

CLASS XII  
POST MID-TERM EXAMINATION 2024-25  
SUBJECT: SOCIOLOGY [039]  
SET B  
SOLUTIONS/ MARKING SCHEME

**SECTION A**

[SECTION A comprises OTQ carrying 1 mark each]

1. Which of the following stages of the theory of demographic transition show high population growth?
  - a. First Stage
  - b. Second stage**
  - c. Third stage
  - d. None
2. ASSERTION (A): According to Census of India 2011, still more people are living in rural areas has increased  
 REASON (R): About 68.8% population lives in rural areas and 31.2% people live in urban areas.
  - a. Both A and R are true and R is the correct explanation of A**
  - b. Both A and R are true and R is not the correct explanation of A
  - c. A is true but R is false
  - d. A is false but R is true
3. Match the social movements listed in List I with the types in List II.

| List I |          | List II |                       |
|--------|----------|---------|-----------------------|
| A      | Yadavs   | I       | Western Uttar Pradesh |
| B      | Reddys   | II      | Bihar                 |
| C      | Marathas | III     | Andhra Pradesh        |
| D      | Jats     | IV      | Maharashtra           |

- a. A-I, B-II, C-III, D-IV
  - b. A-IV, B-III, C-II, D-I
  - c. A-III, B-IV, C-I, D-II
  - d. A-II, B-III, C-IV, D-I**
4. Which is not principle on which caste system is based?
  - a. cooperation
  - b. conformity
  - c. competition**
  - d. obedience
5. People often do not see the end result of their work because they are producing only one small part of a product. The work is often repetitive and exhausting. This was termed as \_\_\_\_\_ by \_\_\_\_\_.

- a. **Convergence thesis, Clark Kerr**
  - b. Alienation, Karl Marx
  - c. Footloose labour, Harry Braverman
  - d. None of the above
6. ASSERTION (A): The everydayness of social inequality and exclusion often make them appear inevitable, almost natural.  
 REASON (R): The common sense understanding is that the poor and marginalised are where they are because they are lacking in ability, or haven't tried hard enough to improve their situation.
- a. **Both A and R are true and R is the correct explanation of A**
  - b. Both A and R are true and R is not the correct explanation of A
  - c. A is true but R is false
  - d. A is false but R is true
7. What comprise cultural capital?
- I. Status
  - II. Educational qualification
  - III. Social association
  - IV. Income
- a. **I & II are correct**
  - b. II & III are correct
  - c. III & IV are correct
  - d. I & IV are correct
8. ASSERTION (A): Majority-minority dynamics often lead to tensions in a culturally diverse society like India.  
 REASON (R): The majority always respects the rights and identity of the minorities in a pluralistic society.
- a. Both A and R are true and R is the correct explanation of A
  - b. Both A and R are true and R is not the correct explanation of A
  - c. **A is true but R is false**
  - d. A is false but R is true
9. 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 and culture
  - d. It is community of communities.
10. Which of the following is/are not true for new movements?
- I. They are global in nature
  - II. They are organised along class lines alone
  - III. Identity politics, cultural anxieties and aspirations are essential elements for these movements
  - IV. They are not within the framework of political parties.
- a. I & II are correct

- b. I & III are correct
- c. II & IV are correct**
- d. III & IV are correct

11. **ASSERTION (A):** The transformation in labour relations in India is regarded by some scholars as indicative of a transition to capitalist agriculture.  
**REASON (R):** The capitalist mode of production is based on the separation of the workers from the means of production (land), and the use of 'free' wage labour.
- a. Both A and R are true and R is the correct explanation of A**
  - b. Both A and R are true and R is not the correct explanation of A
  - c. A is true but R is false
  - d. A is false but R is true
12. What is true about contract farming?
- a. Contract farming does not provide financial security to farmers.
  - b. Agricultural land is diverted away from food grain production.**
  - c. Contract farming caters primarily to the production of food crops
  - d. Indigenous knowledge of agriculture becomes relevant

Read the passage given below and answer questions no. 13 & 14

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. It referred to the path of development that much of west Europe or North America has taken.

13. Identify the characteristics of modernisation:
- I. Local and parochial perspectives
  - II. Universal and cosmopolitan attitudes
  - III. Opinions based on emotions
  - IV. Achieved status
- a. I & II are correct
  - b. I & III are correct
  - c. II & IV are correct**
  - d. II & III are correct
14. Identify the incorrect statement about secularization:
- a. Recent years have seen an unprecedented growth of religious consciousness and conflict world over.
  - b. The assumption that modern ways would necessarily lead to decline in religious ways has not been entirely true.
  - c. Today caste often functions as political pressure groups. Such a changed role of caste has been described as modernisation of caste.**
  - d. Rituals have also secular dimensions as distinct from secular goals.

Read the passage given below and answer questions no. 15 & 16

Industrialisation refers to the emergence of machine production, based on the use of inanimate power resources like steam or electricity. The relatively low level of technological development did not permit more than a small minority to be freed from the chores of agricultural production. By contrast, a prime feature of industrial societies today is that a large majority of the employed population work in factories, offices or shops rather than agriculture. Over 90 per cent of people in the west live in towns and cities, where most jobs are to be found and new job opportunities are created.

15. One impact of British industrialisation on India was \_\_\_\_\_.  
a. Thanjavur, Dhaka, and Murshidabad became important courts  
b. In India the initial impact of the same British industrialisation led to more people moving into cities  
c. **It led to growth of new social groups in society and new social relationships.**  
d. Traditional exports of cotton and silk manufactures from India increased
16. Identify the incorrect pair:  
**Calcutta- Coffee**  
Bombay- Raw cotton  
Madras- Sugar  
Dundee- Jute

### SECTION B

[SECTION B comprises questions carrying 2 marks each]

17. Why did Malthus believe that catastrophic events like famines and epidemics that cause mass deaths were inevitable?  
Malthus argued that human populations tend to grow at a much faster rate than the rate at which the means of human subsistence (specially food, but also clothing and other agriculture-based products) can grow.  
Therefore 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 (i.e., like 2, 4, 8, 16, 32, etc.), agricultural production can only grow in arithmetic progression (i.e., like 2, 4, 6, 8, 10, etc.).  
Because population growth always outstrips growth in production of subsistence resources, the only way to increase prosperity is by controlling the growth of population.  
Unfortunately, humanity has only a limited ability to voluntarily reduce the growth of its population (through 'preventive checks' such as postponing marriage or practicing sexual abstinence or celibacy). Malthus believed therefore that 'positive checks' to population growth – in the form of famines and diseases – were inevitable because they were nature's way of dealing with the imbalance between food supply and increasing population.
18. "This internal structure of the family is usually related to other structures of society, namely political, economic, cultural etc." Explain the statement.

The migration of men from the villages of the Himalayan region can lead to an unusual proportion of women-headed families in the village.

Or the work schedules of young parents in the software industry in India may lead to increasing number of grandparents moving in as care-givers to young grandchildren. The composition of the family and its structure thereby changes. And these changes can be understood in relation to other changes in society. The family (the private sphere) is linked to the economic, political, cultural, and educational (the public) spheres.

19. How does social stratification persist over generation?

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. That is, children assume the social positions of their parents. Within the caste system, birth dictates occupational opportunities. The ascribed aspect of social inequality is reinforced by the practice of endogamy. That is, marriage is usually restricted to members of the same caste, ruling out the potential for blurring caste lines through inter-caste marriage.

20. What is the dominant trend that marks Indian nationalism?

In Indian nationalism, the dominant trend was marked by an inclusive and democratic vision. Inclusive because it recognised diversity and plurality. Democratic because it sought to do away with discrimination and exclusion and bring forth a just and equitable society.

The term 'people' has not been seen in exclusive terms, as referring to any specific group defined by religion, ethnicity, race or caste. Ideas of humanism influenced Indian nationalists and the ugly aspects of exclusive nationalism were extensively commented upon by leading figures like Mahatma Gandhi and Rabindranath Tagore.

21. "Industrialisation leads to greater equality, at least in some spheres." Which spheres are these?

For example, caste distinctions do not matter any more on trains, buses or in cyber cafes. On the other hand, older forms of discrimination may persist even in new factory or workplace settings.

22. Distinguish between reformist and redemptive movements.

A 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. Reformist social movements strive to change the existing social and political arrangements through gradual, incremental steps. The 1960s movement for the reorganisation of Indian states on the basis of language and the recent Right to Information campaign are examples of reformist movements.

23. Explain the meaning of 'feminisation of agricultural work'.

- a) In poor areas where male family members spend much of the year working outside of their villages, cultivation has become primarily a female task.

- b) Women are also emerging as the main source of agricultural labour, leading to the ‘feminisation of agricultural labour force.’ The insecurity of women is greater because they earn lower wages than men for similar work.

24. What is social structure?

Sociologists understand social structure as a ‘continuing arrangement of persons in relationships defined or controlled by institutions’ and ‘culture’ as ‘socially established norms or patterns of behaviour’.

25. Discuss the important components of employment opportunities in India.

Employment opportunities have two important components: (i) job in an organisation as a casual wage labourer or regular salaried (ii) Self-employment Recently the Government of India floated many schemes, such as ‘MUDRA’, ‘Aatmanirbhar Bharat’ and ‘Make in India’ in order to generate employment and self-employment to support all sections including the marginalised section of the society, like SC, ST and other backward classes. These are positive signs for creating economic potential amongst the demographic dividend of India.

### SECTION C

[SECTION C comprises questions carrying 4 marks each]

26. “Indian independence in 1947 marked a big, but ultimately only partial break with the colonial past.”

Give your arguments on this statement.

Efforts to organise the “depressed classes” and particularly the untouchable castes predated the nationalist movement, having begun in the second half of the nineteenth century. This was an initiative taken from both ends of the caste spectrum – by upper caste progressive reformers as well as by members of the lower castes.

The dominant view in the nationalist movement was to treat caste as a social evil and as a colonial ploy to divide Indians. But the nationalist leaders, above all, Mahatma Gandhi, were able to simultaneously work for the upliftment of the lower castes, advocate the abolition of untouchability and other caste restrictions, and, at the same time, reassure the landowning upper castes that their interests, too, would be looked after.

The post-Independence Indian state inherited and reflected these contradictions. On the one hand, the state was committed to the abolition of caste and explicitly wrote this into the Constitution. On the other hand, the state was both unable and unwilling to push through radical reforms which would have undermined the economic basis for caste inequality. At yet another level, the state assumed that if it operated in a caste-blind manner, this would automatically lead to the undermining of caste based privileges and the eventual abolition of the institution.

27. The so-called ‘untouchables’ have been referred to collectively by many names over the centuries.

Whatever the specific etymology of these names, they are all derogatory and carry a strongly pejorative charge. In fact, many of them continue to be used as forms of abuse even today, although their use is now a criminal offence. Mahatma Gandhi had popularised the term ‘Harijan’ (literally, children of God) in the 1930s to counter the pejorative charge carried by caste names.

What does untouchability mean? Enlist the dimensions of untouchability.

‘Untouchability’ is an extreme and particularly vicious aspect of the caste system that prescribes stringent social sanctions against members of castes located at the bottom of the purity-pollution scale. Strictly speaking, the ‘untouchable’ castes are outside the caste hierarchy – they are considered to be so ‘impure’ that their mere touch severely pollutes members of all other castes, bringing terrible punishment for the former and forcing the latter to perform elaborate purification rituals.

It is important to emphasise that the three main dimensions of untouchability – namely, exclusion, humiliation-subordination and exploitation – are all equally important in defining the phenomenon. Although other (i.e., ‘touchable’) low castes are also subjected to subordination and exploitation to some degree, they do not suffer the extreme forms of exclusion reserved for ‘untouchables.’ Dalits experience forms of exclusion that are unique and not practised against other groups – for instance, being prohibited from sharing drinking water sources or participating in collective religious worship, social ceremonies and festivals. Moreover, untouchability is almost always associated with economic exploitation of various kinds, most commonly through the imposition of forced, unpaid (or under-paid) labour, or the confiscation of property. Finally, untouchability is a pan-Indian phenomenon, although its specific forms and intensity vary considerably across regions and socio-historical contexts.

28. “In contrast British colonialism which was based on a capitalist system directly interfered to ensure greatest profit and benefit to British capitalism.” Explain the statement.

Every policy was geared towards the strengthening and expansion of British capitalism. For instance it changed the very laws of the land. It changed not just land ownership laws but decided even what crops ought to be grown and what ought not to be. It meddled with the manufacturing sector. It altered the way production and distribution of goods took place. It entered into the forests. It cleared trees and started tea plantations. It brought in Forest Acts that changed the lives of pastoralists. They were prevented from entering many forests that had earlier provided valuable forage for their cattle.

29. Differentiate between assimilationist and integrationist perspectives.

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. Other, non-dominant or subordinated groups in society are expected or required to give up their own cultural values and adopt the prescribed ones. 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. In this case too, there is the danger of the dominant group’s culture being treated as ‘national’ culture.

30. Elucidate on counter movements.

While social movements seek to bring in social change, counter movements sometimes arise in defence of status quo. There are many instances of such counter movements. When Raja Rammohun Roy

campaigned against sati and formed the Brahmo Samaj, defenders of sati formed Dharma Sabha and petitioned the British not to legislate against sati. When reformers demanded education for girls, many protested that this would be disastrous for society. When reformers campaigned for widow remarriage, they were socially boycotted. When the so called 'lower caste' children enrolled in schools, some so called 'upper caste' children were withdrawn from the schools by their families. Peasant movements have often been brutally suppressed. More recently the social movements of erstwhile excluded groups, like the Dalits, have often invoked retaliatory action. Likewise proposals for extending reservation in educational institutions have led to counter movements opposing them. Social movements cannot change society easily. Since it goes against both entrenched interests and values, there is bound to be opposition and resistance. But over a period of time changes do take place.

31. What was the Land Ceiling Act about and why was it not successful?

The third major category of land reform laws were the Land Ceiling Acts. These laws imposed an upper limit on the amount of land that can be owned by a particular family. The ceiling varies from region to region, depending on the kind of land, its productivity, and other such factors. Very productive land has a low ceiling while unproductive dry land has a higher ceiling limit. According to these acts, the state is supposed to identify and take possession of surplus land (above the ceiling limit) held by each household, and redistribute it to landless families and households in other specified categories, such as SCs and STs.

In most of the states these acts proved to be toothless. There were many loopholes and other strategies through which most landowners were able to escape from having their surplus land taken over by the state. In some places, some rich farmers actually divorced their wives (but continued to live with them) in order to avoid the provisions of the Land Ceiling Act, which allowed a separate share for unmarried women but not for wives. These were also called 'benami transfers'.

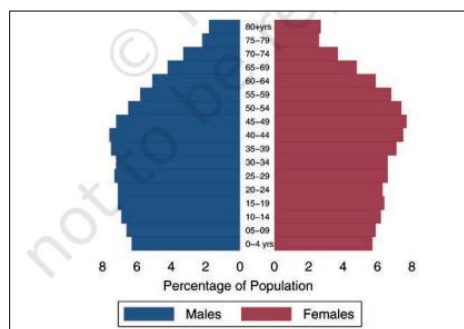
32. "What marked the 19th century social reform attempts was the modern context and mix of ideas." Enlist the 'mix of ideas'.

- 1) Raja Ram Mohun Roy attacked the practice of sati on the basis of both appeals to humanitarian and natural rights doctrines as well as Hindu shastras.
  - 2) Ranade's writings entitled The Texts of the Hindu Law on the Lawfulness of the Remarriage of Widows and Vedic Authorities for Widow Marriage elaborated the shastric sanction for remarriage of widows.
  - 3) The content of new education was modernising and liberal. The literary content of the courses in the humanities and social sciences was drawn from the literature of the European Renaissance, Reformation and Enlightenment. Its themes were humanistic, secular and liberal.
  - 4) Sir Syed Ahmed Khan's interpretation of Islam emphasised the validity of free enquiry (ijtihad) and the alleged similarities between Koranic revelations and the laws of nature discovered by modern science.
  - 5) Kandukiri Viresalingam's The Sources of Knowledge reflected his familiarity with navya nyaya logic. At the same time he translated the works of Julius Huxley, an eminent biologist
- [ANY FOUR]

## SECTION D

[SECTION D comprises questions carrying 6 marks each]

33. Based on the graph below, answer the following question:



- a. Examine the implication of the bulge in the graph. 4
- I. The bulge implies falling dependency ratio. This is what is referred to as the ‘demographic dividend’. Changes in the age structure due to the demographic transition lower the ‘dependency ratio’, or the ratio of non-working age to working-age population, thus creating the potential for generating growth.
  - II. The demographic advantage or ‘dividend’ to be derived from the age structure of the population is due to the fact that India is (and will remain for some time) one of the youngest countries in the world.
  - III. This implies a large and growing labour force, which can deliver unexpected benefits in terms of growth and prosperity.
  - IV. The ‘demographic dividend’ results from an increase in the proportion of workers relative to non-workers in the population
- b. Does it help the economy? Present the facts critically. 2
- I. This potential can be converted into actual growth only if the rise in the working age group is accompanied by increasing levels of education and employment. If the new entrants to the labour force are not educated then their productivity remains low. If they remain unemployed, then they are unable to earn at all and become dependents rather than earners. Thus, changing age structure by itself cannot guarantee any benefits unless it is properly utilised through planned development.
  - II. The real problem is in defining the dependency ratio as the ratio of the non-working age to working-age population, rather than the ratio of non-workers to workers. The difference between the two is determined by the extent of unemployment and underemployment, which keep a part of the labour force out of productive work. This difference explains why some countries are able to exploit the demographic advantage while others are not.
34. “Software professionals are middle class and well educated. Their work is supposed to be self motivated and creative. Their work is also subject to Taylorist labour processes.” Does this lead to some form of slavery? Discuss the impact.

- 1) An average work day has 10–12 hours and it is not uncommon for employees to stay overnight in the office (known as a ‘night out’), when faced with a project deadline.
  - 2) Long working hours are central to the industry’s ‘work culture’. In part, 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.
  - 3) 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.
  - 4) 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.
  - 5) But even when there is no real work pressure, they tend to stay late in office either due to peer pressure or because they want to show the boss that they are working hard.
35. “In a social movement, questions of social inequality can occur alongside other, equally important, issues.” Discuss a social movement in the above context.
- This conflict placed the livelihood needs of poor villagers against the government’s desire to generate revenues from selling timber. The economy of subsistence was pitted against the economy of profit. Along with this issue of social inequality (villagers versus a government that represented commercial, capitalist interests), the Chipko Movement also raised the issue of ecological sustainability. Cutting down natural forests was a form of environmental destruction that had resulted in devastating floods and landslides in the region. For the villagers, these ‘red’ and ‘green’ issues were interlinked. While their survival depended on the survival of the forest, they also valued the forest for its own sake as a form of ecological wealth that benefits all. In addition, the Chipko Movement also expressed the resentment of hill villagers against a distant government headquartered in the plains that seemed indifferent and hostile to their concerns. So, concerns about economy, ecology and political representation underlay the Chipko Movement.