



Subject: SOCIOLOGY (039)



ANSWER KEY

Date:

	SECTION A	
1	a) fertility rate	1
2	a) Both A and R are true and R is the correct explanation of A.	1
3	d) Govt of British India Act of 1935	1
4	d. Land Ceiling Acts	1
5	c. Inheritance passes from mother to daughter.	1
6	c. Homemade industry	1
7	b. Alienation	1
8	d. All of the above	1
9	b. Under Ryotwari system	1
10	c. Both a and b	1
11	ii. c only.	1
12	d. 940 females per 1000 males.	1
13	d. i, ii, iii, iv and v	1
14	b. RTI	1
15	d. 22, 8th schedule	1
16	d. Holding a place of power or honour lies with the upper caste.	1
17	a. Both A and R are true and R is the correct explanation of A.	1
18	a. Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act	1
19	c. All of the above	1
20	a. Both A and R are true and R is the correct explanation of A.	1
	SECTION B	2
21	Regionalism in India is rooted in India's diversity of languages, culture, tribes and religions. It is also encouraged by the geographic concentration of these identify markers in particular regions. (Refer the text book page: 124) any other relevant points.	2
22	<ul style="list-style-type: none">For some the concerns were confined to the problems that the upper caste, middle class women and men faced.For others the injustices suffered by the discriminated castes were central questions.For some social evils had emerged because of a decline of the true spirit of Hinduism.For some social evils had emerged because of a decline of the true spirit of Hinduism.For others caste and gender oppression was intrinsic to the religion.Muslim social reformers actively debated the meaning of polygamy and purdah.Sati was opposed by the Brahmo Samaj.Orthodox members of the Hindu community in Bengal formed an organization called Dharma Sabha. (Any two relevant points)	2

23	<p>a) Civil society is a broad concept; it lies not only beyond the private domain of the family but also outside the domain of state and market.</p> <p>b) Civil society is the non-state and non-market part of public domain in which the individuals voluntarily come together to create organisations and institutions.</p> <p>c) The individual's voluntary takes up social issues and get combined with people having same interest and try to solve it and draws the attention of State towards it.</p> <p>d) It is active citizenship.</p> <p>e) It includes political parties, media Institutions, trade unions, non-governmental organisations, religious organisations and various other kinds of collective entities.</p> <p>f) The Civil Society is not the organisation controlled by State but they are not purely commercial profit-making entity also. (Any two relevant points)</p> <p style="text-align: center;">OR</p> <p>Two ways by which an attitudinal change can be brought about to remedy the conditions of people with disabilities are – (i) greater awareness and hence inclusion. (ii) appropriate infrastructure to support and include people with disabilities.</p>	2
24	<p>Features of social stratification: (i) Social stratification is a society-wide system that unequally distributes social resources among categories of people. (ii) It is closely linked to the family and to the inheritance of social resources from one generation to the next. (iii) It is supposed by patterns of belief or ideology. In activities like hunting and food gathering, little is produced therefore, there exists rudimentary stratification but in technologically advanced societies, advance system of stratification is seen. Here, social resources are unequally distributed among categories of people. Secondly, it is birth that dictates birth occupational opportunities. For example, a dalit is likely to be confined to occupations like agriculture labour, scavenging etc. and there are little chances of his being able to get white-collar jobs or professional work. Thirdly, caste system is justified in terms of opposition of purity and pollution. Nobody thinks a system of inequality as legitimate but people with the greatest social privileges like Brahmins express the strongest support for caste and race. It is an interesting fact that discrimination has the least bearing with economic status and it is more because of gender, religion, ethnicity, language, caste and disability.</p> <p>Eg. A woman from a privileged background may face sexual harassment. (any two relevant points)</p> <p style="text-align: center;">OR</p> <p>Efforts are required to end the cultural exclusion of diverse groups.</p> <ul style="list-style-type: none"> • State must be able to build multiple and complementary identities. • Such responsive policies provide incentives to build a feeling of unity in diversity- a "we-feeling". 	2
25	<ul style="list-style-type: none"> • India has a very young population. The average age of an Indian is less than that for most other countries. Majority of Indians are between the age group of 15 and 64 years. • Age structure of the population refers to the proportions of persons in different age groups relative to the total population. Relevance for economic development and growth: • Due to the advancement in medical sciences, public health measures and nutrition the life expectancy is at rise. This is due to economic development and growth. • Need of family planning is being understood. Decrease in 0-14 years age group reveals that National population policy is implemented properly. • Because of socio-cultural changes in Indian society and economic growth Age structure of population is moving towards positive young India. (any two relevant points) 	2
26	<p>Industrialisation refers to the emergence of machine production, based on the use of inanimate power resources like steam or electricity. The small-scale industries which were established in India suffered a heavy loss and the old cities such as Surat, Masulipattam, etc also lost their eminence. (ii) After the establishment of British</p>	2

	imperialism in India, the British industrialization totally received some famous trading centres of India such as Tanjavour, Dhacca and Murshidabad and the workers involved is the handlooms were thrown out Jobless. It was the serious effect of de-industrialisation in this sector in India. (Any two relevant points)	
27	What marked these 19th century social reform attempts was the modern context and mix of ideas. It was a creative combination of modern ideas of western liberalism and a new look on traditional literature . (any other relevant points)	2
28	The culture is a compound word that embeds with it. language, religion, sect, race or caste and even a particular region too. The differences in these constituents are called cultural diversity. India is a diverse country in terms of culture consciousness because here are spoken 1632 different languages and dialects. So far twenty-two languages have been recognised in 8th schedule of the Constitution. Again, there are religions like Hinduism, Islam, Sikhism, Buddhism, Zoroastrianism, Christianity etc. The Hindus also are internally or regionally specific, plural in beliefs and practices and divided by castes and languages. Here also lies diversity in topography Eg. mountain, plateau, desert, plains, marshy regions. There is diversity in dress, eating manners, rites, rituals, customs, etc. On the basis of these differences, we can state that India is a very diverse country. (Any two relevant points)	2
29	<p>The linguistic organisation of states has helped India because it has strengthened the unity and integrity of the country. Interstate conflicts arise time to time but these are disposed or compounded with mutual discussions and with intervention of the central governments. For an instance, Punjab was reorganised on linguistic basis in April, 1966. In course of reorganisation, Himachal Pradesh being hill area, the Hindi region of Punjab was transferred to that state. Since then, this state has progressed leaps and bounds in terms of agricultural production and industrialisation.</p> <p>OR</p> <p>Mandal Commission was a commission appointed by the Central government in 1978. The Commission was officially known as the Second Backward Classes Commission. It is known as the Mandal Commission, after the name of its chairperson, Bindeshwari Prasad Mandal. The Mandal Commission was set up to investigate and recommend ways to improve the conditions of the backward classes. The commission found that the backward castes had a very low presence in both educational institutions and in employment in public services. It therefore recommended reserving 27 per cent of seats in educational institutions and government jobs for these groups. This also made many other recommendations, like, land reforms to improve the coalitions of the OBCs.</p>	2
	SECTION C	
30	<p>Two broad sets of issues have been most important in giving rise to tribal movements. These are issues relating to control over vital economic resources like land and specially forests, and issues relating to matters of ethnic-cultural identity. The two can often go together, but with differentiation of tribal society they may also diverge. The reasons why the middle classes within tribal societies may assert their tribal identity may be different from the reasons why poor and uneducated tribals join tribal movements. As with any other community, it is the relationship between these kinds of internal dynamics and external forces that will shape the future. (Any other relevant points)</p> <p>OR</p> <ul style="list-style-type: none"> • Upper caste, urban middle and upper classes have benefitted the most from the developmental policies. • Their caste status had been crucial in ensuring that these groups had the necessary economic and educational resources to take full advantage of the opportunities offered by rapid development. • In particular, the upper caste elite benefitted from subsidised public education especially professional education in 	4

	science, technology, medicine and management. • At the same time, they were also able to take advantage of the expansion of public sector jobs in the early decades after Independence.	
31	Agrarian Structure Depends upon the land holdings amount of land a person holds. There is unequal distribution of land some people have lots of land and some people don't have any. The agriculture structure is how the land holdings have been distributed among people. Types of Landholdings: 1. Large Landers: Own large amount of land, earlier known as zamindars. 2. Medium landowners, small landowners: Have small amount of land and can make a profit. 3. Marginal landowners: These along with small family grow just enough for consumption of their family and do not have enough land to get surplus to sell in the market. 4. Landless landowners: Have no land of their own, work for others. 5. Tenants: Take land on rent and give the landowner a share of the profit. Positions of women Woman's position is low, they can't own land. Women are usually excluded from ownership of land, because of the prevailing patrilineal kinship system and mode of inheritance. They have equal property rights as the son but they are woman or they are scared to voice their oppose. (any other relevant points)	4
32	1. In some cases, trade unions have been striving to overcome problems such as regionalism and casteism 2. Trade unions with its united strength, ensure fair wages and benefits such as medical facility, pensions, paid sick leave and paid vacations for them. 3. Trade unions provide them a powerful and collective voice to communicate with management about their dissatisfaction and frustration. It can also help to break strikes/lockouts. 4. Trade unions provide a forum to bring workers together not only to promote common job-related interests but also to organise social events. 5. Trade unions help in resolving medical and accident claims/issues.	4
33	There were many loopholes found in the implementation of Ceiling Act as ceiling varies from region to region: 1. It has been observed 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. 2. While some very large estates were broken up, in most cases landowners managed to divide the land among relatives and others, including servants, in so-called 'benami transfers' – which allowed them to keep control over the land (in fact if not in name). 3. 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. 4. It cannot be gainsaid that implementing of the ceiling act passed through many loopholes as ceiling varies from region to region, depending on the kind of land, its productivity and other such factors.	4
34	While farmers in India for centuries have periodically faced distress due to drought, crop failures, or debt, the phenomenon of farmers' suicides appears to be new. 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 is, a range of actors coalesce to form an event. Many farmers, who have committed suicide were marginal farmers, who were attempting to increase their productivity, primarily by practising Green Revolution methods. However, undertaking such production meant facing several risks: the cost of production has increased tremendously due to a decrease in agricultural subsidies, the markets are not stable, and many farmers borrow heavily in order to invest in expensive inputs and improve their production. The loss of either the crop (due to spread of disease or pests, excessive rainfall, or drought), and in some cases, lack of an adequate support or market price means that farmers are unable to bear the debt burden or	4

	<p>sustain their families. Such distress is compounded by the changing culture in rural areas, in which increased incomes are required for marriages, dowries and to sustain new activities and expenses. The pattern of farmers' suicides points to the significant crises that the rural areas are experiencing. Agriculture for many is becoming untenable, and state support for agriculture has declined substantially. In addition, agricultural issues are no longer key public issues, and lack of mobilisation means that agriculturists are unable to form powerful pressure groups that can influence policy making in their favour. Suicides of farmers is basically associated with debt, as well as, natural disasters, resulting in the failure of agricultural produce. Pradhan Mantri Fasal Bima Yojana, Gram Uday se Bharat Uday Abhiyan and National urban Mission are some of the schemes of the Government of India, which may provide unified help to farmers all over the country. These schemes are also helpful in providing quality life to rural India.</p> <p>OR</p> <p>F.W. Taylor or Fredrick Winslow Taylor, also known as the 'Father of scientific management' proved with his practical theories that a scientific method can be implemented to management. Taylor gave much concentration on the supervisory level of management and performance of managers and workers at an operational level. Let's discuss in detail the five principles of management by F.W Taylor.</p> <p>1. Science, not the Rule of Thumb- This rule focuses on increasing the efficiency of an organisation through scientific analysis of work and not with the 'Rule of Thumb' method. Taylor believed that even a small activity like loading paper sheets into boxcars can be planned scientifically. This will save time and also human energy. This decision should be based on scientific analysis and cause and effect relationships rather than 'Rule of Thumb' where the decision is taken according to the manager's personal judgement.</p> <p>2. Harmony, Not Discord- Taylor indicated and believed that the relationship between the workers and management should be cordial and completely harmonious. Difference between the two will never be beneficial to either side. Management and workers should acknowledge and understand each other's importance. Taylor also suggested the mental revolution for both management and workers to achieve total harmony.</p> <p>3. Mental Revolution- This technique involves a shift of attitude of management and workers towards each other. Both should understand the value of each other and work with full participation and cooperation. The aim of both should be to improve and boost the profits of the organisation. Mental Revolution demands a complete change in the outlook of both the workers and management; both should have a sense of togetherness.</p> <p>4. Cooperation, not Individualism- It is similar to 'Harmony, not discord' and believes in mutual collaboration between workers and the management. Managers and workers should have mutual cooperation and confidence and a sense of goodwill. The main purpose is to substitute internal competition with cooperation.</p>	
35	<p>1. National development, particularly in the Nehruvian era, involved the building of large dams, factories and mines. As tribal areas were located in mineral-rich and forest covered parts of the country, tribals have paid a disproportionate price for the development of the rest of Indian society. 2. This kind of development has benefited the mainstream at the expense of the tribes. The process of dispossessing tribals of their land has occurred as a necessary byproduct of the exploitation of minerals and the utilisation of favourable sites for setting up hydroelectric power plants, many of which</p>	4

	<p>were in tribal areas. 3. The loss of the forests on which most tribal communities depended has been a major blow. Forests started to be systematically exploited in British times and the trend continued after Independence. 4. The coming of private property in land has also adversely affected tribals, whose community-based forms of collective ownership were placed at a disadvantage in the new system. Example: Narmada Dam. 5. Heavy in migration of non-tribal also threatens the tribals community and culture. This threatens to disrupt and overwhelm tribal communities and culture.</p>	
	SECTION D	
36	<p>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 Indians who first came in contact with Western culture. This included the sub culture of Indian intellectuals who not only adopted many cognitive patterns, or ways of thinking, and styles of life, but supported its expansion. Many of the early 19th century reformers were of this kind. The boxes show the different kinds of westernisation. There were, therefore, small sections of people who adopted western life styles or were affected by western ways of thinking. Apart from this there has been also the general spread of Western cultural traits, such as the use of new technology, dress, food, and changes in the habits and styles of people in general. Across the country a very wide section of middle-class homes have a television set, a fridge, some kind of sofa set, a dining table and chair in the living room. Westernisation does involve the imitation of external forms of culture. It does not necessarily mean that people adopt modern values of democracy and equality. (Any other relevant points)</p> <p>(FOR VISUALLY CHALLENGED CANDIDATES)</p> <p>In the contract farming the company chooses the crop to be grown, provides the seeds and other necessary inputs along the knowledge and often also the working capital. The farmers, in return, are assured of a market because the company concerned guarantees that it will purchase the produce at a predetermined fixed price. Consequently, contract farming is very common today in the production of a specialised item such as cut flowers, fruits like grapes, figs, pomegranates, cotton and oilseeds. In this way, contract farming provides security to farmers, it can also lead to greater insecurity as farmers become dependent on these companies for their livelihoods. Contract farming has sociological significance in that it disengages many people from the production process and makes their own indigenous knowledge of agriculture irrelevant. In addition, contract farming caters primarily to the production of elite items, and because it usually requires high doses of fertilisers and pesticides. (Any other relevant points)</p>	6
37	<p>The women’s question arose in modern India as part of the nineteenth century middle class social reform movements. The nature of these movements varied from region to region. They are often termed as middle-class reform movements because many of these reformers were from the newly emerging western educated Indian middle class. They were often at once inspired by the democratic ideals of the modern west and by a deep pride in their own democratic traditions of the past. Many used both these resources to fight for women’s rights. We can only give illustrative examples here. We draw from the anti-sati campaign led by Raja Rammohun Roy in Bengal, the widow remarriage movement in the Bombay Presidency where Ranade was one of the leading reformers, from Jyotiba Phule’s simultaneous attack on caste and gender oppression, and from the social reform movement in Islam led by Sir Syed Ahmed Khan. Raja Rammohun Roy’s</p>	6

attempts to reform society, religion and the status of women can be taken as the starting point of nineteenth century social reform in Bengal. A decade before establishing the Brahmo Samaj in 1828, Roy undertook the campaign against “sati” which was the first women’s issue to receive public attention. Rammohun Roy’s ideas represented a curious mixture of Western rationality and an assertion of Indian traditionality. Both trends can be located in the overarching context of a response to colonialism. Rammohun thus attacked the practice of sati on the basis of both appeals to humanitarian and natural rights doctrines as well as Hindu shastras. The deplorable and unjust treatment of the Hindu upper caste widows was a major issue taken up by the social reformers. Ranade used the writings of scholars such as Bishop Joseph Butler whose Analogy of Religion and Three Sermons on Human Nature dominated the moral philosophy syllabus of Bombay University in the 1860s. At the same time, M.G. Ranade’s writings entitled the 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. While Ranade and Rammohun Roy belonged to one kind of nineteenth century upper caste and middle-class social reformers, Jotiba Phule came from a socially excluded caste and his attack was directed against both caste and gender discrimination. He founded the Satyashodak Samaj with its primary emphasis on “truth seeking”. Phule’s first practical social reform efforts were to aid the two groups considered lowest in traditional Brahmin culture: women and untouchables. (Any other relevant points)

Or

Social inequality

Social inequality and exclusion are facts of life.

The everydayness of social inequality and exclusion often make them appear inevitable, almost natural.

We often think of them as being ‘deserved’ or ‘justified’ in some sense.

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

Patterns of unequal access to social resources are commonly called social inequality.

Some social inequality reflects innate differences between individuals for example, their varying abilities and efforts.

Social inequality is social because:

They are not about individuals but about groups.

Second, they are social in the sense that they are not economic, although there is usually a strong link between social and economic inequality. Third, they are systematic and structured – there is a definite pattern to social inequalities.

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 shelter) 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.

(Any other relevant points)

38	<p>Jharkhand is one of the newly formed states of India, carved out of south Bihar in the year 2000. Behind the formation of this state lies more than a century of resistance. The social movement for Jharkhand had a charismatic leader in Birsa Munda, an adivasi who led a major uprising against the British. After his death, Birsa became an important icon of the movement. Stories and songs about him can be found all over Jharkhand. The memory of Birsa's struggle was also kept alive by writing. Christian missionaries working in south Bihar were responsible for spreading literacy in the area. Literate adivasis began to research and write about their history and myths. They documented and disseminated information about tribal customs and cultural practices. This helped create a unified ethnic consciousness and a shared identity as Jharkhandis. Literate adivasis were also in a position to get government jobs so that, over time, a middle-class adivasi intellectual leadership emerged that formulated the demand for a separate state and lobbied for it in India and abroad. Within south Bihar, adivasis shared a common hatred of dikus – migrant traders and moneylenders who had settled in the area and grabbed its wealth, impoverishing the original residents. Most of the benefits from the mining and industrial projects in this mineral-rich region had gone to dikus even as adivasi lands had been alienated. Adivasi experiences of marginalisation and their sense of injustice were mobilised to create a shared Jharkhandi identity and inspire collective action that eventually led to the formation of a separate state. The issues against which the leaders of the movement in Jharkand agitated were: n acquisition of land for large irrigation projects and firing ranges; n survey and settlement operations, which were held up, camps closed down, etc. n collection of loans, rent and cooperative dues, which were resisted; n nationalisation of forest produce which they boycotted</p> <p>OR</p> <p>The Socio-Economic Consequences of Green Revolution in India. 1. Green Revolution has certainly improved the food situation in the country. 2. It has solved the problem of hunger and has given a strong base to the Indian economy for further growth.3 However, the impact of the Green Revolution has not been equally favourable for all sections of an agrarian population. What we desire to point out here is that this programme has brought destabilising impact on the socio-economic condition of small and poor peasants, sharecroppers and landless agricultural labourers. 4. India is a poor country. The new technology and the other inputs such as improved seeds, fertilisers, pesticides, water etc. are beyond the reach of small and marginal farmers. Naturally, some regions of our country with larger landholdings like Punjab have performed better than others like Bihar and Orissa where marginal and poor farmers are in plenty and institutional credit is not easily available. This has widened the gap between the small and the rich farmers. 5. The affluent farmers are enjoying the fruits of increased profits from land but the real wage rate for agricultural labourers has been declining in most places. 6. Most of the sharecroppers are now joining the rank of landless labourers because small holdings are not available for leasing out to these share-croppers. 7. Economic inequality in agrarian sector has widened resulting in increased agrarian unrest in rural areas. During the late sixties and the early seventies, numerous cases of conflicts were reported especially from the Green Revolution belts (i.e., Punjab, Haryana, Western Uttar Pradesh and Tamil Nadu)</p>	6
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