroom or Reliance, Subhiksha, etc.
•The world’s largest chains, including Wal-Mart Stores, Carrefour and TESCO, are seeking the best way to enter the country, despite a government ban on foreign direct investment in the market.
•Wal-Mart, Carrefour and TESCO to set up a retailing joint venture …India’s retail sector is attractive not only because of its fast growth, but because family-run street comer stores have 97% of the nation’s business. But this industry trait is precisely why the government makes it hard for foreigners to enter the market.
•The government is trying to sell its share in several public sector companies, a process which is known as disinvestment. Many government workers are scared that after disinvestment, they will lose their jobs.
•Companies are reducing the number of permanent employees and outsourcing their work to smaller companies or even to homes. For multinational companies, this outsourcing is done across the globe, with developing countries like India providing cheap labour. It is more difficult for trade unions to organize in smaller firms.

PART- B: SOCIAL CHANGE AND DEVELOPMENT IN INDIA
Topic 15 - Social Movements

Important terms:

Logic of collective action given in Mancur Olson's book: A social movement is an aggregation of rational individual actors pursuing their self-interest i.e. social movements are made up of individuals pursuing their self-interest.

New social movements: Not about changing the distribution of power in society but about quantity-of-life issues such as having a clean environment.

Old social movements: Functioned within the frame of political parties.

Reformist social movements: Strive to change the existing social and political arrangements through gradual, incremental steps.

Redemptive social movement: Aims to bring about a change in the personal consciousness and actions of its individual members. For instance, people in the Ezhava community in Kerala were led by Narayana Guru to change their social practices.

Resource mobilization theory given by McCarthy and Zald's: A social movement's success depends on its ability to mobilize resources or means of different sorts.

Revolutionary social movements: Attempt to radically transform social relations, often by capturing state power. The Bolshevik revolution in Russia that deposed the Tsar to create a communist state and the Naxalite movement in India that seeks to remove oppressive landlords and state officials can be described as revolutionary movements.

Social Movement: A social movement involves sustain collective mobilization through either informal or formal organisation and is generally oriented through bringing changes in the existing system of relationships. Ideology is an important component of social movement.

Theory of Relative Deprivation: Social conflict arise when a social group feels that it is worse off than others around it. Such conflict is likely to result in successful collective protest.

Gist of the Lesson

Introduction: Movement means a group of people or organisations working together with a shared goal to bring about social, political, economic, or cultural change.

It usually has:

- **A clear purpose** (what change they want)
- **Leaders and organisations** to guide it
- **Shared ideas or ideology**
- **Collective actions** like protests, campaigns, or awareness programs

Example: The **Indian women's movement** worked to improve women's rights and social status.

A **social movement** is a long-term collective effort by people to bring change, often directed at the government to demand changes in laws or policies. It is different from random or unplanned protests — it needs some organisation, leadership, shared goals, and a clear plan for action.

Social movements usually focus on public issues, like the rights of tribal people over forests or compensation for displaced families. However, **counter movements** may also arise to oppose such changes, defending existing traditions or systems. For example, when Raja Rammohun Roy campaigned against sati,

others formed groups to protect it; when reformers pushed for girls' education, some people opposed it; and when lower-caste children joined schools, upper-caste families sometimes withdrew their children.
Social movements face resistance because they challenge deep-rooted beliefs and powerful interests. Still, over time, they can bring change.
Apart from protests, social movements organise meetings, spread awareness, and plan campaigns to influence the government, media, and public opinion. They use creative methods like candle marches, street plays, songs, and poems. Gandhi used unique ways like **ahimsa**, **satyagraha**, and the **charkha** during the freedom struggle, along with protests like picketing and breaking colonial salt laws.
Social change Vs **social movements**: **Social change** and **social movements** are not the same.

- **Social change** is a slow, continuous process that happens over time through many small actions by individuals and groups.
- **Social movements** are focused efforts by people to achieve a specific goal and require long-term, organised action.

For example, **sanskritisation** and **westernisation** are types of social change, while the work of **19th-century social reformers** to improve society were social movements.
Sociology has always studied **social movements** because they have shaped history.

- The **French Revolution** was the result of movements to end monarchy and bring liberty, equality, and fraternity.
- In **Britain's Industrial Revolution**, poor workers protested against terrible living conditions. Food riots and protests were often suppressed, and the rich saw them as threats to social order.

Sociologist **Emile Durkheim** focused on how social structures maintain order and saw movements as potential causes of disorder.
On the other hand, thinkers influenced by **Karl Marx**—like historian **E. P. Thompson**—showed that protesters were not just troublemakers. They acted with a **moral economy**—a shared sense of right and wrong—and protested because they had no other way to express anger over poverty and injustice.
Types of Social Movements: There are three main types:

1. Redemptive (Transformative) – Aim to change the personal beliefs and actions of people. Example: Narayana Guru encouraging the Ezhava community in Kerala to change social practices.
2. Reformist – Seek gradual changes in social and political systems. Example: The 1960s language-based state reorganisation and the Right to Information movement.
3. Revolutionary – Aim to completely change social structures, often by taking control of the state. Example: The Russian Bolshevik Revolution, the Naxalite movement in India.

Many movements mix these types or change over time. For example, a movement may start as revolutionary but later become reformist. Movements can also shift from mass protests to becoming formal organisations.
How people classify a movement depends on perspective. For example, the 1857 event was a "mutiny" for the British but the "First War of Independence" for Indians.
Old vs New Social Movements

- Old movements (like workers' movements in Europe) focused on class issues—better wages, living conditions, and changing power structures. They were usually led by political parties (e.g., Indian National Congress, Chinese Communist Party).
- New movements focus more on quality-of-life issues—like the environment, women's rights, and cultural identity—rather than just economic inequality. They often unite people from different classes.

In India, political scientist Rajni Kothari noted that in the 1970s, people lost trust in political parties because elites controlled them. Many turned to non-party movements to pressure the government from outside.
Globalisation & Social Movements
Globalisation has connected issues worldwide—like environmental damage, health risks, and nuclear threats—leading to international movements such as the World Social Forum.
Old and new movements sometimes work together. New movements also deal with identity and cultural issues, uniting people across class lines (e.g., women's movement, regional movements for new states).
Ecological Movements
For many years, development has often meant overusing natural resources, creating more needs, and causing more exploitation. This model assumes everyone benefits, but in reality:

- Big dams and industries displace people from their homes and livelihoods.
- Industrial pollution harms the environment and communities.

Example – The Chipko Movement

- Took place in the Himalayan foothills.
- Villagers (many women) hugged trees to stop government contractors from cutting them.
- They depended on forests for firewood, fodder, and daily needs.
- Conflict: villagers' survival needs vs government's aim to earn money from timber.
- Linked issues:
    - Economy of subsistence (basic survival) vs economy of profit.
    - Ecological protection (preventing floods/landslides) and valuing forests as natural wealth.
    - Political voice for hill villagers against a distant government.

The movement combined economic, environmental, and political concerns—showing that protecting nature is tied to human survival.

Government Steps

Since 2014, initiatives like Namami Gange and Swachh Bharat Abhiyan aim to restore ecological balance and ensure a cleaner environment.

Class Based Movement: Peasant Movement

1. Pre-Colonial: There were movements, but they were not localised so we did not know about them as peasants were too scared to form their own movements. They were poor and could not mobilise people.

2. Colonial:(i) 19th Century – Some revolts did become quite popular.

(ii) **Bengal Revolt** – Indigo plantations by Gandhi during 1917 – 1920 when he came back from South Africa he travelled all across India helping people.

• There were 2 important movements.

(i) Champaran (ii) Bardoli

• 1920 there were a lot of revolts to do wdth forest.

• Organisations formed: All India Kissan Sabha (AIKS), Bihar Provincial Kissan Sabha

After Independence

• Telangana Movement (West Bengal).

• Farmers had to give 50% profit to government.

• They wanted 2/3rd (60%) profit and give remaining l/3rd to the govt —» sharecroppers (supported by CPI and AIKS).

Telangana Movement (Andhra Pradesh).

• They were against the Feudal System.

• Peasants protested against the Nizzaries rule.

• They wanted proper working system.

• It was supported by CPI.

• Naxalbari – in West Bengal it started off as peasant movement and slowly became New Farmers Movement

• Started off by farmers in a few places like Tamil Nadu, Punjab.

• Farmers put money together and built roads etc as they were tired of the politicians faked promises and they did all the work and they did not let the government vehdles pass.

• No support from government parties.

• Anti urban and anti government.

• Worked for years for administration to help them but since they got no help they did it on their own. Mainly connected with market.

• Prices reduced more support from government reduce taxes, subsidiaries, support price, easy loans, stop exploitation, methods they used to show their displeasure.

• Bandhs, blocked roads and railways. No politicians, administrators on the road.

New farmers movements slowly took under its wings women issues and ecological issues.

Workers Movement

• During the colonial period, the workers had their own problems.

• Chennai, Bombay, Calcutta

• Initially problems were to do with wages, working conditions.

• Trade unions – consists of workers themselves,
• They form an association.
• Initially the protest was localised but national movement picked up momentum and so the workers movement picked up momentum.
• In the early 20th Century there were textile strikes, workers strikes
• Calcutta – Jute mill
• Chennai & Bombay – Textile mill
• Trade unions were established
• TLA (textile labour association) – Gandhi ji
• AITUC (all India trade union congress) – B.P. Wadia
• Old movements were supported by a political party. Some supported by radicals and modulate.
• When AITUC was formed, the Britishers became very cautious.
• Many laws were passed by the Britishers which had its own rules and regulations as Trade Union Act.
• Slowly AITUC became very powerful and were supported by the communists.
They formed – Indian National Trade Union Congress
• The Radicals and Congress moved away
AITUC became very powerful at local, regional, national level.
1960's : • During recession period many became jobless. There was inflation and protests.
1970's : • There were many railway strikes main urban of transport. Demanding better wages and working conditions. During emergency no protests allowed.
Caste Based Movement : Dalit Movement
• They are different from other movements as they were fighting for self-respect and dignity.
• They wanted to be touched. It was not only Dalits fighting but also some Brahmins and Gandhi ji.
• It was a struggle against discrimination. The concept of untouchability was to be abolished.
• Concept of untouchability had connections with destiny and pollution purity.
• Dalit movement took place all over India and each dalit movement had a different issue/ agenda (wages/employment) but they all fought for dignity and self-respect.
• Not only started by Dalits but other castes also (Sri Narayan Guru)
• Satnami Movement – Chattisgarh
• Mahar Movement – Maharashtra
• Adi Dharma Movement – Punjab
• Anti Brahman Movement – Kerala.
• Dalit Panther Movement.
• Dalit movement could be ignored in the past but not now due to media.
• Dalit literature became popular because it was poems, dramas, songs, stories about their lives and sufferings etc.
• This led to the change in the mindset of people and emphasized the fighting for self dignity by Dalits and to bring about change in all aspects of life.
• Reservations are a result of dalit movement.
OBC Movement: Other backward classes movement
• Economically backward but are part of the forward caste.
• Don't suffer from untouchability.
• OBC was first used in Madras and Bombay for those who were economically backward
• AIBCL/F – All India Backward classes League/Federation.
Tribal Movements
Tribal groups across India share some common issues but also have important differences. Many major tribal movements have taken place in the "tribal belt" of central India, especially among groups like the Santhals, Hos, Oraons, and Mundas in Chota Nagpur and the Santhal Parganas — the core of present-day Jharkhand.
Jharkhand: Jharkhand became a state in 2000 after more than a century of tribal resistance.

- The movement's early leader was Birsa Munda, who led a major uprising against the British. His legacy is kept alive through songs, stories, and writings.
- Christian missionaries introduced literacy, enabling adivasis to record their history and culture. This built a shared identity as Jharkhandis.

- Literate adivasis could secure government jobs, forming a middle-class leadership that demanded a separate state.
- Adivasis opposed dikus (migrant traders and moneylenders) who took over their land and wealth, especially from mining and industries.

Key issues of the movement:

- Land taken for irrigation projects or army firing ranges
- Delays and problems in land surveys and settlements
- Resistance to loan, rent, and cooperative dues collection
- Boycotting nationalised forest produce

The North East: After independence, the Indian government's state formation process created unrest in the hill districts.

- Tribes valued their distinct identity and autonomy, and were unsure about being merged into Assam's administration.
- They had lived mostly isolated from the Indian mainstream, preserving their own culture and institutions.
- Earlier, some movements leaned toward secession, but now most demand autonomy within the Indian Constitution.

Common Issues Across Tribal Movements

- Loss of forest land (ecological issue)
- Protection of cultural identity
- Fighting economic inequality

The Women's Movement in India

19th–Early 20th Century

- Social reform movements in the 19th century raised issues about women's rights.
- Early 20th century saw the rise of women's organisations:
    - Women's India Association (WIA) – 1917
    - National Council for Women in India (NCWI) – 1925
    - All India Women's Conference (AIWC) – 1926
- Initially, these groups avoided politics, focusing only on welfare.
- Later, leaders linked women's rights to India's freedom struggle.
- They created awareness so that women's issues could not be ignored.

Women in Agrarian Struggles

- Women were active in rural and tribal revolts during colonial times.
- Examples:
    - Tebhaga movement (Bengal)
    - Telangana armed struggle (against Nizam's rule)
    - Warli tribal revolt (Maharashtra)
- Even less-known women like Gufiallo played important roles in movements like the Civil Disobedience Movement.

Post-1947

- After independence, many women activists joined nation-building tasks.
- Partition trauma also slowed down women's activism.

The Second Phase (Mid–1970s Onwards)

- The women's movement revived in the 1970s with new strategies and ideologies.
- New issues added to the agenda:
    - Violence against women
    - Land rights
    - Employment opportunities
    - Rights against sexual harassment
    - Dowry prevention

Legal and social changes resulted, like including both parents' names on school forms.

Not all women face the same kind of discrimination. For example, an educated middle-class woman has different concerns than a peasant woman, and a Dalit woman's problems are different from those of an upper-caste woman.
Also, both men and women are limited by gender roles. In patriarchal societies, men are expected to be strong, successful, and unemotional. A gender-just society would give freedom to both men and women. True freedom needs all kinds of injustice to end. Such a society depends on educated women taking multiple roles and having a better balance between the number of boys and girls. The Government's **Beti Bachao, Beti Padhao Yojana** is one step toward this goal.

Multiple Choice Questions (MCQs)

1. What is the primary feature that distinguishes a social movement from a spontaneous protest?
A. Use of violence
B. Government support
C. Organised & sustained collective action
D. Presence of international support
Answer: ✅ C. Organised and sustained collective action

2. Which of the following is NOT an example of a right achieved through social movements?
A. Eight-hour workday
B. Equal pay for equal work
C. Freedom to import goods
D. Social security and pension
Answer: ✅ C. Freedom to import goods

3. The *People's Charter* in England was associated with which movement?
A. Suffragette Movement
B. Industrial Revolution
C. Chartism
D. Labour Union Movement
Answer: ✅ C. Chartism

4. Which of the following modes of protest was introduced by Mahatma Gandhi?
A. Armed struggle
B. Hunger strike
C. Satyagraha and ahimsa
D. Petitioning the British Parliament
Answer: ✅ C. Satyagraha and ahimsa

5. Which sociologist viewed social movements as a potential threat to social order?
A. Max Weber
B. Karl Marx
C. Emile Durkheim
D. E. P. Thompson
Answer: ✅ C. Emile Durkheim

6. Which of the following is a counter-movement?
A. Suffragette movement
B. Dharma Sabha against the anti-sati law
C. Indian National Congress movement
D. Anti-apartheid movement
Answer: ✅ B. Dharma Sabha against the anti-sati law

7. What is the difference between social change and social movement?
A. Social change is temporary, social movement is permanent
B. Social change is specific, social movement is general
C. Social change is continuous; social movement is goal-specific
D. Social change is personal, social movement is public
Answer: ✅ C. Social change is continuous; social movement is goal-specific

8. **Assertion (A):** Universal adult franchise is one of the foremost rights in Indian democracy.
Reason (R): It ensures that only colonial officers can govern citizens.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true
Answer: ✅ C. A is true, but R is false

9. **Assertion (A):** Social movements always succeed in bringing about change.
Reason (R): Social movements never face resistance or opposition.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false

D. Both A and R are false

Answer: ✅ D. Both A and R are false

10. **Assertion (A):** Chartism was a movement in England demanding universal male suffrage.
Reason (R): Only property-owning men had voting rights in early 19th-century Britain.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true

Answer: ✅ A. Both A and R are true, and R is the correct explanation of A

11. **Assertion (A):** Mahatma Gandhi used salt and khadi as tools of resistance.
Reason (R): These were everyday items that symbolized economic self-reliance and protest.
A. Both A and R are true, and R is the correct explanation of A
B. Both A and R are true, but R is not the correct explanation of A
C. A is true, but R is false
D. A is false, but R is true

Answer: ✅ A. Both A and R are true, and R is the correct explanation of A

12. **Which of the following best describes a** redemptive **social movement?**
A. Captures state power to bring radical changes
B. Seeks to change personal consciousness and actions
C. Aims to change laws through parliamentary means
D. Fights for workers' rights through trade unions

Answer: B

13. The 1960s movement for the reorganisation of Indian states on a linguistic basis is an example of:
A. Redemptive movement
B. Revolutionary movement
C. Reformist movement
D. Global movement

Answer: C

14. The **Naxalite Movement** in India is considered a:
A. Reformist movement
B. Revolutionary movement
C. Redemptive movement
D. Ecological movement

Answer: B

15. According to Rajni Kothari, what led to the surge of social movements in India in the 1970s?
A. Rise of party politics
B. Satisfaction with democracy
C. Growth of regional aspirations
D. Disillusionment with parliamentary democracy

Answer: D

16. Which of the following best characterizes new social movements?
A. Focus on class struggle
B. Aim at changing power structures
C. Are based on identity, culture & ecology
D. Operate under political parties

Answer: C

17. Which of the following is an example of an ecological movement?
A. The Bolshevik Revolution
B. The Chipko Movement
C. The Right to Information campaign
D. The Ezhava reform movement

Answer: B

18. The Chipko Movement was primarily driven by:
A. Political parties and state governments
B. Urban elites demanding forest rights
C. Local villagers, especially women, protecting forest resources
D. Foreign NGOs aiming to protect Indian forests

Answer: C

19. Which of the following organisations supported the villagers' cause in the Chipko Movement?
A. Indian National Congress
B. Greenpeace
C. Dashauli Gram Swaraja Sangh (DGSS)
D. Communist Party of India

Answer: C

20. Assertion (A): Redemptive social movements seek to radically change government structures.
Reason (R): They focus on altering personal values and behaviors.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is false, but R is true.
D. A is true, but R is false.
Answer: C
21. Assertion (A): The Chipko Movement was both an ecological and an economic struggle.
Reason (R): It was aimed at resisting the government's revenue-driven tree-cutting which threatened villagers' livelihoods.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true, but R is false.
D. Both A and R are false.
Answer: A
22. Assertion (A): New social movements are mainly class-based struggles.
Reason (R): They are rooted in identity politics and environmental concerns.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is false, but R is true.
D. A is true, but R is false.
Answer: C
23. Assertion (A): The old social movements operated mainly through political parties and trade unions.
Reason (R): These movements aimed at a reorganisation of power relations in society.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is false, but R is true.
D. Both A and R are false.
Answer: A
24. Assertion (A): The World Social Forum is an example of new global social movements aligning with old ones.
Reason (R): It addresses issues of local caste discrimination only.
A. Both A and R are true, and R is the correct explanation of A.
B. A is true, but R is false.
C. A is false, but R is true.
D. Both A and R are false.
Answer: B
25. The Bengal revolt of 1859–62 was directed against:
A) High taxation
B) British police brutality
C) Indigo plantation system
D) Landlords' private armies
Answer: ✅ C) Indigo plantation system
26. The Champaran Satyagraha (1917–18) **led by Mahatma Gandhi was aimed at:**
A) Forest rights
B) Salt production
C) Indigo plantations
D) Railway workers
Answer: ✅ C) Indigo plantations
27. The first peasant organisation **formed in India was:**
A) All India Kisan Sabha
B) Tebhaga Sabha
C) Telangana Peasant Front
D) Bihar Provincial Kisan Sabha
Answer: ✅ D) Bihar Provincial Kisan Sabha
28. The Tebhaga Movement **was associated with:**
A) Forest dwellers in central India
B) Cotton mill workers in Mumbai
C) Sharecroppers in Bengal
D) Indigo planters in Champaran
Answer: ✅ C) Sharecroppers in Bengal

29. The Telangana Movement (1946–51) **was directed against:**
A) British tea planters
B) Exploitation by British police
C) Feudal landlords in Hyderabad
D) Forest policies of the British
Answer: ✅ C) Feudal landlords in Hyderabad
30. New farmers' movements **beginning in the 1970s were primarily:**
A) Party-based and national in nature
B) Violent and armed uprisings
C) Regionally organised and anti-urban
D) Sponsored by colonial government
Answer: ✅ C) Regionally organised and anti-urban
31. The first trade union **in India was established in:**
A) 1919, Calcutta
B) 1918, Madras
C) 1920, Bombay
D) 1860, Mumbai
Answer: ✅ B) 1918, Madras
32. The All India Trade Union Congress (AITUC) **was formed in:**
A) 1917
B) 1918
C) 1920
D) 1925
Answer: ✅ C) 1920
33. The major railway strike **by workers in post-independence India took place in:**
A) 1966
B) 1971
C) 1974
D) 1981
Answer: ✅ C) 1974
34. The Indian National Trade Union Congress (INTUC) **was established by:**
A) Mahatma Gandhi
B) Communist Party
C) Indian National Congress
D) British Raj
Answer: ✅ C) Indian National Congress
35. Assertion (A): The new farmer's movements in the 1970s used novel protest techniques like blocking roads and railways.
Reason (R): These movements were politically aligned and led by national political parties.
A) Both A and R are true and R is the correct explanation of A
B) Both A and R are true but R is not the correct explanation of A
C) A is true but R is false
D) A is false but R is true
Answer: ✅ C) A is true but R is false
35. Assertion (A): The Tebhaga movement demanded two-thirds of the produce for the sharecroppers.
Reason (R): Sharecroppers in Bengal were customarily given only one-third of the produce.
A) Both A and R are true and R is the correct explanation of A
B) Both A and R are true but R is not the correct explanation of A
C) A is true but R is false
D) A is false but R is true
Answer: ✅ A) Both A and R are true and R is the correct explanation of A
36. Assertion (A): During World War I, workers in India experienced increased job security and wages.
Reason (R): The war led to an industrial boom and improvement in working conditions.
A) Both A and R are true and R is the correct explanation of A
B) Both A and R are true but R is not the correct explanation of A
C) A is false but R is true
D) A is true but R is false
Answer: ✅ C) A is false but R is true
(*Explanation: War caused an industrial boom, but it also brought inflation and hardship, not security.*)
37. Assertion (A): The AITUC became ideologically divided leading to multiple unions.
Reason (R): Political parties began forming their own trade unions after independence.
A) Both A and R are true and R is the correct explanation of A
B) Both A and R are true but R is not the correct explanation of A
C) A is true but R is false

D) A is false but R is true

Answer: ✅ A) Both A and R are true and R is the correct explanation of A

38. The Dalit movement primarily seeks:

A. Economic upliftment only
B. Political representation only
C. Recognition as fellow human beings and self-dignity
D. Privatisation of caste-based industries

Answer: C

39. Who first used the word 'Dalit' in its modern political context?

A. Dr. B.R. Ambedkar
B. Jotiba Phule
C. Neo-Buddhist activists
D. Periyar

Answer: C

40. Which of the following was *not* associated with the Dalit movement?

A. Satnami Movement
B. Mahar Movement
C. Tebhaga Movement
D. Adi Dharma Movement

Answer: C

41. The post-Ambedkar Dalit movement involved:

A. Only religious reform
B. Abandonment of economic goals
C. Revolutionary practices & alternative living models
D. Exclusive reliance on Brahminical scriptures

Answer: C

42. Dalit literature is distinct because:

A. It uses English exclusively
B. It avoids cultural expression
C. It draws upon lived experiences & calls for revolt
D. It is written only by non-Dalits

Answer: C

43. The anti-caste movement was revolutionary and redemptive. The revolutionary aspect related to:

A. Spiritual awakening
B. Abolishing caste oppression and economic exploitation
C. Eliminating all religions
D. Promoting tribal art

Answer: B

44. Which of the following was *not* a feature of backward class movements?

A. Emergence during colonial times
B. Distribution of patronage based on caste
C. Creation of vertical caste hierarchy
D. Formation of horizontal caste alliances

Answer: C

45. Which region saw early use of the term 'Backward Classes'?

A. Bengal
B. Madras Presidency
C. Gujarat
D. Assam

Answer: B

46. Which of these organisations worked for Backward Classes in India?

A. All India Muslim League
B. Indian National Congress
C. All India Backward Classes Federation
D. Brahmo Samaj

Answer: C

47. Assertion (A): Dalit movements aim to achieve self-dignity and abolish untouchability.
Reason (R): Dalits historically faced stigma and exclusion based on caste.

A. Both A and R are true and R is the correct explanation of A
B. Both A and R are true but R is not the correct explanation of A
C. A is true but R is false
D. A is false but R is true

Answer: A

48. Assertion (A): There has always been a single unified Dalit movement in India.
Reason (R): All Dalits share the same identity and goals across regions.

A. Both A and R are true and R is the correct explanation of A
B. Both A and R are true but R is not the correct explanation of A
C. A is false but R is true
D. Both A and R are false
Answer: D

49. Assertion (A): Backward class movements were influenced by secularisation.
Reason (R): Caste began to lose its ritual content and was used for political mobilisation.
A. Both A and R are true and R is the correct explanation of A
B. Both A and R are true but R is not the correct explanation of A
C. A is true but R is false
D. A is false but R is true
Answer: A

50. Assertion (A): The post-Ambedkar Dalit movement has brought revolutionary change across all sections of Dalits.
Reason (R): It has led to total economic upliftment and eradication of caste.
A. Both A and R are true and R is the correct explanation of A
B. Both A and R are true but R is not the correct explanation of A
C. A is true but R is false
D. Both A and R are false
Answer: D

51. Which tribal leader led a major uprising against the British in the Jharkhand region?
A. Rani Gaidinliu
B. Birsa Munda
C. Gufiallo
D. Jotiba Phule
Answer: B. Birsa Munda

52. The term 'dikus' refers to:
A. Tribal warriors
B. British colonial officers
C. Migrant traders and moneylenders
D. Local tribal landlords
Answer: C. Migrant traders and moneylenders

53. Which of the following was NOT an issue that Jharkhandi leaders agitated against?
A. Nationalisation of forest produce
B. Collection of loans and cooperative dues
C. Reservation policy for tribals
D. Land acquisition for large irrigation projects
Answer: C. Reservation policy for tribals

54. One of the key ecological issues for tribal movements in India is:
A. Lack of roads
B. Alienation from forest lands
C. School closures
D. Power shortages
Answer: B. Alienation from forest lands

55. The 'second phase' of the Indian women's movement began in:
A. 1920s
B. 1947
C. 1970s
D. 2000s
Answer: C. 1970s

56. Which movement involved peasants and tribals in the Nizam's territory?
A. Tebhaga Movement
B. Telangana Arms Struggle
C. Jharkhand Movement
D. Anti-Brahmin Movement
Answer: B. Telangana Arms Struggle

57. Which of the following is NOT a women's organisation formed in early 20th century India?
A. Women's India Association (WIA)
B. All India Women's Conference (AIWC)
C. National Council for Women in India (NCWI)
D. Mahila Shakti Sangathan (MSS)
Answer: D. Mahila Shakti Sangathan (MSS)

58. The 'Beti Bachao, Beti Padhao' programme is aimed at:
A. Providing free books for girls
B. Ending gender discrimination and improving sex ratio

C. Increasing employment among men
D. Providing hostels for tribal children
Answer: B. Ending gender discrimination and improving sex ratio

59. Assertion (A): The formation of Jharkhand state was the result of more than a century of tribal resistance.
Reason (R): Tribal resistance in the region was mostly limited to cultural preservation without political demands.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.
D. A is false but R is true.
Answer: C. A is true but R is false.

60. Assertion (A): The women's movement in India after 1970 is often called the second phase.
Reason (R): The early women's organisations like WIA and AIWC were formed after 1970.
A. Both A and R are true, and R is the correct explanation of A.
B. Both A and R are true, but R is not the correct explanation of A.
C. A is true but R is false.
D. A is false but R is true.
Answer: C. A is true but R is false.

Very Short Answer type Questions

1. What is a socio-reform movement?
A socio-reform movement is a collective effort aiming to eradicate social evils and bring about progressive change.
2. Why were tribal movements started in India?
Tribal movements emerged to protect tribal cultures, identities, and livelihoods, often in response to land dispossession and external interference.
3. What is a political movement?
A political movement is one focused on achieving specific political objectives and often involves political parties.
4. What is a cultural movement?
Cultural movements seek to preserve or promote the cultural identity of a group—e.g., tribal or caste-based movements.
5. What does ‘resource mobilization’ mean?
Resource mobilization refers to the ability of a movement to gather leadership, organizational capacity, funding, and communication support to be effective.
6. Define a reformist social movement.
A reformist social movement seeks gradual, incremental change within the existing social or political framework.
7. Define a redemptive movement.
A redemptive movement focuses on personal transformation of its members—changing values, behaviors, or beliefs.
8. Define a revolutionary social movement.
A revolutionary movement aims to radically transform social relations, often by seizing state power (e.g., Russian Bolshevik and Naxalite movements).
9. Why did ecological (environmental) movements begin?
They arose due to environmental degradation and the threat to livelihoods caused by over-exploitation—such as large dams and deforestation.
10. What changes can socio-reform movements bring?
They can eliminate harmful customs—like child marriage and dowry—advance gender equality, and promote social justice and inclusivity.

11. Explain the nature of social movements.
Social movements are informal, temporary, and oppose established traditions. They are not formal institutions or associations and lack constitutions.
12. Give two examples of peasant movements in colonial India.
Examples include the Deccan Riots (1857) and the Bengal Indigo Revolt (1859–62), both localized protests against British policies and exploitation.
13. Who was Birsa Munda?
Birsa Munda was a key tribal leader who spearheaded the Munda movement in Chota Nagpur, symbolizing tribal resistance and contributing to Jharkhand statehood aspirations.
14. Why did Dalit movements emerge?
They emerged to challenge caste oppression, fight untouchability, and demand equality, dignity, and social recognition.
15. Discuss the Resource Mobilization Theory of social movements.
Resource mobilization theory, proposed by McCarthy and Zald, argues that the success of social movements depends on their ability to mobilize resources—leaders, organizational strength, funds, media, networks. Effective deployment of these enhances movement impact.
16. Explain the theory of relative deprivation.
This theory posits that social unrest arises when groups perceive they are worse off than others, creating a sense of injustice that can spark collective protest.
17. Why do environmental movements often include economic and identity concerns? Give an example.
Environmental issues often overlap with economic survival and cultural identity—like the Chipko Movement, where villagers (especially women) embraced trees to protect forests vital for livelihoods and cultural continuity.
18. How do old and new social movements in India differ?
Old movements were often economic or class-based (e.g., peasant rebellions), while new movements focus on identity, rights, quality of life, and cultural transformation, such as women's or environmental movements.

Long Answer type Questions

Q1. How do old and new social movements in India differ?
Answer: Social movements in India have evolved over time, moving from primarily economic and political struggles to broader issues of identity, environment, and rights.
Old Social Movements

- Emerged mostly during the colonial period and early post-independence.
- Focused on economic grievances, land rights, wages, and political independence.
- Examples: Peasant movements like the Bengal Indigo Revolt (1859–62), Deccan Riots (1875), Bardoli Satyagraha (1928); Dalit struggles for abolition of untouchability.
- Leadership often tied to political parties.
- Demands were aimed at state policy change or economic redistribution.

New Social Movements

- Emerged from the 1970s onwards.
- Focus on issues of identity, human rights, ecology, gender equality, and cultural recognition.
- Examples: Women's movement (anti-dowry, workplace equality), environmental movements like Chipko, Narmada Bachao Andolan, tribal movements for autonomy (Jharkhand, Chhattisgarh).
- Tend to be autonomous from political parties.
- Methods include peaceful protest, media campaigns, public awareness drives.
- Often have global linkages and focus on quality of life rather than only material gain.

While old movements sought to change material conditions, new movements aim to transform society's values, identities, and relationships with nature. Both remain vital to India's democratic process.

Q2. Why do environmental movements often include economic and identity concerns? Explain with an example.

Answer: Environmental movements in India have frequently combined ecological concerns with economic survival and cultural identity. This is because the environment is not just a physical space—it is the foundation of livelihoods, traditions, and community life.
Economic concerns: For many rural and tribal communities, forests, rivers, and land are the primary sources of food, fuel, fodder, and income. Any large-scale industrial or commercial project that exploits these resources—like logging, dam construction, or mining—directly threatens their economic survival.
Identity concerns: Natural resources are often deeply embedded in the cultural and spiritual life of communities. Sacred groves, rivers, and traditional agricultural practices form part of a group's heritage. The destruction of these resources can mean the loss of identity and cultural continuity.
Example – Chipko Movement: The Chipko Movement began in the early 1970s in the Himalayan region of Uttarakhand. Villagers, particularly women, protested against commercial logging by embracing trees ("chipko" means "to hug" in Hindi) to prevent them from being cut down.

- Economic angle: The forests were essential for fuelwood, fodder, and preventing soil erosion, which protected their agriculture.
- Identity angle: The forests were tied to their mountain way of life, traditions, and community values.

Thus, the Chipko Movement was not simply an environmental campaign—it was also a defense of economic self-reliance and cultural heritage.Env ironmental movements in India often succeed because they address both livelihood needs and the cultural identity of the affected people, making them broader social struggles.

Q3. Explain the Theory of Relative Deprivation with reference to social movements.
Answer: The Theory of Relative Deprivation states that social movements often arise not from absolute poverty, but from a perceived gap between what people think they deserve and what they actually receive. This sense of being deprived relative to others generates frustration, resentment, and eventually collective action.
Key Points:

- Relative deprivation can be economic (income, land), political (representation, rights), or social (status, dignity).
- It is comparative—people measure their situation against other groups or against their own expectations.
- It is a psychological factor that transforms dissatisfaction into action.

Stages:

1. Recognition – People become aware of inequalities and believe they deserve more.
2. Comparison – They compare themselves with others or with past conditions.
3. Mobilization – Leaders and organizations channel these feelings into protests.

Example: Dalit movements in India, particularly under the leadership of Dr. B.R. Ambedkar, were rooted in the perception that Dalits were denied the dignity, rights, and opportunities enjoyed by upper castes, despite contributing equally to society.
Similarly, tribal movements for statehood—like the Jharkhand movement—were motivated by the feeling that tribal regions were exploited for resources but denied development benefits.
Criticism: Not all cases of relative deprivation lead to movements; other factors like leadership, organization, and political opportunity are also necessary (as Resource Mobilization Theory explains).
Conclusion: Relative deprivation helps us understand why discontent arises, but must be combined with organizational capacity to explain how it becomes a social movement.

Important Terms:

Body Language: The way people dress, talk, move, gesticulate, interact, carry themselves
Commercialisation: The process of transforming something into a product, service or activity that has economic value and can be traded in the market
Culture: Culture was understood as that which referred to knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.
Decentralisation: The process of gradual devolution or transfer of functions, resources and decision-making powers to the lower-level democratically elected bodies.
Digitalisation: The process, whereby information is produced as a universal binary code, and can thus be easily processed, stored and circulated at greater speed across communication technologies like Internet, satellite transmission, telephones, fiber optic lines, etc.
Disinvestment: Privatisation of public sector or government companies
Division of labour: Specialisation of tasks in ways that may involve exclusion from some opportunities. Hence, closure of labour opportunities exist in employment or by gender.
Diversification: Spread of investment into different types of economic activities in order to reduce risks.

Fordism: A system of production made popular by the American industrialist Henry Ford in the early part of 20th century. He popularised the assembly line method of mass production of a standardised product (cars). This era also led to payment of better wages to the workers and social welfare policies being implemented by both industrialists and the state.
Great and Little Tradition: The ways of folks or unlettered peasants constitute the Little Traditions and that of the elite or the reflective few constitute the Great Tradition. While the Little Tradition is often localised, Great Tradition has a tendency to spread out. However, studies of festivals in India show that sanskritic rites (Great Tradition) are often getting added to non-Sanskritic rites (Little Tradition) without replacing them.
Identity politics: A range of political activities that are founded in the shared experiences of a particular marginalised group such as gender, race, ethnic group, etc.
Import-substitution development strategy: The import substitution substitutes externally produced goods and services, especially basic necessities such as food, water and energy. The notion of import substitution was popularised in the 1950s and 1960s to promote economic independence in developing countries.
Industrialisation: The development of modern forms of industry — factories, machines and large-scale production processes. Industrialisation has been one of the main sets of processes influencing the social world over the past two centuries.
Means of production: The means whereby the production of material goods is carried on in a society, including not just technology but the social relations between producers.
Micro-electronics: The branch of electronics dealing with the miniaturisation of components and circuits. The giant step in the field of micro-electronics came in 1971 with the invention by an Intel engineer of the microprocessor that is a computer on a chip. In 1971, 2,300 transistors (a device for controlling flow of electricity) were packed on achip of the size of a thumbtack, in 1993, there were 35 million transistors. Compare this with the first electronic computer which weighed 30 tons, was built on metal 130 stands 9 feet tall and occupied the area of a gymnasium.
Mono crop regime: Planting a single crop or type of seed over a large area.

Norms: They consist of folkways, mores, customs, conventions and laws. These are values or rules that guide social behaviour in different contexts. We most often follow social norms because we are used to doing it, as a result of socialisation. All social norms are accompanied by sanctions that promote conformity. While norms are implicit rules, laws are explicit rules.

Optic fiber: A thin glass strand designed for light transmission. A single hair-thin fiber is capable of transmitting trillions of bits of information per second while a thin copper wire which was used earlier could transmit only 144,000 bits of information.
Outsourcing: Giving work out to other companies.
Patrilineality: A system in which one belongs to one's father's lineage or family Piece rate wage: Payment on the basis of items produced.
Post-Fordism: The method of flexible production adopted by multinational companies who either off-shore their production units or outsource the whole process of production and distribution to third world countries because of the availability of cheap labour. This period also marks the growth of the financial sector and growth of the culture and leisure industry evident in the appearance in cities of shopping malls, multiplex cinema halls, amusement parks and the phenomenal growth in television channels.
Raiyatwari system: A system of tax collection in colonial India in which the government settled the revenue directly with the cultivator.
Reference Group: The social group which an individual or group desires to be like and therefore adopts its ways of dressing and behaving. Usually the reference group occupies a dominant position in society.
Sensex or Nifty index: These are indicators of the rise or fall in the share of the major companies. Sensex is the indicator of the shares of the major companies at the Bombay Stock Exchange (BSE) while Nifty is the indicator for the companies at the National Stock Exchange (NSE) located in New Delhi.
Social Fact: Those aspects of social life that shape our actions as individuals.
Sovereignty: The title to supreme power of a monarch, leader or government over an area with a clear-cut border.
Structure: A web of interactions, which are both regular and recurrent
Taylorism: System invented by Taylor, involving break up of work under management control.
Values: Ideas held by human individuals or groups about what is desirable, proper, good or bad. Differing values represent key aspects of variations in human culture. What individuals value is strongly influenced by the specific culture in which they happen to live.
Urbanisation: The development of towns and cities and decline in the dependency on agriculture for livelihood.
Zamindari system: A system of tax collection in colonial India in which the zamindar was given the rights to collect all taxes on lands cultivated by tenants and then hand over the revenue to the British authorities (keeping a portion for himself)

Sample Question Papers (Set-1)

CBSE SAMPLE QUESTION PAPER SOCIOLOGY (039)

Class XII 2024-25

Time: 3 hours **Maximum Marks: 80**

General Instructions:

1. **The question paper is divided into four sections.**
2. **There are 35 questions in all. All questions are compulsory.**
3. **Section A includes question No. 1-16. These are MCQ type questions. As per the**
4. **question, there can be one answer.**
5. **Section B includes question No.17-25. These are very short answer type questions carrying 2 marks each. Answer to each question should not exceed 30 words.**
6. **Section C includes question No. 26-32. They are short answer type questions carrying 4 marks each. Answer to each question should not exceed 80 words.**
7. **Section D includes question No. 33-35. They are long answer type questions carrying 6 marks each. Answer to each question should not exceed 200 words each.**

Question no. 33 is to be answered with the help of the given graphics.

SECTION-A

1 **Assertion(A): The modern state had begun to take an active interest in the development of early forms of public health management, policing and maintenance of law and order.** **1**
Reason (R): This new and constantly expanding sphere of state activity required the systematic science of statistics.

a) **A and R are true and R is the correct explanation of A.**
b) **Both A and R are true but R is not the correct explanation of A.**
c) **A is true but R is false.**
d) **A is false and R is true.**

2. **Assertion(A): For most of us who are born and live in India, social inequality and exclusion no longer are facts of our lives.** **1**
Reason(R): The everydayness of social inequality and exclusion often make them appear inevitable, almost natural.

a) **A and R are true and R is the correct explanation of A.**
b) **Both A and R are true but R is not the correct explanation of A.**
c) **A is true but R is false.**
d) **A is false and R is true.**

3. **While population rises in geometric progression, agricultural production can only grow in arithmetic progression.Which of the following appropriately explains the progressions?** **1**

I. **2,4,8,16 and 2,4,6,8 respectively**
II. **2,4,6,8 and 2,4,8,16 respectively**
III. **3,6,12,24 and 3,6,9,12 respectively**
IV. **3,6,9,12 and 3,6,12,24 respectively**

a) **I., II.**
b) **II., IV.**
c) **I. and III.**
d) **I. and IV.**

4. **Assertion(A): It was in the cultural and domestic spheres that caste has proved strongest.** **1**
Reason(R): While some boundaries may have become more flexible or porous, the borders between groups of castes of similar socio-economic status are still heavily patrolled.
   a) **A and R are true and R is the correct explanation of A.**
   b) **Both A and R are true but R is not the correct explanation of A.**
   c) **A is true but R is false.**
   d) **A is false and R is true.**

5. **Which of the following statements is not true with regard to colonialism and caste?** **1**
   a) **All major social institutions and specially the institution of caste underwent major changes during the colonial period.**
   b) **All of the changes brought about by colonialism were intended or deliberate.**
   c) **Initially, the British administrators began by trying to understand the complexities of caste in an effort to learn how to govern the country efficiently.**
   d) **The 1901 Census under the direction of Herbert Risley was particularly important as it sought to collect information on the social hierarchy of caste.**

Read the passage given below
"There is no necessary relationship between any specific form of community and the modern form of the state. Any of the many bases of community identity (like language, religion, ethnicity and so on) may or may not lead to nation formation – there are no guarantees."
Based on the given passage, answer Q6 and 7.

6. **Cultural diversity can often be perceived as a source of threat to states because-** **1**
   I. **states see all forms of community identity as dangerous rivals.**
   II. **control is difficult in case of heterogeneous identities.**
   III. **Suppressing cultural diversity can be very costly in terms of the subdued community.**
   IV. **community identities cannot act as the basis of nation-formation.**
   a) **I. and IV. only**
   b) **III. and IV. only**
   c) **I., II., III. only**
   d) **I., II., III., IV.**

7. **Which of the following is not true for a community conflict?** **1**
   a) **Communities become reversed mirror images of each other in a community conflict.**
   b) **People often react emotionally in case of any perceived threat to their community identity.**
   c) **Community identities provide a sense of security and satisfaction to its members.**
   d) **Community conflicts can be resolved easily.**

8. **Assertion(A): Today, barring the North-Eastern states, there are no areas of the country that are inhabited exclusively by tribal people.** **1**
Reason (R): The term Adivasi connotes political awareness and the assertion of rights.
   a) **A and R are true and R is the correct explanation of A.**
   b) **Both A and R are true but R is not the correct explanation of A.**
   c) **A is true but R is false.**
   d) **A is false and R is true.**

Read the passage given below

A great many students and office-workers around the world go to work only for five or six days and rest on the weekends. Yet, very few people who relax on their day off realise that this holiday is the outcome of a long struggle by workers. That the work-day should not exceed eight hours, that men and women should be paid equally for doing the same work, that workers are entitled to social security and pension — these and many other rights were gained through social movements. Social movements have shaped the world we live in and continue to do so.

Based on the given passage, answer Q9 and 10.

9. Which of the following statements is incorrect? 1

a) **The rights we enjoy just happened to exist.**
b) **Social movements not only change societies; they also inspire other social movements.**
c) **Movements are directed against the state and takes the form of demanding changes in state policy or practice.**
d) **A social movement requires sustained collective action over time.**

10. Social Movements is an important subject matter of Sociology because- 1

I. **These protests were perceived by elites as a major threat to the established order of society.**
II. **'crowd' and the 'mob' were not made up of anarchic hooligans out to destroy society. Instead, they too had a 'moral economy'.**
III. **Public resorted to protest because they had no other way of expressing their anger and resentment against deprivation.**
IV. **There was an anxiety among people to maintain the prevailing social order.**

a) **I. and IV.**
b) **III. and IV.**
c) **II., IV. and III.**
d) **I., II., and III.**

11. Which of the following statements is not true for the Indian government's policy of liberalisation? 1

a) **Private companies, especially foreign firms, are encouraged to invest in sectors earlier reserved for the government.**
b) **Foreign products are now easily available in Indian shops.**
c) **Indian companies have ensured that they work within national boundaries.**
d) **Licenses are no longer required to open industries.**

12. Which of the following is not true for stereotypes? 1

a) **In a country such as India, many of these stereotypes are partly colonial creations.**
b) **They are flexible characterisations of a group of people.**
c) **Stereotypes are often applied to ethnic and racial groups and to women.**
d) **Prejudices are often grounded in stereotypes.**

13. **Assertion (A): Sanskritisation normally presupposes either an improvement in the economic or political position of the group concerned or a higher group self-consciousness resulting from its contact with a source of the 'Great Tradition'.** **1**
Reason (R): In a highly unequal society such as India there were and still are obstacles to any easy taking over of the customs of the higher castes by the lower.
   a) **A and R are true and R is the correct explanation of A.**
   b) **Both A and R are true but R is not the correct explanation of A.**
   c) **A is true but R is false.**
   d) **A is false and R is true.**

1

14. **Assertion (A): No social group howsoever weak or oppressed is only a victim.**
Reason (R): Human beings are always capable of organising and acting on their own – often against very heavy odds–to struggle for justice and dignity
   a) **A and R are true and R is the correct explanation of A.**
   b) **Both A and R are true but R is not the correct explanation of A.**
   c) **A is true but R is false.**
   d) **A is false and R is true.**

15. **Which of the following statements is true for the tea plantations established by the British in India?** **1**
   a) **The colonial administrators were clear that the measures taken on the plantation for labourers was different vis-à-vis the planters.**
   b) **Coolies lived a comfortable life on the tea plantations.**
   c) **Planters and coolies had a cordial relationship.**
   d) **Colonial administration stuck to democratic norms.**

16. **Put the following statements in the correct order.** **1**
   I. **The worker works without wages until the loan is repaid.**
   II. **He will loan them some money.**
   III. **The contractor goes to villages and asks if people want work.**
   IV. **They can break the contract and find another employer.**

   a) **III., II., I., IV.**
   b) **I., II., III., IV.**
   c) **IV., III., II., I.**
   d) **I., II., IV., III.**

SECTION-B

17. **The dependency ratio is equal to the population below 15 or above 64, divided by population in the 15-64 age group. This is usually expressed as a percentage.** **2**
In 2020, the average Indian was only 29 years old, compared with an average age of 37 in China and the United States, 45 in Western Europe, and 48 in Japan. What inference can you draw from this statement?

18. **Prejudice can be either positive or negative. Support the statement with suitable examples.** **2**
OR
Discrimination can be very hard to prove because it may not be open or explicitly stated. Support the statement with suitable examples.

19. **State how communalism is all about politics, not about religion.** **2**

20. **Give an example of an anomalous instance with regard to minority groups.** **2**

OR

People constituting a nation may actually be citizens or residents of different states.

21. **Begum Rokeya Sakhawat Hossain was born in a well-to-do Bengali Muslim family, and was lucky to have a husband who was very liberal in outlook and encouraged her education first in Urdu and later in Bengali and English. She was already a successful author in Urdu and Bengali when she wrote Sultana's Dream to test her abilities in English.** **2**

Why was Sultana's Dream considered a remarkable short story, in context of struggle for women's equality and rights?

22. **Agrarian society can be understood in terms of its class structure. But we must also remember the structure is itself through the caste system. In rural areas, there is a complex relationship between caste and class. This relationship is not always straightforward.**
Give two examples to prove that the relationship is not straightforward. **2**

23. **In the old social movements, the role of political parties was central. Political scientist Rajni Kothari attributes the surge of social movements in India in the 1970s to people's growing dissatisfaction with parliamentary democracy. As a result of this people joined social movements or non-political party formations.**
What were the reasons for this growing dissatisfaction? **2**

24. **"You need energy. The eyes move, the neck, the legs and the hands, each part moves. Weaving is done under a continuous gaze - one cannot go anywhere, the focus must be on the machine. When four machines run all four must move together, they must not stop. (Joshi 2003)**
The more mechanised an industry gets; the fewer people are employed." What are the reasons for this? **2**

25. **"Someone may be endowed with exceptional intelligence or talent, or may have worked very hard to achieve their wealth and status."**
Does this statement reflect social stratification? Give reasons for your answer. **2**

SECTION-C

26. **"An alternative to the nation-state, then, is the "state nation", where various "nations"— be they ethnic, religious, linguistic or indigenous identities— can co-exist peacefully and cooperatively in a single state polity."**
What factors are required to build enduring state-nations? **4**

27. **"The present form of caste as a social institution has been shaped very strongly by both the colonial period as well as the rapid changes that have come about in independent India. The development activity of the state and the growth of private industry affected caste indirectly through the speeding up and intensification of economic change."**
How has economic change affected caste? **4**

28. **"In traditional India caste system operated within a religious framework. Belief systems of purity and pollution were central to its practice. Today it often functions as political pressure groups."** **4**

Illustrate the process of secularisation of caste. **OR**

"The term modernisation has a long history. From the 19th and more so the 20th century, the term began to be associated with positive and desirable values. People and societies wanted to be modern. In the early years, modernisation referred to improvement in technology and production processes. Increasingly, however, the term had a wider usage." What, according to sociologists, constitutes the modernisation process?

29. **"A significant change in rural society that is linked to the commercialisation of agriculture has been the growth of migrant agricultural labour. As 'traditional' bonds of patronage between labourers or tenants and landlords broke down, and as the seasonal demand for agricultural labour increased in prosperous Green Revolution regions, a pattern of seasonal migration emerged."** **4**

Elaborate on this pattern of migration.

30. **Enumerate the indicators of the process of globalisation of agriculture.** **4**

31. **Industrialisation in the west is associated with the growth of a middle class. Discuss the Indian experience of the growth of this middle class.** **4**

"The argument for a tribe-caste distinction was founded on an assumed cultural difference between Hindu castes, with their beliefs in purity and pollution and hierarchical integration, and 'animist' tribals with their more egalitarian and kinship-based modes of social organisation."
Is this distinction between tribes and caste viable? Give reasons for your answer.

SECTION-D

33. Answer the questions given below based on the reading of the data given in the table. 6

TABLE 4: LITERACY RATE IN INDIA

(Percentage of population 7 years of age and above)

Year	Persons	Males	Females	Male-Female gap in literacy rate
1951	18.3	27.2	8.9	18.3
1961	28.3	40.4	15.4	25.1
1971	34.5	46.0	22.0	24.0
1981	43.6	56.4	29.8	26.6
1991	52.2	64.1	39.3	24.8
2001	65.4	75.9	54.2	21.7
2011	73.0	80.9	64.6	16.3

Source: Bose (2001:22); Census of India 2011.

a) What are the different factors which determine literacy rates in our country? 2

b) How do inequalities in literacy rate lead to inequality across generations? 4

(Q 33. FOR CANDIDATES WITH VISUAL IMPAIRMENT)

The literacy rate for women is 16.3% less than the literacy rate for men. However, female literacy has been rising faster than male literacy, partly because it started from relatively low levels. Female literacy rose by about 10.4 per cent between 2001 and 2011 compared to the rise in male literacy of 7.6 per cent in the same period. Literacy increased approximately 8% in total. Male literacy rose about 5% whereas female literacy rose about 10%.

a) What are the different factors which determine literacy rates in our country? 2

b) How do inequalities in literacy rate lead to inequality across generations? 4

34. 'Job recruitment as factory worker takes a different pattern'. Discuss. 6

35. How did peasant movements evolve from pre-colonial days to post-colonial times? 6

MARKING SCHEME Class XII-2024-25
SOCIOLOGY (039)

Q. No	SECTION-A	Marks
1	b) Both A and R are true but R is not the correct explanation of A	1
2.	d) A is false and R is true.	1
3.	c) I. and III.	1
4.	a) A and R are true and R is the correct explanation of A.	1

5.	**b) All of the changes brought about by colonialism were intended or deliberate.**	**1**
6.	**c) I., II., III. Only**	**1**
7.	**d) Community conflicts can be resolved easily.**	**1**
8.	**b) Both A and R are true but R is not the correct explanation of A.**	**1**
9.	**a) The rights we enjoy just happened to exist.**	**1**
10.	**d) I., II., and III.**	**1**
11.	**c) Indian companies have ensured that they work within national boundaries**	**1**
12.	**b) They are flexible characterisations of a group of people.**	**1**
13.	**b) Both A and R are true but R is not the correct explanation of A.**	**1**
14.	**a) A and R are true and R is the correct explanation of A.**	**1**
15.	**a) The colonial administrators were clear that the measures taken on the plantation for labourers was different vis-à-vis the planters.**	**1**
16.	**a) III., II., I., IV.**	**1**
	SECTION-B	
17	• **Demographic window of opportunity available to India if harnessed appropriately;** • **Slowly growing ageing population in rest of the countries as compared to India**	**2**
18	**For example, a person may be prejudiced in favour of members of his/her own caste or group and – without any evidence – believe them to be superior to members of other castes or groups.** **Prejudice against female car drivers.** **Any other relevant example.** **OR** **For example, the person who is refused a job because of his or her caste may be told that he or she was less qualified than others, and that the selection was done purely on merit.**	**2**
19	• **A communalist may or may not be a devout person, and devout believers may or may not be communalists.** • **However, all communalists do believe in a political identity based on religion. The key factor is the attitude towards those who believe in other kinds of identities, including other religion-based identities.**	
20	**Give an example of an anomalous instance with regard to minority groups.** **Religious minorities like the Parsis or Sikhs may be relatively well-off economically. But they may still be disadvantaged in a cultural sense because of their small numbers relative to the overwhelming majority of Hindus.** **OR** **People constituting a nation may actually be citizens or residents of different states.** • **There are more Jamaicans living outside Jamaica than in Jamaica – that is, the population of 'non-resident' Jamaicans exceeds that of 'resident' Jamaicans.** **A different example is provided by 'dual citizenship' laws. These laws allow citizens of a particular state to also – simultaneously – be citizens of another state. Thus, to cite one**	**2**

	instance, Jewish Americans may be citizens of Israel as well as the USA; they can even serve in the armed forces of one country without losing their citizenship in the other country.	
21	**This remarkable short story is probably the earliest example of science fiction writing in India, and among the first by a woman author anywhere in the world. In her dream, Sultana visits a magical country where the gender roles are reversed. Men are confined to the home and observe 'purdah' while women are busy scientists vying with each other at inventing devices that will control the clouds and regulate rain, and machines that fly or 'air-cars'.**	**2**
22	• **In most areas the highest caste, the Brahmins, are not major landowners, and so they fall outside the agrarian structure although they are a part of rural society** **In most regions of India, the major landowning groups belong to the upper castes. In each region, there are usually just one or two major landowning castes**	**2**
23	• **Kothari argues that the institutions of the state have been captured by elites.** • **Due to this, electoral representation by political parties is no longer an effective way for the poor to get their voices heard.** **People left out by the formal political system join social movements or non-party political formations in order to put pressure on the state from outside**	**2**
24	• **Outsourcing** **Most of them are exhausted by the age of 40 and take voluntary retirement.**	**2**
25	**No.** • **Social inequality is not the outcome of innate or 'natural' differences between people, but is produced by the society in which they live.** **Sociologists use the term social stratification to refer to a system by which categories of people in a society are ranked in a hierarchy. This hierarchy then shapes people's identity and experiences, their relations with others, as well as their access to resources and opportunities.**	**2**
	SECTION-C	
26	• **Explicit efforts are required to end the cultural exclusion of diverse groups and to build multiple and complementary identities.** • **Such responsive policies provide incentives to build a feeling of unity in diversity.** • **Citizens can find the institutional and political space to identify with both their country and their other cultural identities.** **Citizens can find the opportunity to build their trust in common institutions and to participate in and support democratic politics.**	**4**
27	• **Modern industry created all kinds of new jobs for which there were no caste rules.** • **Urbanisation and the conditions of collective living in the cities made it difficult for the caste-segregated patterns of social interaction to survive.**	**4**

	• **Modern educated Indians attracted to the liberal ideas of individualism and meritocracy, began to abandon the more extreme caste practices.** • **Recruitment to industrial jobs, whether in the textile mills of Mumbai, the jute mills of Kolkata, or elsewhere, continued to be organised along caste and kinship- based lines.** • **The middle men who recruited labour for factories tended to recruit them from their own caste and region so that particular departments or shop floors were often dominated by specific castes.** **(Any 4)**	
28	• **Politics is a competitive enterprise, its purpose is the acquisition of power for the realisation of certain goals, and its process is one of identifying and manipulating existing and emerging allegiances in order to mobilise and consolidate positions.** • **The important thing is organisation and articulation of support, and where politics is mass-based, the point is to articulate support through the organisations in which the masses are to be found.** • **It follows that where the caste structure provides one of the principal organisational clusters along which the bulk of the population is found to live, politics must strive to organise through such a structure.** • **Politicians mobilise caste groupings and identities in order to organise their power.** **OR** • **'Modernity' assumes that local ties and parochial perspectives give way to universal commitments and cosmopolitan attitudes;** • **that the truths of utility, calculation, and science take precedence over those of the emotions, the sacred, and the non-rational;** • **that the individual rather than the group be the primary unit of society and politics;** • **that the associations in which men live and work be based on choice not birth;** • **that mastery rather than fatalism orient their attitude toward the material and human environment;** • **that identity be chosen and achieved, not ascribed and affirmed;** • **that work be separated from family, residence, and community in bureaucratic organisation. (Any 4 points)**	**4**
29	**villages and more prosperous areas where there is more demand for labour and higher wages.** • **Labourers migrate also due to the increasing inequalities in rural areas from the mid-1990s, which have forced many households to combine multiple occupations to sustain themselves.** • **As a livelihood strategy, men migrate out periodically in search of work and better wages, while women and children are often left behind in their villages with elderly grandparents.** **Migrant workers come mainly from drought-prone and less productive regions, and they go to work for part of the year on farms in Punjab and Haryana, or on brick kilns in U.P., or construction sites in cities such as New Delhi or Bangalore. These migrant workers have been termed 'footloose labour' by Jan Breman.**	**4**
30	• **Contract farming** • **Entry of MNCs** • **Participation in WTO** **Circulation of labour**	**4**

31	• **The substitutes offered by the East India Company and subsequently by the British government were land ownership and facilities for education in English.** • **The facts that the first remained unconnected with agricultural productivity and the second with the mainstream of Indian cultural traditions amply show that the alternatives were not sufficient in the sense that they could not create any genuine middle class.** • **We know only too well that the zamindars become parasites in land and the graduates job hunters.** • **Industrialisation is, thus, about the growth of new social groups in society and new social relationships.**	**4**
32	**No.** • **It was pointed out that the tribe-peasantry distinction did not hold in terms of any of the commonly advanced criteria: size, isolation, religion, and means of livelihood.** • **Some Indian "tribes" like Santhal, Gonds, and Bhils are very large and spread over extensive territory.** • **Certain tribes like Munda, Hos and others have long since turned to settled agriculture.** • **Even hunting gathering tribes, like the Birhors of Bihar employ specialised households to make baskets, press oil etc.** • **It has also been pointed out in a number of cases, that in the absence of other alternatives, "castes" (or non-tribals) have turned to hunting and gathering. (any 4)**	**4**
	SECTION-D	
33		**6**
a)	• **Gender** • **Region** **Social groups**	**2**
b)	• **Literacy rates also vary by social group – historically disadvantaged communities like the Scheduled Castes and Scheduled Tribes have lower rates of literacy, and rates of female literacy within these groups are even lower.** • **Regional variations are still very wide, with states like Kerala approaching universal literacy, while states like Bihar are lagging far behind.** • **The inequalities in the literacy rate are especially important because they tend to reproduce inequality across generations.** • **Illiterate parents are at a severe disadvantage in ensuring that their children are well educated, thus perpetuating existing inequalities.**	**4**
	(Q 33. FOR CANDIDATES WITH VISUAL IMPAIRMENT)	
a)	• **Gender** • **Region** • **Social groups**	**2**

b)	• **Literacy rates also vary by social group – historically disadvantaged communities like the Scheduled Castes and Scheduled Tribes have lower rates of literacy, and rates of female literacy within these groups are even lower.** • **Regional variations are still very wide, with states like Kerala approaching universal literacy, while states like Bihar are lagging far behind.** • **The inequalities in the literacy rate are especially important because they tend to reproduce inequality across generations.** • **Illiterate parents are at a severe disadvantage in ensuring that their children are well educated, thus perpetuating existing inequalities.**	**4**
34.	• **In the past, many workers got their jobs through contractors or jobbers. In the Kanpur textile mills, these jobbers were known as mistris, and were themselves workers.** • **They came from the same regions and communities as the workers, but because they had the owner's backing they bossed over the workers.** • **On the other hand, the mistri also put community-related pressures on the worker.** • **Nowadays, the importance of the jobber has come down, and both management and unions play a role in recruiting their own people.** • **Many workers also expect that they can pass on their jobs to their children.** • **Many factories employ badli workers who substitute for regular permanent workers who are on leave. Many of these badli workers have actually worked for many years for the same company but are not given the same status and security. This is what is called contract work in the organised sector**	**6**
35	• **The movements in the period between 1858 and 1914 tended to remain localised, disjointed and confined to particular grievances.** • **Well-known are the Bengal revolt of 1859-62 against the indigo plantation system and the 'Deccan riots' of 1857 against moneylenders.** • **Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the Independence movement. For instance, the Bardoli Satyagraha (1928, Surat District) a 'non-tax' campaign as part of the nationwide non-cooperation movement.** • **In the 1920s, protest movements against the forest policies of the British government and local rulers arose in certain regions** • **Between 1920 and 1940 peasant organisations arose. The first organisation to be founded was the Bihar Provincial Kisan Sabha (1929), and in 1936 the All India Kisan Sabha.** • **The peasants organised by the Sabhas demanded freedom from economic exploitation for peasants, workers and all other exploited classes.** • **At the time of Independence, we had the two most classical cases of peasant movements, namely the Tebhaga movement (1946–47) and the Telangana movement (1946–51). The first was a struggle of sharecroppers in Bengal in North Bihar for two thirds share of their produce instead of the customary half.** • **New farmer's movements began in the 1970s in Punjab and Tamil Nadu.** • **These movements were regionally oganised, were non-party, and involved farmers rather than peasants (farmers are said to be market-involved as both commodity producers and purchasers).** • **The basic ideology of the movement was strongly anti-state and anti-urban. The focus of demand was 'price and related issues' (for example, price procurement, remunerative prices, prices for agricultural inputs, taxation, non-repayment of loans).**	**6**

	Novel methods of agitation were used: blocking of roads and railways, refusing politicians', and so on.	

PRACTICE EXAMINATION QUESTION PAPER (SET-2)

केन्द्रीय विद्यालय संगठन/ KENDRIYA VIDYALAYA SANGATHAN

समाजशास्त्र (039) / SOCIOLOGY (039)

कक्षा: बारहवीं /Class: XII:

नियत समय: 3 घंटे / Time allowed: 3 Hours **अधिकतम अंक: 80 / Maximum marks: 80**

सामान्य निर्देश:

निम्नलिखित निर्देशों को ध्यानपूर्वक पढ़ें और उनका पालन करें:

(i) प्रश्न पत्र चार खंडों में विभाजित है।

(ii) कुल *35* प्रश्न हैं। सभी प्रश्न अनिवार्य हैं।

(iii) सेक्शन *A* में प्रश्न संख्या *1-16* शामिल हैं। ये *MCQ* प्रकार के प्रश्न हैं। प्रश्न के अनुसार, एक उत्तर हो सकता है।

(iv) खंड बी में प्रश्न संख्या *17-25* शामिल हैं। ये बहुत ही लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक *2* अंक का है। प्रत्येक प्रश्न का उत्तर *30* शब्दों से अधिक नहीं होना चाहिए।

(v) खंड *C* में प्रश्न संख्या *26-32* शामिल हैं। ये लघु उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक *4* अंक का है। प्रत्येक प्रश्न का उत्तर *80* शब्दों से अधिक नहीं होना चाहिए।

(vi) सेक्शन डी में प्रश्न संख्या *33-35* शामिल हैं। ये दीर्घ उत्तरीय प्रश्न हैं, जिनमें से प्रत्येक के लिए *6* अंक हैं। प्रत्येक प्रश्न का उत्तर *200* शब्दों से अधिक नहीं होना चाहिए। प्रश्न संख्या *35* का उत्तर दिए गए गद्यांश की सहायता से देना है।

General Instructions:

Read the following instructions carefully and follow them:

(i) **The question paper is divided into four sections.**

(ii) **There are 38 questions in all. All questions are compulsory.**

(iii) **Section A includes question No. 1-16. These are MCQ type questions. As per the question, there can be one answer.**

(iv) **Section B includes question No.17-25. These are very short answer type questions carrying 2 marks each. Answer to each question should not exceed 30 words.**

(v) **Section C includes question No. 26-32. They are short answer type questions carrying 4 marks each. Answer to each question should not exceed 80 words.**

(vi) **Section D includes question No. 33-35. They are long answer type questions carrying 6 marks each. Answer to each question should not exceed 200 words each. Question no. 35 is to be answered with the help of the given passage.**

खंड- ए (SECTION –A)

प्रश्न 1. दो कथन अभिकथन (ए) और कारण (आर) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है? 1

अभिकथन: (ए) उद्योग खोलने के लिए अब लाइसेंस की आवश्यकता नहीं है।

कारण: (आर) भारत सरकार ने 1990 से उदारीकरण की नीति अपनाई है।

विकल्प:

(क) (ए) और (आर) दोनों सत्य हैं और (आर), (ए) का सही स्पष्टीकरण है

(ख) (ए) और (आर) दोनों सत्य हैं, लेकिन (आर), (ए) का सही स्पष्टीकरण नहीं है।

(ग) (ए) सत्य है, लेकिन (आर) असत्य है

(घ) (ए) असत्य है, लेकिन (आर) सत्य है

Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Licenses are no longer required to open industries.
Reason: (R) The Indian Government has followed the policy of liberalisation since 1990.
Options:

(a). Both (A) & (R) are true and (R) is the correct explanation of (A)
(b). Both (A) & (R) are true, but (R) is not the correct explanation of (A)
(c). (A) is true, but (R) is false
(d). (A) is false, but (R) is true

प्रश्न **2.** इससे आयु संरचना में परिवर्तन होता है: जनसंख्या का अपेक्षाकृत छोटा अनुपात युवा आयु समूहों में पाया जाता है और बड़ा अनुपात वृद्ध आयु समूहों में पाया जाता है। इसे निम्न भी कहा जाता है- **1**

(क) जनसंख्या की आयु वृद्धि

(ख) आयु संरचना

(ग) जनसंख्या गति

(घ) जनसांख्यिकी लाभांश

This changes the age structure: relatively smaller proportions of the population are found in the younger age groups and larger proportions in the older age groups. This is also referred to as the-

(a) Ageing of the population
(b) Age structure
(c) Population momentum
(d) Demographic dividend

प्रश्न **3.** दो कथन अभिकथन (ए) और कारण (आर) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है? **1**

अभिकथन: (ए) लिंग पहचान को स्वेच्छा से चुना जा सकता है।

कारण (R): शल्य चिकित्सा प्रक्रियाओं का उपयोग करके पुरुष शरीर को महिला शरीर में या महिला शरीर को पुरुष शरीर में परिवर्तित किया जा सकता है। विकल्प:

(क) (ए) और (आर) दोनों सत्य हैं और (आर), (ए) का सही स्पष्टीकरण है

(ख) (ए) और (आर) दोनों सत्य हैं, लेकिन (आर), (ए) का सही स्पष्टीकरण नहीं है।

(ग) (ए) सत्य है, लेकिन (आर) असत्य है

(घ) (ए) असत्य है, लेकिन (आर) सत्य है

Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?
Assertion: (A) Gender identities can be chosen willingly.
Reason: (R) By using surgical procedures male body can be converted into female body or female body into male body.
Options:

(a). Both (A) & (R) are true and (R) is the correct explanation of (A)
(b). Both (A) & (R) are true, but (R) is not the correct explanation of (A)
(c). (A) is true, but (R) is false
(d). (A) is false, but (R) is true

प्रश्न **4.** सांस्कृतिक विविधता के बारे में निम्नलिखित में से कौन सा कथन सत्य नहीं है? **1**

(क) यह लोगों में तीव्र जुनून पैदा कर सकता है।

(ख) यह कभी-कभी सामाजिक और आर्थिक असमानता के साथ होता है।

(ग) यह तब समस्या बन जाता है जब संसाधन कम होते हैं।

(घ) सांस्कृतिक विविधता केवल भारत में पाई जाती है।

Which of the following is NOT true about cultural diversity?

(a) It can arouse intense passions in people.
(b) It is sometimes accompanied by social and economic inequality.
(c) It becomes a problem when resources are scarce.
(d) Cultural diversity is only found in India.

प्रश्न 5. निम्नलिखित में से कौन सा परिवर्तन उपनिवेशवाद द्वारा जाति व्यवस्था में नहीं लाया गया? 1

(क) जनगणना के माध्यम से जातियों की संख्या और रिकॉर्डिंग।

(ख) उच्च जातियों के प्रथागत अधिकारों की सेवा करने वाली भूमि राजस्व बंदोबस्तियाँ

(ग) जातियों को पारंपरिक व्यवसायों से जोड़ना

(घ) राज्य द्वारा विशेष उपचार के लिए जातियों की अनुसूचियों को चिह्नित करना

Which of the following are not the changes brought by colonialism to the caste system?

(a) Numbering and recording of castes through Census.
(b) Land revenue settlements serving the upper castes' customary rights
(c) Linking castes to traditional occupations
(d) Marking of schedules of castes for special treatment by the state

प्रश्न 6. दो कथन अभिकथन (ए) और कारण (आर) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है? 1

अभिकथन: (ए) जातियों को पूरक और प्रतिस्पर्धी समूह माना जाता है।

कारण (R): व्यवस्था में प्रत्येक जाति का अपना स्थान है जिसे कोई अन्य जाति नहीं ले सकती।

विकल्प:

(क) (ए) और (आर) दोनों सत्य हैं और (आर), (ए) का सही स्पष्टीकरण है

(ख) (ए) और (आर) दोनों सत्य हैं, लेकिन (आर), (ए) का सही स्पष्टीकरण नहीं है।

(ग) (ए) सत्य है, लेकिन (आर) असत्य है

(घ) (ए) असत्य है, लेकिन (आर) सत्य है

Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Castes are supposed to be comple- mentary and competing groups.
Reason: (R) Each caste has its own place in the system which cannot be taken by any other caste.
Options:

(a). Both (A) & (R) are true and (R) is the correct explanation of (A)
(b). Both (A) & (R) are true, but (R) is not the correct explanation of (A)
(c). (A) is true, but (R) is false
(d). (A) is false, but (R) is true

प्रश्न 7. सही कथन चुनें। 1

(क) भाषा और धर्म ने भारत में जातीय-राष्ट्रीय पहचान के निर्माण के लिए सबसे शक्तिशाली साधन प्रदान किया है।

(ख) भाषा और जनजातीय पहचान ने भारत में जातीय-राष्ट्रीय पहचान के निर्माण के लिए सबसे शक्तिशाली साधन प्रदान किया है।

(ग) धर्म और जनजातीय पहचान ने भारत में जातीय-राष्ट्रीय पहचान के निर्माण के लिए सबसे शक्तिशाली साधन प्रदान किया है।

(घ) उपरोक्त सभी।

Choose the correct statement.

(a) Language and religion have provided the most powerful instrument for the formation of ethno-national identity in India.
(b) Language and tribal identity have provided the most powerful instrument for the formation of ethno-national identity in India.
(c) Religion and tribal identity have provided the most powerful instrument for the formation of ethno-national identity in India.
(d) All of the above.

प्रश्न 8. निम्नलिखित में से कौन सी विशेषता 'विकलांगता' के बारे में सार्वजनिक धारणा के लिए केंद्रीय नहीं है? 1

(क) विकलांगता विकलांग व्यक्ति की आत्म-धारणा से जुड़ी होती है।

(ख) विकलांगता का विचार ही यह सुझाव देता है कि उन्हें मदद की ज़रूरत है।

(ग) विकलांगता जैविक रूप से दी गई है।

(घ) उपरोक्त में से कोई नहीं

Which of the following is NOT a feature central to the public perception of 'disability'?

(a) Disability is linked with the disabled individual's self-perception.

(b) The very idea of disability suggests that they are in need of help.

(c) Disability is biologically given.

(d) None of the above

नीचे दिए गए अंश को पढ़ें और दिए गए गद्यांश के आधार पर प्रश्न 9 और 10 के उत्तर दीजिए।

Read the passage given below and Based on the given passage, answer Q9 and 10.

दुनिया भर में बहुत से छात्र और कार्यालय कर्मचारी केवल पाँच या छह दिन काम पर जाते हैं और सप्ताहांत पर आराम करते हैं। फिर भी, बहुत कम लोग जो अपने अवकाश के दिन आराम करते हैं, उन्हें एहसास होता है कि यह छुट्टी श्रमिकों के लंबे संघर्ष का नतीजा है। कार्य-दिवस आठ घंटे से अधिक नहीं होना चाहिए, पुरुषों और महिलाओं को समान कार्य के लिए समान वेतन मिलना चाहिए, श्रमिकों को सामाजिक सुरक्षा और पेंशन का अधिकार होना चाहिए - ये और कई अन्य अधिकार सामाजिक आंदोलनों के माध्यम से प्राप्त किए गए थे। सामाजिक आंदोलनों ने उस दुनिया को आकार दिया है जिसमें हम रहते हैं और ऐसा करना जारी रखते हैं।

A great many students and office-workers around the world go to work only for five or six days and rest on the weekends. Yet, very few people who relax on their day off realise that this holiday is the outcome of a long struggle by workers. That the work-day should not exceed eight hours, that men and women should be paid equally for doing the same work, that workers are entitled to social security and pension-these and many other rights were gained through social movements. Social movements have shaped the world we live in and continue to do so.

प्रश्न 9. निम्नलिखित में से कौन सा कथन गलत है? 1

(क) हम जिन अधिकारों का आनंद लेते हैं, वे संयोग से अस्तित्व में आए।

(ख) सामाजिक आंदोलन न केवल समाज को बदलते हैं; वे अन्य सामाजिक आंदोलनों को भी प्रेरित करते हैं।

(ग) आंदोलन राज्य के विरुद्ध निर्देशित होते हैं और राज्य की नीति या व्यवहार में परिवर्तन की मांग करते हैं।

(घ) एक सामाजिक आंदोलन के लिए समय के साथ निरंतर सामूहिक कार्रवाई की आवश्यकता होती है।

Which of the following statements is incorrect?

(a). The rights we enjoy just happened to exist.

(b). Social movements not only change societies; they also inspire other social movements.

(c). Movements are directed against the state and takes the form of demanding changes in state policy or practice

(d). A social movement requires sustained collective action over time.

प्रश्न 10. सामाजिक आंदोलन समाजशास्त्र का एक महत्वपूर्ण विषय है क्योंकि- 1

I. इन विरोधों को अभिजात वर्ग द्वारा समाज की स्थापित व्यवस्था के लिए एक बड़ा खतरा माना जाता था।

II. 'भीड़' और झुंड समाज को नष्ट करने के लिए अराजक तत्वों से नहीं बनी थी। इसके बजाय, उनके पास भी एक 'नैतिक अर्थव्यवस्था' थी।

III. जनता ने विरोध का सहारा लिया क्योंकि उनके पास अभाव के खिलाफ अपने गुस्से और आक्रोश को व्यक्त करने का कोई और तरीका नहीं था।

IV. लोगों में प्रचलित सामाजिक व्यवस्था को बनाए रखने की चिंता थी।

(क) I. और IV.

(ख) III. और IV.

(ग) II., IV. और III.

(घ) I., II., और III.

Social Movements is an important subject matter of Sociology because-

I. These protests were perceived by elites as a major threat to the established order of society.

II. 'crowd' and the 'mob' were not made up of anarchic hooligans out to destroy society. Instead, they too had a 'moral economy'.

III. Public resorted to protest because they had no other way of expressing their anger and resentment against deprivation.

IV. There was an anxiety among people to maintain the prevailing social order.

(a). I. and IV.

(b). III. and IV.

(c). II., IV. and III.

(d). I., II., and III.

प्रश्न 11. दो कथन अभिकथन (ए) और कारण (आर) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है? 1

अभिकथन: (ए) सामाजिक बहिष्कार स्वैच्छिक है।

कारण (R): अपवर्जन का अभ्यास किया जाता है, चाहे अपवर्जित लोगों की इच्छा कुछ भी हो।

विकल्प:

(क) (ए) और (आर) दोनों सत्य हैं और (आर), (ए) का सही स्पष्टीकरण है

(ख) (ए) और (आर) दोनों सत्य हैं, लेकिन (आर), (ए) का सही स्पष्टीकरण नहीं है।

(ग) (ए) सत्य है, लेकिन (आर) असत्य है

(घ) (ए) असत्य है, लेकिन (आर) सत्य है

Two statements are given as assertion (A) and reason(R) which one of the following option is correct?

Assertion: (A) Social exclusion is voluntary.

Reason: (R) Exclusion is practiced regardless of the wishes of those who are excluded.

Options:

(a). Both (A) & (R) are true and (R) is the correct explanation of (A)

(b). Both (A) & (R) are true, but (R) is not the correct explanation of (A)

(c). (A) is true, but (R) is false

(d). (A) is false, but (R) is true

प्रश्न 12. हरित क्रांति के प्रथम चरण के सकारात्मक परिणामों के संबंध में कौन सा कथन सही है? 1

(क) बहुत से किसान बहु-फसल से एकल-फसल प्रणाली में स्थानांतरित हो गए।

(ख) ग्रामीण और शहरी क्षेत्रों से पलायन बढ़ गया।

(ग) कई क्षेत्रों में कृषि श्रमिकों के रोजगार और मजदूरी में वृद्धि हुई।

(घ) इसने भारत में क्षेत्रीय असमानताएँ ला दीं।

Which statement is correct regarding the positive consequences of the first phase of the Green Revolution?

(a). Many farmers shifted from Multi-crop to Mono-crop systems.

(b). Migration from rural and urban areas increased.

(c). The employment and wages of agricultural workers increased in many areas.

(d). It brought regional inequalities in India.

प्रश्न 13. दो कथन अभिकथन (ए) और कारण (आर) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है? 1

अभिकथन: (ए) सामाजिक कल्याण का उद्देश्य समाज की निचली जातियों और पिछड़े वर्गों का सर्वांगीण विकास करना है।

कारण (R): समाज सुधारक बुराइयों को दूर करना चाहते थे और समाज में बदलाव लाना चाहते थे।

विकल्प:

(क) (ए) और (आर) दोनों सत्य हैं और (आर), (ए) का सही स्पष्टीकरण है

(ख) (ए) और (आर) दोनों सत्य हैं, लेकिन (आर), (ए) का सही स्पष्टीकरण नहीं है।

(ग) (ए) सत्य है, लेकिन (आर) असत्य है

(घ) (ए) असत्य है, लेकिन (आर) सत्य है

Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Social welfare aims at the all-round development of lower castes and backward classes of the society.

Reason: (R) Social reformers wanted to remove evils and bring changes in the society.

Options:

(a). Both (A) & (R) are true and (R) is the correct explanation of (A)

(b). Both (A) & (R) are true, but (R) is not the correct explanation of (A)

(c). (A) is true, but (R) is false

(d). (A) is false, but (R) is true

प्रश्न **14.** निम्नलिखित कथनों को सही क्रम में रखें- **1**

(i) **(i)**मारुति उद्योग में प्रत्येक 2 मिनट में एक कार बनकर तैयार होती है

(ii) **(ii)40** वर्ष का होने तक काम करने वाला श्रमिक पूरी तरह से थक जाता है और अवकाश ले लेता है।

(iii) **(iii)**कंपनी कुछ कार्य बाहरी स्रोतों से भी करवाती है क्योंकि कंपनी को यह कार्य सस्ता पड़ता है।

(iv) **(iv)**अधिक मशीनों वाले उद्योग में कम लोगों को कम दिया जाता है।

विकल्प:

(क) **i, ii, iii, iv**

(ख) **iii, i, iv, iii**

(ग) **iv, ii, i, iii**

(घ) **iv, i, iii, ii**

Put the following statements in the correct order- **1**

(i) **In Maruti industry, one car is made every 2 minutes.**

(ii) **A worker who works till the age of 40 gets completely tired and retires.**

(iii) **The company also gets some work done from outside sources because it is cheaper for the company to do this work.**

(iv) **In an industry with more machines, less work is given to less people.**

Options:

(a). i, ii, iii, iv

(b). iii, i, iv, iii

(c). iv, ii, i, iii

(d). iv, i, iii, ii

प्रश्न **15.** 'असम के चाय बागान मालिक प्रवासी मजदूरों को लाने के लिए धोखाधड़ी और जबरदस्ती का सहारा लेते हैं; और वे दंडात्मक कानून पारित करके सरकार को इस अपवित्र कार्य में उनकी सहायता करने और उन्हें बढ़ावा देने के लिए राजी करते हैं। 'निम्नलिखित में से किस सरकार की बात दी गई पंक्तियों में की जा रही है?

1

(क) भारतीय सरकार

(ख) ब्रिटिश सरकार

(ग) फ्रांसीसी सरकार

(घ) असम की राज्य सरकार

Tea-planters of Assam to here migrant labour recourse to fraud and coercion; and they persuaded the government to aid and abet them in this unholy task by passing penal laws. Which of the following governments is being talked about in the given lines?

(a). Indian government
(b). British government
(c). French government
(d). State government of Assam

प्रश्न **16.** सामाजिक आंदोलनों के संबंध में निम्नलिखित में से कौन सा कथन अमान्य है? **1**

(क) सामाजिक आंदोलन अक्सर किसी सार्वजनिक मुद्दे पर बदलाव लाने के उद्देश्य से उठते हैं।

(ख) सामाजिक आंदोलन कार्यकर्ता लोगों को उन मुद्दों के इर्द-गिर्द संगठित करने के लिए बैठकें करते हैं जो उन्हें चिंतित करते हैं।

(ग) सामाजिक आंदोलन ऐसे अभियान भी चलाते हैं जिनमें सरकार, मीडिया और जनमत के अन्य महत्वपूर्ण निर्माताओं के साथ पैरवी करना शामिल होता है।

(घ) कविता विरोध का एक तरीका नहीं है।

Which of the following statements is invalid regarding social movements?

(a). Social movements often arise with the aim of bringing about changes on a public issue.
(b). Social movement activists hold meetings to mobilise people around the issues that concern them.
(c). Social movements also chart out campaigns that include lobbying with the government, media and other important makers of public opinion.
(d). Poetry is not a mode of protest.

खंड- बी (SECTION –B)

प्रश्न **17.** भारत में कौन से राज्य जनसंख्या वृद्धि के 'प्रतिस्थापन स्तर' तक पहुँच चुके हैं या उसके बहुत करीब हैं? किन राज्यों में अभी भी जनसंख्या वृद्धि की दर बहुत अधिक है? आपकी राय में, इन 'क्षेत्रीय अंतरों' के कुछ कारण क्या हो सकते हैं? **2**

Which states in India have reached or are very near the 'replacement levels' of population growth? Which ones still have very high rates of population growth? In your opinion, what could be some of the reasons for these 'regional differences'?

प्रश्न **18.** रूढ़िवादिता, पूर्वाग्रह और भेदभाव के बीच संबंध दर्शाइए। **2**

Show the relation between stereotype, prejudice and discrimination.

OR

ओबीसी को परिभाषित करने के लिए क्या मानदंड अपनाए गए हैं?

What are the criteria used for defining OBCs?

प्रश्न **19.** अधिनायकवादी राज्य के लक्षणों की पहचान करें। **2**

Identify the traits of authoritarian state.

OR

'सामुदायिक पहचान से भयभीत होकर, राज्य सांस्कृतिक विविधता को समाप्त करने का प्रयास करते हैं।' औचित्य सिद्ध कीजिए।

"Threatened by community identities, states try to eliminate cultural diversity'. Justify.

प्रश्न **20.** अल्पसंख्यक से आप क्या समझते हैं? **2**

What do you understand by minority?

OR

राष्ट्रवाद का सिद्धांत क्या आश्वासन देता है?

What does the principle of nationalism assure?

प्रश्न **21.** सुल्ताना एक जादुई देश में जाती है जहाँ लैंगिक भूमिकाएँ उलटी हैं। पुरुष घर तक सीमित हैं और 'पर्दा' करते हैं जबकि महिलाएँ वैज्ञानिकों के बीच व्यस्त हैं और बादलों को नियंत्रित करने और बारिश को नियंत्रित करने वाले उपकरणों और उड़ने वाली मशीनों या 'एयर-

कार' का आविष्कार करने में एक-दूसरे से होड़ कर रही हैं। इस कथन का विज्ञान कथा के उदाहरण के रूप में बचाव करें।

2

Sultana visits a magical country where the gender roles are reversed. Men are confined to the home and observe 'purdah' while women are busy scientists vying with each other at inventing devices that will control the clouds and regulate rain, and machines that fly or 'air-cars'. Defend this statement as an example of science fiction.

प्रश्न **22.** रैयतवारी व्यवस्था से आप क्या समझते हैं? इस व्यवस्था के अंतर्गत आने वाले क्षेत्र अपेक्षाकृत अधिक उत्पादक और समृद्ध कैसे थे? **2**

What do you understand by raiyatwari system? How were the areas under this system relatively more productivity and prosperous?

प्रश्न **23.** मैकार्थी और ज़ाल्ड संसाधन जुटाव क्या सुझाव देते हैं? **2**

What does Mc Carthy and Zald's resource mobilisation suggest?

प्रश्न **24.** लंबे समय तक काम करना उद्योग की कार्य संस्कृति का केंद्र है। आईटी क्षेत्र के संदर्भ में इस कथन की पुष्टि करें। **2**

Long working hours are central to the industry's work culture. Justify the statement in context to IT sector.

प्रश्न **25.** दिखाएँ कि आदिवासी संघर्ष दलित संघर्ष से किस प्रकार भिन्न हैं। **2**

Show how adivasi struggles are different from the Dalit Struggle.

खंड- सी (SECTION –C)

प्रश्न **26.** सांप्रदायिकता एक सामाजिक घटना है जो दो समुदायों के धर्म के आधार पर होती है, जिसके कारण अक्सर उनके बीच दुश्मनी, तनाव और यहां तक कि दंगे भी हो जाते हैं।" उपयुक्त उदाहरण देते हुए समझाइए। **4**

Communalism is a social phenomenon characterized by the religion of two communities, often leading to animosity tension and even rioting between them". Explain giving suitable examples.

प्रश्न **27.** राष्ट्रीय विकास बनाम जनजातीय विकास पर चर्चा करें

Discuss National Development versus tribal development.

प्रश्न **28.** भारत के सामाजिक सुधार में राजा राम मोहन राय का क्या योगदान था? **4**

What was the contribution of Raja Ram Mohun Roy in the social reform of India?

OR

आधुनिकीकरण और धर्मनिरपेक्षीकरण आधुनिक विचारों के एक समूह के अंग हैं। ये दोनों प्रक्रियाएँ आपस में कैसे जुड़ी हैं?

Modernisation and secularisation are parts of a set of modern ideas. How are the two processes linked?

प्रश्न **29.** प्रवासन और नौकरी की सुरक्षा की कमी ने प्रवासी श्रमिकों की कार्य और जीवन स्थितियों को खराब बना दिया है। भारत में श्रम के संचलन के संदर्भ में समझाइए।.

Migration and lack of job security created poor working and living conditions of migrant labour. Explain with reference to the circulation of labour in India.

प्रश्न **30.** किसानों की आत्महत्या का पैटर्न ग्रामीण क्षेत्रों में होने वाले गंभीर संकट की ओर इशारा करता है। आप 'मैट्रिक्स इवेंट' से क्या समझते हैं और वे किसानों की आत्महत्या के लिए किस तरह से जिम्मेदार हैं?

4

The pattern of farmers' suicides point to the significant crises that the rural areas are experiencing. What do you understand by 'matrix event and how are they responsible for farmers suicides?

प्रश्न **31.** खदान श्रमिकों को किन समस्याओं का सामना करना पड़ता है?

What are some problems faced by the mine workers?

प्रश्न **32.** आलोचनात्मक रूप से परीक्षण कीजिए कि संस्कृतीकरण सामाजिक परिवर्तन से किस प्रकार संबंधित है?

Critically examine how sanskritisation is related with social change?.

खंड- डी (SECTION –D)

प्रश्न **33.** दिया गया सारणीबद्ध निरूपण क्या दर्शाता है? जनसंख्या की आयु संरचना से क्या तात्पर्य है? **6**

What does the given tabular representation indicate? What does the age structure of the population refer to?

OR

(क) एक विकसित देश की जनसंख्या पिरामिड संरचना एक विकासशील देश से किस प्रकार भिन्न है? **2**

(ख) एक अधिक विकसित देश में किस प्रकार का जनसंख्या पिरामिड होगा? **2**

(ग) केरल और उत्तर प्रदेश का आयु समूह पिरामिड एक दूसरे से अलग दिखता है। इसके पीछे संभावित कारण क्या हो सकते हैं? **2**

(a). How is the population pyramid structure of a developed country different from that of a developing country?

(b). What type of population pyramid would a more developed country have?

(c). The age group pyramids of Kerala and Uttar Pradesh look different from each other. What could be the possible reasons behind this?

प्रश्न **34.** गुरिल्ला आंदोलन की शुरुआत **24** नवंबर **1968** को मैदानी क्षेत्र में बोड्डापाडु के पास गरुड़भद्रा में एक अमीर जमींदार की जमीन से फसलों को जबरन काटने से हुई थी। अगले दिन पहाड़ी इलाकों में कार्रवाई अधिक महत्वपूर्ण थी, जब पार्वतीपुरम एजेंसी क्षेत्र के पेदागोत्तिली गांव में कई गांवों के लगभग **250** गिरिजनों ने धनुष, तीर और भालों से लैस होकर एक जमींदार सह साहूकार के घर पर धावा बोला और उसके जमा किए हुए धान, चावल, अन्य खाद्यान्न और लगभग **20,000** डॉलर की संपत्ति को अपने कब्जे में ले लिया। उन्होंने दस्तावेज भी जब्त कर लिए।

Year	Total Population	Average Annual Growth Rate	Decadal Growth Rate
1901	238	-	-
1911	252	0.56	5.8
1921	251	-0.03	-0.3
1931	279	1.04	11.0
1941	319	1.33	14.2
1951	361	1.25	13.3
1961	439	1.96	21.6
1971	548	2.22	24.8
1981	683	2.20	24.7
1991	846	2.14	23.9
2001	1028	1.93	21.5
2011	1210	1.64	17.6

34.1 नक्सलबाड़ी उभार के क्या कारण थे? **3**

34.2 इस आंदोलन के अलावा किन्हीं चार किसान आंदोलनों के नाम बताइए **3**

The guerrilla movement was heralded by the forcible cutting of crops from the land of... a rich landlord at Garudabhadra, near Boddapadu in the plains area on 24 November 1968. More significant was the action in the hill tracts the next day, when in Pedagottili village of the Parvatipuram Agency area, about 250 Girijans from several villages armed with bows, arrows and spears... raided the house of a ...landlord cum moneylender...and took possession of his hoarded paddy, rice, other food grains and property worth about 20,000. They also seized documents.

34.1What were the causes of Naxalbari upsurge?

34.2Name any four Peasant movements apart from this movement.

प्रश्न 35. भारत में नौकरी भर्ती के प्रमुख रूपों की व्याख्या करें।

Explain the major forms of job recruitment in India.

KENDRIYA VIDYALAYA SANGATHAN

Marking scheme Sample Question Paper

Set-1

1. Option (a) is correct.
2. Option (A) is correct.
3. Option (a) is correct
4. Option (D) is correct.
5. Option (C) is correct.
6. Option (D) is correct.
7. Option (C) is correct.
8. Option (C) is correct.
9. Option (A) is correct.
10. Option (D) is correct.
11. Option (D) is correct.
12. Option (C) is correct.
13. Option (b) is correct.
14. The correct order of the statements is:
(iv) (i) (iii) (ii)
15. Option (b) is correct.
16. Option (d) is correct.
17. Meaning of 'replacement level': The rate of natural increase or the growth rates of population indicates to the difference between the birth rate and the death rate. When this difference stands at zero or very small, we say that the population has 'stablised' or has reached the 'replacement levels'. That is the rate of growth needed for new generations to replace the older ones that are dying out.
The following states in India have reached or are very near the 'replacement levels' of population growth: Kerla, Tamilnadu, Goa, Punjab, Jammu and Kashmir, Tripura, Manipur, Nagaland.
The following states in India still have very high rates of population growth:Uttar Pradesh, Rajasthan, Bihar, Madhya Pradesh
18. (i) Prejudices are often grounded in stereotypes, fixed and inflexible characterisation of a group of people.

(ii) Prejudice and stereotype thinking leads to discrimination, i.e., actual behaviour towards another group or individual.

OR

Criteria used for defining OBCs: Social and educational backwardness, General identification by caste, Neither part of the forward castes, nor of the Dalits.
19. Authoritarian states often limit or abolish civil liberties like freedom of speech, freedom of the press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law, and so on.

OR

Identity was considered a threat to state unity. In addition, accommodating these differences is politically challenging, so many states have resorted to either suppressing these diverse identities or ignoring them on the political domain. Policies of assimilation and integration try to establish singular national identities through various interventions.

20. Minority is a group of people in a given society who, because of their specific physical or cultural features find themselves in a situation of inequality with that society.

OR

• Refers to passionate commitment to ones nation and everything related to it.
• The principle of nationalism refers to stand altogether.
• Refers to putting the nation first, being biased in its favour.

21. The story is a remarkable example of science fiction as it takes us to the fantasy world which actually is total opposite to the real world. In this story, the gender roles are reversed which actually was not possible in the real scenario.

22. The areas that were under direct British rule were called the raiyatwari system of land settlement (raiyat means cultivator in Telugu). In this system, the 'actual cultivators' (who were themselves often landlords and not cultivators) rather than the zamindars were responsible for paying the tax. Because the colonial government dealt directly with the farmers or landlords, rather than through the overlords, the burden of taxation was less and cultivators had more incentive to invest in agriculture. These areas became relatively more productive and prosperous.

23. Resource Mobilisation theory given by Mc Carthy and Zald argued that a social movement's success depends on its ability to mobilise resources or means of different sorts. If a movement can muster resources such as leadership, organisational capacity, and communication facilities, anc can use them within the available political opportunity structure, it is more likely to be effective.

24. This is due to the time difference between India and the client site, such that conference calls tend to take place in the evening when the working day in the U.S. begins. Another reason is that overwork is built into the structure of outsourced projects: project costs and timelines are usually underestimated in terms of mandays, and because mandays are based on an eight-hour day, engineers have to put in extra hours and days in order to meet the deadlines. Extended working hours are legitimised by the common management practice of 'flexi-time', which in theory gives an employee freedom to choose his or her working hours (within limits) but, which in practice, means that they have to work as long as necessary to finish the task at hand.

25. Adivasi struggles focused on the issues like demanding their own states. Whereas, dalit issue focus on the social inequality and exclusion.

26.• The word 'communalism' refers to aggressive chauvinism based on religious identity. Chauvinism itself is an attitude that sees one's group as the only legitimate or worthy group, with other groups being seen as inferior, illegitimate and opposed.
• Communalism is an aggressive political ideology linked to religion. It is important to emphasise that communalism is about politics, not about religion. Communalists cultivate an aggressive political identity linked to religion, and are prepared to condemn or attack everyone who does not share their identity.
• Communalism is an especially important issue in India because it has been a recurrent source of tension and violence.
• During communal riots, people become faceless members of their respective communities. They are willing to kill, rape, and loot members of other communities in order to redeem their pride, to protect their home turf.
• A commonly cited justification is to avenge the deaths or dishonour suffered by their co-religionists elsewhere or even in the distant past. No region has been wholly exempt from communal violence of one kind or another.

27. National development in the Nehruvian era focused on the building of large dams, factories and mines, etc. • But, because the tribal areas were rich in minerals and forests, they paid a heavy price for the development activity which benefitted the rest of the nation. • The displacement of the tribes has

been a result of setting up of dams and factories using the forested areas for various mining and other developmental work.
• The idea of private property in land, also, adversely affected the tribes. Tribes who mostly had collective community-based ownership were at a disadvantage in the new system. For example- series of dams being built over the Narmada River.
• Many tribal regions have experienced heavy in-migration of non-tribals into tribal areas due to pressures of development, reducing them to minorities. This threatens to disrupt their cultures and communities. For example- Jharkhand and Tripura.
28. Raja Ram Mohun Roy also known as the 'Father of the Indian Renaissances.' He made a great contribution in initiating Socio Reform Movement in India.
The following are his contributions
• He is widely known for his role in the abolition of Sati.
• He propagated Western education among Indians.
• His influence was apparent in the field of politics, public administration and education as well as religion.
• He worked for the improvement in the position of women. He stressed on rational and modern scientific approach.
• He advocated widow remarriage and education of women

OR

Modernisation and secularisation are said to be a part of a set of modern ideas. The two processes are linked in the following ways
• Change in attitude towards religion and celebration of festivals, change in ceremonies, taboos and sacrifices.
Modern ways lead to decline in traditional and religious ways.
• This leads to a scientific and rational outlook.
• A vibrant secular and democratic political system.
• Caste and community based mobilisation.
29. Migration and lack of job security created poor working and living conditions of migrant labour due to the following reasons
• Commercialisation of agriculture has led to the growth of migrant agricultural labour.
• The seasonal demand for agriculture labour increased in prosperous Green Revolution regions such as Punjab leading to seasonal migration.
• Labourers migrate due to the increasing inequalities in rural areas.
• Ten-twelve of them are housed in small rooms, and sometimes one shift has to make way for another.
• Men migrate out periodically in search of work and better wages, while women and children are often left behind in their villages with elderly grandparents.
• Migrant workers come mainly from drought prone and less productive regions, and they go to work for part of the year on farms or construction sites.
• Landless workers do not have many rights, they are usually not paid the minimum wage, and can be easily exploited.
30. Farmers in India for centuries have periodically faced distress due to drought, crop failures or debt. Sociologists have attempted to explain this phenomenon by looking at the structural and social changes that have been occurring in agriculture and agrarian society. Such suicides have become 'matrix events' that are, a range of factors that come together to form an event. Some of the events or factors responsible for farmers' suicides are discussed below
• Agrarian distress caused by structural changes in agriculture and changes in economic and agriculture policies.

• The changed pattern of land holdings, changing cropping patterns especially due to the shift to cash crops.
• Liberalisation policies that have exposed Indian agriculture to the forces of globalisation.
• Farmers are heavily dependent on high cost inputs. Loss of crops due to pests or any natural disaster further leads to increase in suicides.
• There is a decline in state support in the form of subsidies for agriculture.
• They are unable to bear the debt burden as well as, natural disasters resulting in the failure of agricultural produceau equi (Al) ewang
• The changing culture in rural areas in which increased incomes are required for marriages, dowries and to sustain new activities and expenses such as education and medical care.

31. Some problems faced by the mine workers are as follows

Rules are not followed in smaller mines and quarries. Labourers are kept under contractual system and are not given proper wages.

Many contractors do not maintain proper register of workers, thus avoiding any responsibility for accident and benefits.

• Workers in underground mines face very dangerous conditions due to flooding, fire, the collapse of roofs and sides, emission of gases and ventiliation failures. Many workers develop breathing problems and diseases like tuberculosis and silicosis.
• The mine workers working in underground mines have to work in both hot sun and rain and face injuries due to mine blasting falling objects etc.

32. Sanskritisation is a process by which a low caste or tribe or other group takes over the customs, rituals, beliefs, ideology and lifestyle of a high caste. Sanskritisation suggests a process whereby people want to improve their status through adoption of names and customs of culturally high- placed groups. The aspiration or desire to be. like the higher placed group occurs only when people become wealthier.An example is a Dalit woman became a Sanskrit teacher. Sanskritisation results in the adoption of upper caste rites and rituals.

33.1901-951 the average annual growth rate did not exceed 1.33%, a modest rate of growth. In fact between 1911 and 1921 there was a negative rate of growth of -0.03%. This was because of the influenza epidemic during 1918-19 which killed about 12.5 million persons or 5% of the total population of the country. The growth rate of population substantially increased after independence from British rule going up to 2.2% during 1961-1981. Since then although the annual growth rate has decreased it remains one of the highest in the developing world. The age structure of the population refers to the proportion of persons in different age groups relative to the total population. The age structure changes in response to changes in levels of development and the average life expectancy. Initially, poor medical facilities, prevalence of disease and other factors make for a relatively short life span. Moreover, high infant and maternal mortality rates also have an impact on the age structure. With development, quality of life improves and with it the life expectancy also improves. This changes the age structure: relatively smaller proportions of the population are found in the younger age groups and larger proportions in the older age groups. This is also referred to as the ageing of the population.

34. (i) The Naxalbari upsurge was parked because the land reforms were still ineffectual. The oppressed classes were not only exploited by the landlords but they also fell prey to money lenders.

(ii)Four Peasant movements

(a) Tebhaga movement (1946-47)
(b) Telangana movement (1946-51)
(c) Bardoli satyagraha (1928)
(d) Champaran satyagrha (1917-18)

35. There are many forms of job recruitment in India, where very few people are recruited through advertisements. In professions like plumbing and carpentry people are self-employed. Among the

educated sections, tutors, writers and architects are self employed as their contacts play a dominant role in acquiring work for them. There is a lot of flexibility in their working hours.
A few workers are employed as permanent head worker and they get proper compensation, status and position for their work, whereas sometimes personnel are employed even on contract basis. Major forms of job recruitment are as follows
(i) Newspaper
(ii) Employment Exchange
(iii) Contractors
(iv) Outsourcing
(v) Personal contacts

PRACTICE EXAMINATION QUESTION PAPER (SET-3)

केन्द्रीय विद्यालय संगठन/ KENDRIYA VIDYALAYA SANGATHAN

समाजशास्त्र (039) / SOCIOLOGY (039)

कक्षा: बारहवीं /Class: XII:

Section A अनुभाग ए

Q 1. Nation is a peculiar community that is easy to describe but hard to define which of the following is a correct statement about nation?
(a) It is a body that claims monopoly of legitimate force
(b) It is a political-legal institution.
(c) Its ultimate source of legitimacy are the people who constitute it.
(d) It claims control over a geographical territory.

राष्ट्र एक विशिष्ट समुदाय है जिसका वर्णन करना आसान है लेकिन परिभाषित करना कठिन है। राष्ट्र के बारे में निम्नलिखित में से कौन सा कथन सही है?

(क) यह एक निकाय है जो वैध बल के एकाधिकार का दावा करता है

(ख) यह एक राजनीतिक-कानूनी संस्था है।

(ग) इसकी वैधता का अंतिम स्रोत वे लोग हैं जो इसका गठन करते हैं।

(घ) यह एक भौगोलिक क्षेत्र पर नियंत्रण का दावा करता है।

Q 2. Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Social stratification is a society –wide system that unequally distribution social resource among categories of people.

Reason: (R) Social resources are unequally distributed to various social categories regardless of people's innate individual abilities.

Options:
(e). Both **(A)** & (R) are true and **(R)** is the correct explanation of **(A)**
(f). Both **(A)** & **(R)** are true, but **(R)** is not the correct explanation of **(A)**
(g). **(A)** is true, but **(R)** is false
(h). **(A)** is false, but **(R)** is true

दो कथन अभिकथन **(ए)** और कारण **(आर)** के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है?

अभिकथन: (ए) सामाजिक स्तरीकरण एक समाज-व्यापी व्यवस्था है जो लोगों की श्रेणियों के बीच सामाजिक संसाधनों का असमान वितरण करती है।

कारण: (आर) लोगों की जन्मजात व्यक्तिगत क्षमताओं की परवाह किए बिना सामाजिक संसाधन विभिन्न सामाजिक श्रेणियों में असमान रूप से वितरित किए जाते हैं।

विकल्प:

(क) **(ए)** और **(आर)** दोनों सत्य हैं और **(आर)**, **(ए)** का सही स्पष्टीकरण है

(ख) **(ए)** और **(आर)** दोनों सत्य हैं, लेकिन **(आर)**, **(ए)** का सही स्पष्टीकरण नहीं है।

(ग) **(ए)** सत्य है, लेकिन **(आर)** असत्य है

(घ) **(ए)** असत्य है, लेकिन **(आर)** सत्य है

Q 3. Even though the fertility and population growth rates are declining, India's population is projected to increase from 1.2 billion today to an estimated 1.6 billion by 2050 due to---

(a). Population explosion
(b). Post-transitional phase
(c). Population momentum
(d). Rate of natural increase

हालांकि प्रजनन और जनसंख्या वृद्धि दर में गिरावट आ रही है, लेकिन अनुमान है कि भारत की जनसंख्या आज के 1.2 बिलियन से बढ़कर 2050 तक 1.6 बिलियन हो जाएगी, क्योंकि-

(क) जनसंख्या विस्फोट
(ख) संक्रमणोत्तर चरण
(ग) जनसंख्या गति
(घ) प्राकृतिक वृद्धि की दर

Q 4. Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Matriarchy, unlike patriarchy, has been a theoretical rather than an empirical concept..

Reason: (R) There is no historical or anthropological evidence of matriarchy –i.e., societies where women exercise dominance.

Options:

(a). Both **(A)** & (R) are true and **(R)** is the correct explanation of **(A)**
(b). Both **(A)** & **(R)** are true, but **(R)** is not the correct explanation of **(A)**
(c). **(A)** is true, but **(R)** is false
(d). **(A)** is false, but **(R)** is true

दो कथन अभिकथन (ए) और कारण (**आर**) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है?

अभिकथन: (ए) पितृसत्ता के विपरीत, मातृसत्ता एक अनुभवजन्य अवधारणा के बजाय एक सैद्धांतिक अवधारणा रही है।

कारण: (आर) मातृसत्ता का कोई ऐतिहासिक या मानवशास्त्रीय प्रमाण नहीं है - यानी, ऐसे समाज जहाँ महिलाएँ प्रभुत्व रखती हैं।

विकल्प:

(क) **(ए)** और (**आर**) दोनों सत्य हैं और (**आर**), **(ए)** का सही स्पष्टीकरण है

(ख) **(ए)** और (**आर**) दोनों सत्य हैं, लेकिन (**आर**), **(ए)** का सही स्पष्टीकरण नहीं है।

(ग) **(ए)** सत्य है, लेकिन (**आर**) असत्य है

(घ) **(ए)** असत्य है, लेकिन (**आर**) सत्य है

Q 5. Who is the father of Indian Sociology?

(a). Venier Elvin
(b). M. N. Srinivas
(c). G. S. Ghurye
(d). Periyar

भारतीय समाजशास्त्र के जनक कौन हैं?

(क) वेनियर एल्विन
(ख) एम. एन. श्रीनिवास
(ग) जी. एस. घुर्ये
(घ) पेरियार

Read the passage given below and answer Q 6 and 7 Based on the given passage.

नीचे दिए गए गद्यांश को पढ़ें और दिए गए गद्यांश के आधार पर, प्रश्न 6 और 7 का उत्तर दें।

To be effective, the ideas of inclusive nationalism had to be built into the Constitution. Here is a very strong tendency for the dominant ro up to assume that their culture or language or religion is synonymous with the nation state. However, for a strong and democratic nation, special constitutional provisions are required to ensure the rights of all groups and those of minority groups in particular…. The notion of minority groups is widely used in sociology and is more than a merely numerical distinction.

प्रभावी होने के लिए, समावेशी राष्ट्रवाद के विचारों को संविधान में शामिल किया जाना चाहिए यहाँ प्रमुख समूहों के लिए यह मानने की बहुत मजबूत प्रवृत्ति है कि उनकी संस्कृति या भाषा या धर्म राष्ट्र राज्य का पर्याय है। हालाँकि, एक मजबूत और लोकतांत्रिक राष्ट्र के लिए, सभी समूहों और विशेष रूप से अल्पसंख्यक समूहों के अधिकारों को सुनिश्चित करने के लिए विशेष संवैधानिक प्रावधानों की आवश्यकता होती है… अल्पसंख्यक समूहों की धारणा का समाजशास्त्र में व्यापक रूप से उपयोग किया जाता है और यह केवल संख्यात्मक भेद से अधिक है।

Q 6. Such as extremely wealthy people are not usually referred to as minorities.

(a). Religious minorities
(b). Numerical minorities
(c). Linguistic minorities
(d). Privileged minorities

जैसे कि अत्यंत धनी लोगों को आमतौर पर अल्पसंख्यक नहीं कहा जाता है।

(क) धार्मिक अल्पसंख्यक
(ख) संख्यात्मक अल्पसंख्यक
(ग) भाषाई अल्पसंख्यक
(घ) विशेषाधिकार प्राप्त अल्पसंख्यक

Q 7. Statistical minorities are not minorities in the sociological sense because they do not form a..

(a). Collectivity
(b). Identity
(c). Group
(d). Society

सांख्यिकीय अल्पसंख्यक समाजशास्त्रीय अर्थ में अल्पसंख्यक नहीं हैं क्योंकि वे एक _____ नहीं बनाते हैं।

(क) सामूहिकता
(ख) पहचान
(ग) समूह
(घ) समाज

Q 8. Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Member of the family share responsibilities, duties, and obligation amongst themselves.

Reason: (R) Family is based on human relationships, trust and other emotions and sentimental values.

Options:

(a). Both **(A)** & (R) are true and **(R)** is the correct explanation of **(A)**
(b). Both **(A)** & **(R)** are true, but **(R)** is not the correct explanation of **(A)**
(c). **(A)** is true, but **(R)** is false
(d). **(A)** is false, but **(R)** is true

दो कथन अभिकथन (**ए**) और कारण (**आर**) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है?

अभिकथन: (ए) परिवार के सदस्य आपस में ज़िम्मेदारियाँ, कर्तव्य और दायित्व साझा करते हैं।

कारण: (आर) परिवार मानवीय रिश्तों, विश्वास और अन्य भावनाओं और भावनात्मक मूल्यों पर आधारित है।

विकल्प:

(क) **(ए)** और (**आर**) दोनों सत्य हैं और (**आर**), (**ए**) का सही स्पष्टीकरण है
(ख) (**ए**) और (**आर**) दोनों सत्य हैं, लेकिन (**आर**), (**ए**) का सही स्पष्टीकरण नहीं है।
(ग) (**ए**) सत्य है, लेकिन (**आर**) असत्य है
(घ) (**ए**) असत्य है, लेकिन (**आर**) सत्य है

Read the passage given below and answer Q 9 and 10 Based on the given passage.

नीचे दिए गए गद्यांश को पढ़ें और दिए गए गद्यांश के आधार पर, प्रश्न 9 और 10 का उत्तर दें।

The general pattern of trade set up by the colonial regime was one under which raw materials were procured from India and goods manufactured in the United Kingdom were marketed in the colony. These factories were, thus established in the port towns of Calcutta (Kolkata) and Bombay (Mumbai). Later factories were also setup in Madras (Chennai). Tea plantation in assam were established as early as 1839.

औपनिवेशिक शासन द्वारा स्थापित व्यापार का सामान्य पैटर्न वह था जिसके तहत भारत से कच्चा माल खरीदा जाता था और यूनाइटेड किंगडम में निर्मित माल को उपनिवेश में बेचा जाता था। इस प्रकार ये कारखाने कलकत्ता (कोलकाता) और बॉम्बे (मुंबई) के बंदरगाह शहरों में स्थापित किए गए थे। बाद में मद्रास (चेन्नई) में भी कारखाने स्थापित किए गए। असम में चाय बागान 1839 की शुरुआत में ही स्थापित किए गए थे।

Q 9. Where the goods were manufactured?

(a). United Kingdom
(b). United state
(c). Germany
(d). Franch

माल का निर्माण कहां किया गया?

(क) यूनाइटेड किंगडम
(ख) यूनाइटेड स्टेट

(ग) जर्मनी

(घ) फ्रांस

Q 10. These factories were established

(a). Port town

(b). Commercial

(c). Non- Commercial

(d). None of these

ये कारखाने स्थापित किए गए थे

(क) पत्तन नगर

(ख) वाणिज्यिक

(ग) गैर-वाणिज्यिक

(घ) इनमें से कोई नहीं

Q 11. Stereotype fix whole groups into single categories, they refuse to recognize the across individuals and across context or context or across time.

(a). Homogenous, Various

(b). Heterogeneous, Similarities

(c). Broad, Similarities

(d). Diverse, Differences

स्टीरियोटाइप पूरे समूहों को एकल श्रेणियों में तय करते हैं, वे व्यक्तियों और संदर्भ या समय के पार समानता को पहचानने से इनकार करते हैं।

(क) समरूप, विभिन्न

(ख) विषम, समानताएँ

(ग) व्यापक, समानताएँ

(घ) विविध, अंतर

Q 12. Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Social exclusion is voluntary.

Reason: (R) Exclusion is practiced regardless of the wishes of those who are excluded.

Options:

(a). Both **(A)** & (R) are true and **(R)** is the correct explanation of **(A)**

(b). Both **(A)** & **(R)** are true, but **(R)** is not the correct explanation of **(A)**

(c). **(A)** is true, but **(R)** is false

(d). **(A)** is false, but **(R)** is true

दो कथन अभिकथन (**ए**) और कारण (**आर**) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है?

अभिकथन: (ए) सामाजिक बहिष्कार स्वैच्छिक है।

कारण: (आर) बहिष्कार उन लोगों की इच्छा की परवाह किए बिना किया जाता है जिन्हें बहिष्कृत किया जाता है।

विकल्प:

(क) **(ए)** और (**आर**) दोनों सत्य हैं और (**आर**), **(ए)** का सही स्पष्टीकरण है

(ख) (**ए**) और (**आर**) दोनों सत्य हैं, लेकिन (**आर**), (**ए**) का सही स्पष्टीकरण नहीं है।

(ग) (**ए**) सत्य है, लेकिन (**आर**) असत्य है

(घ) (**ए**) असत्य है, लेकिन (**आर**) सत्य है

Q 13. Which of the following statement is true about untouchability?

(a). The three dimensions of untouchability are exclution, humiliation- subordination and exploitation.

(b). Untouchability may also involve forced inclusion in a subordinated role.

(c). Untouchability is found only in certain parts of India.

(d). Both the statement (A) and (B) are correct.

अस्पृश्यता के बारे में निम्नलिखित में से कौन सा कथन सत्य है?

(क) अस्पृश्यता के तीन आयाम हैं बहिष्कार, अपमान-अधीनता और शोषण।

(ख) अस्पृश्यता में अधीनस्थ भूमिका में जबरन शामिल करना भी शामिल हो सकता है।

(ग) अस्पृश्यता भारत के केवल कुछ हिस्सों में पाई जाती है।

(घ) कथन (A) और (B) दोनों सही हैं।

Q 14. Sanskritization refers to:

(a). The process by which members of a middle or lower caste attempt to raise their own social status by adopting the ritual, domestic and social practices of a higher caste.

(b). The process of learning and acquiring Sanskrit language

(c). The process of becoming more cultured

(d). The process of giving up on one's own culture by adopting a new culture.

संस्कृतीकरण से तात्पर्य है:

(क) वह प्रक्रिया जिसके द्वारा मध्यम या निम्न जाति के सदस्य उच्च जाति के अनुष्ठान, घरेलू और सामाजिक प्रथाओं को अपनाकर अपनी सामाजिक स्थिति को बढ़ाने का प्रयास करते हैं।

(ख) संस्कृत भाषा सीखने और प्राप्त करने की प्रक्रिया

(ग) अधिक सुसंस्कृत बनने की प्रक्रिया

(घ) एक नई संस्कृति को अपनाकर अपनी संस्कृति को त्यागने की प्रक्रिया।

Q 15. Two statements are given as assertion (A) and reason(R) which one of the following Option is correct?

Assertion: (A) Raja Ram Mohan Roy's ideas represented a curious mixture of western rationality and an assertion of Indian traditionality.

Reason: (R) Raja Ram Mohan Roy's attempts to reform society, religion and the status of women can be taken as the starting point of nineteenth century social reform in Bengal.

Options:

(a). Both **(A)** & (R) are true and **(R)** is the correct explanation of **(A)**

(b). Both **(A)** & **(R)** are true, but **(R)** is not the correct explanation of **(A)**

(c). **(A)** is true, but **(R)** is false

(d). **(A)** is false, but **(R)** is true

दो कथन अभिकथन (**ए**) और कारण (**आर**) के रूप में दिए गए हैं, निम्नलिखित में से कौन सा विकल्प सही है?

अभिकथन: (ए) राजा राम मोहन राय के विचार पश्चिमी तर्कसंगतता और भारतीय परम्परावाद के दावे का एक विचित्र मिश्रण थे।

कारण: (आर) राजा राम मोहन राय द्वारा समाज, धर्म और महिलाओं की स्थिति में सुधार के प्रयासों को बंगाल में उन्नीसवीं सदी के सामाजिक सुधार के शुरुआती बिंदु के रूप में लिया जा सकता है

विकल्प:

(क) **(ए)** और (**आर**) दोनों सत्य हैं और (**आर**), (**ए**) का सही स्पष्टीकरण है

(ख) (**ए**) और (**आर**) दोनों सत्य हैं, लेकिन (**आर**), (**ए**) का सही स्पष्टीकरण नहीं है।

(ग) (**ए**) सत्य है, लेकिन (**आर**) असत्य है

(घ) (**ए**) असत्य है, लेकिन (**आर**) सत्य है

Q 16. The Right to information campaign ia an example of

(a). Redemptive Movement

(b). Reformist Movement

(c). Revolutionary Movement

(d). Old Social Movement

सूचना का अधिकार अभियान किसका उदाहरण है

(क) मुक्ति आंदोलन

(ख) सुधारवादी आंदोलन

(ग) क्रांतिकारी आंदोलन

(घ) पुराना सामाजिक आंदोलन

SECTION B / अनुभाग बी

Q 17. Explain the two types of Demography.
जनसांख्यिकी के दो प्रकारों की व्याख्या करें।

Q 18. Sanskritization seems to justify a model that rests on in equality and exclusion. Explain this model.
संस्कृतीकरण उस मॉडल को उचित ठहराता है जो असमानता और बहिष्कार पर आधारित है। इस मॉडल की व्याख्या करें।

Q 19. How do assimilationist and integrationist policies approach cultural diversity and social cohesion?
आत्मसातीकरणवादी और एकीकरणवादी नीतियां सांस्कृतिक विविधता और सामाजिक सामंजस्य के प्रति किस प्रकार दृष्टिकोण रखती हैं?

Q 20. State how communalism is all about politics, not about religion.
बताइये कि साम्प्रदायिकता केवल राजनीति से सम्बंधित है, धर्म से नहीं।

Q 21. State any two constitutional provisions meant to protect minority rights.?
अल्पसंख्यक अधिकारों की रक्षा के लिए कोई दो संवैधानिक प्रावधान बताइये।

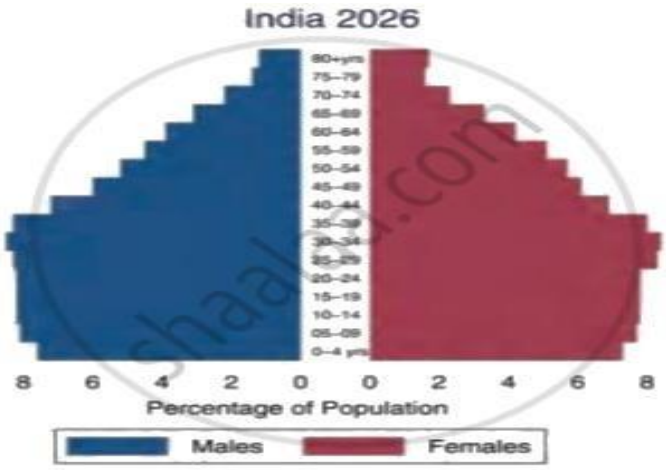
OR/ अथवा

People constituting a nation may actually be citizens or residents of different state
एक राष्ट्र का निर्माण करने वाले लोग वास्तव में विभिन्न राज्यों के नागरिक या निवासी हो सकते हैं।

Q 22. Who established the satyashodhaksamaj and for what purpose?
सत्यशोधक समाज की स्थापना किसने और किस उद्देश्य से की थी?

Q 23. Discusstheplightofthelabourers.
मजदूरों की दुर्दशा पर चर्चा करें।

Q 24. What are the key challenges faced by social movements in achieving their goals?
सामाजिक आंदोलनों को अपने लक्ष्य प्राप्त करने में किन प्रमुख चुनौतियों का सामना करना पड़ता है?



Q 25. Differentiate between strike and a Lockout.
हड़ताल और तालाबंदी में अंतर बताइये।

SECTION C/ अनुभाग सी

Q 26. What are the issues associated with labeling a group of people as "lazy" or "cunning"?
लोगों के एक समूह को "आलसी" या "चालाक" के रूप में लेबल करने से जुड़े मुद्दे क्या हैं?

Q 27. How can individual's activity challenge stereotypes and prejudice in their everyday lives?
व्यक्तियों की गतिविधियां उनके दैनिक जीवन में रूढ़िवादिता और पूर्वाग्रह को कैसे चुनौती दे सकती हैं?

Q 28. Caste as a discriminatory system. Explain this statement.
जाति एक भेदभावपूर्ण व्यवस्था है। इस कथन की व्याख्या कीजिए।

Q 29. "In traditional India caste system operated within a religious framework. Belief systems of purity and pollution were central to its practice. Today it often functions as political pressure groups." Illustrate the process of secularization of caste.
"परंपरागत भारत में जाति व्यवस्था धार्मिक ढांचे के भीतर संचालित होती थी। शुद्धता और अपवित्रता की विश्वास प्रणालियाँ इसके अभ्यास का केंद्र थीं। आज यह अक्सर राजनीतिक दबाव समूहों के रूप में कार्य करती है।" जाति के धर्मनिरपेक्षीकरण की प्रक्रिया को चित्रित करें।

OR/ अथवा

"The term modernisation has along history. From the 19th and mores the 20th century, the term began to be associated with positive and desirable values. People and societies wanted to be modern. In the early years, modernisation referred to improvement in technology and production processes. Increasingly, however, the term had a wider usage." What, according to sociologists, constitutes the modernisation process?"आधुनिकीकरण शब्द का इतिहास बहुत पुराना है। 19वीं और 20वीं सदी से, इस शब्द को सकारात्मक और वांछनीय मूल्यों से जोड़ा जाने लगा। लोग और समाज आधुनिक बनना चाहते थे। शुरुआती वर्षों में, आधुनिकीकरण का मतलब तकनीक और उत्पादन प्रक्रियाओं में सुधार था। हालाँकि, धीरे-धीरे इस शब्द का इस्तेमाल व्यापक रूप से होने लगा।" समाजशास्त्रियों के अनुसार, आधुनिकीकरण

प्रक्रिया में क्या शामिल है?

Q 30. The agrarian structure becomes more unequal with high agricultural productivity. Explain with a suitable example.
उच्च कृषि उत्पादकता के साथ कृषि संरचना अधिक असमान हो जाती है। उपयुक्त उदाहरण देकर समझाइए।

Q 31. Enumerate the indicators of the process of globalization of agriculture.
कृषि के वैश्वीकरण की प्रक्रिया के संकेतकों की गणना कीजिए।

Q 32. Discuss the phenomenon of "Time Slavery" in the I. T. Sector.
आई.टी. क्षेत्र में "समय गुलामी" की घटना पर चर्चा करें।

SECTION D / अनुभाग डी

Q 33. What does the bulge in the below-given population pyramid indicate? The bias towards younger age groups in age structure is believed to be an advantage for india . Explain.
नीचे दिए गए जनसंख्या पिरामिड में उभार क्या दर्शाता है? माना जाता है कि आयु संरचना में युवा आयु समूहों के प्रति पूर्वाग्रह भारत के लिए एक लाभ है। समझाइए।

Q 34. Home based work is an important part of the economy. Explain by giving an example.
घर आधारित कार्य अर्थव्यवस्था का एक महत्वपूर्ण हिस्सा है। उदाहरण देकर समझाइए।

Q 35. How can the classification of ecological movements as either new or old social movements be understood by analysing the Chipko movement as an example?
चिपको आंदोलन का उदाहरण लेकर पारिस्थितिक आंदोलनों को नए या पुराने सामाजिक आंदोलनों के रूप में वर्गीकरण को कैसे समझा जा सकता है?

KENDRIYA VIDYALAYA SANGATHAN

Marking scheme Sample Question Paper

Set-2

1	C) it's ultimate source of legitimacy are the people who constitute it.
2	B) both assertion (A) and reasons(R) are true but reason is not the correct explanation of A.
3	C) population momentum.
4	A) A and R are true and R is correct explanation of A.
5	C) G. S. Ghruye.
6	D) privileged minorities.
7	A)collectivety.
8	A) A and R are true and R is correct explanation of A.
9	A) United Kingdom.
10	A) Port town.
11	A) Homogenous, Variation.
12	D) A is false and R is true.
13	D) Both the statement A and B are correct.
14	A) the process by which members of a middle or lower caste attempt to raise their own social status by adopting the rituals, domestic and social practices of a higher caste.
15	A) A and R are true and R is correct explanation of A.
16	B) reformist movement. demography is divided into two categories first is formal demography quantitative statical analysis of the population including the total populations the gender and age distribution the number of youth and the proportions of work on in ritual and urban areas second is social demography the migration birth and death rates that exist in a given society.
17	the word Sanskritization was created by sociologist M.N.Srinivas . Sanskritization is the theory that lower caste might improve their social Standing and earn more acceptance and respect by adopting the culture practices of higher castes.
18	

19	assimilationist policies focus on assimilating minority or marginalised groups into the dominant Culture by encouraging them to adopt its norms values language and Customs. The emphasis is on minimising differences and promoting a uniform National identity.
20	integrationist policies on the other hand aim to integrate diverse groups into society while also recognising and respecting their unique cultural identities integrationist policies on the other hand,emphasize the co existence of diverse cultures while promoting social harmony and equal participation for all groups.
21	communalism is often missunderstood as a religious phenomenon but its primarily a political ideology that exploits religious differences for power and electoral gains. communalism uses religion as a tool to mobilise support and create divisions politicians manipulate religious sentiments to gain votes and maintain power.
22	Two constitutional provisionmeant to protect minority rights are- Article 29 any section of the citizens residing in the territory of India are any part of their of having district language script or culture of its all shall have the right to conserve the safe no citizen shall be denied admission into any educational institution maintained by the state or received out of state of funds on Grounds of religion race cast language or any of them. Article 30 weather based on a released or language shall have the rights to established and administer educational institutions of their choice Or A nation refers to a group of people who share a common culture History language and identity nationality on the other Henna refers to the legal relationship between an individual and a state. example the Tamil nation is present in India Sri Lanka and other parts of the world.
23 A	Satyashodhak Samaj was established by Jyotiba Phule in 1873 because he wanted to add the two groups considered lowest in traditional Brahmin culture women and untouchables.
B	labour contributes to economic growth and development.
C	Employment opportunities enable social mobility.
D	Fair labour practices promote social Cohesion.
24 A	Work life balance is important for well- being. Labour is integral to social welfare systems.
B	There are three theories on social movement . According to the theory of relative depreciation social movement results from social conflict group of people field app accessories to resources.
C	In the theory of collective action monitor also opinions that are social movement is an aggregates of rational individual act as per showing their self- interest his theories based on the nation of the rational utility maximizing individual.
25	Resources mobilizing theory was proposed by McCarthy and Zald, who said that social movements success depends on its ability to mobilize resources or means of different sorts.
26-	Strike- A strike is when employees in a certain Industries stock working to compel them to satisfy certain demands. strike are defined as the workers complete cessation of works until they are demands are met by the employers. Logout-

	A lockout occurs who and employer closer the workplace temporary suspended operations or terminate the employment of a group of people who are previously employed. lockoutare defined as the temporary closer of our place stop the stoppage aur refuse to hire. A group of people as lazy are coming is probability as it can perpetuate stereotypes and prejudices justify discrimination Complex social factors and rain force exclusion and marginalisation. Stereotyping and prejudice. discrimination and exclusion. Social division and conflict. limiting individual growth. labelling a group of people based on their ethnicity rays or other characteristics can pre perpetuate story a type and lead to prejudices
27	It promotes are narrow and Biased view of individuals overlooking their unit abilities scales and contributions. Destination and exclusion from opportunities such as education employment and social participation. It create barriers that prevent individuals from reaching them their full potential and restricted access to resources and benefits.
28	The caste system as a discriminatory system that has been in place for centuries. It is social hierarchy that rank individuals based on their birth occupation and social status. discriminatory practices. lack of social mobility. violence against it dalit. legal discrimination.
29	The secularisation of caste refer to the transformation of the traditional caste system from a religiously sanctioned hierarchy to a more Worldly politically. Secularism implies that what was secularisation of caste day notes that caste role is not confined to its traditional roll Defined by principals of purity and pollution it helps in mobilisation of cast for secular interest such as power and Employment secularisation of caste has helped in formation of inter - caste alliances and coalitions. The secularisation of caste seeks to promote a society that is based on equality and rather than caste.
	Or Modernization is a process of change which is mainly related to changes in the way of thoughts and attitude in urbanisation literacy per capita income and political participation. MP is the transformation of a societyfrom traditional to modern through a series of macro - level changes. Economic, political and educational change, Industrialization, Urbanization, Literacy, Per capita income, political participation,technology development, social interactions, division of labour, modernisation, in Sociology, the transformation from a traditional, rural agrarian society to a secular urban Industrial society.
30	Places with plentiful rain and assured irrigation have intensive agriculture more labour needed labour predominantly from lower caste agrarian structure of such regions unequal because they had large numbers of landless bounded labours.
31	Globalisation can increase food security reduce poverty and increase employment it can also change the composition of agriculture production some indicators of globalisation on agriculture include international trade foreign direct investment exchange rates agriculture import duty fertilizers consumptions agriculture raw material Exports.

32	Time slavery refers to the long and orduous labour award in the information technology (IT) sector notably in nation such as India it is a world used to characterize the exercise and frequently unpaid overtime horse that it workers are expected to perform. Employees in the IT industry a frequently asked to work long hours to meet tight deadlines complete projects and meet clients ever increasing demands. these hours are frequently unpaid and might sir many countries legal limit work hour furthermore it personal frequently labour on weekends and throw out holidays without salary or time off. The impact of time of it workers in enormous working long hours can cause stress worry and depression as well as have a detrimental impact on physical health including and increased risk of heart disease and other chronic illness. Labour advocates have advocated for the implementations of current labour regulations such as those governing maximum work hour and overtime compensation furthermore some it businesses have taken step to in his work life balance for their staff such as flexible workout Tally commuting and Wellness programmes.
33	The bulge in the middle age groups indicates that the majority of Indians belong to the working population providing the opportunity called demographic dividend the average age is also less than that of most other countries does the changing a structure code of a demographic dividend for India does the dependency ratio is low and provides the percentage for economic growth these divided a rice from the fat that the current generations of working is relatively large and it has only a relatively small processor of old paper to support this potential can be converted into actual growth with the increased level of education and Employment does these benefits have to be utilise through plant development
33	
A B C	Son preference, men and women socially valued, not equal opportunity and tense of girl marriage. Education imparts knowledge, skill, values and attitudes, shaping the social consciousness of individuals. Several neglect of girls in infancy, leading to higher death rates, sex- specific abortions that prevent girl babies from being born and female infanticide.
34	Home based work also known as cottage industry or informal sector work place a significant role in the economy it involves individuals carrying out where is economic activities from their homes here is an example to illustrate the importance of home based work. Example- In many developing and countries handmade crafts and Textiles produced by artisans working from their homes contribute significantly to the local economy. artisans create beautiful Handicrafted item such as pottery, textiles, jewellery and artwork using traditional techniques passed down through generations. these products often have cultural and artistic value, attracting both domestic and international markets. Artisans engaged in home -based work has the flexibility to set their own schedules and work at there on pace. they can balance their work with household responsibilities, child care, and Other commitments. by earning income through home based workers artisans contribute to their family's financialwell – being and local economy. Further more home based workers traditional craftsmanship and cultural heritage it allows auditions to showcase their unit skills and creativity contributing to the preservation and promotion of local tradition and cultural identity. over all home based worth exemplifies the importance of individual creativity Entrepreneurship and the preservation of cultural heritage making it a vital component of the economy.
35	Ecological movement can be referred to as new movements because they are associated with the Global sense other directly or indirectly after India gained its independence these movements also took place there they typically also highlight many rights and problems of different sectors one such

	movement that advocates for both ecological and women's rights are the Chipko movement.to prevent the distraction of rhododendron and oak forests, a protest was organised against governments forest contractors. villagers mostly women, rose up and hugged the trees to stop them from Being out down. this movement served as a double – edged sword to stop the exploitation of natural resources as well as social inequality between the villagers and the capitalist. one could consider the concept of ecological sustainability to be a relatively recent one. the movement, which was primarily focused on protecting the interest of ordinary people, was also adopted by individual outside the purview of political parties. these characteristics highlight the movements moved Nature and scope.

Important Video links on YouTube

NCERT Chapter 1. Introducing Indian Society
https://youtu.be/acRIXuF1XEM?si=OIBHQFs94XEPWy-v
NCERT Chapter 2. The Demographic Structure of Indian society
https://youtu.be/9OlwbUOyZpA?si=UngVKgIqV2gGpdmd
NCERT Chapter 3. Social Institution: Continuity and Change
https://youtu.be/s8sPR2hGP48?si=kDWeTx9qRdUA1vr3
https://youtu.be/1Xxnjf7-JLg?si=-7oTbSDLrr5xWfNO
https://youtu.be/EoX7Ou70WK0?si=O5SuUXhA1qDLN_k8
https://youtu.be/FMWjdW_CF_w?si=EQDYZHbaHtslsgBp
https://youtu.be/y9dpX7t4V-U?si=2c2-8yPIpewCUMLK
NCERT Chapter 5. Patterns of Social Inequality
https://www.youtube.com/live/zjN-tx9rpoE?si=gB-iX7NmG6_CtPRX
NCERT Chapter 6. The Challenges of Cultural Diversity
https://youtu.be/MCv_CRvclPs?si=qFCl1DzLjZN-fLm6
NCERT Chapter 8. Structural Change
https://youtu.be/x3X6oHue__o?si=4gvZDBwXYvuWpAIn
https://youtu.be/AuKNJpY5q2Y?si=ctGKQljSR8YWLF4k
NCERT Chapter 9. Cultural Change
https://www.youtube.com/live/F4NcWu1q9eY?si=e9ZDhfwaWbaUrDXm
https://youtu.be/VllFigW-XnA?si=E_fLLn_h5mzC7BEE
https://youtu.be/Nu5BFsfkvFw?si=KHZ_17frbqpxzATq
https://youtu.be/dcoW0JpaCW0?si=O-dKRCSa64Wy9UDf
https://youtu.be/Jf-nfO5_zNg?si=iCO1KzMOvfQE7ARK
NCERT Chapter 11.Change in Developmental in Rural Society
https://youtu.be/CcVfwWttxb4?si=IWqt8TmOnhmjdPlD
https://youtu.be/nxQgI68X-Hk?si=KlKbScYVHDJOqSVH
https://www.youtube.com/live/InKWyMC93xc?si=Auqs3XTZeN3wxflj
NCERT Chapter 12.Change in Developmental in Industrial Society
https://youtu.be/poHjvEDVDJ4?si=oQHjfvL-DNIMMpF5
https://youtu.be/XeP3hZkcKbE?si=Wt0x1m1YDPDehBy5
https://youtu.be/DCHpB0LeRnQ?si=ETAXHQXzQ96uakho
https://youtu.be/cWa73I-yzWk?si=2jd4_9I1dJh8nJQS
https://youtu.be/sz-vgdPQudQ?si=VLwjwyGEHEI_EZEq
NCERT Chapter 15. Social Movements
https://youtu.be/n8ym74aRaMY?si=OkyqXINwEzaeMPgw
https://youtu.be/WCRuoy3EZu0?si=-eZCSMCfDEF3pPdR
https://youtu.be/VLQP_2NaJlo?si=zOkWGDABeuCnG3Xz
https://youtu.be/RJNBhhcTwSk?si=LVPvMcDwE5jYkSef
https://youtu.be/C0rNgAQzCgw?si=uQ7LeeWzYsUYvehZ
https://youtu.be/Re3IghPJ014?si=1qxov7dRtmrPnNb2