

CLASS XI
ANNUAL EXAMINATION 2024-25
SUBJECT: SOCIOLOGY [039]
SET A
SOLUTIONS

TIME: 3 Hours

MAX.MARKS: 80

SECTION A

[SECTION A comprises OTQ carrying 1 mark each]

1. The basis of class formation according to Karl Marx was:
- Modes of production**
 - Process of production
 - Life chances
 - Solidarity
2. ASSERTION (A): According to Durkheim, ideas, norms and values could be empirically verified.
REASON (R): Constriction of choice in social action meant that behaviour could be predicted as it followed a pattern.
- Both A and R are true and R is the correct explanation of A**
 - Both A and R are true and R is the incorrect explanation of R
 - A is false and R is true
 - A is true and R is false
3. Match the following:

LIST I		LIST II	
A.	Conduct in office	I.	Trained and skilled workers
B.	Reliance on written document	II.	Grade
C.	Hierarchical ordering of position	III.	Officials are accountable for violation of rules and regulation
D.	Office management	IV.	Records

- A-I, B-II, C-III, D-IV
 - A-III, B-IV, C-II, D- I**
 - A-II, B-III, C-I, D-IV
 - A-IV, B-I, C-III, D-II
4. According to A.R. Desai, welfare state is:
- Positive
 - Democratic
 - Secular
 - Mixed economy
- Choose the correct option:
- I, II, III are correct

- b) **I, II, IV are correct**
 c) II, III, IV are correct
 d) Only I & II are correct
5. An accidental anthropologist was _____.
 a) G.S. Ghurye
 b) M.N.Srinivas
 c) DP
 d) **Ananthakrishna Iyer**
6. Caste is an institution based on _____. This means that caste is divided into a number of closed, mutually exclusive segments or compartments. Each caste is one such compartment. It is closed because caste is decided by _____— the children born to parents of a particular caste will always belong to that caste.
 a) Segmental division, occupation
 b) **Segmental division, birth**
 c) hierarchy, occupation
 d) bith, occupation
7. ASSERTION (A): Shortage of housing for the poor leads to homelessness, and the phenomenon of ‘street people’ — those who live and survive on the streets and footpaths, under bridges and flyovers, abandoned buildings and other empty spaces.
 REASON (R): City centres are experiencing a revival now in many major western cities as attempts to regenerate community life and the arts bear fruit.
 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 the incorrect explanation of R**
 c) A is false and R is true
 d) A is true and R is false
8. Elections is an example of _____.
 a) Domination
 b) **contestation**
 c) violence
 d) anarchy
9. Identify the incorrect pair.
 a) Primary group- family
 b) Reference group- film stars
 c) **In-group- migrants**
 d) Community- friends
10. Status is _____.
 a) Behavioural aspect
 b) dynamic
 c) **occupied**
 d) played

11. ASSERTION (A): C. Wright Mills rests his vision of the sociological imagination precisely in the unravelling of how the personal and public are related.

REASON (R): The sociological imagination enables us to grasp social inequality and biography and the relations between the two within 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 the incorrect explanation of R
- c) A is false and R is true
- d) A is true and R is false**

12. Who is a functionalist?

- a) Karl Marx
- b) Emile Durkheim**
- c) Max Weber
- d) A.R.Desai

13. Match the following:

LIST I		LIST II	
A.	Patrilocal	I.	Birth
B.	Patriliney	II.	residence
C.	Patriarchy	III.	Authority
D.	Orientation	IV.	inheritance

- a) A-I, B-II, C-III, D-IV
- b) A-IV, B-I, C-III, D-II
- c) A-III, B-III, C-IV, D- II
- d) A-II, B-IV, C-III, D-I**

14. Pre-modern forms of work entail:

- I. Highly complex division of labour
- II. Economic interdependence
- III. Mastery of craft attained through apprenticeship
- IV. Work took place at home

Choose the correct option:

- a) I and III
- b) II and IV
- c) II and III
- d) III and IV**

15. Commuter asks auto driver: “Indiranagar?” The verb that conveys the question — “Bartheera?” or “Will you come?” — is implied in the arch of the eyebrow. Driver jerks his head in the direction of the back seat if the answer is “Yes”. If it is “No” (which is more likely the case as every true blue Bangalorean knows) he might just drive away or grimace as if he has heard a bad word or shake his head with a smile that seems to suggest a “Sorry”, all depending on the mood of the moment. Choose the statement which does not apply to the above passage.

- a) Culture is about learned behaviour
- b) Culture is a storehouse of pooled learning
- c) Culture is about the social legacy, individuals acquire from his group

d) Culture cannot be ranked

16. Bronislaw Malinowski was stranded on an island and discovered the value of remaining in the society that's one is studying. This method is known as _____.
- a) Case study
 - b) Content analysis
 - c) survey
 - d) Field work**

SECTION B

[SECTION B comprises questions carrying 2 mark each]

17. What does the material aspects of culture comprise?
The material aspect refers to tools, technologies, machines, buildings and modes of transportation, as well as instruments of production and communication. In urban areas the widespread use of mobile phones, music systems, cars and buses, ATMs (automated teller machines), refrigerators and computers in everyday life indicates the dependence on technology. Even in rural areas the use of transistor radios or electric motor pumps for lifting water from below the surface for irrigation demonstrate the adoption of technological devices for increasing production.
18. Define socialisation.
Socialisation can be defined as the process whereby the helpless infant gradually becomes a self-aware, knowledgeable person, skilled in the ways of the culture into which s/he is born. Indeed without socialisation an individual would not behave like a human being
19. Differentiate between nuclear family and joint family.
Nuclear family- small family, parents and children, two-generational family
Joint family- large family, parents, grandparents, children, uncle/aunts, multigenerational family.
20. Discuss the characteristics of education in the primitive society.
Simple societies rest on abstract universalistic values. This is what distinguishes it from a simple society that depends on particularistic values, based on family, kin, tribe, caste or religion.
21. Why was capitalism considered to be a progressive stage by Karl Marx?
Even though it was an exploitative and oppressive system, Marx believed that capitalism was nevertheless a necessary and progressive stage of human history because it created the preconditions for an egalitarian future free from both exploitation and poverty. Capitalist society would be transformed by its victims, i.e. the working class, who would unite to collectively bring about a revolution to overthrow it and establish a free and equal socialist society.

OR

Why did Weber consider empathetic understanding to be important?

Weber was among the first to discuss the special and complex kind of 'objectivity' that the social sciences had to cultivate. The social world was founded on subjective human meanings, values, feelings, prejudices, ideals and so on. In studying this world, the social sciences inevitably had to deal with these subjective meanings.

In order to capture these meanings and describe them accurately, social scientists had to constantly practise 'empathetic understanding' by putting themselves (imaginatively) in the place of the people whose actions they were studying. But this investigation had to be done objectively even though it was concerned with subjective matters. Thus, 'empathetic understanding' required the

sociologist to faithfully record the subjective meanings and motivations of social actors without allowing his/her own personal beliefs and opinions to influence this process in any way. In other words, sociologists were meant to describe, not judge, the subjective feelings of others. Weber called this kind of objectivity 'value neutrality'.

22. Differentiate between caste and class.

In a traditional caste system social hierarchy is fixed, rigid and transmitted across generations in these societies. Modern class system in contrast is open and achievement based.

23. Write two characteristics of capitalism.

- a. The Industrial Revolution was based upon a new, dynamic form of economic activity — capitalism
- b. Capitalism involved new attitudes and institutions. Entrepreneurs engaged in the sustained, systematic pursuit of profit
- c. Goods, services and labour became commodities whose use was determined by rational calculation.

24. Interpret DP's interpretation on change.

D.P. believed that there were three principles of change recognised in Indian traditions, namely; shruti, smriti and anubhava. Of these, the last — anubhava or personal experience — is the revolutionary principle. However, in the Indian context personal experience soon flowered into collective experience. This meant that the most important principle of change in Indian society was generalised anubhava, or the collective experience of groups. The high traditions were centred in smriti and sruti, but they were periodically challenged by the collective experience of groups and sects, as for example in the bhakti movement. D.P. emphasised that this was true not only of Hindu but also of Muslim culture in India. In Indian Islam, the Sufis have stressed love and experience rather than holy texts, and have been important in bringing about change. Thus, for D.P., the Indian context is not one where discursive reason (buddhi-vichar) is the dominant force for change; anubhava and prem (experience and love) have been historically superior as agents of change.

25. How are gated communities formed?

The worldwide phenomenon of 'gated communities' is also found in Indian cities. This refers to the creation of affluent neighbourhoods that are separated from their surroundings by walls and gates, with controlled entry and exit. Most such communities also have their own parallel civic facilities, such as water and electricity supply, policing and security.

SECTION C

[SECTION C comprises questions carrying 4 mark each]

26. Enlist the forms of marriage on the basis of the number of partners allowed by the society.

These forms can be identified on the basis of the number of partners and rules governing who can marry whom.

In terms of the number of partners that can legitimately enter into matrimony, we have two forms of marriage, namely, monogamy and polygamy.

Monogamy restricts the individual to one spouse at a time. Under this system, at any given time a man can have only one wife and a woman can have only one husband. Even where polygamy is permitted, in actual practice, monogamy is more widely prevalent. In many societies, individuals are permitted to marry again, often on the death of the first spouse or after divorce. But they cannot have more than one spouse at one and the same time. Such a monogamous marriage is termed serial monogamy. Remarriages on the death of a wife have been a norm for men for the most part. But as

all of you are aware that the right for upper caste Hindu widows was denied and that the campaign for widow remarriage was a major issue in the 19th century reform movements. What you are probably less aware is that today in modern India nearly 10 per cent of all women and 55 per cent of women over fifty years are widows.

Polygamy denotes marriage to more than one mate at one time and takes the form of either: Polygyny (one husband with two or more wives) or Polyandry (one wife with two or more husbands). Usually where economic conditions are harsh, polyandry may be one response of society, since in such situations a single male cannot adequately support a wife and children. Also, extreme poverty conditions pressurise a group to limit its population.

27. What is the need of social control in society? With the help of examples, explain its forms.

Social control is one of the most generally used concepts in sociology. It refers to the various means used by a society to bring its recalcitrant or unruly members back into line.

Social control may be informal or formal. When the codified, systematic, and other formal mechanism of control is used, it is known as formal social control. There are agencies and mechanism of formal social control, for example, law and state. In a modern society formal mechanisms and agencies of social control are emphasised. In every society there is another type of social control that is known as informal social control. It is personal, unofficial and uncodified. They include smiles, making faces, body language frowns, criticism, ridicule, laughter etc. There can be great variations in their use within the same society. In day-to-day life they are quite effective.

28. Discuss 'school' as an agency of socialization.

Open to students' interpretation pertaining to the sociological concept.

29. Differentiate between mechanical solidarity and organic solidarity.

In his first book, *Division of Labour in Society*, Durkheim demonstrated his method of analysis to explain the evolution of society from the primitive to the modern. He classified a society by the nature of social solidarity which existed in that society. He argued that while a primitive society was organised according to 'mechanical' solidarity, modern society was based on 'organic' solidarity.

Mechanical solidarity is founded on the similarity of its individual members and is found in societies with small populations. It typically involves a collection of different self-sufficient groups where each person within a particular group is engaged in similar activities or functions. As the solidarity or ties between people are based on similarity and personal relationships, such societies are not very tolerant of differences and any violation of the norms of the community attracts harsh punishment. In other words, mechanical solidarity based societies have repressive laws designed to prevent deviation from community norms. This was because the individual and the community were so tightly integrated that it was feared that any violation of codes of conduct could result in the disintegration of the community.

Organic solidarity characterises modern society and is based on the heterogeneity of its members. It is found in societies with large populations, where most social relationships necessarily have to be impersonal. Such a society is based on institutions, and each of its constituent groups or units is not self sufficient but dependent on other units/groups for their survival. Interdependence is the essence of organic solidarity. It celebrates individuals and allows for their need to be different from each other, and recognises their multiple roles and organic ties. The laws of modern society are 'restitutive' in nature rather than 'repressive'. This means that in modern societies, the law aims to

repair or correct the wrong that is done by a criminal act. By contrast, in primitive societies the law sought to punish wrong doers and enforced a sort of collective revenge for their acts. In modern society the individual was given some autonomy, whereas in primitive societies the individual was totally submerged in the collectivity

OR

Elaborate on Weber's theory of ideal type.

Weber also suggested another methodological tool for doing sociology — the 'ideal type'. An ideal type is a logically consistent model of a social phenomenon that highlights its most significant characteristics. Being a conceptual tool designed to help analysis, it is not meant to be an exact reproduction of reality. Ideal types may exaggerate some features of phenomenon that are considered to be analytically important, and ignore or downplay others. Obviously an ideal type should correspond to reality in a broad sense, but its main job is to assist analysis by bringing out important features and connections of the social phenomenon being studied. An ideal type is to be judged by how helpful it is for analysis and understanding, not by how accurate or detailed a description it provides. The ideal type was used by Weber to analyse the relationship between the ethics of 'world religions' and the rationalisation of the social world in different civilisations. It was in this context that Weber suggested that ethics of certain Protestant sects within Christianity had a deep influence on the development of capitalism in Europe.

30. Elucidate on the debate between M.N.Srinivas and Louis Dumont on Indian villages.

Srinivas' writings on the village were of two broad types. There was first of all ethnographic accounts of fieldwork done in villages or discussions of such accounts. A second kind of writing included historical and conceptual discussions about the Indian village as a unit of social analysis. In the latter kind of writing, Srinivas was involved in a debate about the usefulness of the village as a concept. Arguing against village studies, some social anthropologists like Louis Dumont thought that social institutions like caste were more important than something like a village, which was after all only a collection of people living in a particular place. Villages may live or die, and people may move from one village to another, but their social institutions, like caste or religion, follow them and go with them wherever they go. For this reason, Dumont believed that it would be misleading to give much importance to the village as a category. As against this view, Srinivas believed that the village was a relevant social entity. Historical evidence showed that villages had served as a unifying identity and that village unity was quite significant in rural social life. Srinivas also criticised the British administrator anthropologists who had put forward a picture of the Indian village as unchanging, self-sufficient, "little republics". Using historical and sociological evidence, Srinivas showed that the village had, in fact, experienced considerable change. Moreover, villages were never self-sufficient, and had been involved in various kinds of economic, social and political relationships at the regional level.

OR

Discuss DP's interpretation of tradition.

D.P. pointed out that the root meaning of the word tradition is to transmit. Its Sanskrit equivalents are either parampara, that is, succession; or aitihiya, which comes from the same root as itihasa or history. Traditions are thus strongly rooted in the past that is kept alive through the repeated recalling and retelling of stories and myths. However, this link with the past does not rule out change, but indicates a process of adaptation to it. Internal and external sources of change are always present in

every society. The most commonly cited internal source of change in western societies is the economy, but this source has not been as effective in India. Class conflict, D.P. believed, had been “smoothed and covered by caste traditions” in the Indian context, where new class relations had not yet emerged very sharply. Based on this understanding, he concluded that one of the first tasks for a dynamic Indian sociology would be to provide an account of the internal, non-economic causes of change.

31. Why is mass transit system important in cities?

- The urban transport system is directly and severely affected by the location of residential areas relative to industrial and commercial workplaces.
- If these are far apart, as is often the case, an elaborate mass transit system must be created and maintained. Commuting becomes a way of life and an ever present source of possible disruption.
- The transport system has a direct impact on the ‘quality of life’ of working people in the city.
- Reliance on road transport and specially on private rather than public modes (i.e., cars rather than buses) creates problems of traffic congestion and vehicular pollution.

32. Why is the growth of Sociology relevant in India?

- Colonialism was an essential part of modern capitalism and industrialisation. The writings of Western sociologists on capitalism and other aspects of modern society are therefore relevant for understanding social change in India.
- Sociology in India also had to deal with western writings and ideas about Indian society that were not always correct. These ideas were expressed both in the accounts of colonial officials as well western scholars. For many of them Indian society was a contrast to western society.

OR

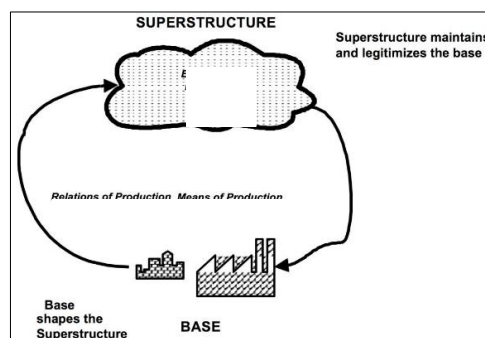
Examine the relationship between social anthropology and sociology.

Social anthropology in India moved gradually from a preoccupation with the study of ‘primitive people’ to the study of peasants, ethnic groups, social classes, aspects and features of ancient civilisations, and modern industrial societies. No rigid divide exists between sociology and social anthropology in India, a characteristic feature of the two subjects in many western countries. Perhaps the very diversity of the modern and traditional, of the village and the metropolitan in India accounts for this.

SECTION D

[SECTION D comprises questions carrying 6 mark each]

33. Study the picture given below and answer following questions:



a) Which famous sociologist elaborated on this?

(1)

Karl Marx

- b) What does 'superstructure' comprise? (1)
On this base rested all the social, cultural and political institutions of society. Thus, institutions like religion, art, law, literature or different forms of beliefs and ideas were all part of the 'superstructure' which was built on top of the base.
- c) Elaborate on the components of 'base'. (4)
The base — or economic base — is primarily economic and includes the productive forces and production relations. Productive forces refer to all the means or factors of production such as land, labour, technology, sources of energy (such as electricity, coal, petroleum and so on). Production relations refer to all the economic relationships and forms of labour organisation which are involved in production.
Production relations are also property relations, or relationships based on the ownership or control of the means of production

34. Read the passage and answer the following question:

G.S. Ghurye's academic reputation was built on the basis of his doctoral dissertation at Cambridge, which was later published as *Caste and Race in India* (1932). Ghurye's work attracted attention because it addressed the major concerns of Indian anthropology at the time. In this book, Ghurye provides a detailed critique of the then dominant theories about the relationship between race and caste. Herbert Risley, a British colonial official who was deeply interested in anthropological matters, was the main proponent of the dominant view.

Compare and contrast the dominant view with Ghurye's perspective on caste.

- The dominant view held that human beings can be divided into distinct and separate races on the basis of their physical characteristics such as the circumference of the skull, the length of the nose, or the volume (size) of the cranium or the part of the skull where the brain is located.
- Risley and others believed that India was a unique 'laboratory' for studying the evolution of racial types because caste strictly prohibits inter-marriage among different groups, and had done so for centuries. Risley's main argument was that caste must have originated in race because different caste groups seemed to belong to distinct racial types.
- In general, the higher castes approximated Indo-Aryan racial traits, while the lower castes seemed to belong to non-Aryan aboriginal, Mongoloid or other racial groups.
- On the basis of differences between groups in terms of average measurements for length of nose, size of cranium etc., Risley and others suggested that the lower castes were the original aboriginal inhabitants of India. They had been subjugated by an Aryan people who had come from elsewhere and settled in India.
- Ghurye did not disagree with the basic argument put forward by Risley but believed it to be only partially correct. He pointed out the problem with using averages alone without considering the variation in the distribution of a particular measurement for a given community. Ghurye believed that Risley's thesis of the upper castes being Aryan and the lower castes being non-Aryan was broadly true only for northern India.
- In other parts of India, the inter-group differences in the anthropometric measurements were not very large or systematic. This suggested that, in most of India except the Indo-Gangetic plain, different racial groups had been mixing with each other for a very long time. Thus, 'racial purity' had been preserved due to the prohibition on inter-marriage only in 'Hindustan proper' (north India). In the rest of the country, the practice of endogamy (marrying only within a particular caste group) may have been introduced into groups that were already racially varied.

35. How are cities different from villages? Write the characteristics of cities in detail. (2+4)

Cities have a larger population than villages.

People are predominantly engaged in agriculture in villages. In cities, people are mostly engaged in non-agricultural work.

- a) City life and modernity go very well together; in fact, each may be considered an intimate expression of the other.
- b) Though it houses large and very dense populations, and though it has been known throughout history as the site for mass politics.
- c) The city is also the domain of the modern individual.
- d) In its combination of anonymity and the amenities and institutions that only large numbers can support, the city offers the individual boundless possibilities for fulfillment.
- e) Unlike the village, which discourages individuality and cannot offer much, the city nurtures the individual.
- f) City, too, fosters the development of group identities — based on factors like race, religion, ethnicity, caste, region, and of course class