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MANUAL FOR
LECTURERS IN
SOCIOLOGY
(2018-19)



STATE COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING
Varun Marg, Defence Colony, New Delhi – 110024

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FOREWORD

The present world is suffering from many problems which can be solved through scientific study of the society. It is the task of sociology to study the social problems through the method of scientific research and to find out the solutions to them. The scientific study of human affairs will ultimately provide the body of knowledge and principles that will enable us to control the conditions of social life and improve them.

In the changing scenario, Society is a complex phenomenon with a multitude of intricacies. It is impossible to understand and solve its numerous problems without support of sociology. Sociology has drawn our attention to the intrinsic worth and dignity of man. Therefore subjects like sociology pose a challenge for teachers requiring them to update their knowledge by keeping pace with these changes and preparing students for the globally competitive environment.

SCERT has been organising regularly capacity building programmes for PGTs of all subjects to orient and prepare them to be effective in the classroom. Recently SCERT has re-designed its training programme by developing module based on critical components identified across class XIth and XIIth syllabus at senior secondary level. Teachers are given an option to attend module based training in accordance with their strengths & weaknesses.

For the first time, SCERT has taken the initiative of training the PGTs of sociology. So this module has been prepared keeping into consideration the need of the teachers.

I, hereby, extend a sincere word of appreciation for the entire team of contributors whose untiring efforts have brought this module in its present shape. In fact, it was an uphill task which could not have been possible without the vision and passion of the people who have incorporated interactive activities, recent changes in syllabus, innovative methodology of teaching learning processes and enriching reading material for the teachers.

I would like to extend a deep sense of reverence and gratitude to the concerned authorities for extending all kind of academic support for incorporating required content in the modules for capacity building of lecturers in sociology.

We look forward to your continued support and academic association for quality education and capacity building of teachers.

I sincerely wish and hope that the teachers will also take this training module enthusiastically with same zeal and passion to their classroom. Your observations and suggestions are welcome as always.

Director
Dr. Sunita S. Kaushik

EDITORIAL

With a sense of accomplishment, I hereby take pride in presenting the manual for the lecturers of sociology for the first time. For quite some time, a need was being felt by the teachers for a compiled material for the subject and they have been writing to SCERT with respect to the same. Considering this, SCERT has taken this initiative and for the first time, this module has been developed to keep pace with the need of the teachers of sociology. This manual addresses to all the significant aspects that will certainly extend a helping hand to the teachers in order to make their classroom teaching more effective. This manual caters to the new curriculum and the recent alterations in the syllabi and hence, we are sure that it will certainly boost the efficacy of the teachers.

I extend appreciation to the team of the contributors who have worked tirelessly and brought this manual in its present shape. I also take this opportunity to express a deep sense of reverence and gratitude to Dr. Sunita Kaushik, Director, SCERT, Dr. Nahar Singh, Joint Director, SCERT for their continuous support and encouragement. I owe a special thanks to Dr. Davender Singh Yadav, Principal, DIET, Keshavpuram, Dr. Ramkishan, Sr. Lecturer, Dr. Pawan Kumar, Sr. Lecturer, Sh. Jai Pratap Singh, Lecturer, DIET, Keshavpuram and the entire academic and administrative staff for facilitating and extending unconditional support at all stages in completion of this manual. In the last but not the least, I also wish to convey a special thanks to the team of contributors and subject experts from different schools and hope that we will keep getting the same in all our future endeavours too.

Dr. Kamal Swaroop Srivastava

Objectives of Teaching of Sociology

- To enable teachers to relate their class room teaching to the outside world.
- To introduce to the students the basic concepts of Sociology that would enable them to observe and interpret social life.
- To make the students aware of the complexities of social processes.
- To appreciate diversity in Indian society and the world at large.
- To build the capacity amongst the students to understand and analyze the diversity & changes in contemporary Indian Society.
- To acknowledge the existence of diverse systems of stratification and the impact it has on different aspects of social life.
- To develop sensitivity and empathy towards the diverse communities that constitute the Indian society.
- To develop a scientific temper and adopt a value-neutral and unbiased approach towards understanding social reality.

Dr. Kamal Swaroop Srivastava
A.M.A. Ansari

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CHAPTER-I

BASIC CONCEPTS

SOCIETY

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

According to MacIver & Page: “Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and liberties. This ever changing complex system is called ‘society’. It is the web of social relationships and it is always changing.”

The basic elements of society are:

1. Psychic Unity,
2. Mutual awareness and cooperation,
3. Territorial Factor,

Types of Society:

Animal and Human Society

The foundations of animal society are quite different from that of human society. Animal society is founded upon instinct drives and the physiological differences, and they are not capable of developing a value oriented institutionalized system. On the other hand, man’s collective life is institutionalized. On the basis of value system man has developed institutions like family, marriage, kinship, market, state etc. The language ability of animal society is very limited. Man on the other hand does not depend on inherited instincts alone and is capable to learn new behaviour.

Simple Society

A society is termed simple when the technology which is being used in the society is relatively simple. The size of such society is small and there is also a limited control on the environment. The economy of such society depends on agriculture. Nowadays, most simple societies are trying to adapt advanced technology.

Complex Society

Changes in simple society started due to technological development and created bigger cities. The main basis of the complex society is scientific advancement, industrialization and urbanization.

Modern Society

In modern society, the maintenance of dependencies and duties is done by law. There is complexity in the division of labour, due to which many cultures and anti-cultures can arise in modern society.

POST-MODERN SOCIETY

Developed countries are called post modern societies. In post modern societies most people engaged in non-agricultural works. The main livelihood of people is industries, trade and service sector. Professionals and technicians have more influence in such society. The basis of progress and thinking here is science, so some people like to say the scientific age of the post industrial period.

SOCIAL GROUP

A Group may be defined as two or more persons who are in communication over an appreciable period of time and the act in accordance with a common function and purpose.

Quasi Group:

Any gathering of people does not necessarily constitute a social group. This type of gathering of people does not share any definite connection with one another. viz. people waiting for bus or watching a magic show.

The necessary characteristics of a social group can be listed as below:

1. Given number of individuals
2. Contact and interaction between people
3. Awareness of reciprocity
4. Feeling of being one unit among the individuals interacting
5. Common goal or purpose
6. Consensus based means
7. Common ideas and values
8. An established pattern of behaving

Aggregate:

They are simply collections of people who are in the same place at the same time, but share no definite connection with one another.

Community:

Community denotes a group of people who occupy a geographical area, together engaged in economic and political activities and who essentially constitute a self governing social unit with some common values and experience feeling of belonging to one another. Examples of community are a city, a town, a village or parish etc.

Characteristic of Community are as follows:

1. Groups of People.
2. Definite Locality.
3. Community sentiment and 'we feeling' because of close social relationship.

Associations :

Associations are organizations which find the means to achieve limited and specific purposes. According to MacIver & Page, an association is "an organization deliberately formed for the collective pursuit of some interests or set of interests, which its members share."

Basic characteristics of Associations are:

1. Formal membership.
2. Formal office bearers who are elected or appointed for a specific period of time.
3. Fixed rules for its functioning.
4. Achieving some goal or objective.
5. Legally bound office bearers to their duties.
6. Apart from economic or political association there may be associations to serve humanity e.g. many NGO's.

Types of Groups:

1. Primary and secondary group- C. H. Cooley.
2. Positive and negative group- Newcomb.
3. Reference groups – Hyman, Sherif & Merton.
4. Membership and Non-Membership groups – R. K. Merton.
5. In-group and Out-group – Sumner.

Primary and Secondary Groups

A very important classification of groups is that into primary and secondary groups. The term 'Primary Group' was coined by Charles Horton Cooley, who designated primary groups as those in which members engage in intimate interaction and cooperation that is basic to the development of an individual's personality. Primary groups are universal and are of tremendous importance to individuals. It may be even said that they are necessary for the wellbeing of most people. Primary groups socialize the individuals. The 'Self' is developed and moulded by the primary group relations. The family is the foremost example of a primary group.

Main characteristics of Primary Groups are:

- Relatively small in size
- Physical nearness of members.
- Intense interaction among members
- Group stability
- Similarity of background
- Relatively long duration.
- Relationship is personal
- Shared interest and co-operation.
- Face to face contact and communication

Importance of Primary Group

The primary group plays the role of a humanizing agency. Primary groups teach the child the social norm, standards, morals, belief, values and ideas of society. They introduce the culture of the society to the child.

- Primary groups have a great impact on the development of individuals.
- The primary groups satisfy many psychological needs of the individuals. Individuals get love, affection and security from them.
- The primary group provides them stimulus to pursue their interests. Primary groups help individuals to understand basic attitudes towards people, social institutions and the world around him.
- Primary groups control the behaviour of the members and regulate their relations.

Secondary Groups

Secondary groups are those characterized by impersonal, contractual, formal and rational relationships. The secondary groups are almost the opposite of primary groups.

Main Characteristics of secondary groups are:

- Indirect co-operation and domination of secondary relations.
- Relatively large in size.
- Membership mainly voluntary.
- Impersonal relationship.
- Formed for the realization of some specific interests or ends.

- Formal means of social control.
- Formal structure.

Reference Groups

A person or any group of people to whom we look up to and aspire to be like is considered as a reference. We do not belong to a reference group, but we do identify ourselves with that group. Reference groups are important sources of information about culture, life style, aspiration and goal attainments.

Its main characteristics are:

From a marketing perspective, reference groups are groups that serve as frames of reference for individuals in their purchase or consumption decisions.

- In choosing what clothing to buy and wear, for example, we typically refer to those around us, like friends or peer groups, colleagues, or to stylistic reference groups.
- Celebrities of a diverse range, in different areas including sports, music, acting, and even comedy among others.

Peer Groups

- Peer group is a kind of primary group which usually formed between individuals who are either of similar age or who are in a common professional group.
- Peer pressure refers to the social pressure exerted by one's peers on what one ought to do or not.

Culture And Socialisation:

Sets of traditions, rules, symbols that shape and are enacted as feelings, thoughts, and behaviours of groups of people. Referring primarily to learned behaviours as distinct from that which is given by nature, or biology, culture has been used to designate everything that is humanly produced (habits, beliefs, arts, and artifacts) and passed from one generation to another. In this formulation, culture is distinguished from nature and distinguishes one society from another.

According to E.B. Tylor:- Culture is that “complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by man as a member of society.”

Culture has two components ‘Material’ and ‘Non-Material’ culture. Material culture is similar to civilization, which consists of all the physical objects or artifacts that human beings create like clothing, schools, factories, cities, books etc. Non-Material culture on the other hand consists of more abstract elements like ideas, language, values, beliefs, family patterns, political system etc.

Characteristics of Culture are:

1. Learned Behavior
2. Abstract
3. Shared by a group of people
4. Cumulative
5. Dynamic
6. Diverse
7. Transferred from one generation to another.

Language

A system of verbal symbols through which humans communicate ideas, feelings, experiences is called language. Through language, these can be accumulated and transmitted across generations. Language is not only a tool, or a means of expression, but it also structures and shapes our experiences of the world and what we see around us.

Values

Values are the ideas held by human individual or groups about what is desirable, proper, good or bad.

Norms

Norms are the rules of behaviour which reflect or embody a culture's values. It may be prescribed, or a given type of behaviour, or forbidding it. Norms are always backed up by sanctions of one kind or another, varying from informal disapproval to physical punishment or execution.

Mores and Folkways

Mores are strongly held norms that usually have a moral connotation and based on the central values of the culture. Violations of mores produce strong negative reactions, which are often supported by the law. Much of day-to-day life is governed by traditions, or folkways, which are norms that permit a wide degree of individual interpretation as long as certain limits are not overstepped. People who violate folkways are seen as peculiar or possibly eccentric, but rarely do they elicit strong public response. For example, a wide range of dress is now acceptable in most theaters and restaurants. Men and women may wear clothes ranging from business attire to jeans, and open necked shirt, or a sweater. Good manners in our culture also show a range of acceptable behavior. Folkways also vary from one culture to another.

Cultural Lag

The concept of cultural lag was introduced by W.F. Ogburn as part of wider theory of technological evolutionism. He differentiated between material (machines, civilization, tools, ATM, etc.) and

non-material (norms, values, customs, traditions, language, beliefs, music, folk music, etc.) culture. He suggested that there is a gap between the technical development of a society and its moral and legal institutions. Because of cultural change at different rates, the integration of the two may be imperfect.

Ethnocentrism

Ethnocentrism is related to the concept of cultural relativism. It is the tendency to judge other cultures or sub cultures by standards of one's own culture.

Xenocentrism

Xenocentrism is implied as preference for the foreign entity. It is a belief that one's own products and ideas are inferior to foreign ones. Like:- clothes, technology, machines, foods, life-styles, etc.

Socialization

Socialization is a lifelong process by which a person learns social habits, beliefs, rituals and traditions, interacting with each other. Through this action, the person, being inspired by the sense of welfare, tries to adapt himself to his family, neighborhood and other social classes, making him a better, useful and responsible member of society.

Agencies of Socialisation are

1. Family
2. Peer Groups
3. The School
4. Mass Media
5. Work place

Stages of Socialisation

The development of the self continues throughout our lives which helps the individual to grow into an adult person and be an accepted member of the society. Values, norms, beliefs are taught to the individual so that the person follows norms of the society. An important aspect in the process of socialization is development of the self.

C.H. Cooley introduced the concept of 'Looking glass self'- on the basis of the response expressed by other individuals, the "self" is created and the reaction is called the "self mirror". In this process, the other person, i.e. the work of a mirror, in which the person sees his image on the basis of what other people think about him or what he says about this is called "self."

According to G.H. Mead- The development of "Self" in infants occurs in the early life of the infant. He tries to imitate the behaviour of those people. By trying to imitate behaviour, infants learn many roles of life and develop "self" in them.

Social Process

Social processes refer to forms of social interaction that occur repeatedly. By social processes, we mean those ways in which individuals and groups interact and establish social relationships. There are several forms of social interaction such as cooperation, conflict, competition and accommodation etc.

Assimilation

Assimilation is a term synonymous with acculturation, used to describe the process by which an outsider, immigrant, or subordinate group becomes indistinguishably integrated with the dominant host society.

Accommodation

Accommodation is the state of adjustment in a conflicting situation in which overt expressions of hostility are avoided and certain compensatory advantages i.e. economic, social or psychological are gained by both sides, while leaving the source of conflict unresolved and allowing the structural inequalities leading to persistence of minority subordination.

Cooperation

Cooperation is basically working together in the pursuit of similar or common interests.

Competition

According to Biesanz, “competition is the striving of two or more persons for the same goal which is limited so that all cannot share it.”

Conflict

Social conflict is the struggle for agency or power in a society. Social conflict or group conflict occurs when two or more actors oppose each other in a social interaction, reciprocally exerting social power in an effort to attain scarce or incompatible goals and prevent the opponent from attaining them.

Social Organisation

Social organisation is an arrangement of the parts that constitute society, the organization of social positions and distribution of people within those positions.

Status : Socially defined positions (student, professor, lawyer, teacher).
According to Ralph Linton: we occupy a status, but we play a role.

Ascribed Status : Ascribed status is the social status, a person is assigned at birth or assumed involuntarily later in life. It is a position that is neither earned nor chosen but assigned.

Achieved Status : An achieved status is a social position a person takes on voluntarily that reflects both personal ability and merit, like doctor, engineer, politician, teacher, nurse etc.

Role : Role is dynamic aspect of status. Every status carries a cluster of expected behaviours and how a person in that status is expected to think, feel, as well as expectations about how they should be treated by others.

Role Conflict

Role conflict happens when a person finds that he or she is playing two or more roles at one time that make incompatible demands, as often happens. For example with those working women who have to satisfy simultaneously the role expectations of an employee, a wife and a mother, which may be conflict.

Role Playing

When a child plays as mother and when he imitates her cooking and doing other homely works that is called role playing. By doing so, he/she imitates the role of a female in the society and develops the differentiation of femininity and masculinity.

Role Taking

When playing a game, someone imaginatively takes the roles of others such as policeman, thief, doctors, teachers etc. In adult social behaviour, individuals are also thought to use role-taking to work out their own roles.

Role Stereotype

Role stereotype is basically related to traditional role division of society. In this process reinforcing some specific role for some member of the society. For example men and women are often socialised in stereotype roles.

Institutions

Patterns of activity are reproduced across time and space. Practices that are regularly and continuously repeated. Institutions often concern basic living arrangements that human beings work out in the interactions with one another and by means of which continuity is achieved across generations. Like:- Family, marriage, kinship, caste system.

Social Stratification:

When people are segregated on the basis of socio-economic factors. When we talk of social stratification, we draw attention into the unequal positions occupied by individuals in society. In the larger traditional societies and in industrialized countries, today there is stratification in terms of wealth, property, and access to material goods and cultural products. For example, caste and class, religion and language.

Caste

According to Andre Beteille:- “Caste is a small and named group of persons characterized by endogamy, hereditary membership and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system, based on concepts of purity and pollution.”

Its main characteristics are:

- Segmental division of society.
- Hierarchy.
- Restriction on dining together and social intercourse.
- Civil and religious disabilities and privileges of different sections.
- Specific occupations.
- Fixed rules.

Class

Class is considered to be an important and popular basis in social stratification. Regarding class, Karl Marx says that it is based on the idea of ownership of capital and means of production. On the other side, Weber told that the basis of the class is not just economic rather, the basis of the class is that what is the price of a person's service in the market. The person's qualifications and education determine that the person is in open market of service.

Main characteristics of class are:

- It is based on status.
- It is an open system.
- Class system is less stable than the caste system.
- A person can change his class and try to get high position in social stratification.
- Class stratification is not based on birth, but on the basis of qualification skills, education etc.

Race

A human group that defines itself and/or is defined by other groups as different by virtue of its innate and immutable physical characteristics. It is a group that is socially defined on the basis of physical criteria.

Ethnicity

Ethnicity refers to shared cultural practices, perspectives, and distinctions that set apart one group of people from another.

Social Structure

Social structure is the basic concept for the proper understanding of society. Herbert Spencer was the first to bring this concept into focus. According to Talcott Parsons: "Social Structure is the term applied to the inter-related institutions, agencies and social patterns, as well as the status and votes which each person assumes in the groups."

Structure refers to the pattern within culture and organization through which social action takes place; arrangements of roles, organizations, institutions, and cultural symbols that are stable over time, often unnoticed, and a change almost invisibly. Structure both enables and constrains what is possible in social life. If a building were a society, the foundation, supporting columns, and beams would be the structure which both constrain and enable the various kinds and arrangements of spaces and rooms (roles, organizations, and institutions).

Agency

"The realized capacity of people to act upon their world and not only to know about or give personal or inter-subjective significance to it. The power of people to act purposively and reflectively, in more or less complex relationships with one another, to reiterate and remake the world in which they live, in circumstances where they may consider different courses of action possible and desirable, though not necessarily from the same point of view." Consider human beings as producers, as instruments, and as products, not required the drivers, the vehicle and the recipients of acts of others.

Identity

Identity is the distinctive characteristic of a person's character or the character of a group which relate to, who they are and what is meaningful to them. Such as gender, nationality or ethnicity, social class.

Social System

A social system is the patterned network of relationships constituting a coherent whole that exists between individuals, groups, and institutions. The term refers to the formal structure of role and status that can form in a small and stable group.

Social Control

Social control is the basic means of social solidarity and conformity rather than deviance. It controls the behaviour, attitudes and actions of individuals to balance their social situation.

Need for social control

Order is maintained through social control. For achieving social control, society has to control the animal nature of man: if order is to be established and maintained, man's tendency to pursue his self-interest to the point of a war must be limited through learning or selection, or both. Some of the specific purposes of social control are:

- i. To bring about solidarity
- ii. To ensure the continuity of social group or society

The deviance of an individual or of a group is unhealthy for the existence of the society. Therefore, social control is very much needed for constructing an ordered society. Ordered society would be created by the systematic control of various agencies like the family, peer groups, schools, entertainment centers and religious institutions etc.

Conformity

Conformity is an action that falls within the range of behaviour permitted by the norm. Conformity to norms is a usual behaviour. It is through socialisation that individuals learn conformity. Conformity is enforced in society through sanctions. Desirable behaviours is rewarded with positive sanction which promotes conformity.

Deviance

Deviance is any behaviours that violates social norms, and is usually of sufficient severity to warrant disapproval from the majority of society. Deviance can be criminal or non-criminal. Activities such as alcoholism, excessive gambling, being nude in public places, playing with fire, stealing, lying, refusing to bathe, purchasing the services of prostitutes, and cross-dressing—to name only a few - are examples of deviance. People who engage in deviant behavior are referred to as deviants.

Types of deviance

Robert K. Merton, the American sociologist, puts forward four types of deviant behavior in the society. He says that deviance is the socially structured disjuncture between culturally defined and accepted goals (aspirations) and socially approved means for obtaining these goals (expectations). It is according to degree of the moving away from the institutionalized means and goals of the society that the deviance become more visible in the society. On the basis of the absence and the presence of either of the means or the goal, he categorized the deviance into four innovation, ritualism, retreatism and rebellion.

The first one cannot be the deviant behavior at any cost, because, in the case of conformist behavior, the cultural goals and legitimate means of the society are accepted. The innovator is, in some sense, showing deviant behavior, because he accepts only the goals and his means to reach the goals are not socially or normatively defined. In the second stage, i.e., the ritualism, the cultural goals are not seen according to the social will and social definitions. But, at the same time, the means are socially legitimate. In retreatism, both the cultural goals and socially constructed means are not. In the forth type of deviance, Merton says that the individual would reject both cultural goals and socially constructed means and apart from that, he accepts new means and goals. Therefore, this type of deviance is called rebellion by Merton.

CHAPTER-II

SOCIAL INSTITUTIONS

INTRODUCTION

All societies are composed of institutions which emerge or are established to meet certain basic human needs. An institution is any structure or mechanism of social order and cooperation which governs the behaviour of individuals within a given community. Institutions are means of satisfying specific ends which are vital for continued existence of a society.

Individuals form groups and associations to achieve their purposes through mutual interdependence. But these mutual relations cannot exist without any organized mechanism of control and direction. Therefore social institutions provide an established pattern of socially approved ways of behaviour and social action. These social institutions regulate, control and direct social relations for the fulfillment of social needs of the individuals as well as various social groups. Thus, social institutions help in maintaining social order, peace and harmony in society.

Social institutions can be both 'macro' like the State or 'micro' like the family. Social institutions provide distinct identity to our human existence and make our social life vibrant. The important social institutions are:

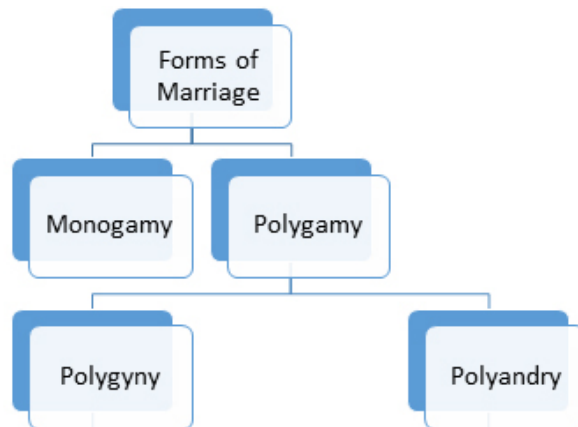
- a) Family, marriage and kinship
- b) Politics
- c) Economics
- d) Religion
- e) Education

Marriage is an important social institution and is found everywhere in the world. Marriage is the basic institution of human society. Through marriage, two persons of opposite sex get social approval to live together as husband and wife. Marriage becomes the nucleus of the social structure with which individuals are related to each other in the family and kinship ties.

Forms of Marriage

There are two forms of marriage prevalent in different parts of the world: - Monogamy and Polygamy.

Monogamy refers to a marriage union consisting of a husband and wife. Most of marriages in the world are monogamous. In a society where monogamy prevails a man or woman can remarry only after the death of the spouse or the dissolution of marriage. Majority of the societies of the world follow this pattern of marriage.



Polygamy is that arrangement of marriage in which either a woman has more than one husband or a man has more than one wife at the same time.

Polygamy is of two types:

- a) **Polygyny** is that form of marriage in which man is married to more than one woman at a time. Muslims are only ones who are found practising polygyny under the sanction of their religion. Polygyny is further of two types: Sororal and Non-Sororal polygyny. In sororal polygyny all the wives of a man are sisters whereas in non-sororal polygyny, all the wives of a man are not sisters.
- b) **Polyandry** - In polyandry a woman is married to more than one man. There are two types of polyandry marriage, first is Fraternal polyandry and second is Non-Fraternal polyandry. In fraternal polyandry, the woman is wife to all the brothers while in non fraternal the wife has several husbands who are not brothers. In tribal societies, non-fraternal polyandry is popular because of excessively high bride value or kanya-mulya.

Rules of Mate Selection

Every society has devised its own mechanism for a mate selection. Society lays down certain rules to govern the marital alliances among its members. There was time when there was no age bar for marriage in India. In fact marrying girls before she attains puberty was the norm. But now the age of marriage in India has been fixed by law, 18 years for girls and 21 years for boys. But there are some prohibitive and prescriptive rules of marriage while selecting their life partners.

Prohibitive Rules

Prohibitive rules are those which put restrictions on the selection of mates. These rules forbid men and women from entering into marital alliance with a certain category of people. According to religious, norms of local customs as following:

Incest taboo is prohibited in all human societies. It implies biological or marital relation between two persons who are related to each other by blood ties or who belong to the same family is prohibited. In every society marital relation is prohibited between father and daughter, mother and

son, brother and sister. Norms of incest taboo are based on universal principles. In some societies marriages among close kins is prohibited.

Endogamy is a custom that requires marriage within one's social group. The social group may be one's own tribe, caste or religious group. A person of one religion is not expected to marry a person of another group. Tribes are endogamous social units. Endogamy is an essential feature of caste system in Hindu religion. Among the Muslims there are two endogamous units namely 'Shias' and 'Sunnis'. Among the Christians also there are endogamous groups such as Roman Catholics and Protestants.

Exogamy is a custom which requires an individual to marry outside a specific group of which he/she is a member such as kinship group, a family, a clan, a village group or any social group to which he/she may belong.

In Hindu marriage Gotra and Sapinda are exogamous groups. Gotra refers to a group of families which trace their origin from a common mythical ancestor. Sapinda means that persons of seven generations on the father's side and five on the mother's side cannot inter-marry. In some of the states of India, especially, western UP, Haryana, Rajasthan there exists rules of clan (extended kinship group) and village exogamy. Persons violating the rules of clan and village exogamy invite the anger of caste panchayat. The cluster of village panchayats i.e. multi village panchayats, termed as khap panchayat, have taken exception to persons marrying within the same village and gotra (it is pertinent to mention that multi village panchayats are traditionally termed as khap panchayats).

FAMILY

Family as a universal institution is considered major basic group of all human society. It is the institution of marriage that leads to the formation of family. Family is the important social institution and every individual in this world is part of one family or the other. All of us are born and brought up in a family.

Importance of family

The study of family is significant as it plays a vital role in the formation of human society by binding men and women and children in a stable relationship. Transmission of culture takes place within the family. Cultural transmission and knowledge about social norms, customs and values are passed on from one generation to another. The family in which one is born is called the 'family of orientation'. A person is identified as son or daughter in this type of family. The family which a person sets up after marriage is called the 'family of procreation'.

Social functions of the family

The family occupies central position in society. Production of the economic services, protection of young and sick are all performed by the family. Economic need is also fulfilled. The family also provides for sanctioned reproduction and procreation, maintaining traditional values and institutions and placing individuals in different social roles. Family also works as a primary socialising agent transmitting the culture of a family to new members. Family also acts as an agency of social control e.g. parents exercise authority on the child. It also acts as a unit of economic cooperation.

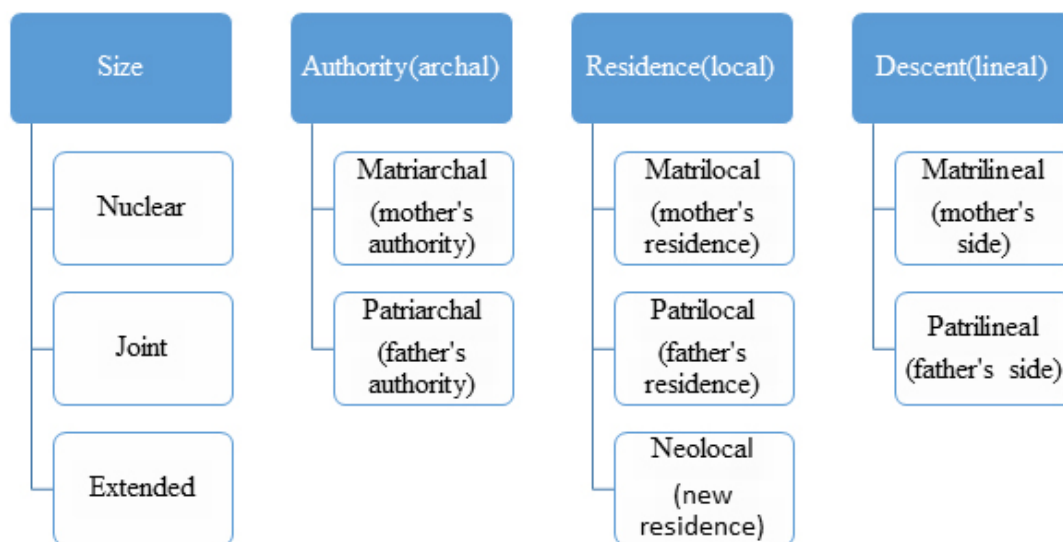
DIVERSE FORMS OF FAMILY

Classification

Family can be classified on the basis of composition/size - nuclear and joint/extended

Family can also be classified on the basis of structure. Structure refers to rules that govern the family:

1. Rules of authority
2. Rules of residence
3. Rules of descent



1. Composition/ Size

On the basis of number of family members or size, the Family may be classified into:

a) *Nuclear Family*

This type of family is commonly found in the urban cities in which the size of the family is small comprising of husband, wife and their unmarried children.

b) *Joint Family*

In this type, the size of the family is big as it comprises of blood and marital relatives of three or more than three generations. The members provide financial as well as other kind of help to each other and all live under one roof and common kitchen.

c) *Extended Family*

In this type of family, the close relatives also live with the couple. The close relatives could include more than one spouse or some blood relatives. This type of family is known as an extended form of nuclear family e.g. brothers living together because of common business or common property.

2. Residence

On the basis of the place of residence of the husband and wife, the family can be classified into:

a) *Patrilocal:*

This is common among Indian families in which the newly wedded couple after marriage goes and lives with groom's parent's house.

b) *Matrilocal*

This is common in the North-eastern tribes such as in Garo and Khasi tribes of Meghalaya where the couple live in the wife's parent's house.

c) *Neolocal*

In this type of family, the newly wed couple lives independently in their own home away from their parents. This is common in the western countries and in the urban cities of our country such as Chandigarh, Delhi, Mumbai etc.

3. Lineage/ Descent

On the basis of rules of descent, families can be of two types: Patrilineal and Matrilineal

Patrilineal and Matrilineal family

When ancestor is traced through father's lineage, it is called patrilineal family. Similarly when the ancestor is traced through mother's lineage, it is called a matrilineal family. It is generally reported that there is a dominance of patrilineal family.

In patrilineal family all the boys are known by the name of their father while in matrilineal family daughters are known by the names of their mother.

4. Authority

On the basis of Authority families may be of two types:

a) *Patriarchal:*

In this type of family the father is the final and absolute authority. He is the formal head and has the ruling power in the family. This is common among traditional Indian families and even among Chinese families.

b) *Matriarchal:*

The authority of the Mother is supreme and she wields all the power and authority. She is a central figure in the family. This is common among the Nair of Kerala and the Garo and Khasi tribes of the Meghalaya, in North-east.

Kinship

The three related sets of concepts i.e. marriage, family and kinship are the extension of family ties. Family relationships extend to form as an elaborate group of kinship ties. In every society kinship ties are of fundamental importance. Social recognition of relationship is formed on the basis of marriage, procreation or adoption. It is the oldest and most enduring social bond.

Types

Members of kinship groups related to each other may be recruited on the basis of blood, marriage and adoption. The basis of recruitment reflects the nature of social bond that brings the members together. The social groups are recruited through affinal (marriage) and consanguineous ties (blood).

Affinal kinship (on the basis of marriage):

In this kinship the members are related to each other on the basis of marriage. The members are called affinal kins e.g. husband, wife, wife's mother, parent-in-laws, son-in-law etc

Consanguineous kinship (on the basis of blood):

The members are related to each other through blood and are called consanguineous kins e.g. father, mother, son, daughter, fathers brothers etc. The consanguineous kins form a common ancestry and a common descent. It is the social connections and its recognitions that is significant. Recruitment through adoption of a child is an example of social recognition being overriding principle of kinship.

Fictive Kin - Another basis of recruitment of members is fictional bonds i.e. they are not related by blood or marriage e.g. residents of a village are bound by fictional ties. The members of the village are not related by blood or marriage but may establish fictional bonds of kinship. This is a way of creating a wider circle of kin. The members called fictive kins.

Political Institutions

Political system is a sub system of society. It defines the roles that human beings occupy in order to maintain law and order. There is a close link between policy and society. In sociology the study of political institution helps us understand the elements like power, leadership, authority, voting behavior and how they are influenced by caste, class, race, region and religion. Political institutions are agencies relating to the exercise of power for motivating peace and order within a society.

Political institutions are concerned with the distribution of power in society. Two concepts which are essential in understanding political institutions are power and authority. Max Weber makes a distinction between power and authority.

Power is the ability of individuals or groups to carry out their will even when opposed by others. It implies that those who hold power do so at the cost of others. There is fixed amount of power in a society and if some wield power in isolation they hold it in relation to others

The notion of power is exercised through authority.

Authority is that form of power which is accepted as legitimate right and just. It is based on institutionalised legitimacy. The power exercised by those in positions of authority is generally accepted by all, as it is considered to be fair and justified.

Authority not only applies to individuals but also groups or institutions. E.g. in monarchy, authority is centralized in the hands of the king whereas in a parliamentary democracy, authority rests with various institutions of the State. Similarly, we obey the orders given by the police officer because we accept their use of authority over us in specific situations.

According to Weber, the three bases of legitimization of power and authority are: the traditional authority, the charismatic authority and the legal – rational authority. Traditional patriarchal family is an example of traditional authority. In charismatic authority people obey the person due to their faith in and respect for him e.g. Mahatma Gandhi had a charismatic personality. The authority in the modern individual society is legal-rational which is formal and is defined by law. The actual power is not with the person who wields it but in the position he occupies. This type of authority is impersonal and rational in nature.

Political Institutions in different types of societies

As societies have developed from simple to complex industrial societies, political institutions have also become more complex and heterogeneous.

State less Societies

Societies with no state in modern sense are known as Stateless Societies. They are called as simple or primitive societies. Societies with low population, with the possibility of face to face relationship does not require any formal established agencies of social control e.g. elders council, chieftdom where political order is maintained through with ties of kinship and lineage system.

State in Modern society

In modern industrial society, however, power is centralized in the institution of state and dispersed among its citizens. Max Weber has defined State as a human community which successfully claims the monopoly of the legitimate use of physical force within a given territory.

The State

The State is the most fundamental institution of a political system. The essential elements of the State are:

Population : *The citizens who regard themselves as a part of a single State*

Territory : *States are defined by its boundaries which form its territories*

Sovereignty : *The power wielded by the government over the people within the territory of the State.*

Modern states are very different from traditional one. These states are defined by sovereignty, citizenship and nationalism. Sovereignty refers the undisputed political rule of a state over a given territorial area

Sovereign states did not come into existence easily. They were acquired after people movements and much struggle. The French Revolution and the Indian Independence struggle are instances of such movements.

Citizenship rights include civil, political and social rights. Civil rights include the freedom of the individual to live where they want or freedom of religion and speech, right to own property, right to equality of justice. Political rights include the right to stand in elections or public office right to vote. Social rights include health benefits, minimum wages. This is a right of an individual to enjoy a minimum standard of economic welfare and security.

‘Nationalism’ can be defined as a set of symbols and beliefs providing the sense of being part of a single political community. Thus, individuals feel a sense of pride and belongingness to be an Indian.

Religion: Sociological Understanding

Religion has existed throughout history of human society. As an important part of culture, it forms an integral component of human social life.

Religion is considered a storehouse of morality, a source of public order and inner individual peace. A religion has three aspects- rituals, beliefs and organization. Rituals deal with religious behaviour. It is belief with the sources as well as patterns of faith. Organization deals with mechanism by which religions manage the behaviour expectation status and role of the members concerned.

Characteristics of religion

1. Belief in supernatural power.
2. Beliefs are associated with a set of symbols invoking feelings of reverence, fear, happiness, awe etc.
3. Religious practices involve material objects such as charms, flower, leaves, incense sticks etc.
4. Material objects in religious practices vary from culture to culture.
5. Every religion involves its specific rituals such as dancing, chanting, fasting and eating certain kinds of food.
6. Religious rituals are performed in isolation but occasionally religion is ceremoniously practiced collectively.
7. Every religion has its specific modes of worship and specific place of worship.
8. The concept of heaven and hell and sacred and profane are associated with religion.

Social Role of Religion

Religion fulfils the spiritual, social, psychological needs of the individual. Religion is functional because it binds the society, gives rise to spirit of brotherhood and unity. Religion also regulates one's life and is an important instrument of social control. Religious assumptions enable one to distinguish between desirable actions and control the undesirable ones. Use of scriptures, teaching of priests, prayer meetings and convention plays a significant role in social control.

The modern society cherishes the values of rationality and secularism. Science and technology control the nature of economic lives of the people.

In the present modern society religion has undergone change along with changes in other aspects of social life.

Economic Institutions

Every individual in a society needs food, clothing, shelter, health care etc but to get all these things he needs money. So every individual has not only to work to earn money but has also to cooperate and assist the other members of the society with the common purpose of earning their living. This situation gives rise to activities and practices which when established becomes economic institutions. Social institutions concerned with the management, production and distribution of human resources are referred as economic institution. According to sociologists, the activities of men in relation to food and property constitute economic institutions.

Types of Economy

Hunting and gathering economy:

This is the earliest type in which the society was very small. There was no organized and formal economic institution. There was no division of rich or poor, men were the hunters and women gather crops, did the cooking and looked after children.

Pastoral economy:

In this type of the society people relied upon the domesticated livestock for their livelihood. They were called pastoralists. They would rear and herd sheep, goats, cattle, camels or horses. These societies came up in areas of dense grasslands or hills and mountains. The people migrated from one area to another according to seasonal change.

Agrarian economy:

This type grew at the same time as pastoral type. Some members began to sow crops rather than simply collect from elsewhere. This practice grew into small cultivation called horticulture. This practice became a more assured source of food supply than the hunting and gathering. People engaged in horticulture began to settle in particular places leading to the formation of villages. Growth of agriculture on big scale lead to food surplus expansion of trade and commerce and the development of transport system which in turn gave rise to creation of cities and the urban culture. Thus the modern industrial society arose out of developed agrarian society.

Industrial society and economy:

An industrial society is a social system where the production processes are mainly targeted on manufacture of goods with the help of machinery i.e. the place of production shifts from rural to urban areas and from home to factories. Industrialization was an outcome of industrial revolution in the eighteenth century in England. It was a form of technological revolution that affected the means by which people produced materials for their livelihood. Thus more and more people shifted to cities and towns as there were more employment opportunities in factories, shops instead of agriculture. People were regulated by rules and systems making lives impersonal.

Capitalism:

It is an economic system centered around the concept of capital and emerged in Europe in the sixteenth and seventeenth century. The means of production is owned and controlled by those who employ workers to produce goods and services in exchange for wages. The basic component in capitalism is based on relationships among the workers, the means of production, factories and machine tools and those who own the means of production. The members of the capitalist class own the means of production but do not produce wealth. They buy labour of the working class in exchange of wages. Members of the working class do not own or control means of production but use them to produce wealth.

The attributes of capitalism is derived from the writings of Karl Marx and Max Weber as per which there are two major classes i.e. capitalist (bourgeoisie) and workers (proletariat). The basic intent of Marxian theory is that while the bourgeoisie class would exploit the proletariat, it would be in the interest of the proletariat to overthrow the bourgeoisie.

Division of labour:

Work in modern societies has become divided into large number of different occupations in which people specialize resulting in a highly complex 'division of labour'. So one of the most significant features of the economic systems of modern societies is division of labour through which social life actually takes place in which individuals are directly involved.

In traditional societies the number of tasks to be performed is not many and the division of labour is relatively simple. But in the modern industrial societies simple skills were replaced by large scale production processes. Different people deal with different tasks making it a complex process.

According to Durkheim, the division of labour affects social cohesion. The simple division of labour in pre-industrial societies is based on people's similarities with one another. It is a form of social solidarity called 'mechanical solidarity'. On the other hand in industrial societies solidarity is not based on uniformity but on differences because division of labour in these societies is complex and produces numerous specialized tasks where all parts are different but interdependent. This form of social cohesion is called 'organic solidarity'. According to Durkheim the change from mechanical to organic division of labour is similar to the evolution of organism from simple to complex ones.

The institutional aspect of the division of labour was reflected in the caste system. Traditionally, economic functions in the village economy was performed by direct exchange of services between castes. The system was known as jajmani which refers to social, cultural and economic ties between jajmans and kamins (service providers). It is the system through which individual castes provided services according to their specialized occupation system. This relationship between the servicing caste and the served caste was caste oriented and long term.

However, the rapid growth in the industrialization and the occupational diversification disintegrated the caste system and today caste and occupation no longer go together. The division of labour has become far more complex and caste has very little relevance from the point of view of division of labour.

Socialism

Socialism was conceived by Marx in the nineteenth century in which the means of production are owned and controlled by a democratic state or a collective organization of workers. According to Marx, socialism will replace capitalism as a result of workers' revolution. The basic goal of socialism is to destroy the class system so that the exploitation and oppression of workers and their alienation will be eliminated. Socialism aims at collective well being.

Education

An individual is born only as biological being but soon becomes a social being. The transformation from biological to social takes place through socialization and education. Education is a process that develops the personality and inherent capabilities of a child. It socializes the individual to play adult roles in society by providing the necessary knowledge and skills and makes him a responsible citizen and member of society.

From ancient time in Indian society we had well developed educational institutions based on guru-shishya traditions. Universities, such as Nalanda and Taxila were important centres of learning. In traditional Indian society there was a close relationship between education and spiritual aspect. Moreover, education was meant to help the individual for the realization of the ultimate and absolute reality.

Basic Aims of Education

The basic aims of education are to maintain society and to develop the personality of individuals. These are:

- a) It integrates individuals with society
- b) Helps to maintain society
- c) Education perpetuates culture
- d) It increases efficiency of individuals

Formal And Informal Education

Broadly there are two systems of education. Formal and Informal

Formal education:

When education is imparted in a well defined institutional setting it is known as formal. Modern education system characterizes formal education. It refers to school education with formalised institutional set up. The three important components of formal education system are:

- a) An organized structure
- b) A definite and properly spelt out content of education
- c) Definite rules and regulations

There are three levels of education i.e. the elementary, college and university levels and each level has its own organizational structure.

The organizational structure of formal education consists of the teachers, the students and the administrative staff.

The modern formal education is mass education. Nobody can be denied admission in schools and colleges on the basis of caste, creed or religion etc.

In ancient Indian society education was the privilege of only the higher caste people. The people of the lower caste were deprived of education. But our constitution in an independent India guarantees education to every section of society under the goal of universal education.

Informal education occurs outside a structured classroom and can be imparted through various means such as family, peers and other religious groups.

Market as a social Institution

Market is an economic system in which the prices of resources are determined on the basis of supply and demand. Capitalism is the main feature of free market economy. Capitalism as an institution is the product of the Industrial Revolution where economic organization is defined by

- The gearing of economic activity to make profits.
- The appropriation of profits by the owners of capital.
- The provision of labour by workers who are free agents.

Division of labour among its members as people are expected to specialize at least to some extent in particular economic activities which ensures that particular categories of people have specific jobs and it enables them to become expert in their assigned activities. The division of labor thus enhances the efficiency of economic life.

So we usually consider markets as places where things are bought and sold. In this common everyday usage, the word 'market' simply refers to the market next to the railway station, the fruit

market, or the wholesale market. But what does it mean to speak of ‘the market’ in a general way without referring to any particular place, gathering of people, or field of commercial activity? To answer this we need to understand the Sociological Perspectives of Markets and the economy through the contribution of the early political economists Adam Smith. In his book, *The Wealth of Nations*, he argued that the market economy is made up of a series of individual exchanges or transactions, which automatically create a functioning and ordered system. Each person looks only to their own self-interest, but in the pursuit of this self-interest, the interests of all – or of society – also seem to be looked after. In this sense, there seems to be some sort of an unseen force at work that converts what is good for each individual into what is good for society. This unseen force was called ‘the invisible hand’ by Adam Smith. This economic philosophy was also given the name *laissez-faire*, a French phrase that means ‘leave alone’ or ‘let it be’.

Sociologists view markets as social institutions that are constructed in culturally specific ways. For example, markets are often controlled or organized by particular social groups or classes, and have specific connections to other institutions, social processes and structures. Sociologists often express this idea by saying that economies are socially ‘embedded’. For examples, one of a weekly tribal haat, and the other of a ‘traditional business community’ and its trading networks in colonial India.

a) A Weekly ‘Tribal Market’ in Dhorai Village, Bastar, Chattisgarh

In most agrarian or ‘peasant’ societies around the world, periodic markets are a central feature of social and economic organization. Weekly markets bring together people from surrounding villages, which come to sell their agricultural or other produce and to buy manufactured goods and other items that are not available in their villages. They attract traders from outside the local area, as well as moneylenders, entertainers, astrologers, and a host of other specialists offering their services and wares. For many visitors, the primary reason to come to the market is social – to meet kin, to arrange marriages, exchange gossip, and so on. The local tribal economy was transformed as forest produce was sold to outsiders, and money and new kinds of goods entered the system. Tribals were also recruited as labourers to work on plantations and mines that were established under colonialism. A ‘market’ for tribal labour developed during the colonial period.

b) Caste-Based Trade among the Nakarattars of Tamil Nadu

The Nakarattar banking system resembled an economist’s model of Western-style banking systems ... the Nakarattars loaned and deposited money with one another in caste-defined social relationships based on business territory, residential location, descent, marriage, and common cult membership. Because trade took place primarily within the caste and kinship networks of these communities, a merchant in one part of the country could issue a hundi that would be honoured by a merchant in another place. As in most ‘traditional’ merchant communities, Nakarattar banks were basically joint family firms, so that the structure of the business firm was the same as that of the family. Similarly, trading and banking activities were organized through caste and kinship relationships. For instance, their extensive caste-based social networks allowed Chettiar merchants to expand their activities into Southeast Asia and Ceylon.

c) Traditional Business Communities

Like the history of all caste communities, in most cases there is a complex relationship between caste status or identity, and caste practices, including occupation. The 'traditional business communities' in India include not only 'Vaisyas', but also other groups with distinctive religious or other community identities, such as the Parsis, Sindhis, Bohras, or Jains.

d) Colonialism and the Emergence of New Markets

At this time, new groups (especially the Europeans) entered into trade and business, sometimes in alliance with existing merchant communities and in some cases by forcing them out. But rather than completely overturning existing economic institutions, the expansion of the market economy in India provided new opportunities to some merchant communities, who were able to improve their position by re-orienting themselves to changing economic circumstances. In some cases, new communities emerged to take advantage of the economic opportunities provided by colonialism, and continued to hold economic power even after Independence. A good example of this process is provided by the Marwaris, probably the most widespread and best-known business community in India.

CHAPTER-III

RESEARCH METHODOLOGY IN SOCIOLOGY

Research Methodology

Sociology can be defined as a scientific study of human behaviour in society; the groups and collectivises and their patterns of interaction. Anthony Giddens (1986) defined science as the use of systematic method of research and investigation and the logical analysis of argument in order to develop an understanding of a particular subject matter. In science, we use inductive and deductive approach. Sociologists use empirical evidence (that is, evidence collected by direct experience and/or observation) combined with the scientific method to deliver sound sociological research.

What is Research?

It is the systematic study and investigation into the concepts and phenomena to obtain new ideas and knowledge. It helps the researcher to establish facts and reach to new conclusions. It involves use of scientific methods of inquiry.

Significance of Research in Sociology

Sociology possesses characteristics that allow it to be identified as a science. These characteristics are used to identify a scientific research from a mere speculation or common sense. Some characteristics of a science are empirical, theoretical, cumulative, systematic objective and value-free. A combination of empirical evidence and theoretical understanding is what makes the subject matter.

Empirical- this is knowledge based on solid evidence that has been obtained from objective and systematic research and not speculation.

Theoretical- is the formulation and use of theories, which are models that attempt to explain various social phenomena.

The most important aspect of research in sociology is to understand and interpret the actions of human beings which are guided and impacted by emotions, feelings, value systems and process of socialization. Thus, it becomes imperative for the researcher to use interpretive understanding which is feeling with the subject and putting oneself in the situation of the subject and yet being unbiased and value neutral.

What makes Social Sciences different from Natural Sciences

Natural Sciences study material things whereas Social Sciences study human beings and their behaviour. This means that the research finding of natural sciences would yield the same result if carried out in any part of the world at any given point of time but the findings of social sciences may vary from one cultural society to other and one time period to another.

The theories and laws of natural sciences can be generalized whereas the same for social sciences cannot be generalized.

Sociology is one of the core disciplines of the social sciences. So we may think that it is a comprehensive science with a well-defined subject matter and a clear set of methods. But, this is not the case, because the social world is not a unified system that can be reduced to a small number of theoretical premises. The theoretical knowledge needs to be tested and validated with methodological tools.

Methodology: Methodology is the study of methods used, not the research methods themselves. Therefore, a methodology is the idea (philosophy) behind the chosen research method. It is the process used to collect information and data for the purpose of understanding social phenomenon. The process includes selection of the field of research, formulation of the objectives and application of methods of research to reach to a conclusion.

Some Issues Related to Social Research

- **Problem of Objectivity in Sociology**

In any social research which pertains to studying social phenomena like caste, family, culture etc, it becomes important for the sociologist to be neutral and unbiased. Since the subject of study is the social world that surrounds the researcher, it is difficult to let go of personal feelings, attitudes and opinions. Thus, a researcher may become subjective in his/her observations of the social phenomena.

To attain objectivity regarding the study at hand, one must continuously re-examine his/her thoughts and keep a regular check on one's feelings and beliefs. Sociologists often document their observations to attain objectivity.

- **Multiple choice of Methods**

Since its emergence in the nineteenth century, sociology has taken up wide set of topics for study: classification of whole societies, analysis of large social factors, study of the behavior of groups, provision of tools for social policy design, and study of particular institutions, social movements and globalization. There are different approaches and ways to see these varied areas of study. Another problem with social research is the fact that there are many ways and points of view to look at a social phenomena. These are known as different vantage points. The problem posed in front of the researcher is to select the most appropriate and apt method of research. Most often the researchers use the technique of Triangulation, which is using multiple methods and techniques of research to arrive at a conclusion.

The methods of inquiry and research are equally varied. This includes both quantitative and qualitative techniques of research.

Quantitative Methods:

These are methods which use statistical or numerical analysis. They focus on gathering numerical data and generalizing it across groups of people. Methods used may be polls, questionnaires or surveys.

Main characteristics are of quantitative method are:

- The data is usually gathered using structured research tools.
- The results are based on large sample sizes that are representative of the population.
- The research study can usually be replicated or repeated, given its high reliability.
- Researcher has a clearly defined research question to which he/she seeks an answer.
- All aspects of the study are carefully designed before data is collected.
- Data are in the form of numbers and statistics, often arranged in tables, charts, figures, or other non-textual forms.
- Researcher uses tools, such as questionnaires or computer software, to collect numerical data.

Qualitative Methods:

These are techniques which use attributes such as ideas, opinions and beliefs to reach to any conclusion. A relatively smaller sample is selected for the research. Methods of inquiry include interviews, field work or case studies.

Main characteristics of qualitative methods are:

- The data is usually gathered using semi-structured research tools.
- The results are based on smaller sample sizes that are representative of the population.
- Researcher has a broad area of research theme and seeks to find more about it.
- Researcher uses tools, such as interviews and observations to form conclusions which represent the ideas and beliefs of a group of people.
- This is majorly used by social anthropologists who conduct field researches amongst primitive communities.

Surveys

Survey as a research method collects data from individuals who respond to a series of questions, often in the form of a questionnaire. The survey is one of the most widely used research methods.

Survey may be of two types:

- 1) Census Survey
- 2) Sample Survey

Most researchers choose to survey a small segment of the population, or a sample: that is, a manageable number of subjects who represent a larger population. The success of a study depends on how well a population is represented by the sample. In a random sample, every person in a population has the same chance of being chosen for the study. The researcher presents the subjects with an instrument (a means of gathering the information).

A common instrument is a closed ended questionnaire, in which subjects answer a series of set questions. For some topics, the researcher might ask yes-or-no or multiple-choice questions, allowing subjects to choose possible responses to each question. Other topics that require reflection of thought, ideas or beliefs are possible to observe through an open ended questionnaire.

Advantages	Disadvantages
<ul style="list-style-type: none"> Considerably cheaper than most of the other data collection methods Large numbers of people can be included for the study Less time consuming method Members of the sample group can remain anonymous 	<ul style="list-style-type: none"> Due to the large number of respondents no rapport can be formed Does not provide in-depth data for analysis Respondents may give socially desirable responses

Interviews

An interview is a one-on-one conversation between the researcher and the respondent. Interviews are similar to the short answer questions on surveys in which the researcher asks subject a series of questions. However, participants are free to respond as they wish, without being limited by predetermined choices. In the back-and-forth conversation of an interview, a researcher can ask for clarification, spend more time on a subtopic, or ask additional questions. In an interview, a respondent feels free to open up and answer questions that are asked.

Interviews can follow three types:

- Structured Interviews- set of pre structured questions following a basic format requiring answers to questions like name, age, occupation etc.
- Semi- Structured Interviews- a set of pre determined topics which can be explored, added and removed depending upon the rapport formed during the interview.
- Unstructured Interviews- set of questions whose order can be changed, sub topics can be explored depending on factors like resources available, time and nature of themes discussed etc.

Advantages	Disadvantages
<ul style="list-style-type: none"> Rapport formation with the respondents ensure in-depth data for the research There is scope for changing the opinion formed. 	<ul style="list-style-type: none"> Relatively more expensive More time consuming method

Field Research

The work of sociology can rarely happen in limited and confined spaces. Sociologists do not study subjects in their own offices or laboratories, rather, go out into the world. They meet subjects where they live, work, and play. Field research refers to gathering first hand data from a natural

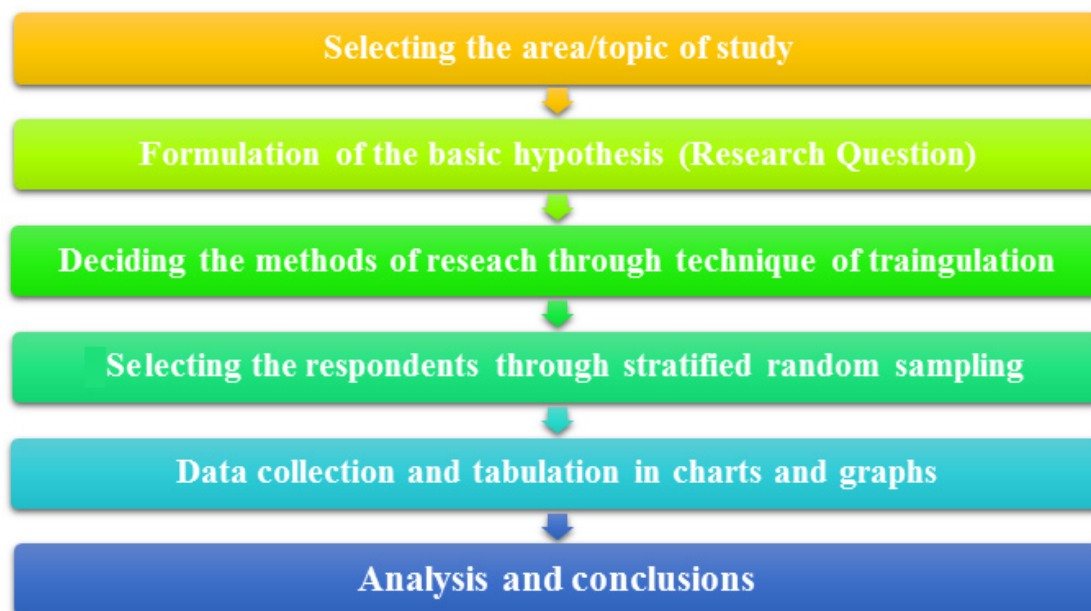
environment without doing a lab experiment or a survey. It is a research method suited to an interpretive approach rather than to positivist approaches. To conduct field research, the sociologist must be willing to step into new environments and observe, participate, or experience those worlds. The researcher interacts with or observes a person or people, gathering data along the way. The key point in field research is that it takes place in the subject's natural environment, whether it's a coffee shop or tribal village, a homeless shelter or a care home, a hospital, airport, mall, or beach resort.

Advantages	Disadvantages
<ul style="list-style-type: none"> • It yields very detailed data • It emphasizes the role and relevance of social context • It can uncover social facts that may not be immediately obvious or of which research participants may be unaware 	<ul style="list-style-type: none"> • Extremely long drawn and time consuming method of research • May become emotionally taxing for the researcher • Documenting observations may be more challenging than with other methods

Case Study Method

Case study method enables a researcher to closely examine the data within a specific context. In most cases, a case study method selects a small geographical area or a very limited number of individuals as the subjects of study. Certain cases studies, may only study a single subject in great depth. The information about the case may also be obtained by exploring other people related directly or indirectly to the case.

Designing a Research



1. **Selecting the area of research-** While deciding the topic and area of research one must keep in mind to select a topic that is neither too controversial nor too boring. Students should be encouraged to choose topics that are of their interest and liking. The topics also must have some social relevance and which is relatable.
2. **Formulation of the hypothesis (Research Question)-** After the selection of the topic one research question must be formulated. This is a narrowed down and specify area within the broader topic. The teacher must discuss with each student the possible areas that can be looked at for the research question. Again the narrowed area should of the student's interest.
3. **Deciding the methods of research-** After a complete discussion on the various methods of research, the teacher can help students to select atleast two methods. It can be a combination of survey through closed ended questionnaires and interviews or case study. This will also help students to understand the importance of quantitative and qualitative methods in a research. Selection of the methods in major ways also depends on the topic of the research.
4. **Selection of the respondents-** First and foremost, a researcher must understand that the respondents should be selected on the basis of pure chance. They must be randomly selected and be true representation of the entire population. Secondly, the profile of the respondents such as gender, age groups, socio-economic background must be applicable for the topic at hand.
5. **Data collection and tabulation through graphs-** whether pie charts or bar graphs, the collected data should be represented in a way which makes the analysis faster and convenient.
6. **Analysis and conclusion-** The final step is the analysis of the data and drawing of the conclusion. The data which is already represented through graphs can be studied and hypothesis can be proved or disproved. Finally, the social researcher must be careful about keeping the personal biases and prejudices away from the research and be as objective as possible.

Sample Topics for Research Project

- Caste as an ascribed identity affecting life chances
- English Language as an indicator of social class
- Participation of men in domestic work
- Status of women in a patriarchal society
- Globalisation and its impact on consumer behavior
- Education as a modern day stratifying agent
- Role of media in women empowerment
- Globalisation and changing cultural norms
- Peer pressure leading to delinquent behavior
- Gendered socialisation
- Disability as a social construct
- Role of media as a socialiser

CHAPTER-IV

SOCIAL CHANGE

INTRODUCTION

From its inception, Sociology has been closely linked with the study of rapid changes in societies. Change is a very broad concept. Though change is all around us, we do not refer to all of it as social change. For instance, physical growth from year to year, or change of seasons do not fall under the concept of social change. In sociology, we look at social change as alterations that occur in social structure and social relationship. Social change is a process, in the sense that it involves a series of events over a period of time. The idea of continuity is implied in it and shows a sequence of operations that bring about change. Thus, the notion of process indicated two major dimensions of social change- its nature and its direction. While the nature of change reveals content of change, the direction speaks about the line in which it's moving.

According to The International Encyclopedia of the Social Science (IESS 1972) - Change is an important alteration that occur in the social structure, or in the pattern of action and interaction in societies. Alterations may occur in norms, values, cultural products and symbols in a society. Alterations can also occur in the structure and function of social systems.

Three Aspects of Social Change are:

- Social change is essentially a process of alteration with no reference to the quality of change.
- Changes in society are linked to changes in culture.
- Social change can vary in scope and speed. We can talk of small scale or large scale changes. Changes also varies in scope, in that it may influence many aspects of a society and disrupt the whole social system. The process of industrialization which affected many aspects of a society, in contrast substitution of matches for rubbing sticks to start a fire had a relatively limited scope.

Cultural processes of change show the various ways through which Indian culture responds to numerous changes earlier introduced in India.

Two broad sets of changes introduced during the colonial rule:

Sanskritization

Westernization

The subject, sanskritization, is an argued and debated concept. The concept needs to be studied and analysed from time to time since caste relationships vary from region to region. Sanskritization has emerged as the most influential concept to explain cultural and social changes in India. Pioneered

by M.N.Srinivas in the course of his study of the Coorgs in erstwhile state of Mysore. Subsequently, further refinements have been brought in the concept by sociologists to effectively describe the process of cultural mobility in the traditional social structure in India.

According to Srinivas, *“Sanskritization is a process by which a ‘low’ Hindu caste, or tribal or other group changes its customs, ritual, ideology, and way of life in the direction of a high, and frequently ‘twice-born’ caste”*. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community. Sanskritisation is an endogenous source of upward mobility for a caste. However, the mobility associated with Sanskritisation results only in positional changes in the system and does not lead to any structural change. Sanskritisation is not confined to Hindu caste only, but it takes place among tribal and semi-tribal communities as well. For example, tribals like Bhils of Western India.

From this point of view, Sanskritisation is only a type of illustration of how the ‘reference group process’ operates. As mentioned earlier, only practices of the Brahmins are not adopted by the lower castes. There are other non-Brahmin castes also who act as models for adoption of ways of life. This aspect of Sanskritisation can be explained with the concept of dominant caste. Srinivas describes it thus, “For a caste to be dominant, it should own a sizeable amount of the arable land locally available, have strength of number and occupy a high place in the local hierarchy”. However, the process of cultural transmission through the local dominant caste takes different forms in different regions. For example, if the dominant caste in a particular region is the Brahmin, it will transmit Brahminical features of Sanskritisation. But in case the locally dominant caste is a Jat, it will transmit Jat features. In this sense, Sanskritisation is an expression of a highly regional process of cultural change.

However, the process of Sanskritisation is not always steady and smooth. When lower castes begin to emulate life-styles of dominant caste it does not go unchallenged every time. Minor changes in rituals and dress codes are ignored. But when the lower castes adopt important high caste symbols, then it is not only contested, even punishments follow.

For example: When the Noniyas, a low caste of salt makers in eastern Uttar Pradesh, put on the sacred thread, the upper caste landlords beat them, tore off the sacred thread and imposed a collective fine on the caste. Instances of such violent conflicts were not confined to North India. In the extreme south of India, the Kallar, a dominant caste announced eight prohibitions in December 1930 against Adi Dravidas, the disregard of which led to violent incidents. Their huts were set on fire, granaries were destroyed and even livestock was looted.

Sanskritisation: A critique

If we have to apply this description of Sanskritisation in contemporary times, it raises certain objections.

- In this description of Sanskritisation, 'twice-born' castes are considered the reference group. Their cultures, customs, ways of life are imitated by 'lower' castes in order to raise their position in the caste hierarchy. The claim should be accepted by the 'twice-born' and may be

accepted after a great deal of contention. This description is today problematic considering the cultural changes among the upper caste themselves and contemporary political processes. Firstly, the assumption is that upper-caste culture will always remain sanskritized; it will always be imitated and the Dalit- Bahujan would always require the consent of the upper castes for their claims for higher status. It is practiced differently regionally and temporarily and practices also vary from community to community and family to family.

- Secondly, many scholars highlight efforts made by Dalit-Bahujan to discover their traditions and confront Brahminical tradition. The Dalit-Bahujans contest upper- caste/textual Hinduism either through conversion to other religions or by reinventing their pasts. Conversion to Buddhism and Christianity indicates that the Dalit-Bahujan are moving away from Hinduism. Though these groups have found it difficult to get recognition in Christianity or Islam, the anticipation of change has been important in their conversion. (Badri Narayan (2001), Jaffrelot (2000), Karanth (2004), Pai (2000) and Lorenzen (1987))
- Thirdly, rising economic and political power of the Dalit-Bahujan now provides an alternative path for their claims for higher status. This defies prescriptions of upper-caste emulation. In fact, emulation of upper castes with a view to higher status is no longer required. As discussed, there are various ways such as education, political power, state mechanisms and so on by which Dalit-Bahujan may potentially change their position in society.
- Though it has been recognised that Sanskritisation is more to do with positional change than structural change, this understanding reifies the caste system. His structural-functional approach grants power to an already powerful community.
- Today, the idea of 'emulation' of upper-caste culture itself could be debated. Accessibility to communication technologies, political power, legal and constitutional guarantees and economic betterment have shifted the focus of aspirations of Dalit-Bahujan from the imitation of upper-caste culture. The 'imitation' of upper caste culture is just one variant, and its importance has reduced. Dalit-Bahujans may these days have access to Hinduism without the consent of the upper castes. Similarly, they do not require the consent of upper castes for their claims for higher status.

For example- Today, many Dalit women in Sonapat, Haryana celebrate Karva Chauth.

- From traditional accounts of Sanskritisation, it could be concluded that acceptability of upper-caste culture by lower castes was also motivated as a way of countering upper-caste domination. It could be argued that lower castes are not imitating the rituals and customs of the upper castes. Rather they are appealing to Hinduism without considering upper castes as a reference group.

Thus, in historical sense Sanskritisation speaks of a process which brings about changes in the status of various castes. This process of cultural change allows not only imitation of life-styles but also brings new ideas and values.

WESTERNISATION

In addition to Sanskritisation, Westernization is the other major cultural process of change. Like Sanskritisation, the term Westernization has also been made popular in Indian Sociology by M.N.Srinivas. It has also been used to analyze the exogenous source of social and cultural change in contemporary India. Westernization means absorption of the norms, values and culture of the West in one's own culture (changes in dress, style of eating, manners etc.). Therefore, Srinivas defines Westernization as "the changes brought about in India society and culture as a result of 150 years of British rule, and the term subsumes changes occurring at different levels- technology, institutions, ideology and values."

Westernization and Urbanization- The impact of westernization is seen mostly in urban areas; but on account of this fact, it cannot be concluded that westernization and urbanization are synonymous. Urbanization is usually seen as the process of making an area more urban. In many parts of rural India, more westernization is in evidence than even in urban areas. Though, on the whole more urban areas have come under the impact of westernization, nonetheless, there are quite a few villages in India that are more westernized than urban areas.

Westernization and its many forms:

Westernization does not imply a uniform and universal culture. But diverse cultural patterns are enjoyed with it. In the analysis of social and cultural change in India, the British model of Westernization is obviously the most important one though since 1947, the American and Russian models have become increasingly relevant.

Westernization is not just a simple process of change. Modern technology from west and its various implications are easily seen working through the process.

For example- Traditionally Indians ate their meals sitting on the floor. The food was served either on leaves or on metal (brass, bronze, or silver) plates. Among the upper castes, especially among the Brahmans, eating was a religious act. The food had to be cooked, while women were in ritually pure state while eating. This meant removing their shirts and changing into a silk dhoti (silk is usually superior to cotton). At the end of the meal, the dining leaves became impure and were thrown out. But with the effect of the force of western culture, very much adopted by the elite section of the community, it can easily be noted that in larger towns and cities, the educated and westernized groups increasingly prefer to eat at tables. The most obvious feature of the changes is the new technology –chairs and tables, stainless steel utensils, spoons-but it also has other implications. It means a degree of secularization, and the deliberate adoption of a style of use of different from the traditional, because it is prestigious, convenient or both. Therefore, the new mode of eating contributes to an increase in secularization, as the table is not likely to be purified with cow dung solution after meals and the ritual acts traditionally performed before and after meals tend to be dropped.

Characteristics of Westernization:

1. Humanitarianism:

Westernisation is loaded with certain value preferences. “A most important value, which in turn includes, is what may be broadly characterised as humanitarianism, by which is meant an active concern for the welfare of all human beings, irrespective of caste, economic position, religion, age and sex.”

2. Equalitarianism:

Westernisation has another value of equalitarianism. It is a democratic value and stands for minimising inequality, removal of poverty and liberty to all.

3. Secularisation:

Both the British rule and at a later stage the Constitution of India introduced a new value of secularisation. Secular India is conceived as a nation charged by the idiom of a rational and bureaucratic society. Accordingly, the state is required to have respect for all the religions of the society. It also includes the value of scientific ethics.

4. Initiation of social reforms:

The idea of westernisation which was propagated by the British rule struck hard on social evils which attacked the Indian society. The introduction of British law put an end to certain inequalities that were part of Hindu and Islamic jurisprudence. The evil institutions of sati, untouchability and pardah got disapproval from the spread of the notions of equalitarianism and secularisation.

5. Predominance of science and technology:

The British rule also introduced science and technology in Indian society. This brought railways, steam engines and technology. As a result of this, the Indian society moved towards industrialisation. Though, science and technology came as a setback to village industries and local arts and artifacts, the industrial growth increased. Migration from village to town and city also increased.

Agents of Westernization:

The British and Indians both helped to begin and accelerate the process of westernization. Therefore, both can be considered as harbinger of westernization. Among Britishers, three groups can be distinguished. Firstly, there were soldiers and civilians occupying high ranks. Secondly, there were traders and owners of orchards. Thirdly, there were missionaries. On the other hand, Indians included the ones who came in direct contact with Englishmen, indirectly influenced (petty bureaucrats, new traders).

At a later stage Srinivas was suggested to review the concept looking to the new impact of modernisation. For instance, Daniel Lerner, after considering the suitability of ‘westernisation’ as well as ‘modernisation’, has opted for the later.

Move towards Modernization in the Indian context

If we examine M.N. Srinivas' concepts of Sanskritisation and westernisation, we will be able to find out that in the assessment of rural change, westernisation is not much significant. Both the concepts are loaded with Sanskritic and western values. Yogendra Singh argues that the use of the term 'westernisation' is harsh for Indian elites. In place of westernisation, modernisation appears to be a better term. He observes:

...modernisation in India cannot be adequately accounted for by a term like westernisation. Moreover, for many new elite in India, as also in the new states of Asia, the term westernisation has a negative meaning because of its association with former colonial domination of these countries by the West. It is, therefore, more value-loaded than the term modernisation, which to us appears as a better substitute.

The term modernisation doesn't denote any philosophy or movement, but it only symbolizes a process of change. In fact, Modernisation is understood as a process which indicates the adoption of the modern ways of life and values. But today, the term is given a broader meaning. Today, the term Modernisation is understood as an attempt, on the part of the people, particularly those who are custom-bound, to adopt themselves to the present time, conditions, styles, and ways in general. It indicates a change in people's food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational facilities and so on. It is also described as social change involving the elements of science and technology.

Process of Modernisation

Modernisation involves a transformation of social, political and economic organizations. This includes the transformation indicated by Durkheim, from 'mechanical solidarity' to 'organic solidarity'; that indicated by Becker, from 'change-resistant sacred outlook' to 'change-ready secular outlook'.

Dimensions of Modernization:

The process has its economic, educational technological, cultural, administrative and other faces. According to Smelser:

- It involves the change from simple, traditional techniques such as hand-weaving towards the use of scientific knowledge and technology.
- Agricultural shifts from subsistence farming to commercial farming on a larger scale. This means growing cash crops, buying non-agricultural products in the market on a large quantity and often hiring people to do farm work.
- In industry there is a movement away from the use of human and animal power and towards the use of machinery driven by non-human power. For example, ploughs pulled by oxen are replaced by tractors driven by hired hands.
- The society changes from the farm and the village centered one to that of the industry and city centered one.

For example: In addition to the four major patterns, other patterns of change have been observed in modernizing social structure. Traditional religious systems tend to lose influence. The family changes in many ways, both in terms of its structure and functions. Its economic, educational, and recreational and other functions tend to diminish. Its size gets smaller and smaller. Extended families and kin groups break up into smaller units. Personal choice becomes the basis of marriage rather than parental arrangements.

Westernisation & Modernisation:

The two terms namely, Westernisation (M.N. Srinivas) and Modernisation (Daniel Lerner) must be understood as conceptual tools to understand the nature and character of social changes that have taken place in the developing countries.

- In a broad way it may be said that the concept of Westernisation covers: (a) behavioural aspects like eating, drinking, dressing, dancing etc. (b) the knowledge aspects like literature, science etc. (c) the values aspects like humanitarianism, equalitarianism and secularism etc.
- The term Modernisation involved a transformation of social, political and economic organisation. As concept it is greatly helpful to the sociologists who have been primarily concerned with the process of differentiation that characterized the modern societies.
- Westernisation is mostly a middle class phenomenon whereas Modernisation is a mass process involving mass media. Thus while the 19th century Westernisation process was essentially a middle class affair involving fashions in speech, clothing, food and drink habits, the modernisation process involves a fundamental, deep-seated and widespread change involving attitudes, the development of a rationalist and positivist spirit and the application of the new knowledge to the ways of living it is essentially a mass affair.
- The modernisation process involves the replacement of sacred exposure by secular enlightenment in the guidance of human affairs. The term Westernisation can be considered as inadequate. While westernisation entered only the upper level, affecting mainly leisure class fashions, modernisation diffused among a wider population and touches public institutions as well as private aspirations with its positivist spirit.

Modernisation in India:

However, it is relevant to call attention to the fact that modernisation in India has not been a uniformly progressive movement. Two crucial issues may be pointed out in this regard. First, in the process of modernisation, several traditional institutions and activities have been reinforced. For example, religious preachers are using modern media to spread their ideas. Now, there is a television channel in India exclusively devoted to religious preaching. Secondly, inconsistencies are visible in patterns of modernisation. Though structural change is witnessed in family, joint family loyalties and norms still prevail. Democratic participation is increasing despite of increasing caste conflicts.

It has rightly been suggested that secularisation in India is the result of almost a century of

westernisation in the country. Historically, secularisation of Indian social and cultural life became intense with the new development in social and cultural arena. The role of religion in society has long been an area of focus for sociologists, with early considerations coming from prominent 19th century theorists like Emile Durkheim and Karl Marx. For example, in his writings on the origins of modern capitalism, Max Weber theorized that the development of European capitalism was rooted in the Protestant value of hard work. However, as society modernized, the connections between capitalism and religion, making capitalism a wholly secular pursuit.



Secularism and Secularisation: A definition

‘Secularisation’ is a process and ‘secularism’ is a socio-political ideology. In actuality, ‘secularism’ can become a reality in our social institutions in so far as these are affected by ‘secularisation’.

The term ‘secularisation’ is defined by Bryan Wilson as the process in which different social institutions ‘become recognised as distinctive concerns, operating with considerable autonomy’. It is also a process of decline in religious activities, beliefs, ways of thinking and institutions. This decline in religious consciousness is the result of the universal acceptance of pragmatic or scientific approach to secular issues.

Characteristics of Secularisation:

- Decline of religion- More secularisation, less religion, this is universal social law. Wherever, the forces of secularism are strong, the forces of religion lose hold and become weakened.
- Process of differentiation- The increase of secularism leads to an increase in the differentiation of various aspects of society. Thus, in modern times, an educated individual considers the economic, the political, and the legal and moral issues separate and does not allow their mixing up.
- Reasonableness- An outstanding feature of secularisation is the rule of reason and discarding of superstition.
- Scientific attitude- The adoption of scientific attitude towards life is an important characteristic of secularism. According to Freud, as the influence of science grows on man, the influence of religion declines.

Impact of Secularisation on different aspects of social, cultural and political life....

The secularisation process has affected every aspect of personal and social life. Some changes are apparent, while others can be disguised.

- The secularisation process has made its most effective impact on the ideas of purity and pollution. The notion of pollution and purity determines the hierarchy of castes. Meat eating and consumption of liquor are considered polluting but vegetarianism and teetotalism are pure practices. Occupations that involve manual labour are regarded lower than those which do not require such work. The process of secularisation has considerably reduced and weakened the ideas of pollution and purity. People no longer try to know the caste background of fellow passengers in a bus or train. The rules of pollution are not observed at the place of work particularly in urban settings.
- Ceremonies and rituals performed in family such as marriage, rituals, funeral rites, worship of family deities, all are assuming a different character. They are either curtailed or shortened to suit the convenience of the family. Now, some of these ceremonies are used as occasions to display and advertise affluence.
- Role of caste in politics is ever increasing. Now people are being mobilised on caste lines for political purposes. The leaders mobilise politics and its principles through their caste ideologies. The leaders are bound to give importance to the caste opinion.
- Likewise, several community festivals have acquired new meaning and observances. Baisakhi in Punjab is celebrated more as a cultural festival than a religious one. Durgapuja and Dushera have assumed new character and their religious rituals have receded into the background. Hundreds of pandals are tastefully decorated displaying various contemporary social and political issues.
- The village community is also influenced by changes taking place in economic, political and cultural fields. Levels of aspirations have heightened in the wake of numerous developmental measures undertaken by the government. The attitude of surrender before fate and divine will, commonly found among the poor and deprived, has been replaced by the attitude of defiance.

GLOBALISATION

You must have found that your city has more malls, more labelled clothes and accessories than ever before. Brands like Puma, Nike which were earlier not available in India are now available. Even TV programmes have their global imports, which are localised such as India's Got Talent, Indian Idol etc. Bhangra and Yoga are popular in the west, as cheese, pizza and burgers have become part of our eating habits, at least in big cities and among younger generation in India. Big corporations now have different offices in different parts of the globe, where they carry on activities, so corporations have gone global and in that sense so have production processes.

Globalization has become the media and academic buzzword of the early 21st century. Contemporary globalisation is the increasing flow of trade, finance, culture, ideas and people brought about by the sophisticated technology of communication and travel, and by the world wide spread of neo-liberal capitalism, and it is the local and regional adaptation to and resistance against the flows.

Globalization may be conceived as:

- a) **Empirical fact-** a world that is increasingly economically integrated; national markets have opened to international and global trade; financial markets to communicate instantaneously with any place in the world and labour markets are extremely fluid. So empirical data are self-explanatory.
- b) **Theory-** the academic theories of globalisation attempt an explanation of the internal logic of the system. Postmodern theories insist that if globalization exists at all, it will only be found in day-to-day practices at the local level. Marxist theories view globalization as the latest stage in the evolution of capitalism.
- c) **Ideology-** the greater economic integration will ensure greater cooperation among people and countries, leading to world peace. However, there are others of the view that globalization is a disaster, which is exacerbating leading to inequality, marginalising the poorest people and countries and creating concentration of elite wealth and power.

Factors leading to globalization are:

1. Explosion of information technology
2. Explosion in electronic media
3. Disintegration of soviet union
4. Interdependence of nations
5. Explosion in means of communication and technology

Dimensions of Globalization:

Economic- Although it makes an impact in all spheres of human life, the economic dimension of globalisation is more prominent and far-reaching than others.

- **Liberalization-** in general, liberalization refers to a relaxation of restrictions, usually in areas of social or economic policy. The economic policy of liberalization includes the freeing up of markets and reduction in the role of national governments in terms of ownership and control over goods and services. In India, the pace of globalization gathered momentum when the central government (Narsimha Rao government) introduced the package of reforms at the behest of IMF and World Bank aimed at economic liberalization in June 1991.
- **Privatisation-** it largely means selling of public owned assets to private ownership by stages. Privatisation can be done using any or all of the following techniques:
 - a) All or part of the shares of public limited company are offered for sale to the public.
 - b) All or part of the state-owned enterprise is sold to private individuals or group of purchasers.
 - c) New private investment in state-owned enterprise.

- **Foreign Direct Investment and Globalisation of Financial Market-** FDI is money invested in production by a foreign party rewarded with part-ownership of production. Economic globalization and financial liberalization centres on the movement of capital of which FDI was a major form. However the flow of FDI even among developing nations was not uniform. Much of this FDI was centred on only a few developing countries.
- **World Trade Organisation-** the WTO, which came into being on 1st January 1995 replacing GATT (General Agreement on Tariffs and Trade), is an international organisation setting out the global rules of trade between nations. WTO is an organisational setup, which means that any decision of the organisation is applicable to all member nations.
- **Multinational and Transnational Companies-** MNC's are often defined as corporate giants. These institutions have financial activities in different countries simultaneously. Where a multinational company(Coca-cola, Hindustan lever, Reebok) used to dominate the market of a single product, a big transnational company(Axis Bank, Adidas, ABN Amro) now typically produces or trades in a multitude of products, services and sectors.
- **Outsourcing of labour-** it is a process where a company contracts out part of its functions, especially the company's IT related functions and operations, to outside agencies or companies, often outside the country. Many times, this is done to save cost, very often the jobs are contracted out to agencies in such countries where labour and other costs are less expensive.

Cultural and Social Dimensions:

Here the local context is shaped more by global issues.

As a result of these global flows, new ways of living and new forms of culture are created:

- Transnational lives and cultures
- Cosmopolitan outlooks
- Hybrid cultural forms
- **Globalisation of culture-** Today the whole world is wired and plugged into the same TV programmes, movies, news, music, lifestyles and entertainment. Satellite cables, phones, Walkman, VCD's and DVD's and other marvels of entertainment technology are creating the mass marketing of culture and expansion of consumer culture. This may lead to a homogenised global culture. It has also resulted in the emergence of a global mass culture due to increase in consumerism. Our own culture is being systematically appropriated and commodified. Folk and tribal festivals are being packaged and marketed through electronic media, plucked out of their contexts and cut from their roots. (Pannikar 1995)
- **Feminisation of labour-** Women have entered the labour force in large numbers in countries that have embraced liberal economic policies. The overall economic activity rate of women for the age group 20-54 has increased rapidly. The highest absorption of women has been experienced in the export oriented industrial sector.

- **Poverty**- opening up of economies was primarily visualised a mechanism where trade would function as an engine of growth and the fruits of growth would trickle down to the poor, However, the results have been mixed, with many countries, experiencing widening inequalities in their economies, contrary to the conventional trade theory prescriptions. (Bardhan 2003)
- **Glocalisation of culture**- the intermixing of global with the local is usually characterised as glocalisation (popularised by sociologist, Roland Roberston 1980's). He argues that globalization is seen as the triumph of culturally homogenising forces above all others; as the overriding locality. Interactions between different cultures do not amount to homogenising, he said, for the global can never exclude the local. For example, practice of yoga in the west, fusion dance and music forms are all examples of glocalisation.

Globalization Today:

Globalization provided for the movement of industries from their old centres in a rich country with high labour costs to that of a completely new country with abundant cheap labour. Earlier, labour remained an important factor of production. But with technological breakthrough, the need for human labour is no longer required causing an untold increase in unemployment and underemployment.

Previously this problem was met by the state in the name of protectionism but globalization with its free market ideology, reduced the scope for state intervention. While the labour in developed countries fear losing their jobs, labour in developing countries hope to see an increase in employment opportunities.

But the concept of free market is compelling the governments of the third world countries to reduce the costs of social security and public welfare, resulting in reduction of employment prospects. These social and political consequences of globalization are felt world over, but are more obvious in the third world countries.

CHAPTER-V

SOCIAL MOVEMENTS

Social movements have shaped the world that we are living in and are continuing to do so. They not only change societies but also inspire other Social Movements. The reason for them to arise is because the individual and social groups seek to change their conditions, thereby changing themselves and the society.

- For E.g. i) Work day should not exceed eight hours.
- ii) Men and women should be paid equally for doing the same work.
 - iii) Workers are entitled to social security and pension.
 - iv) 19th century social reform movements, struggle against caste and gender discrimination and the nationalist movement in India that brought us Independence from colonial rule in 1947.

All change that we see in our society today is due to these social movements.

Social Change and Social Movements

There is a difference between Social Change and Social Movements, while the former is continuous and ongoing, the countless individual and collective actions gathered across time and space, the latter is directed towards some specific goals which involve long and continuous social effort and action by people.

The features of Social Movements are:

1. It requires sustained and collective action over time.
2. This action is directed against the state and takes the form of demanding changes in state policy or practice.
3. Collective action with some degree of organization. This organization includes leadership and a structure that defines how members should relate to each other, make decisions and carry them out.
4. The people who participate in a social movement always have shared objectives and ideologies. The activists hold meetings to mobilize people on the issues that concern them, such activities help shared understanding.
5. Social movements aim at bringing about changes on a public issue.
6. Social movements develop distinct modes of protest i.e. candle and torch light processions, street theatres, songs, poetry etc.

Functionalist and critical Approach

While the functionalist theorist (Durkheim) believed that Social Movements were seen as forces that led to disorder and a major threat to the established order of the society. Critical theorists such as Karl Marx and the scholars influenced by them believed that the crowd and mob was not made of anarchic hooligans out to destroy the society, rather they too had a 'moral economy'. Poor people resort to public protest because they have no other way of expressing their anger and resentment against deprivation.

Theories of Social Movements

1. *Theory of Relative Deprivation:*

According to this theory Social conflict arises when a Social group feels that it is worst than others around it. This theory emphasizes the role of psychological factors such as resentment and rage in inciting social movements. The limitations of this theory are that perceptions of deprivation may be a necessary condition for collective actions but they are not sufficient reasons in themselves. Also to mobilize collectively in an organized and sustained manner, grievances need to be discussed and analyzed to arrive at a shared ideology and strategy.

2. *Mancur Olson's book The logic of collective Action:*

Social movement is an aggregation of rational individual actors pursuing their self interest. An individual would join the social movement only if he gains something from it and will participate only if the risks are less than gains. Olson's theory is based on the notion of the rational, utility- maximizing individual.

3. *McCarthy and Zald's Resource Mobilization Theory:*

They rejected Olson's assumption that Social movements are made up of individuals pursuing their self interest. McCarthy and Zald argued that a social movement's success depends on its ability to mobilize resources or means of different sorts. If a movement can gather resources such as leadership, organizational capacity and communication facilities and can use them within the available political opportunity structure. However, critics argue that social movement is not limited by existing resources, it can create resources such as new symbols and identities. There have been various movements where, despite the scarcity of resources, at the initial stage a movement can generate resources through the process of struggle.

Types of Social Movements

1. *Reformist:*

A strive to change the existing social and political arrangements through gradual incremental steps. E.g. Right to information, reorganization of states on the basis of language.

2. *Redemptive or transformatory:*

A movement with the aim to bring about a change in the personal consciousness and actions of its individual members. E.g people in Ezhava community in kerala was led by Narayana Guru to change their social practices.

3. *Revolutionary:*

The attempt to radically transform social relations, often by capturing state power. The Bolshevik revolution in Russia that deposed the Tsar to create a communist and Naxalite movement in India to remove oppressive landlords and state officials.

Although most of the movements are a mix of all three types of movements, but the orientation of a social movement may shift over time from one to the other. It may start from a phase of mass mobilization and collective protests to become more institutionalized.

How a movement is perceived is a matter of interpretation and differs from one section to another. For example what was a 'mutiny' or 'rebellion' for British colonial rulers in 1857 was actually 'the first was of independence' for Indian nationalists.

Types of Movements

1) *Ecological Movements:*

Since in this modern period greatest emphasis is on development, there is great deal of concern for an unchecked use of natural resources.

Big dams displace agriculturalists from their homes and livelihood. The Chipko Movement is the most important example of ecological movement, in the Himalayan foothills. Villagers rallied together to save the oak and rhododendron forests near their villages. When government contractors came to cut the trees, villagers including large number of women, stepped forward to hug the trees to prevent them from cutting it. Trees and forests was their basis of subsistence, and the conflict was against the Governments desire to generate revenues from selling Timber. Both the issues of social inequality and ecological sustainability were raised by the movement.

2) *Class Based Movements:*

Peasant Movement

These struggles have taken place from pre-colonial days. Earlier in 1858 and 1914 the movement was localized, disjointed and confined only to certain grievances. Examples are Bengal revolt of 1859-62 against Indigo plantation system and the Deccan Riots of 1857 against moneylenders.

Some of these issues got linked to independence movement like, for example, the Bardoli Satyagrah a 'Non tax' campaign, Champaran Satyagrah directed against Indigo plantations. Between 1920-1940, peasant organizations arose, first was Bihar provincial Kisan sabha (1929) they demanded freedom from economic exploitation for peasants, workers and other exploited classes. Tebhaga and Telangana movements at the time of independence demanded the share of the produce of the sharecroppers in Bengal in North Bihar.

Period after 1947 was characterized by two major social movements i.e. The Naxalite Struggle and the 'New Farmer's Movement' which was in Punjab and Tamil Nadu. This movement was regionally organized; it was non-party and involved farmers rather than peasants. Here the basic ideology was strongly anti-state and anti-urban. New methods of agitations were used like blocking of the roads and railways, refusing politicians and bureaucrats entry to villages etc.

Workers' movement

Factory production in India began in early part of 1860's. Under colonialism the pattern set by the colonial regime was that the raw materials were procured from India and the goods were manufactured in United Kingdom. The factories were established in the port towns of Calcutta and Bombay. The labour at this time was cheap and the colonial government did not regulate either wages or working conditions.

Trade unions had emerged later and led to many factory and mill workers to struck work for the reasons that had affected them gravely. The first trade union was established in 1918 in Madras by B.P Wadia, during the same year Mahatma Gandhi founded Textile Labour Association (TLA). AITUC (All India trade Union Congress) formed in Bombay, was a broad based organization involving diverse ideologies which were communities led by moderates such as M. Joshi and V.V.Giri and nationalists like Lala Lajpat Rai and Jawaharlal Nehru. AITUC attempted to grant workers some concessions in order to contain unrest. In 1922 government passed the fourth factories act which reduced working day to 10 hours.

The Indian National congress chose to form another union called the Indian National Trade Union Congress (INTUC). This split in the AITUC led to further splits on the lines of Political parties.

3. *Caste Based Movements:*

The Dalit Movement

This struggle was for recognition of Dalits as fellow human beings. It is a struggle for self confidence, space for self determination, and abolition of stigmatization. It has been called a struggle to be touched.

'Dalit' a word commonly used in many languages means the poor and oppressed people. The people who have been purposely broken down by those above them. Though there is no single unified Dalit movement in the country, different movements have highlighted different issues related to Dalits. Satnami movements of Chamars in Chattisgarh plains in eastern MP, Adi Dharma Movement in Punjab, Mahar Movement in Maharashtra, socio-political mobilization among the Jatavas of Agra and the Anti Bhramin movement in South India. In the contemporary period, Dalit Movements has definitely acquired a place in the public sphere, Dalit literature has also grown in this time, which has opposed the Chaturvarna systems. It considers that this system is responsible for the sad state of lower castes.

Backward Class Caste Movements

Backward class has been in use in different parts of the country since 19th century, since caste began to lose its ritual content and became more and more secularized with changing economic structure.

Tribal Movements

Many tribal movements have taken place in the 'tribal belt' in the middle India like santhals, Hos, Oraons, Mundas. The movement that took place in Jharkhand that goes back to a hundred years.

Here there was a charismatic leader Birsa Munda who led this movement and became an icon of strength to fight for a separate state called Jharkhand from Bihar.

4. *Women's Movement*

Post 1947, women who were involved in the Nationalist movement got involved in the nation building task.

In mid 1970's there was a renewal of women's movement in India. It is also called as the second phase of the Indian women's movement. The concerns were more or less the same however, the organizational strategies and ideologies changed. Autonomous women's movement i.e. independent from the political parties came to the forefront.

Apart from the organizational issues the new issues that got attention or focus were violence against women, land rights, sexual harassment and dowry.

However, the concerns and problems of women also vary depending upon the different strata's where they are placed in the society.

CHAPTER-VI

EMERGENCE, DEVELOPMENT AND SCOPE OF SOCIOLOGY - WESTERN AND INDIAN CONTEXT

The origin of Sociology is attributed to the numerous developments in the 18th and the 19th century. Emergence of the subject holds its roots in the Enlightenment period, French revolution and the Industrial Revolution. This epoch- making events changed the entire history of the human society. All this resulted in a metamorphic change in the realms of economy, polity, culture, family and religiosity of mankind.

As a result of the French Revolution, as well as, the Industrial Revolution, large number of people left their homes and migrated to the industrial locations in the urban settings. These and other developments facilitated the emergence and growth of Sociology as a discipline that engaged in the sociological study of society. Additionally, the intellectual crisis of the 18th and 19th century contributed to the emergence of Sociology as a new branch of learning. Scholars such as August Comte, Herbert Spencer, Emile Durkheim and Max Weber were the first to focus on the issues of social order, conflict, stability and change, and as a result, the discipline of Sociology emerged.

During this era, therefore the three major processes that speeded up the establishment of Sociology as a separate social science.

- French Revolution and Enlightenment Movement
- The Growth of Natural Sciences
- Industrial Revolution and Urbanisation

The French Revolution

The French revolution took place in 1789. It was the first uprising of its kind. It had a great impact on society since it changed the structure of society from traditional to modern, as well as, from feudal to capitalist. It was accompanied by Enlightenment, which was an intellectual movement to which many philosophers contributed. The thinkers of Enlightenment aimed to challenge the dominance of the Church, i.e., religious institutions.

Thus, the Enlightenment Age thinking went on to become a significant contributing factor in the emergence of Sociology. It is considered to be the source of critical ideas and highlighted the certainty of freedom and democracy as the primary values of society. It managed to steadily weaken the social distinctions in the feudal society and shift the power away from the Church.

The Growth of Natural Sciences

Nineteenth century was also the period in which natural sciences made much progress. The success

attained by those working in the field of natural sciences inspired a good number of social thinkers to follow them.

The belief was that if the methods of natural sciences could be successful in the physical world to understand the physical or natural phenomena, the same methods could be applied successfully to the social world to understand the social phenomena.

Scholars like Auguste Comte, Herbert Spencer, Emile Durkheim, Max Weber and other sociologists advocated the methods of science to study society as they were inspired by the discoveries of natural scientists and wanted to study society in a similar way.

Industrial Revolution and Urbanisation

The advent of factory system with large scale production changed the traditional set-up of society as a whole. Simple rural life and cottage industries were replaced by mass production of goods in the factories. It radically altered the medieval customs, beliefs and ideals and changed the society from traditional to modern.

Further, industrialisation led to urbanisation. The expansion of cities produced an endless list of urban problems – over-crowding, various types of pollution like noise, traffic and so on. Due to urbanisation, mass migration took place towards these centres. Consequently, people got alienated from their traditional rural environment, and there was mushrooming of slums in and near urban areas. New classes were emerging in the urban areas, as well as, in the industrial society; the rich were becoming richer while the poor were becoming poorer. There was a sudden rise in crimes due to the huge social, economic, political and ideological turmoil.

Scholars like Auguste Comte, Herbert Spencer, Max Weber and Georg Simmel felt that in order to solve the new emerging social problems resulting from the transformation in society, a scientific study of society was required which led to the emergence of Sociology.

Subsequently, the Industrial Revolution of England and the democratic revolutions of United States of America and France gave a blow to the existing organisational structure of the society in the late 18th and early 19th century.

Sociology as a Discipline

Sociology as compared to the other social sciences is a young discipline. It emerged as a consequence of the changes that occurred during 18th and 19th century in Europe. In fact, Sociology emerged as a distinct discipline because of the crisis caused by drastic changes due to the French and Industrial revolutions. With the development of Sociology as a branch of knowledge, the subject of Sociology also found a place in the syllabus of higher learning. It was given a place in the curriculum of Yale University of America in the year 1876 followed by other universities in various countries like France, Poland, Egypt, Sweden etc.

Pluralities and inequalities among Societies

In the contemporary world we belong to more than one society. We see all types of societies

existing at the same time. There is vast diversity and inequality that we see in our society existing at the same time. For example, the Mall culture and beggary, obese and malnourished people, high techniques of medical facilities and people dying without any medical treatments.

Introducing Sociology

Sociology as a subject was first thought about by a physicist August Comte who was a witness to the changes happening in the society and he despite being from Science field was drawn towards understanding the changes that were happening in the society. He is also known as the father of Sociology, he named it as 'Social Physics' first and later changed it to 'Sociology'.

Sociology is the study of human social life, groups and societies. Its subject matter is our own behavior as social beings. Sociology is not the first subject to do so. People have always observed and reflected upon societies and groups in which they live in. The human trait to think about our lives and society is not confined to philosophers and social thinkers. We all are aware of our everyday lives and about other's lives about our own society and also about other's society. These are the everyday notions, our commonsense in which we live in the society. However the observations and ideas that sociology as a discipline makes about the society is totally different from both the philosophical and common sense ideas.

The observations of philosophical and religious thinkers are about what is moral and immoral in human behavior and the desirable way of living and about good society. Sociology too concerns itself with norms and values; however its focus is on how the norms and values ought to be. Its concern is on how they function in actual societies.

Empirical study of societies is an important part of what sociologists do. It means that when a sociologist studies a society, he is willing to observe and collect findings, even if they are not to his/her personal liking. The statements that a sociologist arrives at must be arrived at through the observation of certain rules of evidence that allow others to check on or to repeat to develop his/her findings. What is relevant is that 'sociology in its observation and analysis follows certain rules that can be checked upon by others'.

The commonsense explanations are based on what may be called the 'naturalistic' or individualistic explanations. Sociology breaks away from both. It has a body of concepts, methods and data. Sociologists are reflective and ready to ask questions. For example in naturalist or commonsensical thinking people are poor because they are afraid of work or come from poor families or low intelligence, however according to Sociologists contemporary poverty is caused by the structure of inequality in class society and is experienced by those who suffer from chronic irregularity of work and low wages.

Growth of Sociology in India

In the Indian context, more than 2000 years ago the Great Law Giver, Manu, as well as, Kautilya and many other scholars had written about different aspects of social life.

Writings about society can be traced back to the ancient Indian mythological, religious and spiritual

texts such as the Veda, Upanishads, Puranas, Smritis, writings of Kautilya and Sukracharya that talk volumes about rites, laws, customs, economy, polity, culture, morality, aesthetics and science. All these writings give insights concerning social order and stability, mobility, human interrelationship and social governance. For instance, Kautilya's Artha Shastra is a monumental treatise on political economy and Shukracharya's Niti Shastra offers vast wisdom on morality, social customs, ethics, folkways and mores. "Charaksamhita" of 8th century B.C advise the healers to take into account the norms, values and customs of the people who would come to them.

The above scholars were not sociologists in the modern sense. But they were keen observers of social life and society and thereby providing valuable material for sociology.

It is difficult to understand the origin and development of sociology in India without reference to its colonial history.

Since colonialism was an essential part of modern capitalism and industrialization, therefore, the writings of western sociologists on capitalism and other aspects of modern society was also applicable to the social change in India. However, colonialism, urbanization and the impact of industrialization in India was not the same as that of the west.

Sociology in India also had to deal with western writings and ideas about Indian Society which were not always correct; these ideas were from the colonial officials as well as western society. The western writers saw in Indian village a remnant or survival from what was called 'the infancy of society', they saw 19th century India as the past of European Society.

In India, there is a deep link or relation between social anthropology and sociology. Social anthropology in India gradually moved from the study of primitive people to the study of peasants, ethnic group, social classes, features of ancient civilizations and modern Industrial societies. Therefore, no rigid divide is seen between sociology and social anthropology here.

Scope of Sociology and its relationship to other social Science Disciplines

Sociology is one of a group of social sciences, which also includes anthropology, economics, political science and history. The divisions among the various social sciences are not clear cut, and all share a certain range of common interests, concepts and methods. It is therefore very important to understand that the distinctions of the disciplines are to some extent arbitrary and should not be seen in a straitjacket fashion.

Sociology and Economics

Economics is the study of production and distribution of goods and services. It puts to use economic variables such as price, demand and supply; money flows; output and input ratios. Whereas sociology as a subject looks at these economic concepts to understand the prevalent social norms, ideas and values. To comprehend the wider causes and consequences of economic problems such as poverty, unemployment and population, the two subjects are interrelated.

Sociology, unlike Economics, usually does not provide technical solutions. But it encourages a questioning and critical perspective.

Sociology and Political Science

Political Science mainly deals with the study of power, political organizations and their working. Sociology studies membership of political organizations, process of decision making in organizations, reasons for support of political parties, the role of Gender in politics, etc.

The two subjects work together to determine the functioning of state which is governed by laws and policies which have their basis in social norms, values and cultures.

Sociology and History

History studies concrete details while the sociologist is more likely to abstract from concrete reality categorize and generalize. Historians today are equally involved in using sociological methods and concepts in their analysis.

Conventional history has been about the history of Kings and war. The history of less glamorous or exciting event as changes in land relations or gender relations within the family have traditionally been less studied by historians but formed the core area of the sociologist's interest. Today, both subjects borrow from each other's subject matter to understand social patterns, gender relations, mores, customs and important institutions other than the act of rulers, wars and monarchy.

Sociology and Psychology

Psychology is often defined as the science of behaviour. It involves itself primarily with the individual. It is interested in her/his intelligence and learning, motivations and memory, nervous system and reaction time, hopes and fears. Social psychology, which serves as a bridge between psychology and sociology, maintains a primary interest in the individual but concerns itself with the way in which the individual behaves in social groups collectively with other individuals.

Sociology and Social Anthropology

Social Anthropology looks at studying the primitive societies such as Tribes and original cultures whereas sociology studies the changes in more modern context. Indian sociology has been far more diverse in borrowing from both traditions. It could also be dealing with both complex differentiated societies of urban modern India as well as the study of tribes in a holistic fashion.

CHAPTER VII

SOCIOLOGISTS AND THEIR THEORIES

WESTERN SOCIOLOGICAL THINKERS

Introduction

The formal study of society as an academic discipline was originated in Europe in the 19th century. It is believed that Sociology emerged as a subject in order to understand the rapid changes happening in European society. The European society was witnessing several changes in social institutions in previous three centuries due to Industrial revolution, French revolution and the spread of ideas of Enlightenment. These three factors are considered very important in development of sociology as an independent discipline to understand, explain and predict the nature of society,

In this chapter, we will discuss the major contribution of the classical thinkers of Sociology, Karl Marx, Max Weber and Emile Durkheim (three major western thinkers) who have contributed significantly to the discipline of Sociology. These thinkers through their great ideas, have had great influence on the coming generations of sociologists and the emergence of subsequent schools of thought in Sociology.

KARL MARX (1818-83)

Early Life

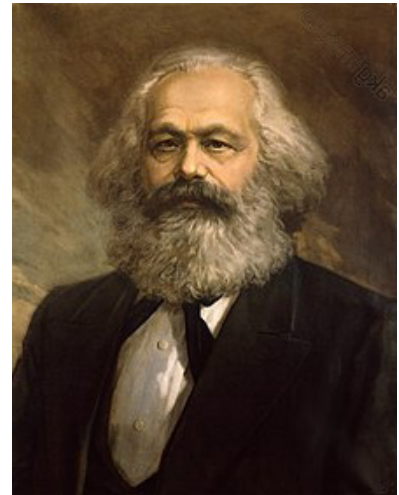
Karl Marx (1818-1883), a German thinker and political activist is well known in the academic world for his ideas on class struggle and revolution. Karl Marx was influenced by German philosophers Hegel and Feuerbach.

His ideas could be understood from his works such as Capital Vol. I published in 1867 and The Manifesto of Communist Party written with Engels released in 1848.

Contributions :

Class and Class Conflict:

The key focus of Karl Marx's writings was on understanding the inequalities existing in the society and removing them. We know that various kinds of inequalities exist among people in all the societies of the world. The basis of such inequalities has been social, education, economic and political status.



Karl Marx understood 'class' as a category of individuals who share equal economic status. Since people differ from each other in terms of unequal access to material resources as well as power and privileges in society, there can be many classes in a society. However, citing example from Western Society, Marx explained how the various periods of history have witnessed struggle amongst two main classes i.e. Owners (Bourgeoisie) and Non-owners (workers/Proletariats). He aimed to create a classless society which will result in the establishment of equal and just social system.

In order to understand his thought in a better way we have to understand his conception of class and class conflict. Also, Karl Marx's views on the role of economic institutions in the social structure are important to understand.

We know, there are various types of institutions in every society such as Economic, Political, Education, Culture and family. It appears that all of these institutions are interrelated and have influence on each other as well as on the individual members of any society. Karl Marx, however, contended that economic institution is the most important institution in any society. And it has influence over all the other institutions in a society. Economic institution in simple terms is explained as a system of production, distribution and consumption of goods and services in any society. According to Karl Marx, production of materials is the most important activity of individuals as material needs are the most important needs of individuals. Men and women are constantly engaged in the activity of production. Societies use different modes of production for the production of food, shelter and other necessities, according to the level of technology available at that time.

Here, Karl Marx introduces the concept of class. Some people become owners of the means of production whereas others do not own the means of production. Thus, there can be two kinds of relations to the production i.e. ownership and non-ownership. The group of individuals who share same relation to the means of production were termed as one 'class.' Thus if all the individuals have the same relation to the means of production it will be a one class or classless society. Generally there can be two types of relations with the means of production, either an individual can be owner or non-owner of the means of production. Therefore, there are generally two classes of people in all the societies.

Concept of Alienation

Marx in his theory of Alienation highlighted that alienation arose from the low level of the productive forces, from human subordination to the land and from the domination of the feudal ruling class.

In Modern society, alienation is one where humans are alienated from nature; they are alienated from each other as this system individualises previous collective forms of social organisation, and as relations get market-oriented; large masses of workers are alienated from the fruit of their labour because workers don't own the products they produce; workers are alienated from themselves and struggle to make their lives more meaningful in a system where they are both more free but also more alienated and less in control of their lives.

The other concepts used frequently by Karl Marx in his work "Capital" were means of production, forces of production and relations of production. The Means of production along with technology

were together called as forces of production by Karl Marx. The relations of individuals to the forces of production were called relations of production. To understand the relation between the forces of production with the relations of production, a method of dialectics was used. Corresponding to every mode of production, some means of production were used e.g. in agriculture society, land, seeds, fertilizers etc. are used and in the Industrial society, the means of production used are factory, machines and tools.

The above understanding was used by Karl Marx in his book Communist Manifesto, where he wrote ” the history of all hitherto existing societies can be understood in terms of class struggle”. Marx explains that the history of Western society can be understood in terms of the change of mode of production and the relations of production.

Historical Materialism and Class Consciouness:

He described that the Western society has passed through the following stages in different periods of history. In each stage, except primitive communism the society had two classes whose interests were opposite to each other. With the development of technology, the production increased, and the mode of production also changed. The owner class was always placed in higher strata. They controlled education, political institutions, marriage and other institutions in society. The other class was placed low in social hierarchy and suffered because all the social institutions favoured the owner class. The mode of production as well as nature of relations changed in different epochs (periods) of history.

The western society thus passed through different stages. These stages were termed as primitive communism, ancient society, feudal society and capitalist society according to the mode of production. The ancient society used lesser technology and were dependent upon animals and men for production. It had masters and slaves as two classes. The agriculture mode of production resulted in two classes of people such as feuds (landlords) and serfs.

The phase of capitalism is also characterized by production of goods and services in the factories. The owners of factories are called as Bourgeoisie class and the worker class is called Proletariat class. In the capitalism mode of production, the production rises due to advancement of technology. Due to free competition, the factory owner who sells the products at the lowest prices is able to earn profit and thus able to master surplus value. This results in low wages of the workers.

The labour class also becomes free. They are free to join the employer who pays them the best. Due to the free competition amongst the members of owner class, many of them loose their factories and join the non-owners class.

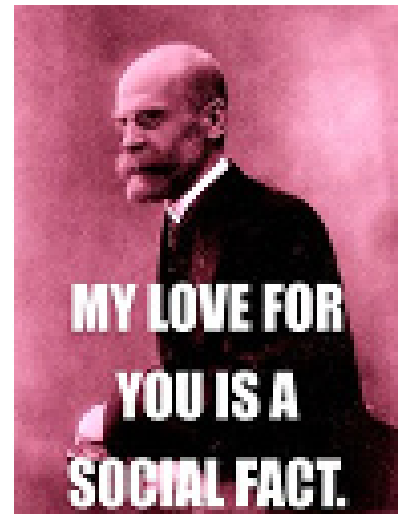
For the first time in the history of societies, the class consciousness emerges in the non-owner class. According to Karl Marx, this may lead to revolution and result in a classless society. And this can be solved only through change in system from capitalism to communism and then socialism.

The prediction that there will be revolution in all the societies and result in end of the system of capitalism does not seem to have come true in several parts of the world. Although, countries like China, Russia and Eastern Europe witnessed communist revolutions, yet most of the world now appears to follow the capitalist mode of production.

EMILE DURKHEIM (1858-1917)

Early Life:

After August Comte, Emile Durkheim is recognized as one of the greatest French social thinkers and also known as the first professor of Sociology. He was born in 1858 in an orthodox Jewish family. Durkheim led a completely secular life. Much of his work was dedicated to demonstrating that religious phenomena stemmed from social rather than divine factors. While Durkheim chose not to follow in the family tradition, he did not sever ties with his family or with the Jewish community. His doctoral thesis was on Division of Labour in Society published in 1893.



Contributions:

Concept of Sociology:

Durkheim is considered a positivist who like August Comte believed that a scientific study of social phenomenon is possible. He believed that Society is more important than individual and explained that social order is maintained through collective consciousness.

In order to understand Emile Durkheim's ideas, it is important to start with his book "The Rules of Sociological Methods". In this book published in 1895, Durkheim explained the subject matter of Sociology as distinct and different from other subjects. He believed that the subject matter of Sociology should include 'facts'. He defined Sociology as the study of Social facts.

Social Facts

Another important proposition in Durkheim's rules of studying social facts was that every social fact has effect on other social facts. In simple terms, religion has effect on marriage, marriage is connected to family etc and education decides the job classification of individuals.

Division of Labour

In his Division of Labour in Society published in 1893, he described how division of labour causes change in the type of solidarity (mechanical or organic) in any society. This results in increased efficiency of the society. The gender based and age based division of work has been present in almost all the societies for a long time. The women have been doing household chores and men have been entrusted with duty of going out to earn the bread and butter for the family.

Durkheim traced the evolution of society from Primitive to Modern. He classified the society by nature of solidarity existed in that society. Primitive society is based on mechanical solidarity and found in similarity of its individual. And it is found in societies with small populations. Community norms were very important. Any violation could lead to disintegration of community. Here the society appears as simple and people are connected to each other because they are similar. The basis of such solidarity amongst people is homogeneity and any dissimilarity in the society is curbed on the basis of repressive laws. The individual is almost submerged in collectively.

In modern society, organic solidarity is based on heterogeneity of its members. It is found in societies with large populations. Later with increase in division of labour, the society gets more differentiated. This leads to specializations resulting in heterogeneity. The interdependence of individuals and institutions leads to restitutive laws. These laws tend to restore the losses caused to individuals and thus do not punish heterogeneity. It allows individuals to be different from each other and recognizes their multiple roles and organic ties.

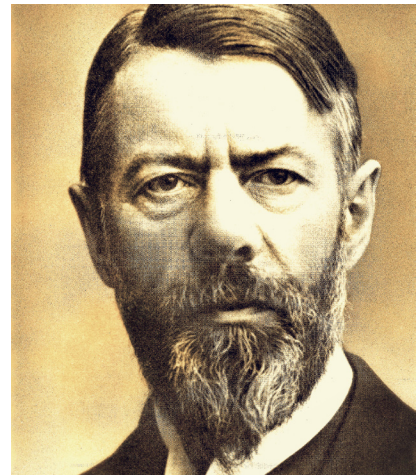
Hence, Durkheim described The Division of labour as a social fact, being present in all the societies and forcing or giving the individuals the choice amongst one or more occupations based upon age and sex in case of primitive societies and later was based upon specializations in industrial societies. Durkheim has been criticized for laying undue importance to society and ignoring the subjective decision making of the individuals. Especially in industrial societies, individuals may choose different occupations according to their individual preference.

MAX WEBER (1864 – 1920)

Early Life

Karl Emil Maximilian Weber was born in 1864, in Erfurt, Province of Saxony, Prussia. ... The young Weber and his brother Alfred, who also became a sociologist and economist, thrived in this intellectual atmosphere.

Weber, was a German sociologist, philosopher, jurist, and political economist. He along with Karl Marx and Emile Durkheim is considered as the founding father of sociology.



Contributions:

Interpretive Sociology and Social Action

Weber was of the view that the overall objective of the social sciences was to develop an ‘interpretive understanding of social action’. For Weber, ‘social action’ included all human behaviour that was meaningful, that is, action to which actors attached a meaning.

In studying social action, the sociologist’s task was to recover the meanings attributed by the actor. To accomplish this task the sociologist had to put themselves in the actor’s place, and imagine what these meanings were or could have been.

Sociology was thus a systematic form of ‘empathetic understanding’, that is, an understanding based not on ‘feeling for’ (sympathy) but ‘feeling with’ (empathy). The empathic (or empathetic) understanding which sociologists derive from this exercise enables them to access the subjective meanings and motivations of social actors.

Thus, social scientists had to constantly practise ‘empathetic understanding’ by putting themselves (imaginatively) in the place of the people whose actions they were studying.

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.

Value Neutrality

In other words, sociologists were meant to describe, not judge, the subjective feelings of others. Weber called this kind of objectivity 'value neutrality'.

The sociologist must neutrally record subjective values without being affected by her/his own feelings/opinions about these values.

Weber recognised that this was very difficult to do because social scientists were also members of society and always had their own subjective beliefs and prejudices. However, they had to practise great self-discipline - exercise an 'iron will' - in order to remain 'value neutral' when describing the values and worldviews of others

Weber's major emphasis, was thus, on the study (through interpretive or participatory mode) of "Social Action" also known as "Weberian social action". It refers to an act which takes into account the actions and reactions of individuals (or 'agents') in other words the acting individual takes account of the behaviour of others and is thereby oriented in its course. Furthermore, it is based on, understanding the purpose and meaning that individuals attach to their own actions. He did not believe that there is a single cause for any outcome, (monocausality) but rather proposed that for any outcome there can be multiple causes.

Ideal Type:

Apart from empathetic understanding, Weber also suggested another methodological tool for doing sociology — the 'ideal type'. An ideal type which is a logically consistent model of a social phenomenon that highlights the 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.

Weber used this ideal type to study a) analyse the relationship between the ethics of 'world religions' and the rationalisation of the social world in different civilisations. b) the three types of authority that he defined as traditional, charismatic and rational-legal.

Weber's main intellectual concern was understanding the processes of rationalisation, secularisation, and "disenchantment" that emerged because of new ways of thinking that emerged in the World. He associated this with the rise of capitalism and modernity.

Concept of Authority:

Weber defined the state as an unit that successfully claims a "monopoly of the legitimate use of physical force within a given territory". He was also the first to classify social authority into distinct forms, which he labelled as charismatic, traditional, and rational-legal. While the source of traditional authority was custom and precedence, charismatic authority derived from divine sources or the 'gift of grace', and rational-legal authority was based on legal demarcation of authority. Rational legal authority which prevailed in modern times was epitomised in the bureaucracy.

Concept of Bureaucracy:

In his analysis of bureaucracy, Weber emphasised that modern state institutions are increasingly based on rational-legal authority. Bureaucracy (Weber's definition) was a mode of organisation which was premised on the separation of the public from the domestic world.

Some of the Features of bureaucracy highlighted by Weber were :

Functioning of officials: Within the bureaucracy officials have fixed areas of 'official jurisdiction' governed by rules, laws and administrative regulations. The regular activities of the bureaucratic organisation are distributed in a fixed way as official duties.

Hierarchical Ordering of Positions: Authority and office are placed on a graded hierarchy where the higher officials supervise the lower ones. This allows scope of appeal to a higher official in case of dissatisfaction with the decisions of lower officials

Reliance on written document: The management of a bureaucratic organisation is carried out on the basis of written documents (the files) which are preserved as records. There is cumulation in the decision making of the 'bureau' or office. It is also a part of the public domain which is separate from the private life of the officials.

Office Management : As office management is a specialised and modern activity. It requires trained and skilled personnel to conduct operations

Conduct in Office: As official activity demands the full time attention of officials irrespective of her/his delimited hours in office, hence an official's conduct in office is governed by exhaustive rules and regulations. These separates her/ his public conduct from her/his behaviour in the private domain. Also, since these rules and regulations have legal recognition, officials can be held accountable.

Conclusion:

The three thinkers, Karl Marx, Emile Durkheim and Max Weber, can thus be considered pioneers in sociology. The ideas of positivism given by Auguste Comte have led to the emergence and continuance of the discipline of Sociology. Karl Marx's ideas led to communist revolutions in many parts of the world. Emile Durkheim has been accepted as first professor of Sociology who laid rules for studying sociology.

INDIAN SOCIOLOGISTS

INTRODUCTION

In this section, you are going to be introduced to some of the founding figures of Indian sociology. These scholars have helped to shape the discipline and adapt it to our historical and social context. The specificity of the Indian context raised many questions.

If western sociology emerged as an attempt to make sense of modernity, what would its role be in a country like India? India, too, was of course experiencing the changes brought about by modernity but with an important difference — it was a colony. The first experience of modernity in India was closely intertwined with the experience of colonial subjugation.

If social anthropology in the west arose out of the curiosity felt by European society about primitive cultures, what role could it have in India, which was an ancient and advanced civilisation, but which also had ‘primitive’ societies within it?

What useful role could sociology have in a sovereign, independent India, a nation about to begin its adventure with planned development and democracy?

GOVIND SADASHIV GHURYE (1893-1984)

Early Life:

Ghurye was born on 12 December 1893, at Malwan, in Maharashtra. His early schooling was at the Aryan Education Society's High School, Girgaum, in Mumbai and then at Bahadur Khanji High School, Junagadh, in Gujarat. He joined Bahauddin college at Junagarh, in 1912, but later moved on to Elphinstone College, Mumbai.



He has often been acclaimed as the ‘father of Indian sociology’.

Ghurye succeeded Sir Patric Geddes as Head of Department of Sociology in the University of Bombay in 1924 until his retirement in 1959. After retirement, he was designated the first Emeritus Professor in the University of Bombay.

He has covered wide-ranging themes such as kinship and marriage, urbanization, ascetic traditions, tribal life, demography, architecture and literature.

Contributions:

Caste and Race:

In the early 1930s, G.S. Ghurye published a book, *Caste and Race in India* which still is an important source book on Indian castes. In this work, he examined the caste system from historical, comparative and integrative perspectives. Later, he made a comparative study of kinship in Indo-European cultures.

In his studies of kinship and caste, Ghurye emphasised two points:

- (a) the kin and caste networks of India had parallels in some other countries also; and
- (b) the kinship and caste in India served as integrative framework.

Herbert Risley thought that humans can be divided into separate races on the basis of physical characteristics (length of nose, size of skull etc)

Risley further believed India was a 'laboratory ' because caste strictly prohibits intermarriage among different groups, and had done so for centuries.

He argued that caste originated in race because different caste groups seemed to belong to distinct racial types.

He is of the view that lower castes were original inhabitants and were subjugated by Aryans.

Ghurye believed that Risley's theory was only true for North India. In other parts of India, inter group differences were not very large.

Thus 'racial purity' existed only in North India and in rest of the country, endogamy was already introduced in already racially varied groups.

Features of Caste:

Caste is an institution based on segmental division. This means that caste society is divided into a number of closed, mutually exclusive segments or compartments.

Caste society is based on hierarchical division. Each caste is strictly unequal to every other caste, that is, every caste is either higher or lower than every other one.

The institution of caste necessarily involves restrictions on social interaction, specially the sharing of food. There are elaborate rules prescribing what kind of food may be shared between which groups. These rules are governed by ideas of purity and pollution.

There are differential rights and duties for different castes. These rights and duties pertain not only to religious practices but extend to the secular world.

Caste restricts the choice of occupation, which, is decided by birth and is hereditary.

Caste involves strict restrictions on marriage. Only endogamy is allowed.

Tribes

For Ghurye, the incorporation of Hindu values and norms into tribal life was a positive development.

With increasing contact with the Hindu social groups the tribes had slowly absorbed certain Hindu values and style of life and came to be considered part of the Hindu caste society.

The tribes gave up liquor-drinking, received education and improved their agriculture under Hindu influence.

Hindu voluntary organisations such as Ramakrishna Mission and Arya Samaj played a constructive role.

A.R. DESAI (1915-1994)

Early Life

Akshay Ramanlal Desai (1915-1994) was born on April 16, 1915 at Nadiad in Gujarat and died on November 12, 1994 at Baroda in Gujarat. In his early years, he was influenced by his father Ramanlal Vasantlal Desai, a well-known litterateur who inspired the youth in Gujarat in the thirties. A.R. Desai took part in student movements in Baroda, Surat and Bombay.



He graduated from the University of Bombay, and also obtained a law degree and a PhD in sociology under G.S. Ghurye from the same university in 1946. Later on, he taught at the Bombay University and also became head of the department. In 1947, he got married to Neera Desai, who has done pioneering work in the field of women's studies.

Desai was a life-long Marxist, who was not only a philosopher but a practitioner as well—a sociologist, a teacher and an activist seeking to eradicate the ills of his society.

Desai's all along wanted to establish a two-way relationship between theory and practice.

Desai is of the opinion; the bourgeoisie is not the sole stakeholder of the State—the landed rich also have an important role in the matters of the State.

Contributions:

Welfare State:

The modern capitalist state was one of the significant themes that interested A.R. Desai. As always, his approach to this issue was from a Marxist perspective. In an essay called “The myth of the welfare state”, Desai provides a detailed critique of this notion and points to its many shortcomings. After considering the prominent definitions available in the sociological literature, Desai identifies the following unique features of the welfare state:

A welfare state is a positive state. It is an interventionist state and actively uses its considerable powers to design and implement social policies for the betterment of society

The welfare state is a democratic state. Democracy was considered an essential condition for the emergence of the welfare state. Formal democratic institutions, specially multi-party elections, were thought to be a defining feature of the welfare state.

A welfare state involves a mixed economy, an economy where both private capitalist enterprises and state or publicly owned enterprises co-exist. It does not seek to eliminate the capitalist market, nor does it prevent public investment in industry and other fields.

Criteria to measure the performance of the welfare state

It ensures freedom from poverty, social discrimination and security for all its citizens.

It removes inequalities of income through measures to redistribute income from the rich to the poor, and by preventing the concentration of wealth.

It transforms the economy in such a way that the capitalist profit motive is made subservient to the real needs of the community.

It ensures a stable development free from the cycle of economic booms and depressions

It tries to provide employment for all

Claims of 'Welfare State' are exaggerated

Most modern capitalist states, even in the most developed countries, fail to provide minimum levels of economic and social security to all their citizens.

They are unable to reduce economic inequality and often seem to encourage.

They have also been unsuccessful at enabling stable development free from market fluctuations.

There is presence of excess economic capacity yet high levels of unemployment exist.

M.N. SRINIVAS (1916-1999)

Early Life

Srinivas was a Brahmin by birth and earned his doctorate in sociology from the University of Bombay and went on to the University of Oxford for further studies. Although he had already written a book on family and marriage in Mysore and completed his PhD at University of Bombay before he went to the Oxford in the late forties for further studies, his training there was to play a significant role in the development of his ideas. Srinivas served in various institutions of repute like University of Delhi, Maharaja Sayajirao University of Baroda, Institute for Social and Economic Change Bangalore.



He was the best known Indian sociologist of the post-independence era,

M.N. Srinivas earned two doctoral degrees, one from Bombay university and one from Oxford. Srinivas was a student of Ghurye's at Bombay.

Srinivas' doctoral dissertation was published as Religion and Society among the Coorgs of South India.

In 1959, he moved to Delhi to set up another department at the Delhi School of Economics, which soon became known as one of the leading centres of sociology in India.

Contributions:

Westernization, Secularization and Sanskritization

Srinivas's was unlike other sociologists as he did not want to rely on western research to study about his own people.

Thus, he himself started with observation and fieldwork. Somewhere in 1940-42, he did a vast field work on Coorgs.

He further talks about the unity and interaction among different castes present in Coorgs. Castes he covered were Brahmins, Kaniyas, Bannas and Panikas.

He found some villages having many independent castes.

He came up with the terms dominant castes, westernization, secularization and Sanskritization which was a result of the impact and outcome of the caste system.

Sanskritization is the process in Hinduism in which the low caste Hindu person or group tries to acquire values, ideologies, and rituals of higher caste Hindu.

Westernization in India occurred when the culture of West began to gain more importance than the culture of India. Indian people began to borrow the culture of West.

Secularization in India is a process in which all the religions existing in India will be treated as equal and neutral.

Srinivas, thus, always believed that to know the Indian society and its various aspects one has to undertake fieldwork and observation. For which it is important to undertake mathematical and statistical studies.

M.N. Srinivas on Village

Srinivas' writings on the village were of two broad types.

First there were ethnographic accounts of fieldwork done in villages or discussions

Second, a kind of writing that included historical and conceptual discussions about the Indian village as a unit of social analysis.

Louis Dumont's view on Villages:

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.

He described Indian village as unchanging, self-sufficient, "little republics".

M.N.Srinivas's views against Louis Dumont:

He believed that the village was a relevant social entity. Historical evidence showed that villages had served as a unifying identity.

He criticised Dumont's view of Indian villages as unchanging, self-sufficient, “little republics”.

Using historical and sociological evidence, Srinivas showed that the village had, in fact, experienced considerable changes.

Villages were never self-sufficient, and had been involved in various kinds of economic, social and political relationships at the regional level.

Significance of Villages:

The village as a site of research offered many advantages to Indian sociology.

It provided an opportunity to illustrate the importance of ethnographic research methods.

It offered eye-witness accounts of the rapid social change that was taking place in the Indian countryside as the newly independent nation began a programme of planned development.

It is because of these vivid descriptions of village India, policy makers were able to form impressions of what was going on in the heartland of India.

Village studies thus provided a new role for a discipline like sociology in the context of an independent nation.

CHAPTER VIII

SOCIOLOGY (039)

Senior School Certificate Examination, 2017 Marking Scheme

GENERAL INSTRUCTIONS

Q. No.	Expected Answer / Values Points	Dist of Marks
Q. 1	What do you understand by the term westernization?	2
Ans. 1	<p>Westernization means the changes brought about in Indian society and culture as a result of over 150 yrs. of British rule. It also involves adopting of western lifestyles, western ways of thinking, and spread of .western cultural traits - the imitating of the western external forms of culture.</p> <p>It highlights changes at various levels - technology, institutions, ideology and values.</p>	
Q. 2	In an industrial set-up, how can a manager make the worker produce more?	2
Ans. 2	<p>There are two ways of making workers produce more :</p> <ul style="list-style-type: none">• To extend the working hours• To increase the amount that is produced within a given time period by increasing the pace of work, (as in the case of assembly line / conveyor belt)	
Q.3.	Write the meaning of term infotainment.	2
Ans. 3	<p>Infotainment -</p> <p>It is a combination of information and entertainment to sustain the</p>	

Example - as in the case of newspapers or TV channels.

Q.4. In what way do you think consumption patterns are related to status symbol? 2

Ans. 4 The Relation of Consumption pattern to status symbol is that the things people consume or use indicates their status in society; their lifestyle and standard of living etc. e.g. brand of cell phone, model of car, decoration of home, way of dressing , leisure activities etc.

Q.5. Why were coastal cities favoured by the colonial rulers? 2

Ans. 5 Coastal cities were favoured as -

- From here primary commodities could be easily exported and manufactured goods could be cheaply imported.
- They were the primary link between the economic center and core in Britain and periphery margins in colonized India. (Coastal cities such as Bombay, Calcutta & Madras were developed by the British in India. This may be mentioned as Mumbai, Kolkata, Chennai also.)

Q.6. What changes has been brought by the technology in newspaper industry? 2

Ans. 6 The technological changes brought about in the Newspaper industry are :

Network of personal computer (PC),

Local area networks (LAN)

Use of news making software, Newsmaker etc

Mini tape recorders, a laptop,

Mobile or satellite phone

Other accessories like modem etc.

(Any other point that BRINGS out the technological change in the NEWSPAPER INDUSTRY.)

Q.7. How were silk spinners and twisters of Bihar affected by globalization? 2

Ans. 7 Affect of globalization on silk spinners and twisters of Bihar-

- They lost their jobs because of Chinese / Korean silk yarn that entered the market.
- Preference of the Chinese/Korean silk yarn, as it is somewhat cheaper and has a shine.

(Any one)

Q.8. What role do pressure groups play in Indian democracy?

Ans. 8 Role of pressure group-

They are groups who feel their interests are not being taken up. This group operates by lobbying with the Government / legislative bodies for the fulfillment of certain demands.

(Any other relevant point)

Q.9. What are counter movements? Give examples. 2

Ans. 9 Counter Movements -

- Counter movements arise in defence of status - quo when a social movement seeks to bring in a social change.

Example-

- The role of Dharma sabha as a counter to Raja Ram Mohan Roy's campaign against Sati
- Education for girls
- Widow remarriage
- Enrolling of so called lower caste children in school

(Any other relevant points)

Q.10. What are the distinct modes of protest? 2

Ans. 10 The distinct modes of protest are :

- Candlelight and torchlight processions

- Use of black cloth(flags, bands etc)
- Street theaters,
- Songs and poetry
- Ahimsa,
- Satyagraha

(Any two)

Q.11. State the main concerns of 19th Century's social reformers. 2

Ans. 11 Main concerns of social reformers of 19th century are :-

- Removal of the prevailing social evils
- Education for the deprived, backward, weaker sections.
- Widow remarriage
- Child Marriage
- Against Caste and Gender discrimination
- Religious discrimination

(Any other relevant point)

(Any two)

Q.12. In what way did advertisement in technology lead to revolutionary changes in global communication? 2

Ans. 12 The role of advertisements in newspapers, magazines, radio, TV, films, hoardings, internet, mobile phones, pamphlets, shows (beauty pageants, award shows, etc) exhibitions, brought a revolutionary change in global communication.

Q.13. Give examples of INGOs. 2

Ans. 13 INGOs

- Greenpeace, The Red Cross, Amnesty International, Medicins Sans Frontieres

(Any two)

Q.14 How mass-media is a part of our everyday's life? 2

Ans. 14 Mass media as part of everyday life since each day we carry out activities like -

Reading of newspaper
Watching television / films etc
Listening to the radio
Use of mobile phones
Use of Internet / social networking sites.

(Any other relevant points) (Any two)

Q.15 Explain the policies of assimilation and integration used to establish national identity. 4

Ans. 15 Assimilationist and integrationist strategies try to establish singular national identities through various interventions like:

Centralizing all powers to forums where the dominant group constitutes a 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 groups language as the only official national language and making its use mandatory in all public institutions
Promotions of the dominant groups language and culture through national institutions including state controlled media and educational institutions.

Adoption of state symbols celebrating the dominant groups history, heroes and culture reflected in such things as choice of national holidays or naming of streets etc.

Seizure of lands forests and fisheries from minority groups and indigenous people and declaring them national resources.

(Any two)

Q.16. Differentiate the sociological and economic perspective of market. 4

Ans. 16 Differentiate between the Sociological and Economic perspective of market -

Sociological perspective deals with the market as a social institution involving interaction, meeting of kin, gossip, dissemination of information, settling of marriage etc.

Economic perspective deals with the market as an economic institution involving trading, buying, selling, distribution, money oriented processes etc. The student may use an example from tribal market, village market, traditional business communities, and joint family business to explain the above.

(Any other relevant point)

OR

How did the advent of colonialism in India produce a major upheaval in the economy? 4

Advent of colonialism in India produced major upheavals in the economy:

- 1. Disruptions in production, trade and agriculture eg Handloom, village crafts, etc
- 2. After colonization India became source of raw materials and agricultural products and a consumer of manufactured goods earlier it was a major supplier of manufactured goods to the world market.
- 3. British industrialization led to de- industrialization in India.
- 4. New groups emerged to take advantage of the economic opportunities provided by colonialism.
- 5. Emergence of new business communities transformed trade, banking, industry etc.

(Any other relevant point)

(Any four)

Q.17. Nation-State became the dominant political form during the colonial period. Explain. 4

Ans. 17 Nation - state became the dominant political form -Initially use of passports was not common for international travel. This political system pertains to a particular state, characteristic of the modern world and associated closely with the rise of Nationalism; rise of

democratic ideas; Sovereign, A community of communities sharing a desire to be a part of the same political collectivity.

(Any other relevant point)

Q.18. The 73rd amendment has been monumental in bringing voice to the 1x4=4 people of villages. Discuss. 4

Ans. 18 73rd amendment gave voice to the people since

- This act provided constitutional status to the Panchayati Raj Institutions (PRI s)
- Compulsory of local self-government bodies in rural and municipal areas were to be elected every 5 years.
- The Control of local resources came to the elected local bodies
- Reservation of 1/3rd seats for women in elected office of local bodies and 17 % reserved for women belonging to the SC & ST.

Q.19. What is the role and significance of civil society in today's world?

4

Ans. 19 Role and significance of civil society in today's world :

- Non State actors and Institutions protest against injustices.
- They bring into public and Government view many issues that were sidelined
- They help people unfairly dealt with to get justice
- It gives shape and direction to social issues
- They carry out candle light meetings, protest marches etc
- As they are non-state, non-market- where individuals get together voluntarily to take up social issues become a part of public domain
- It is purely non-commercial it makes no profit. Eg; NGOs, trade groups, RTI, media, etc (Any four points)

OR

Encouraging cultural diversity is a good policy from both the

practical and the principled point of view. Justify the statement using India's case as a Nation-State. 4

Encouraging cultural diversity - (using case of India as a Nation-state) The Indian Nation-state is socially and culturally one of the most diverse countries of the world.

It has one of the largest populations speaking multiple languages (dialects).

It consists of multiple religions, plural in-beliefs and practices.

In terms of Nation-state's relationship with community identities, the Indian case fits neither the "assimilationist" nor the "integrationist" model.

The Constitution declares the State to be a secular state, but religion, language and other such factors are not banished from the public sphere.

By international standards, very strong constitutional protection is offered to minority religions. India's problems have been more in the sphere of implementation and practice rather than Laws or principles.

(Any other relevant point) (Any four)

Q.20. Discuss the changes that the Trade unions bring about in the lives of workers. 4

Ans. 20 Trade union plays an important role for the welfare of workers:

- In some cases trade unions have been striving to overcome problems such as regionalism and casteism
- Trade unions take up a number of issues pertaining to workers such as better wages, better working conditions etc.
- It can also help to break strikes / lock outs
- A forum to bring workers together

Act as a pressure group to make Govt, note their demands
Helps in resolving medical and accident claims/issues.

(Any other relevant point) (Any four)

- Q.21. In what way the new social movements are different from the old social movements. 4
- Ans. 21 Distinction between Old and New Social movements :
- Old Social movements:
- It functioned within the frame of political parties.
 - The role of political parties was central.
 - Reorganization of power relations was stressed upon.
 - It was restricted to certain regions / nations. (Any Two)
- New Social movements:
- They are not about changing the distribution of power in society
 - They are non party political formations who put pressure on the state from outside
 - They stress on quality of life issues such as having a clean environment.
 - They are International in scope. (Any Two)
- Q.22. Explain the three key principles of social stratification with examples. 6
- Ans. 22 The three key principles of social stratification are:
- It is a characteristic of society not simply a function of individual difference.
 - It persists over generations.
 - It is supported by patterns of belief or ideology. (Explain with examples)
- Q.23. Highlight the social consequences of Green Revolution. 6
- Ans. 23 Social consequences of green revolution:
- Only medium and large farmers benefitted
 - It led to displacement of tenancy cultivators.
 - Displacement of service caste groups.

- Worsening of economic condition for agricultural workers due to rising prices and shift in the mode of payment
- Commercialization and market oriented cultivation led to livelihood insecurities for agricultural workers.
- It led to worsening of regional insecurities.
- Traditional system of cultivation practices and seeds was lost.
- Environmental hazards have been created because of it.

(Any other relevant point)

(Any six)

Q.24. Explain the structural tensions faced by men and women in matriarchal societies. 6

Ans. 24 Structural tensions faced by men and women in matriarchal societies - 1 each Matriarchal form of family refers to the "authority and dominance" lying with the woman. However, in reality it is Matriliney which is seen to exist among the Khasis of Meghalaya. The woman inherits the property from her mother but does not exercise control over it; nor are they the decision makers in public affairs.

The authority and control goes from maternal uncle to nephew and the inheritance from mother to daughter.

It creates a role conflict for the male members as they are torn between the responsibilities of their natal household and that of his wife and children.

There is an apprehension in the minds of the wife and sister of the man; with regard to his commitment to their welfare. (Any other relevant point)

OR

What are the factors behind the assertion of tribal identities today?

Factor behind tribal identities assertion: Outcome of interactional process Demand for statehood Displacement of tribals - dams, factories etc. Emergence of the educated middle classes - difference between them and the poor tribals Resistance and opposition to the non-tribals Declaration of "disturbed areas"

Cultural issues of identity and economic issues such as inequality
Nationalism of the forests produce

Acquisition of land for large irrigation projects and firing ranges
Marginalization of tribals Exploitation at the hands of the non-tribals

Benefits from mining, industrial projects, minerals etc. went to the
non- tribals. Land alienation

(Any other relevant point)

(Any six) 1 each

Q.25. Read the passage given below and answer following question:

Ans.25 Data from the National Sample Survey studies of 1999-2000 and from the 2001 Census of India reveal a sharp fall in the rate of employment generation (creation of new jobs) across both rural and urban areas. This is true for the young as well. The rate of growth of employment in the 15-30 age group, which stood at around 2.4 percent a year between 1987 and 1994 for both rural and urban men, fell to 0.7 for rural men and 0.3 percent for urban men during 1994 to 2004. This suggests that the advantage offered by a young labour force is not being exploited. Strategies exist to exploit the demographic window of opportunity that India has today. But India's recent experience suggests that market forces by themselves do not ensure that such strategies would be implemented. Unless a way forward is found, we may miss out on the potential benefits that the country's changing age structure temporarily offers.

- (a) What is demographic dividend?
- (b) Do you think that India is indeed facing a window of opportunity created by demographic dividend?

PASSAGE

- (a) Demographic dividend : It is a benefit flowing from the changing age structure - caused by a larger proportion of "workers" relative to " non- workers (dependants)" (15 yrs to 64 yrs).
- (b) Providing employment - effective utilization of this working - group.

One of the youngest countries of the world - young labour force.

Temporary phase - young population of today will become old and non-working (dependant) therefore needs effective planning. Growth in 1 working.

SET – 4

Series : ONS/1

कोड नं. **62/1**
Code No.

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Roll No.

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परीक्षार्थी कोड को उत्तर-पुस्तिका के मुख-पृष्ठ पर अवश्य लिखें ।

Candidates must write the Code on the title page of the answer-book.

- कृपया जाँच कर लें कि इस प्रश्न-पत्र में मुद्रित पृष्ठ 7 हैं ।
- प्रश्न-पत्र में दाहिने हाथ की ओर दिए गए कोड नम्बर को छात्र उत्तर-पुस्तिका के मुख-पृष्ठ पर लिखें ।
- कृपया जाँच कर लें कि इस प्रश्न-पत्र में 25 प्रश्न हैं ।
- कृपया प्रश्न का उत्तर लिखना शुरू करने से पहले, प्रश्न का क्रमांक अवश्य लिखें ।
- इस प्रश्न-पत्र को पढ़ने के लिए 15 मिनट का समय दिया गया है । प्रश्न-पत्र का वितरण पूर्वाह्न में 10.15 बजे किया जायेगा । 10.15 बजे से 10.30 बजे तक छात्र केवल प्रश्न-पत्र को पढ़ेंगे और इस अवधि के दौरान वे उत्तर-पुस्तिका पर कोई उत्तर नहीं लिखेंगे ।
- Please check that this question paper contains 7 printed pages.
- Code number given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
- Please check that this question paper contains 25 questions.
- **Please write down the Serial Number of the question before attempting it.**
- 15 minute time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the students will read the question paper only and will not write any answer on the answer-book during this period.

समाजशास्त्र

SOCIOLOGY

निर्धारित समय : 3 घंटे

Time allowed : 3 hours

अधिकतम अंक : 80

Maximum Marks : 80

सामान्य निर्देश :

- (i) प्रश्नों की कुल संख्या 25 हैं ।
- (ii) सभी प्रश्न अनिवार्य हैं ।
- (iii) प्रश्न संख्या 1 – 14 तक लघु-उत्तर वाले प्रश्न हैं । प्रत्येक प्रश्न के 2 अंक हैं । इनमें से प्रत्येक प्रश्न का उत्तर 30 शब्दों से अधिक का नहीं होना चाहिए ।
- (iv) प्रश्न संख्या 15 – 21 तक दीर्घ-उत्तर वाले प्रश्न हैं । प्रत्येक प्रश्न के 4 अंक हैं । इनमें से प्रत्येक प्रश्न का उत्तर 80 शब्दों से अधिक का नहीं होना चाहिए ।
- (v) प्रश्न संख्या 22 – 25 तक अति दीर्घ-उत्तर वाले प्रश्न हैं । प्रत्येक प्रश्न के 6 अंक हैं । इनमें से प्रत्येक प्रश्न का उत्तर 200 शब्दों से अधिक का नहीं होना चाहिए । प्रश्न-संख्या 25 का उत्तर दिए हुए अनुच्छेद के आधार पर देना है ।

General Instructions :

- (i) *There are 25 questions in all.*
- (ii) *All questions are compulsory.*
- (iii) *Question Nos. 1 – 14 are short answer type questions carrying 2 marks each. Answer to each question should not exceed 30 words.*
- (iv) *Question Nos. 15 – 21 are long answer type questions carrying 4 marks each. Answer to each question should not exceed 80 words.*
- (v) *Question Nos. 22 – 25 are very long answer type questions carrying 6 marks each. Answer to each question should not exceed 200 words. Question No. 25 is to be answered on the basis of the passage given.*

1. पराश्रितता अनुपात का अर्थ बताइये । 2
What is the meaning of dependency ratio ?
2. पूँजी के वे तीन रूप क्या हैं जिन पर सामाजिक असमानता आधारित है ? 2
What are the three forms of capital on which social inequality is based ?
3. दो कारकों का उल्लेख कीजिए जो क्षेत्रवाद को बढ़ावा देते हैं । 2
State the two factors which encourage regionalism.
4. सामुदायिक पहचान किन मापदंडों के आधार पर बनती है ? 2
What are the criteria for forming community identity ?
5. संस्कृतीकरण का अर्थ लिखिए । 2
Give the meaning of Sanskritisation.
6. विकेंद्रित लोकतंत्र से आप क्या समझते हैं ? 2
What do you understand by the term decentralized democracy ?

7. ग्रामीण समाज में आधात्री (मैट्रिक्स) घटनाएँ किस प्रकार घटती हैं ? 2
How have 'matrix events' taken place in the rural society ?

8. 'समय की चाकरी' औद्योगिक समाज को किस प्रकार से प्रभावित करती है ? 2
In what way does 'Time Slavery' influence Industrial society ?

9. भूस्थानीकरण का अर्थ क्या होता है ? 2
What is the meaning of Glocalisation ?

10. फ़ोर्डवाद (फ़ोर्डिज़्म) ने उत्पादन और सामान के क्रय-विक्रय को किस प्रकार प्रभावित किया ? 2
In what way 'Fordism' influenced the production and marketing of goods ?

11. 'निगम (कॉर्पोरेट) संस्कृति' ने समाज को कैसे परिवर्तित किया है ? 2
How has 'Corporate Culture' transformed society ?

12. किसान आंदोलन के दो उदाहरण दीजिए । 2
Give two examples of Peasant movements.

13. ऐसे दो महत्वपूर्ण कारण लिखिए जो दलित आंदोलन के बढ़ने के लिए ज़िम्मेदार हैं । 2
Mention two important reasons that can be attributed for the rise of Dalit Movements.

14. पर्यावरण संबंधी आंदोलन क्यों होते हैं ? 2
Why do environmental movements take place ?

15. भारत में जनसांख्यिकीय लाभांश की मुख्य विशेषताओं पर प्रकाश डालिए । 4

Highlight the main features of demographic dividend in India.

16. स्वतंत्रता के पश्चात् आदिवासी संघर्ष के प्रमुख मुद्दे क्या थे ? 4

What were the major issues of Adivasis struggle after independence ?

17. साम्प्रदायिकता अभी भी हमारी एकता और सामंजस्य के लिए एक चुनौती क्यों है ? 4

Why Communalism is still a challenge to our unity and harmony ?

18. जातिवाद ने राजनीति को कैसे प्रभावित किया है ? 4

How has Casteism influenced politics ?

19. पंचायत की शक्ति (अधिकार) एवं उत्तरदायित्वों को विस्तार से स्पष्ट कीजिए । 4

Elaborate the power and responsibilities of the Panchayat.

20. स्वतंत्रता के पश्चात् भारतीय कृषि पर भूमि सुधारों के प्रभाव को स्पष्ट कीजिए । 4

अथवा

स्वतंत्रता के पश्चात् ग्रामीण समाज में आए परिवर्तनों पर संक्षेप में प्रकाश डालिए ।

Explain the impact of land reforms on Indian agriculture after independence.

OR

Briefly highlight transformations of rural society after independence.

21. 'प्रवासी मज़दूरों' द्वारा झेली जा रही समस्याओं की चर्चा कीजिए । 4

अथवा

भारत में नौकरी की भर्ती के प्रमुख रूपों की विवेचना कीजिए ।

Discuss the issues faced by 'migrating labourers'.

OR

Explain the major forms of job recruitment in India.

22. 'जाति संस्था कई मामलों में दृश्य और अदृश्य दोनों हैं ।' उपयुक्त उदाहरणों के साथ इस कथन के औचित्य की विवेचना कीजिए । 6

अथवा

जाति व्यवस्था किन नियमों और विनियमों को अपने सदस्यों पर लागू करती है ?

'The institution of caste is both visible and invisible in many respects.' Justify the statement with suitable examples.

OR

What are the rules and regulations that caste system imposes on its members ?

23. 'उदारीकरण की नीति द्वारा हमारे समाज में परिवर्तन आया है ।' विस्तार से समझाइए । 6

'The policy of liberalization has brought about changes in our society.' Elaborate.

24. उपनिवेशवाद ने नगरीकरण को बढ़ावा देने के लिए भारतीय समाज को किस प्रकार से सामाजिक, आर्थिक एवं राजनीतिक रूप से प्रभावित किया है ? 6

In what ways has colonialism brought about a social, economic and political influence on Indian society to promote urbanization.

25. नीचे दिए गए अनुच्छेद को पढ़िए और प्रश्नों के उत्तर दीजिए :

जगह तंग है... झोंपड़ा किराए का है, जिसमें संगीत भरे टेप और जंग लगे बिजली के उपकरणों का ढेर लगा है और जो मरम्मत सेवा प्रदान करने वाली राघव की दुकान के साथ-साथ रेडियो स्टेशन का कार्य भी करती है ।

राघव पढ़ा-लिखा न हो परंतु उसके स्वदेशी एफ.एम. स्टेशन ने उसे स्थानीय राजनेताओं से भी अधिक लोकप्रिय बना दिया है । राघव का रेडियो के साथ प्रेस-प्रसंग 1997 में प्रारंभ हुआ जब उसने एक स्थानीय मरम्मत की दुकान में एक मिस्त्री के रूप में काम करना प्रारंभ किया था । जब दुकान का मालिक वह क्षेत्र छोड़कर चला गया तो एक कैंसर-पीड़ित खेतिहर मज़दूर के बेटे राघव ने एक मित्र के साथ मिलकर वह झोंपड़ी ले ली । 2003 में किसी समय राघव ने, जो तब तक रेडियो के बारे में काफ़ी कुछ जान चुका था गरीबी की मार से पीड़ित बिहार राज्य में, जहाँ बहुत से क्षेत्रों में बिजली नहीं है, सस्ते बैटरी से चलने वाले ट्रांजिस्टर ही मनोरंजन का सबसे लोकप्रिय साधन है । “इस विचार को पक्का करने और ऐसी किट तैयार करने में, जो एक निर्धारित रेडियो आवृत्ति रेडियोफ़्रिक्वेंसी पर मेरे कार्यक्रम प्रसारित कर सके, मुझे काफ़ी लंबा समय लगा । किट पर ₹ 50 लागत आई”, राघव कहता है । प्रसारण किट एक एंटीना के साथ लंबे बाँस पर पास के एक तीनमंजिला अस्पताल पर लगी है । एक लंबा तार उस प्रसारण यंत्र को नीचे राघव के रेडियो झोंपड़े में लगे घरघराहट करने वाले, घर के बने पुराने स्टीरियो कैसेट प्लेयर से जोड़ता है । तीन अन्य जंग लगे, स्थानीय रूप से बने बैटरी चालित टेपरेकॉर्डर रंगीन तारों और एक बेतार (कॉर्डलेस) माइक्रोफ़ोन के साथ इससे जुड़े हैं ।

(अ) पिछले कुछ वर्षों में मीडिया ने किन परिवर्तनों को महसूस किया है ?

2

(ब) मीडिया समाज के कमज़ोर वर्गों का प्रतिनिधित्व करने में कैसे सफल हो सकता है ?

4

Read the following passage and answer the given question :

The place is a cramped... rented shack stacked with music tapes and rusty electrical appliances which doubles up as Raghav's radio station and repair shop.

He may not be literate, but Raghav's ingenious FM station has made him more popular than local politicians. Raghav's love affair with the radio began in 1997 when

he started out as a mechanic in a local repair shop. When the shop owner left the area, Raghav, son of a cancer-ridden farm worker, took over the shack with his friend. Sometime in 2003, Raghav, who by now had learned much about radio... In impoverished Bihar state, where many areas lack power supplies, the cheap battery-powered transistor remains the most popular source of entertainment. “It took a long time to come up with the idea and make the kit which could transmit my programmes at a fixed radio frequency. The kit cost me 50 rupees”, says Raghav. The transmission kit is fitted on to an antenna attached to a bamboo pole on a neighbouring three-storey hospital. A long wire connects the contraption to a creaky, old homemade stereo cassette player in Raghav’s radio shack. Three other rusty, locally made battery-powered tape recorders are connected to it with colourful wires and a cordless microphone.

- (a) What changes has media experienced over the last few years ?
- (b) How can media be successful in representing the weaker section of society ?

SOCIOLOGY (039)

Senior School Certificate Examination, 2016 Marking Scheme for -62/1

GENERAL INSTRUCTIONS

Q. No.	Expected Answer / Values Points	Dist of Marks
Q. 1	What is the meaning of dependency ratio?	2
Ans. 1	Dependency Ratio : It is a measure comparing portion of population which is composed of dependent (elderly people who are too old to work and children who are too young to work) with the portion i.e., in the working age group (15-64 years)	2
Q. 2	What are the three forms of capital on which society inequality is based	2
Ans. 2	The three forms of capital on which social inequality is based are – (i) Economic capital in the form of material assets and income (ii) Cultural capital form of educational qualification and status (iii) Social capital in the form of networks of contracts and associations	2
Q. 3	State the two factors which encourage regionalism.	2
Ans. 3	Two factors that encourage regionalism – (i) Geographical concentration. (ii) Sense of regional deprivation (iii) Combination of factors based on common language, religion, culture, tribe, identity, ethnicity, ecology etc.	1+1

(Any other relevant point).(Any two).

Q. 4 What are the criteria for forming community identity? 2

Ans. 4 Criteria for forming Community identity –

- (i) Based on birth, ascriptive identity
- (ii) Not based on acquired qualification or accomplishments.

(Any other relevant point). (Any two). 1+1

Q. 5 Give the meaning of Sanskritisation 2

Ans. 5 Sanskritisation :

A process where members of middle/lower caste attempt to raise their own social statuses by adopting the ritual, domestic & social practices of a Caste or Caste of higher status.

OR

According to M.N. Srinivas – It may be defined as the process by which a low caste or tribe or other group takes over the customs, rituals, beliefs, ideology & style of life of a high and in particular a twice-born (Dwij) caste. (Any of the above).

2

Q. 6 What do understand by the term decentralized democracy? 2

Ans. 6 **Decentralized democracy :**

- Filtering of power from the top to the bottom, so that they may get a change to take decisions for the problems they know best.
- It is a system in which the members of a community or group participate collectively in the taking of major decisions.
- It refers to a process of gradual devolution or transfer of functions, resources and decision - making powers to the lower level democratically elected bodies. 1+1

(Any other relevant explanation).

Q. 7 How have 'matrix events' taken place in the rural society? 2

- Ans. 7 Matrix Events – A range of factors that coalesce (or combine, or come together) to form an event e.g., farmers distress/suicide.
- Unable to bear the burden of debt.
 - Failure of crops/decrease in subsidies etc.
 - Cannot fulfill their social obligations due to loss.
- (Any two of the above or any other relevant points)
- Q. 8 In what way does 'Time Slavery' influence Industrial society? 2
- Ans. 8 **Time Slavery – (I.T. Sector).**
- (i) 10-12 hours is an average workday.
 - (ii) Employees to stay over-night in the office (known as a night-out) to meet deadlines.
 - (iii) 'Over work' is built into structure of out-sourced projects – due to time difference between India and the client site.
 - (iv) Flexi-time – freedom to choose the working hours within limits
 - (v) Even when no work pressure, employees tend to stay late due to peer pressure or to show the boss that they are working hard.
- (Any other relevant point). (Any two). 1+1
- Q. 9 What is the meaning of Globalisation? 2
- Ans. 9 **Globalisation :**
- (i) It is the mixing of global with the local culture
 - (ii) It is a strategy often adopted by foreign firms while dealing with local tradition in order to enhance their marketability.
- For Eg. foreign television channels like Star, MTV use Indian Languages. 2
- Q. 10 In what way "Fordism" influenced the production and marketing of goods? 2

- Ans. 10 **Fordism :**
- (i) Started by Henry Ford.
 - (ii) Popularized the assembly-line method of mass production of cars.
 - (iii) There was mass production of goods as a centralized location, resulted in expensive costs.
 - (iv) Led to payment of better wages to the workers, implementation of social welfare policies by both industrialists and the states.
- (Any two of the above). 1
- (Note :** We have moved to a system of flexible production of dispersed location -Post Fordism).
- Q. 11 How has 'corporate culture' transformed society? 2
- Ans. 11 Corporate Culture :
- (i) Branch of management theory that seeks to increase productivity & competitiveness.
 - (ii) It involves all members of a firm.
 - (iii) Enhancement of employee Solidarity and loyalty through event, rituals, tradition etc.
 - (iv) Way of promoting & packaging of products.
- (Any other relevant point) (Any two) 1+1
- Q. 12 Give two examples of Peasant movements. 2
- Ans. 12 **Peasant Movements :**
- (i) Tebhaga Movement
 - (ii) Telangana Movement
 - (iii) Bengal Revolt
 - (iv) Deccan Riots
 - (v) Bardoli Satyagraha
 - (vi) Non-cooperation Movement

- (vii) Champaran Satyagraha
(Any two) 1+1
- Q. 13 Mention two important reasons that can be attributed for the rise of Dalit Movement. 2
- Ans. 13 **Reasons for rise of Dalit Movements –**
 (i) Common quest for equality, self-dignity
 (ii) Eradication of un-touchability.
 (iii) Abolishment of stigmation - struggle to be touched
 (iv) Recognition as fellow human beings
 (v) Struggle for self-confidence
 (vi) Require a space for self-determination
 (vii) Economic & Political exploitation
 (Any other relevant point). (Any two) 1+1
- Q. 14 Why do environmental movements take place? 2
- Ans. 14 **Reasons for an Environmental Movement :**
 To protest against / to show concern about –
 1. Exploitation of the already depleting natural resource
 2. In the name of 'development' habitat of people is forcibly changed – they are displaced. for e.g., Chipko Movement
 (Any other suitable example of ecological movement)
 (Any one) 2
- Q. 15 Highlight the main features of demographic dividend in India? 2
- Ans. 15 Main features of demographic dividend in India –
 (i) Working age of people (15 years – 64 years) is relatively large
 (ii) Small groups of "old people" to support
 (iii) Small group of "young children" who cannot work and are supported.
 (iv) It is a source of economic growth and prosperity. If only

accompanied by increasing level of education and employment.

(Any other relevant points) 1+1+1+1

Q. 16 What were the major issues of Adivasis struggle after independence? 4

Ans. 16 **Major issues of Adivasi struggles after Independence**

- Alienation of land and resources which they depended upon
- Issues related to cultural identity
- Repeated displacements in the name of development projects
- Exploitation by non-tribals (outsiders, dikkus)
- Declaration of 'disturbed areas'.
- Demand for separate statehood, etc.
- On displacement, they are not given appropriate compensation or rehabilitation.

(Any other relevant point) (Any four) 1+1+1+1

Q. 17 Why Communalism is still a challenge to our unity and harmony?

Ans. 17 **Communalism–**

- Refers to aggressive chauvinism based on religious identity.
- Chauvinism itself is an attitude that sees one's own group as the only legitimate and worthy group, with other group being seen – by definition as inferior, illegitimate or opposed.
- Communalism is an aggressive political ideology linked to religion.
- Communalism is about politics, not religion.
- Communalists, cultivate an aggressive politics identity and are prepared to condemn or attack everyone who does not share their identity.

- Any relevant example to explain this phenomenon.
- (Any four) 1+1+1+1
- Q. 18 How has Casteism influenced politics? 4
- Ans. 18 **Effect of Casteism on politics :**
- (i) It highlights differences
 - (ii) Leads to Caste mobilization for election - vote bank.
 - (iii) Candidates not chosen on Merit but on caste affiliations.
 - (iv) Formation of Caste-based political parties.
 - (v) Caste acts as a pressure group.
- (Any other relevant point) (Any four) 1+1+1+1
- Q. 19 Elaborate the power and responsibilities of the Panchayat.
- Ans. 19 **Power & Responsibilities of the Panchayat :**
1. To prepare plan and schemes for economic development
 2. To promote schemes to enhance social justice.
 3. To levy, collect and appropriate taxes, duties, tolls & fees.
 4. Help in executing governmental responsibilities (of finances & local authorities)
 5. Social welfare responsibilities (recording births, deaths, maintenance of burning burial grounds etc.)
 6. Promoting family planning & agricultural activities.
 7. Developmental activities : Construction of roads, public buildings, tanks, schools, etc.
 8. Monitor government programmes like I.R.D.P. etc.
- (Any four) 1+1+1+1
- Q. 20 Explain the impact of land reforms on Indian agricultural after independence. 4
- Ans. 20 Impact of Land reforms on Indian Agricultural after Independence.

- (i) Abolition of Zamindari System - removal of the intermediaries between State and cultivators.\
- (ii) Tenancy Abolition and Regulation Acts – Outlaw tenancy altogether or to regulate rent to give security to the Tenants.
- (iii) Land Ceiling Acts – Imposed an upper limit on the amount of land owned by a family and the excess collected was redistributed for agricultural purpose to the landless.
- (iv) Led to Benami transfers – In most cases landowners managed to divide the land among relatives and others including servants while they continued to control it.

1+1+1+1

Q. Briefly highlight transformations of rural society after independence.

Ans. **Transformation of rural society - Post Independence**

- (i) Increase in the use of agricultural labour
- (ii) Payment in cash, not in kind.
- (iii) Loosening of traditional agricultural bonds
- (iv) Transition to Capitalist agriculture
- (v) Rural areas became integrated to larger society.
- (vi) Modern methods of agriculture & better infrastructure.
- (vii) Enterprenneurial groups arose.
- (viii) Emergence of Rural Elites.

(Any four)

1+1+1+1

Q. 21 Discuss the issues faced by 'migrating labourers'. 4

Ans. 21 **Issues faced by 'Migrating Labour' :**

As the question does not refer to any one specific category of 'Migrating Labourers' it is difficult to assume that it concerns only with "Migrating agricultural labourers" / Circulation of labour as presented in the original Marketing scheme.

The Syllabus covers – Industrial labour, those working in fish

processing plants, gangs of brick years workes, tea-plantation labourers & those taken by the British to other parts of their colonies and also overseas migrants to Africa, Britain etc in contemporary times. Therefore, the students would get confused. This will simply make him/her give points related to issues pertaining to any period i.e., pre-independence, post-independence, recent times.

Issues faced by 'Migrating Labour' –

1. Paid low wages.
2. Long working hours.
3. Poor working conditions.
4. Cramped, unhygienic living conditions
5. Bare minimum benefits – medical, education of children etc.
6. Job insecurity.
7. Contractual binding which is usually unfair to them.
8. Cut-off from their place of origin : work for away etc.
9. Easily exploited.
10. Work based on seasonal demand.
11. Increasing inequalities.
12. Breakdown of bonds of patronage.

(Any other relevant points).

(Any four) 1+1+1+1

OR

Q. Explain the major forms of job recruitment in India

Ans. **Major forms of job recruitment :**

1. Newspaper.
2. Employment Exchange
3. Contractors
4. Outsourcing

5. Internet
6. Mobile phones
7. Personal Contacts.

(Any other relevant point)

(Any four) 1+1+1+1

Q. 22 'The institution of caste is both visible and invisible in many respects.' Justify the statement with suitable examples. 6

Ans. 22 (a) **Institution of caste is both visible & invisible in many respects –**

Invisible

- (i) For the upper castes, urban-middle and upper classes it is invisible
- (ii) Upper caste Elite benefitted State-sector jobs
- (iii) For upper castes today caste play no part in public life but is limited to personal spheres – as a consequence of better economic & educational levels.

Visible :

- (i) For S.Cs, S.Ts & Backward castes, caste has become visible.
- (ii) Getting reservation and other forms of protective discrimination instituted by the State.
- (iii) To compete with the upper caste they cannot afford to abandon their caste identity. 3+3

OR

Q. What are the rules and regulations that caste systems imposes on its members?

Ans. Rules & Regulations of the Caste System –

- (i) Caste is determined by birth
- (ii) Strict rules about marriage - Endogamy
- (iii) Rules about food and food sharing 1+1+1
- (iv) Arrange in a hierarchy of rank & status-based on purity & pollution +
1+1+1

(v) Castes almost always have sub-caste and sub-sub-Caste - Sub divisions.

(vi) Occupation is fixed.

(The above to be explained with example)

Q. 23 'The policy of liberalization has brought about changes in our society. 'Elaborate.

6

Ans. 23 **Changes brought about due to Liberalisation :**

(i) Participation in W.T.O. — free international trading system.

(ii) Opening up of Indian markets to import

(iii) Exposure to competition from global markets

(iv) Withdrawal of State support and protected markets.

(v) Entry of M.N.C.s - Contract farming, consumer goods etc.

(vi) Reduction in Public Sector and increase in Private Sector.

(vii) Economic reforms in all major sectors – agriculture, trade, industry, foreign investment etc.

(viii) Cultural Changes 1+1+1

(ix) Integration into global market – global villages. +

(Any six to be explained) 1+1+1

Q. 24 In what ways has colonialism brought about a social, economic and political influence on Indian society to promote urbanization.

6

Ans. 24 To promote urbanisation, Colonialism brought about a social, economic & political influence on Indian society –

1. **Social**

(a) Western Education

(b) School uniforms with tie.

(c) Eating of bread, cutlet, omelettes etc.

(d) Migration of Labour to tea plantations & other colonial areas.

- (e) Decline of old urban centres
- (f) Indian States lost their Courts, artisans and gentry.
- (g) Village crafts, traditional materials declined.
- (h) New social groups emergd.

(Any two)

2. **Economic**

- (a) Traditional exports of cotton and silk manufactured goods declined in the face of Manchester competition.
- (b) Setting up of factories of 'their' preference of goods eased out the native production system – go back to agriculture.
- (c) Cities having mechanised factories became heavily populated.
- (d) Coastal cities grew – easy export & import.
- (e) Planning of cities like Bombay, Cantonment towns etc.
- (f) Factories named after the British.

(Any Two)

3. **Political**

- (a) Parliamentary system, Legal System, Police, Administration, Education on the British model.
- (b) Official buildings on British architecture.
- (c) Western Education led to rise of nationalism.
- (d) Nation-states became the dominant political form.

(Any other relevant point)

(Any two) 2+2+2

Q. 25 Read the following passage and answer the given question :

The place is a cramped... rented shack stacked with music tapes and rusty electrical appliances which doubles up as Raghav's radio station and repair shop. He may not be literate, but Raghav's ingenuous FM station has made him more popular than local politicians. Raghav's love affair with radio began in 1997 when he started out as a mechanic in a local repair shop. When the shop

owner-left the area, Raghav, son of cancer-ridden farm worker, took over the shack with his friend. Sometime in 2003, Raghav, who by now had learned much about radio ... In impoverished Bihar state, where many areas lack power supplies, the cheap battery-powered transistor remains the most popular source of entertainment. "It took a long time to come up with the idea and make the kit which could transmit my programmes at a fixed radio frequency. The kit cost me 50 rupees", say Raghav. The transmission kit is fitted on to an antenna attached to a bomboo pole on a neighbouring three-storey hospital. A long wire connects the contraption to a creaky, old homemade stereo cassette player in Raghav's radio shack. There other rusty, locally made battery-powered tape recorders are connected to it with colourful wires and a cordless microphone.

- (a) What changes has media experienced over the last few years. 2
- (b) How can media be successful in representing the weaker section of society? 4

Ans. 25 **Passage**

- (a) Changes in media over the last few years –
- (i) Faster method of spread / communication
 - (ii) Latest technology
 - (iii) Multi-lingual.
 - (iv) Reaches the masses.
 - (v) Within the reach of all.
 - (vi) Entertainment explosion
 - (vii) Global Connection
- (Any other relevant point) (Any two) 1+1
- (b) Role of media is successful representation of the Weaker Sections of society –
- (i) Information on various developmental efforts.
 - (ii) Fight against oppressive social practices

- (iii) A platform to voice their opinion
- (iv) Exposure to various programmes - entertainment, education, agricultural knowhow, rights to citizen etc.
- (v) Easily accessible to them - to possess, to express their condition etc.
- (vi) 'Weaker' no longer is a reason for being deprived of the benefits of the media.

(Any other relevant point) (Any four) 1 +1 +1 +1

SET – 4

Series : GBM/1

कोड नं. **62/1**
Code No.

रोल नं.

Roll No.

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परीक्षार्थी कोड को उत्तर-पुस्तिका के मुख-पृष्ठ पर अवश्य लिखें ।

Candidates must write the Code on the title page of the answer-book.

- कृपया जाँच कर लें कि इस प्रश्न-पत्र में मुद्रित पृष्ठ 7 हैं ।
- प्रश्न-पत्र में दाहिने हाथ की ओर दिए गए कोड नम्बर को छात्र उत्तर-पुस्तिका के मुख-पृष्ठ पर लिखें ।
- कृपया जाँच कर लें कि इस प्रश्न-पत्र में 25 प्रश्न हैं ।
- कृपया प्रश्न का उत्तर लिखना शुरू करने से पहले, प्रश्न का क्रमांक अवश्य लिखें ।
- इस प्रश्न-पत्र को पढ़ने के लिए 15 मिनट का समय दिया गया है । प्रश्न-पत्र का वितरण पूर्वाह्न में 10.15 बजे किया जायेगा । 10.15 बजे से 10.30 बजे तक छात्र केवल प्रश्न-पत्र को पढ़ेंगे और इस अवधि के दौरान वे उत्तर-पुस्तिका पर कोई उत्तर नहीं लिखेंगे ।
- Please check that this question paper contains 7 printed pages.
- Code number given on the right hand side of the question paper should be written on the title page of the answer-book by the candidate.
- Please check that this question paper contains 25 questions.
- **Please write down the Serial Number of the question before attempting it.**
- 15 minute time has been allotted to read this question paper. The question paper will be distributed at 10.15 a.m. From 10.15 a.m. to 10.30 a.m., the students will read the question paper only and will not write any answer on the answer-book during this period.

समाजशास्त्र **SOCIOLOGY**

निर्धारित समय : 3 घंटे

Time allowed : 3 hours

अधिकतम अंक : 80

Maximum Marks : 80

सामान्य निर्देश :

- (i) प्रश्नों की कुल संख्या 25 हैं ।
- (ii) सभी प्रश्न अनिवार्य हैं ।
- (iii) प्रश्न संख्या 1 – 14 तक लघु-उत्तर वाले प्रश्न हैं । प्रत्येक प्रश्न के 2 अंक हैं । इनमें से प्रत्येक प्रश्न का उत्तर 30 शब्दों से अधिक का नहीं होना चाहिए ।

- (iv) प्रश्न संख्या 15 – 21 तक दीर्घ-उत्तर वाले प्रश्न हैं । प्रत्येक प्रश्न के 4 अंक हैं । इनमें से प्रत्येक प्रश्न का उत्तर 80 शब्दों से अधिक का नहीं होना चाहिए ।
- (v) प्रश्न संख्या 22 – 25 तक अति दीर्घ-उत्तर वाले प्रश्न हैं । प्रत्येक प्रश्न के 6 अंक हैं । इनमें से प्रत्येक प्रश्न का उत्तर 200 शब्दों से अधिक का नहीं होना चाहिए । प्रश्न संख्या 25 का उत्तर दिए हुए अनुच्छेद के आधार पर देना है ।

General Instructions :

- (i) *There are 25 questions in all.*
- (ii) *All questions are compulsory.*
- (iii) *Question Nos. 1 – 14 are short answer type questions carrying 2 marks each. Answer to each question should not exceed 30 words.*
- (iv) *Question Nos. 15 – 21 are long answer type questions carrying 4 marks each. Answer to each question should not exceed 80 words.*
- (v) *Question Nos. 22 – 25 are very long answer type questions carrying 6 marks each. Answer to each question should not exceed 200 words. Question No. 25 is to be answered on the basis of the passage given.*

1. पश्चिमीकरण (पाश्चात्यकरण) शब्द से आप क्या समझते हैं ? 2

What do you understand by the term westernization ?

2. एक औद्योगिक प्रतिष्ठान में मैनेजर मजदूरों को अधिक उत्पादन के लिए कैसे प्रेरित करेगा ? 2

In an industrial set-up, how can a manager make the workers produce more ?

3. सूचना एवं मनोरंजन शब्द का अर्थ लिखिए । 2

Write the meaning of term infotainment.

4. उपयोग का स्वरूप, प्रतिष्ठा का प्रतीक कैसे बन जाता है ? 1 + 1 = 2

In what way consumption pattern is related to status symbol ?

5. औपनिवेशिक शासकों को तटीय नगर क्यों पसंद थे ? 1 + 1 = 2
Why coastal cities were favoured by the colonial rulers ?
6. समाचार-पत्र उद्योग में प्रौद्योगिकी क्या परिवर्तन लाती है ? 1 + 1 = 2
What changes has been brought by the technology in newspaper industry ?
7. बिहार में रेशम बुनने और कातने वाले भूमंडलीकरण से किस प्रकार प्रभावित हुए ? 1 + 1 = 2
How were silk spinners and twisters of Bihar affected by globalization ?
8. भारतीय लोकतंत्र में दबाव समूह क्या भूमिका निभाते हैं ? 1 + 1 = 2
What role does pressure groups play in Indian democracy ?
9. विरोधी आंदोलन क्या होते हैं ? उदाहरण दीजिए । 2
What are counter movements ? Give example.
10. विरोध प्रदर्शन के विभिन्न प्रकार क्या होते हैं ? 2
What are the distinct modes of protest ?
11. 19वीं शताब्दी के समाज सुधारकों की मुख्य चिंताएँ क्या थीं बताइये । 1 + 1 = 2
State the main concerns of 19th Century's social reformers.
12. प्रौद्योगिकी क्षेत्रों में विज्ञापन होने से भूमंडलीय समुदायों में क्रांतिकारी परिवर्तन किस प्रकार हुए ? 1 + 1 = 2
In what way advertisement in technology led to revolutionary changes in global communities.

13. आई.एन.जी.ओ. के उदाहरण दीजिए । 1 + 1 = 2

Give examples of INGOs.

14. संचार माध्यम किस प्रकार हमारे दैनिक जीवन के भाग हैं ? 2

How mass-media is a part of our everyday life ?

15. राष्ट्रीय पहचान को स्थापित करने के लिए की गई आत्मसातीकरण और एकीकरण की राजनीति की व्याख्या कीजिए । 2 + 2 = 4

Explain the politics of assimilation and integration used to establish national identity.

16. बाजार के समाजशास्त्रीय और अर्थशास्त्रीय परिप्रेक्ष्य में भिन्नता बताइये । 2 + 2 = 4

अथवा

औपनिवेशवाद के आगमन से भारत की अर्थव्यवस्था में बड़ी उथल-पुथल कैसे आई ?

Differentiate the sociological and economic perspective of market.

OR

How did the advent of colonialism in India produce a major upheaval in the economy ?

17. औपनिवेशिक काल में राष्ट्र-राज्य राजनीति का महत्वपूर्ण प्रकार बन गया । विश्लेषण कीजिए । 4

Nation-State became the dominant political form during the colonial period. Explain.

18. 73वाँ संशोधन ग्रामीण लोगों की आवाज़ को आगे लाने के लिए स्मरणीय बन गया । विवेचना कीजिए । 4

The 73rd amendment has been monumental in bringing voice to the people of villages. Discuss.

19. आज के विश्व में नगरीय समाज की भूमिका और सार्थकता क्या है ? 4

अथवा

सांस्कृतिक विभिन्नता को बढ़ावा देना व्यावहारिक और सैद्धान्तिक दोनों अर्थों में एक अच्छी नीति है । भारत को एक राष्ट्र-राज्य के रूप में लेते हुए इस कथन का औचित्य सिद्ध कीजिए ।

What is the role and significance of civil society in today's world ?

OR

Encouraging cultural diversity is good policy from both the practical and the principled point of view. Justify the statement using India's case as a Nation-State.

20. व्यापार संघ द्वारा मजदूरों की जिन्दगी में आए परिवर्तनों की व्याख्या कीजिए । 4

Discuss the changes that the Trade Unions bring out in the lives of workers.

21. नए सामाजिक आंदोलन पुराने सामाजिक आंदोलनों से किस तरह भिन्न हैं ? 2 + 2 = 4

In what way the new social movements are different from the old social movements.

22. सामाजिक स्तरीकरण के तीन मूल सिद्धान्तों का उदाहरण सहित विश्लेषण कीजिए । (1 × 4) + 2 = 6

Explain the three key principles of social stratification with examples.

23. हरित क्रांति के सामाजिक परिणामों पर प्रकाश डालिए । 6

Highlight the social consequences of Green Revolution.

24. मातृसत्तात्मक समाजों में पुरुषों और महिलाओं द्वारा झेले जा रहे संरचनात्मक तनावों की व्याख्या कीजिए ।

6

अथवा

आज जनजातीय पहचान के अभिकथन के पीछे क्या कारण हैं ?

Explain the structural tensions faced by men and women in matriarchal societies.

OR

What are the factors behind the assertion of tribal identities today ?

25. नीचे दिए गए गद्यांश को पढ़िए और निम्नलिखित प्रश्नों के उत्तर दीजिए :

वर्ष 1999-2000 के राष्ट्रीय प्रतिदर्श सर्वेक्षण अध्ययन के आँकड़ों और भारतीय जनगणना 2001 के आँकड़ों से पता चलता है कि ग्रामीण और नगरीय दोनों प्रकार के इलाकों में रोज़गार पैदा करने (काम के नए अवसर उत्पन्न करने) की दर में एक साथ भारी गिरावट आई है । यह स्थिति युवाओं के मामलों में भी सही बैठती है । 15-30 वर्ष के आयु वर्ग में रोज़गार वृद्धि की दर 1987 से 1994 के बीच की अवधि में ग्रामीण और नगरीय दोनों इलाकों के पुरुषों के लिए लगभग 2.4 प्रतिशत प्रतिवर्ष था । यह 1994 से 2004 के दौरान ग्रामीण पुरुषों के लिए घटकर 0.7 प्रतिशत और नगरीय पुरुषों के लिए घटकर 0.3 प्रतिशत के स्तर पर आ गई । इसका तात्पर्य यह हुआ कि एक युवा श्रमिक बल द्वारा प्रस्तुत श्रम लाभ की संभावना को वास्तविकता में परिवर्तित नहीं कर सकता है ।

आज भारत के सम्मुख अवसरों का जो जनसांख्यिकीय द्वार खुला है उसका लाभ उठाने के लिए रणनीतियाँ तो मौजूद हैं । लेकिन भारत का हाल का अनुभव यह बताता है कि बाजार की शक्तियाँ स्वयं यह सुनिश्चित नहीं कर पाती कि ऐसी रणनीतियों को कार्यान्वित किया जाएगा । जब तक आगे का कोई रास्ता नज़र नहीं आता संभव है कि हम उन संभावित लाभों को गँवा देंगे जो देश की बदलती हुई आयु संरचना फिलहाल हमें देने वाली है ।

- (अ) जनसांख्यिकीय लाभांश का अर्थ क्या है ?

2

- (ब) क्या आपके विचार में जनसांख्यिकीय लाभांश वास्तव में भारत में एक सुनहरे अवसर का द्वार खोल रहा है ?

4

Read the passage given below and answer following questions :

Data from the National Sample Survey studies of 1999-2000 and from the 2001 Census of India reveal a sharp fall in the rate of employment generation (creation of new jobs) across both rural and urban areas. This is true for the young as well. The rate of growth of employment in the 15-30 age group, which stood at around 2.4 per cent a year between 1987 and 1994 for both rural and urban men, fell to 0.7 for rural men and 0.3 per cent for urban men during 1994 to 2004. This suggests that the advantage offered by a young labour force is not being exploited.

Strategies exist to exploit the demographic window of opportunity that India has today. But India's recent experience suggests that market forces by themselves do not ensure that such strategies would be implemented. Unless a way forward is found, we may miss out on the potential benefits that the country's changing age structure temporarily offers.

- (a) What is demographic dividend ?
 - (b) Do you think that India is indeed facing a window of opportunity created by demographic dividend ?
-

SOCIOLOGY (039)

Senior School Certificate Examination, 2016 Question paper and Marking Scheme for -62/1

GENERAL INSTRUCTIONS

- Q. 1 What is the meaning of dependency ratio? 2
- Ans.1 Dependency Ratio : It is a measure comparing portion of population which is composed of dependent (elderly people who are too old to work and children who are too young to work) with the portion i.e., in the working age group (15-64 years)
- Q.2 What are the three forms of capital on which society inequality is based 2
- Ans.2 The three forms of capital on which social inequality is based are – 2
- 5. Economic capital in the form of material assets and income
 - 6. Cultural capital form of educational qualification and status
 - 7. Social capital in the form of networks of contracts and associations
- Q. 3 State the two factors which encourage regionalism. 2
- Ans. 3 Two factors that encourage regionalism –
- (i) Geographical concentration.
 - (ii) Sense of regional deprivation 1+1
 - (iii) Combination of factors based on common language, religion, culture, tribe, identity, ethnicity, ecology etc.
- (Any other relevant point).(Any two).
- Q.4 What are the criteria for forming community identity? 2
- Ans. 4 Criteria for forming Community identity –
- Based on birth, ascriptive identity
- Not based on acquired qualification or accomplishments.
- (Any other relevant point). (Any two). 1+1

Q.5 Give the meaning of Sanskritisation 2

Ans.5 Sanskritisation :

A process where members of middle/lower caste attempt to raise their own social statues by adopting the ritual, domestic

social practices of a Caste or Caste of higher status.

OR

According to M.N. Srinivas – It may be defined as the process by which a low caste or tribe or other group takes over the customs, rituals, beliefs, ideology & style of life of a high and in particular a twice-born (Dwijja) caste. (Any of the above).

Q.6 What do understand by the term decentralized democracy? 2

Ans.6 Decentralized democracy :

Filtering of power from the top to the bottom, so that they may get a change to take decisions for the problems they know best.

It is a system in which the members of a community or group participate collectively in the taking of major decisions.

It refers to a process of gradual devolution or transfer of functions, resources and decision - making powers to the lower level democratically elected bodies. 1+1

(Any other relevant explanation).

Q. 7 How have 'matrix events' taken place in the rural society? 2

Ans.7 Matrix Events – A range of factors that coalesce (or combine, or come together) to form an event e.g., farmers distress/suicide.

- o Unable to bear the burden of debt.
- o Failure of crops/decrease in subsidies etc.
- o Cannot fulfil their social obligations due to loss.

(Any two of the above or any other relevant points)

8. In what way does 'Time Slavery' influence Industrial society? 2 Ans. 8 Time Slavery – (I.T. Sector).

- 10-12 hours is an average workday.

- Employees to stay over-night in the office (known as a night-out) to meet deadlines. Employees tend to stay late due to peer pressure or to show the boss that they are working hard. 'Over work' is built into structure of out-sourced projects
- due to time difference between India and the client site.
- Flexi-time – freedom to choose the working hours within limits Even when no work pressure

(Any other relevant point). (Any two). 1+1

Q. 9 What is the meaning of Glocalisation? 2

Ans. 9 Glocalisation :

- It is the mixing of global with the local culture
- It is a strategy often adopted by foreign firms while dealing with local tradition in order to enhance their marketability.

For Eg. foreign television channels like Star, MTV use

Indian Languages. 2

Q. 10 In what way "Fordism" influenced the production and marketing of goods? 2

Ans. 10 Fordism :

- Started by Henry Ford.
- Popularized the assembly-line method of mass production of cars.
- There was mass production of goods as a centralized location, resulted in expensive costs.
- Led to payment of better wages to the workers, implementation of social welfare policies by both industrialists and the states.

(Any two of the above). 1

(Note : We have moved to a system of flexible production of dispersed location -Post Fordism).

Q. 11 How has 'corporate culture' transformed society? 2

Ans.11 Corporate Culture :

- Branch of management theory that seeks to increase productivity & competitiveness.
- It involves all members of a firm.
- Enhancement of employee Solidarity and loyalty through event, rituals, tradition etc.
- Way of promoting & packaging of products.

(Any other relevant point)

(Any two) 1+1

Q. 12 Give two examples of Peasant movements.2

Ans.12 Peasant Movements :

- (i) Tebhaga Movement
- (ii) Telangana Movement
- (iii) Bengal Revolt
- (iv) Deccan Riots
- (v) Bardoli Satyagraha
- (vi) Non-cooperation Movement Champaran Satyagraha

(Any two)

1+1

Q. 13 Mention two important reasons that can be attributed for the rise of Dalit Movement.

2

Ans.13 Reasons for rise of Dalit Movements –

- (a) Common quest for equality, self-dignity
- (b) Eradication of un-touchability.
- (c) Abolishment of stigmation - struggle to be touched
- (d) Recognition as fellow human beings
- (e) Struggle for self-confidence
- (f) Require a space for self-determination
- (g) Economic & Political exploitation

(Any other relevant point). (Any two)

1+1

- Q. 14 Why do environmental movements take place? 2
- Ans. 14 Reasons for an Environmental Movement :
- To protest against / to show concern about –
1. Exploitation of the already depleting natural resource
 2. In the name of 'development' habitat of people is forcibly changed – they are displaced. for e.g., Chipko Movement
- (Any other suitable example of ecological movement)
- (Any one) 2
- Q.15 Highlight the main features of demographic dividend in India? 2
- Ans.15 Main features of demographic dividend in India –
- (i) Working age of people (15 years – 64 years) is relatively large
 - (ii) Small groups of "old people" to support
 - (iii) Small group of "young children" who cannot work and are supported.
 - (iv) It is a source of economic growth and prosperity. If only accompanied by increasing support of education and employment.
- (Any other relevant points) 1+1+1+1
- Q. 16 What were the major issues of Adivasis struggle after independence? 4
- Ans.16 Major issues of Adivasi struggles after Independence
- Alienation of land and resources which they depended upon
 - Issues related to cultural identity
 - Repeated displacements in the name of development projects
 - Exploitation by non-tribals (outsiders, dikkus)
 - Declaration of 'disturbed areas'.
 - Demand for separate statehood, etc.
 - On displacement, they are not given appropriate compensation or rehabilitation.
- (Any other relevant point) (Any four) 1+1+1+1

Q. 17 Why Communalism is still a challenge to our unity and harmony?

Ans.17 Communalism–

- Refers to aggressive chauvinism based on religious identity.
- Chauvinism itself is an attitude that sees one's own group as the only legitimate and worthy group, with other group being seen – by definition as inferior, illegitimate or opposed.
- Communalism is an aggressive political ideology linked to religion.
- Communalism is about politics, not religion.
- Communalists, cultivate an aggressive politics identity and are prepared to condemn or attack everyone who does not share their identity.
- Any relevant example to explain this phenomenon.

(Any four)

1+1+1+1

Q. 18 How has Casteism influenced politics?

4

Ans. 18 Effect of Casteism on politics :

- (i) It highlights differences
- (ii) Leads to Caste mobilization for election - vote bank.
- (iii) Candidates not chosen on Merit but on caste affiliations.
- (iv) Formation of Caste-based political parties.
- (v) Caste acts as a pressure group.

(Any other relevant point)

(Any four) 1+1+1+1

Q. 19 Elaborate the power and responsibilities of the Panchayat.

Ans.19 Power & Responsibilities of the Panchyat :

1. To prepare plan and schemes for economic development
2. To promote schemes to enhance social justice.
3. To levy, collect and appropriate taxes, duties, tolls & fees.
4. Help in executing governmental responsibilities (of finances & local authorities)
5. Social welfare responsibilities (recording births, deaths, maintenance of burning burial grounds etc.)

6. Promoting family planning & agricultural activities.
7. Developmental activities : Construction of roads, public buildings, tanks, schools, etc.
8. Monitor government programmes like I.R.D.P. etc.

(Any four)

1+1+1+1

Q. 20 a Explain the impact of land reforms on Indian agricultural after independence. 4

Ans.20 Impact of Land reforms on Indian Agricultural after Independence.

- (i) Abolition of Zamindari System - removal of the intermediaries between State and cultivators.\
- (ii) Tenancy Abolition and Regulation Acts – Outlaw tenancy altogether or to regulate rent to give security to the Tenants.
- (iii) Land Ceiling Acts – Imposed an upper limit on the amount of land owned by a family and the excess collected was redistributed for agricultural purpose to the landless.
- (iv) Led to Benami transfers – In most cases landowners managed to divide the land among relatives and others including servants while they continued to control it.

1+1+1+1

Q.20b. Briefly highlight transformations of rural society after independence.

Ans. Transformation of rural society - Post Independence

- (i) Increase in the use of agricultural labour
- (ii) Payment in cash, not in kind.
- (iii) Loosening of traditional agricultural bonds
- (iv) Transition to Capitalist agriculture
- (v) Rural areas became integrated to larger society.
- (vi) Modern methods of agriculture & better infrastructure.
- (vii) Entrepreneurial groups arose.
- (viii) Emergence of Rural Elites.

(Any four)

1+1+1+1

Q. 21 Discuss the issues faced by 'migrating labourers'.

4

Ans.21 Issues faced by 'Migrating Labour' :

As the question does not refer to any one specific category of 'Migrating Labourers' it is difficult to assume that it concerns only with "Migrating agricultural labourers" / Circulation of labour as presented in the original Marketing scheme. The Syllabus covers – Industrial labour, those working in fish processing plants, gangs of brick years workers, tea-plantation labourers & those taken by the British to other parts of their colonies and also overseas migrants to Africa, Britain etc in contemporary times. Therefore, the students would get confused. This will simply make him/her give points related to issues pertaining to any period i.e., pre-independence, post-independence, recent times.

Issues faced by 'Migrating Labour' –

1. Paid low wages.
2. Long working hours.
3. Poor working conditions.
4. Cramped, unhygienic living conditions
5. Bare minimum benefits – medical, education of children etc.
6. Job insecurity.
7. Contractual binding which is usually unfair to them.
8. Cut-off from their place of origin : work far away etc.
9. Easily exploited.
10. Work based on seasonal demand.
11. Increasing inequalities.
12. Breakdown of bonds of patronage.

(Any other relevant points).

(Any four) 1+1+1+1

OR

Q.21 Explain the major forms of job recruitment in India Ans. Major forms of job recruitment:

1. Newspaper.
2. Employment Exchange

3. Contractors
4. Outsourcing
5. Internet
6. Mobile phones
7. Personal Contacts.

(Any other relevant point)

(Any four) 1+1+1+1

Q. 22 'The institution of caste is both visible and invisible in many respects.' Justify the statement with suitable examples. 6

Ans.22 (a) Institution of caste is both visible & invisible in many respects –

Invisible

- (i) For the upper castes, urban-middle and upper classes it is invisible
- (ii) Upper caste Elite benefitted State-sector jobs
- (iii) For upper castes today caste play no part in public life but is limited to personal spheres – as a consequence of better economic & educational levels.

Visible :

- (i) For S.Cs, S.Ts & Backward castes, caste has become visible.
- (ii) Getting reservation and other forms of protective discrimination instituted by the State.
- (iii) To compete with the upper caste they cannot afford to abandon their caste identity.

3+3

OR

Q22. What are the rules and regulations that caste systems imposes on its members?

Ans. Rules & Regulations of the Caste System –

- (i) Caste is determined by birth
- (ii) Strict rules about marriage - Endogamy
- (iii) Rules about food and food sharing 1+1+1
- (iv) Arrange in a hierarchy of rank & status-based on purity and & pollution 1+1+1
- (v) Castes almost always have sub-caste and sub-sub-Caste - Sub divisions.
- (vi) Occupation is fixed.

(The above to be explained with example)

Q. 23 'The policy of liberalization has brought about changes in our society. 'Elaborate. 6

Ans. 23 Changes brought about due to Liberalisation :

- (i) Participation in W.T.O. — free international trading system.
- (ii) Opening up of Indian markets to imports
- (iii) Exposure to competition from global markets
- (iv) Withdrawal of State support and protected markets.
- (v) Entry of M.N.C.s example - Contract farming, consumer goods etc.
- (vi) Reduction in Public Sector and increase in Private Sector.
- (vii) Economic reforms in all major sectors – agriculture, trade, industry, foreign investment etc.
- (viii) Cultural Changes 1+1+1
- (ix) Integration into global market – global villages. +
- (Any six to be explained) 1+1+1

Q. 24 In what ways has colonialism brought about a social, economic and political influence on Indian society to promote urbanization. 6

Ans.24 To promote urbanisation, Colonialism brought about a social, economic & political influence on Indian society –

- 1. Social
 - (a) Western Education
 - (b) School uniforms with tie.
 - (c) Eating of bread, cutlet, omelettes etc.
 - (d) Migration of Labour to tea plantations & other colonial areas.
 - (e) Decline of old urban centres
 - (f) Indian States lost their Courts, artisans and gentry.
 - (g) Village crafts, traditional materials declined.
 - (h) New social groups emerged.

(Any two)

2. Economic

- (a) Traditional exports of cotton and silk manufactured goods declined in the face of Manchester competition.
- (b) Setting up of factories of 'their' preference of goods eased out the native production system – go back to agriculture.
- (c) Cities having mechanised factories became heavily populated.
- (d) Coastal cities grew – easy export & import.
- (e) Planning of cities like Bombay, Cantonment towns etc.
- (f) Factories named after the British.

(Any Two)

3. Political

- (a) Parliamentary system, Legal System, Police, Administration, Education on the British model.
- (b) Official buildings on British architecture.
- (c) Western Education led to rise of nationalism.
- (d) Nation-states became the dominant political form.

(Any other relevant point)

(Any two) 2+2+2

Q. 25 Read the following passage and answer the given question :

The place is a cramped... rented shack stacked with music tapes and rusty electrical appliances which doubles up as Raghav's radio station and repair shop. He may not be literate, but Raghav's ingenuous FM station has made him more popular than local politicians. Raghav's love affair with radio began in 1997 when he started out as a mechanic in a local repair shop. When the shop owner-left the area, Raghav, son of cancer-ridden farm worker, took over the shack with his friend. Sometime in 2003, Raghav, who by now had learned much about radio ... In impoverished Bihar state, where many areas lack power supplies, the cheap battery-powered transistor remains the most popular source of entertainment. "It took a long time to come up with the idea and make the kit which could transmit my programmes at a fixed radio frequency. The kit cost me 50 rupees", say Raghav. The transmission kit is fitted on to an antenna attached to a bamboo pole on a neighbouring three-storey hospital. A long wire connects the contraption to a creaky, old homemade stereo cassette player in Raghav's radio shack. There other rusty, locally made battery-powered tape recorders are connected to it with colourful wires and a cordless microphone.

- | | |
|--|---|
| (a) What changes has media experienced over the last few years. | 2 |
| (b) How can media be successful in representing the weaker section of society? | 4 |

Ans. 25 Passage

- | | |
|---|-----|
| (a) Changes in media over the last few years – | |
| (i) Faster method of spread / communication | |
| (ii) Latest technology | |
| (iii) Multi-lingual. | |
| (iv) Reaches the masses. | |
| (v) Within the reach of all. | |
| (vi) Entertainment explosion | |
| (vii) Global Connection | |
| (Any other relevant point) (Any two) | 1+1 |
| (b) Role of media is successful representation of the Weaker Sections of society – | |
| (c) Information on various developmental efforts. | |
| (d) Fight against oppressive social practices | |
| (e) A platform to voice their opinion | |
| (f) Exposure to various programmes – entertainment, education, agricultural knowhow, rights to citizen etc. | |
| (g) Easily accessible to them – to possess, to express their condition etc. | |
| (h) 'Weaker' no longer is a reason for being deprived of the benefits of the media. | |

Set – I

Class XI
Subject – Sociology

Time : 3 Hrs

M.M. : 80

नोट :

सभी प्रश्न अनिवार्य हैं।

प्र० सं० 1-14 तक प्रत्येक प्रश्न के 2 अंक हैं।

प्र० सं० 15-21 तक प्रत्येक प्रश्न के 4 अंक हैं।

प्र० सं० 22-25 तक प्रत्येक प्रश्न के 6 अंक हैं।

प्रश्न संख्या 25 का उत्तर दिये गये अनुच्छेद के आधार पर देना है।

Note :

All questions are compulsory.

Questions 1-14 each carry 2 marks.

Questions 15-21 each carry 4 marks.

Questions 22-25 each carry 6 marks.

Questions No. 25 is to be answered on the basis of the passage given.

- | | | |
|----|--|---|
| 1. | समाज का अर्थ बताइए ?
Give meaning of Society? | 2 |
| 2. | सामाजिक नियन्त्रण क्यों आवश्यक है?
Why is Social control needed ? | 2 |
| 3. | प्राथमिक समूह की दो विशेषता बताइए ?
Give two characteristics of primary groups? | 2 |
| 4. | नातेदारी को परिभाषित कीजिए ?
Define Kinship ? | 2 |
| 5. | परिवार के दो सामाजिक कार्य बताइए?
Write two social functions of family?. | 2 |
| 6. | परसंस्कृतिग्रहण का अर्थ बताइए?
What is Acculturation? | 2 |
| 7. | सामाजिक सर्वेक्षण से क्या अभिप्राय है?
Explain the meaning of Social Survey. | 2 |
| 8. | सामाजिक स्तरीकरण से आप क्या समझते हैं?
What do you mean by 'Social Stratification'? | 2 |
| 9. | परिस्थिति और भूमिका में अन्तर बताइए?
What is difference between status and role? | 2 |

10. सहयोग से आप क्या समझते हैं? 2
Define Co-operation?
11. अलगाव का सिद्धान्त क्या है? 2
What is the theory of Alienation ?
12. नौकरशाही से आप क्या समझते हैं ? 2
What is meant by bureaucracy ?
13. डी० पी० मुखर्जी के अनुसार समाजशास्त्रीयों को क्या सीखना चाहिए? 2
According to D. P. Mukherji. What should Sociologists learn ?
14. जजमानी व्यवस्था क्या है ? 2
What is Jajmani System ?
15. समाजशास्त्र कैसे एक विज्ञान है ? 4
How is Sociology a Science.
16. प्रदत्त व अर्जित प्रस्थिति में अन्तर बताइए। उचित उदाहरण देकर समझाइए। 4
Explain difference between ascribed and achieved status with suitable example.

अथवा / Or

- आधुनिक समाज में प्राथमिक समूह कौन से कार्य करता है?
What are the functions of Primary groups in modern society ?
17. एक पद्धति के रूप में सहभागी प्रेक्षण की क्या-क्या खूबियाँ और कमियाँ हैं? 4
What are the strength and weaknesses of participant observations as a method ?
 18. संघर्ष किसे कहते हैं? संघर्ष के परिणामों की चर्चा कीजिए ? 4
What is conflict ? Discuss the results of conflict ?
 19. वे कौन से परिवर्तन हैं जो तकनीक तथा अर्थव्यवस्था द्वारा लाये गये हैं? 4
What are some kind of changes brought about by technology and the economy ?
 20. प्रदूषण से आप क्या समझते हैं ? विभिन्न प्रकार के प्रदूषण किस प्रकार हमें प्रभावित करते हैं? 4
What do you mean by Pollution? How does different types of pollution affect us?
 21. यान्त्रिक एकता और सावयवी एकता में क्या अन्तर है ? 4
What is the difference between 'Mechanical' and 'Organic solidarity' ?
 22. धर्म क्या है ? सभी धर्मों की समान विशेषताएँ क्या हैं ? 6
What is religion ? What are the characteristics that all religious seem to share ?

23. सांस्कृतिक विलम्बना की अवधारणा की व्याख्या कीजिए। 6
Explain the concept of Cultural Lag.

अथवा / Or

आपके अनुसार आपकी पीढ़ी के लिए समाजीकरण का सबसे प्रभावी अभिकरण क्या है ?
What according to you is the most effective agent of socialization for your generation ?

24. घुर्ये ने जाति व्यवस्था में पाए जाने वाले किन छः संरचनात्मक लक्षणों का उल्लेख किया है? 6
Which six structural characteristics of caste system have been mentioned by Ghurye ?
25. निम्नलिखित अनुच्छेद को ध्यानपूर्वक पढ़िये तथा प्रश्नों के उत्तर दीजिए ।

ये लम्बे संघर्षों से ही संभव हुआ है कि सार्वभौमिक वयस्क मताधिकार एक मानदण्ड के रूप में स्थापित हुआ। हालांकि इसने पूर्वकाल की असमानताओं को समाप्त नहीं किया। आज भी प्रत्येक देश शासन के लोकतन्त्रात्मक रूप को नहीं मानते, और जहाँ कहीं भी चुनाव होते हैं, उन्हें बदलने के लिए अनेक तरीके अपनाए जाते हैं जिसके कारण आम जनता अपनी सरकार के निर्णय को प्रभावित करने में शक्तिहीन रहती है लेकिन इन सबके बावजूद, इसे नकारा नहीं जा सकता है कि सार्वभौमिक वयस्क मताधिकार एक शक्तिशाली मानदण्ड के रूप में काम करता है जो प्रत्येक सरकार तथा प्रत्येक समाज को महत्व देता है।

- (i) क्या सार्वभौमिक वयस्क मताधिकार का प्रयोग सर्वत्र एक समान होता है? उदाहरण देकर समझाइए। 3
- (ii) आम जनता की समस्या क्या है ? उनके स्वभाव के विषय में क्या कहा जा सकता है ? 3

Read the following passage carefully and answer the questions :-

It is only through long struggles that universal adult franchise came to be established as a norm. Of course, this did not abolish all the inequalities of previous eras. Even today, not all countries follow democratic forms of rule, even where elections are held, they can be manipulated and people can continue to be powerless to influence the decisions of their government. But despite all this, it can not be denied that Universal adult franchise serves as a powerful norm that exerts pressure on every society and every government.

- (i) Is Universal adult franchise used similarly everywhere ? Explain with examples.
- (ii) What are the problems of common men ? What can be said about their nature.

QUESTION PAPER DESIGN 2018-19							
SOCIOLOGY			Code No. 039			Class - XI	
TIME: 3 Hours			Max. Marks: 80				
S. No.	Typology of Questions	Learning Outcomes and Testing Competencies	Very Short Answer (VSA) (2 Marks)	Short Answer (SA) (4 Marks)	Long Answer (LA) (6 Marks)	Total Marks	% Weightage
1	Remembering- (Knowledge based simple recall questions, to know specific facts, terms, concepts, principles, or theories; identify, define, or recite information)	Reasoning Analytical Skills Critical Thinking Skills, etc.	5	2	1	24	30%
2	Understanding- (Comprehension- to be familiar with meaning and to understand conceptually, compare, contrast, explain, paraphrase, or interpret information)		3	1	1	16	20%
3	Application - (Use abstract information in concrete situation, to apply knowledge to new situations, use given content to interpret a situation, provide an example, or solve a problem)		3	2	1	20	25%
4	High Order Thinking Skills (Analysis & Synthesis - Classify, compare, contrast, or differentiate between different pieces of information, organise and /or integrate unique pieces of information from a variety of sources)		1	1	1	12	15%
5	Evaluation - (Appraise, judge and /or justify the worth of a decision or outcome or to predict outcomes)		2	1	-	08	10%
Total			14×2=28	7×4=28	4×6=24	80(25)	100%

Marking Scheme
Class XI
Subject – Sociology

1. समाज शास्त्र में सामाजिक सम्बन्धों के जाल को समाज कहते हैं। 2
2. (i) लोगों को सुरक्षा प्रदान करता है जिससे समाज में शान्ति बनी रहती है। 1
(ii) सामाजिक व्यवस्था में संतुलन रहता है और समाज में अराजकता नहीं होती। 1
3. (i) आकार छोटा होने के कारण गहरे सम्बन्ध 1
(ii) समूह में निरन्तरता तथा स्थिरता 1
4. नातेदारी बन्धन व्यक्तियों के बीच के वे सूत्र होते हैं जो या तो विवाह के माध्यम से या वंश परम्परा के माध्यम से रक्त सम्बन्धियों को जोड़ते हैं। 2
5. (i) परिवार में बच्चे का समाजीकरण होता है। समाज के तौर-तरीके सीखकर एक अच्छा नागरिक बनता है। 1
(ii) परिवार बच्चों को संस्कृति देता है जिससे संस्कृति का पीढ़ी दर पीढ़ी संचार होता है। 1
6. जब दो संस्कृतियों के लोग एक दूसरे के सम्पर्क में आते हैं तथा एक दूसरे के सभी नहीं तो बहुत सारे तत्वों को ग्रहण करते हैं। 2
7. सामाजिक सर्वेक्षण निरीक्षण-परीक्षण को वह वैज्ञानिक पद्धति है जो कि किसी सामाजिक समूह या सामाजिक जीवन के किसी पक्ष या घटना के सम्बन्ध में वैज्ञानिक अध्ययन करने में प्रयुक्त होती है। 2
8. सामाजिक स्तरीकरण वह प्रक्रिया है जिसमें समाज उच्चता व निम्नता के आधार पर अनेक समूहों में बंट जाता है। ये समूह आपस में एक दूसरे से सम्बन्धित रहते हुए सामाजिक संरचना तथा व्यवस्था को बनाए रखते हैं। 2
9. **प्रस्थिति** – व्यक्ति का समाज में जन्म या योग्यता से प्राप्त स्थान 1
भूमिका – प्रस्थिति का सक्रिय रूप है एवं भूमिकाएं निर्माई जाती हैं। 1
10. सहयोग का अभिप्राय सामाजिक अन्तर्क्रिया के उस रूप से है जिससे दो या दो से अधिक व्यक्ति सामान्य उद्देश्य की प्राप्ति के लिए साथ-साथ कार्य करते हैं। 2
11. अलगाव : एक मानसिक दशा है जिसमें व्यक्ति अपने कार्य तथा अपने लोगों से विमुख हो जाता है वह स्वयं को अकेला महसूस करता है तथा उसे अपने कार्य से संतुष्टि नहीं मिलती। 2
12. नौकरशाही एक प्रकार का संस्तरणात्मक संगठन होता है जिसका उद्देश्य को पैमाने पर प्रशासनीय कार्यों को चलाने के काम में अनेक व्यक्तियों के काम को तर्कसंगत रूप से समन्वित करना होता है। 2

13. देश की परम्पराओं , प्रथाओं का ज्ञान, भाषा को सीखना, संस्कृति की पहचान तथा स्थानीय भाषाओं की जानकारी। 2
14. व्यक्ति को अपनी आवश्यकताओं के लिए दूसरों से सेवाएं प्राप्त करनी पड़ती है। सेवा लेने वाले और सेवा प्रदान करने वाले के बीच सम्बन्ध को जजमानी प्रथा कहते हैं। 2
15. समाजशास्त्र एक विज्ञान 4
- (1) वैज्ञानिक विधियों का प्रयोग
 - (2) क्यों व कैसे का अध्ययन
 - (3) पक्षपात रहित ढंग से अध्ययन
 - (4) समाजशास्त्र में सिद्धान्तों व नियमों का प्रयोग

(व्याख्या)

16. **प्रदत्त प्रस्थिति** :- जन्म पर आधारित होती है। बिना प्रयास के स्वतः ही मिल जाती है। प्रदत्त प्रास्थिति का निर्धारण लिंग भेद, आयु भेद, जन्म जाति, प्रजाति, नातेदारी, परिवार के आधार पर है। 2

अर्जित प्रस्थिति :- जिन पदों या स्थानों को व्यक्ति अपने निजी प्रयासों से प्राप्त करता है। अर्जित प्रास्थिति के आधार शिक्षा, प्रशिक्षण, धन दौलत, राजनैतिक सत्ता आदि हो सकते हैं। 2

अथवा

- (i) समाजीकरण की प्रक्रिया का महत्वपूर्ण हिस्सा है।
- (ii) सामाजिक नियन्त्रण का मुख्य आधार है।
- (iii) भावनात्मक तथा मनोवैज्ञानिक जरूरतों की पूर्ति
- (iv) पारस्परिक निर्भरता एवं सुरक्षा

(अन्य उपयुक्त बिन्दु)

17. सहभागी प्रेशण के गुण अथवा खूबियां 2 + 2
- (i) सीधे व्यक्ति से सम्पर्क होता है।
 - (ii) शोधकर्ता समुदाय में अवलोकनकर्ता के रूप में प्रवेश करता है।
 - (iii) गहन एवं सूक्ष्म अध्ययन संभव, विस्तृत सूचनाये (कोई दो)

दोष अथवा कमियां

- (i) खर्चीली प्रणाली
 - (ii) वस्तुनिष्ठता की कमी
 - (iii) पूर्ण सहभागिता सम्भव नहीं (कोई दो)
18. **संघर्ष** :- वह सामाजिक प्रक्रिया है जिसमें व्यक्ति या समूह अपने विरोधियों को प्रत्यक्ष तौर पर हिंसा या हिंसा की चुनौती देकर अपने उद्देश्यों की पूर्ति करता है। 1 × 4 = 4

संदर्भ के परिणाम :-

- (i) अनीति, घोस्वाघड़ी तथा मय का बोलबाला रहता है।
- (ii) साम्प्रदायिक दंगे भड़क जाते हैं।
- (iii) समाज की एकता में दरार आती है।
- (iv) सार्वजनिक हित को ताक पर रख दिया जाता है।

19. (i) वाष्पावृत्ति की खोज ने विभिन्न प्रकार के बड़े उद्योगों को शक्ति की ताकत से परिचित कराया। $1 \times 4 = 4$
- (ii) वाष्पचालित रेल, जहाजों ने अन्तराष्ट्रीय व्यापार तथा प्रवास की गति को बदल कर रख दिया।
- (iii) बारूद द्वारा युद्ध की तकनीक में परिवर्तन तथा कागज की छपाई की क्रान्ति ने समाज को हमेशा के लिए बदल दिया।
- (iv) ब्रिटेन के कपड़ा उद्योग में होने वाले तकनीकी परिवर्तन ने समाज को हमेशा लिए बदल दिया जिसके कारण भारत में हस्तकरघा उद्योग नष्ट हो गया।

(अन्य उपर्युक्त बिन्दु)

20. **प्रदूषण :-** विभिन्न कारणों से वातावरण का दूषित होना प्रदूषण कहलाता है। 4

विभिन्न प्रकार के प्रदूषण

वायु प्रदूषण – उद्योगों तथा वाहनों से निकलने वाली जहरीली गैसों तथा घरेलू उपयोग के लिए लकड़ी तथा कोयले का प्रयोग से सेहत पर हानिकारक प्रभाव।

जल प्रदूषण – घरेलू नालियों और फैक्ट्री से निकलने वाले पदार्थ, नदियों और जलाशयों का प्रदूषण विशेष समस्या है।

ध्वनि प्रदूषण – लाउडस्पीकर, राजनीतिक प्रचार, वाहनों के हॉर्न और यातायात तथा निर्माण उद्योग प्रभावित करते हैं।

21. **यान्त्रिक एकता :-** व्यक्तिगत एकरूपता, कम जनसंख्या, दमनकारी कानून, $2 + 2 = 4$

सरल समाज

सावयवी एकता :- अव्यक्तिक सम्बन्ध, अधिक जनसंख्या, क्षतिपूर्क कानून, सदस्यों की विषमता

22. **धर्म :-** धर्म पवित्र वस्तुओं से सम्बन्धित अनेक विश्वासों और व्यवहारों की एक ऐसी संगठित व्यवस्था है जो उन व्यक्तियों को एक नैतिक समुदाय की भावना में बाँधती है जो उसी प्रकार के विश्वासों और व्यवहारों को अभिव्यक्त करते हैं। $2 + 4 = 6$

विशेषताएँ :-

- (i) प्रतीकों का समुच्चय

Set – II

**Class XI
Subject – Sociology**

Time : 3 Hrs

M.M. : 80

नोट :

सभी प्रश्न अनिवार्य हैं।

प्र० सं० 1-14 तक प्रत्येक प्रश्न के 2 अंक हैं।

प्र० सं० 15-21 तक प्रत्येक प्रश्न के 4 अंक हैं।

प्र० सं० 22-25 तक प्रत्येक प्रश्न के 6 अंक हैं।

प्रश्न संख्या 25 का उत्तर दिये गये अनुच्छेद के आधार पर देना है।

Note :

All questions are compulsory.

Questions 1-14 each carry 2 marks.

Questions 15-21 each carry 4 marks.

Questions 22-25 each carry 6 marks.

Questions No. 25 is to be answered on the basis of the passage given.

- | | |
|---|---|
| 1. 'समाज अमूर्त है' इस कथन को संक्षेप में स्पष्ट कीजिए।
"Society is abstract" Explain this statement. | 2 |
| 2. समाज शास्त्र क्या है? समाज शास्त्र के जनक किसे कहा जाता है?
What is Sociology? Who is called the Father of Sociology? | 2 |
| 3. संदर्भ समूह किसे कहते हैं?
What is reference group? | 2 |
| 4. प्रतिलोम विवाह से आप क्या समझते हैं?
What do mean by Hypogamy? | 2 |
| 5. समाजीकरण से आप क्या समझते हैं?
What do you understand by Socialization?. | 2 |
| 6. सामाजिक शोध क्या है?
What is Social Research? | 2 |
| 7. उद्विकास किसे कहते हैं?
What is evolution? | 2 |
| 8. नगरों में जनसंख्या का घनत्व क्यों बढ़ रहा है?
Why the density of population in towns is increasing? | 2 |
| 9. सत्ता की दो प्रमुख विशेषताएं बताइए।
Give two main characteristic of Authority. | 2 |

- | | | |
|-----|---|---|
| 10. | ग्लोबल वार्मिंग क्या है?
What do you know about global warming? | 2 |
| 11. | पर्यावरण की प्रमुख समस्याएं और जोखिम कौन-कौन से हैं?
What are the major Environmental problems and risks ? | 2 |
| 12. | उत्पादन के साधन से आप क्या समझते हैं?
What do you understand by the term mode of production? | 2 |
| 13. | करिश्माई सत्ता के विषय में संक्षेप में लिखिए।
Write in brief about the charismatic authority. | 2 |
| 14. | कल्याणकारी राज्य की दो विशेषताएं बताइए।
Write two characteristic of welfare state. | 2 |
| 15. | समाजशास्त्र और इतिहास में अन्तर बताइए।
Write the difference between sociology and history. | 4 |
| 16. | परिवार के बदलते स्वरूपों की चर्चा कीजिए।
Discuss the changing format of family. | 4 |
| 17. | नातेदारी किसे कहते हैं? नातेदारी के प्रकार लिखिए।
What is kinship? Write the types of kinship. | 4 |
| 18. | वस्तुनिष्ठता को प्राप्त करने के लिए सामाजशास्त्री को किस प्रकार की कठिनाइयों और प्रयत्नों से गुजरना पड़ता है?
How do sociologist try to deal with these difficulties and strive for objectivity? | 4 |
| 19. | सामाजिक स्तरीकरण की कोई चार विशेषताओं लिखिए।
Write down any four characteristics of social stratification. | 4 |

अथवा/ or

कृषि तथा उद्योग के संदर्भ में सहयोग के विभिन्न कार्यों की आवश्यकता की चर्चा कीजिए।

Discuss the different tasks that demand cooperation with reference to agricultural or industrial operation.

- | | | |
|-----|---|---|
| 20. | व्यक्ति अपराधी किन कारणों से बनता है?
How does an individual become a criminal? | 4 |
| 21. | औद्योगिक क्रांति किस प्रकार समाजशास्त्र के जन्म के लिए उत्तरदायी है?
How was the Industrial Revolution responsible for giving rise to sociology? | 4 |

22. सामाजिक नियन्त्रण क्या है? इसकी आवश्यकता क्यों पड़ती है? 6
What do you mean by social control? Why it is needed?

23. हम कैसे दर्शा सकते हैं कि संस्कृति के विभिन्न आयाम मिलकर समग्र बनाते हैं? 6
How can we demonstrate that the different dimensions of culture comprise a whole?

अथवा / Or

संस्कृति के प्रमुख प्रकारों का वर्णन कीजिए।

Describe the main functions of culture.

24. जनजातीय समुदायों को कैसे जोड़ा जाए। इस विवाद के दोनों पक्षों के क्या तर्क थे? 6
What were the main arguments on either side of the debate about how to relate to tribal communities?

25. निम्नलिखित अनुच्छेद को ध्यानपूर्वक पढ़िये तथा प्रश्नों के उत्तर दीजिए ।

संघर्ष शब्द का अर्थ है हिंसा में टकराहट। हमने पहले ही देखा है कि किस प्रकार से सम्बन्ध सिद्धान्तवादी विश्वास करते हैं कि संसाधनों की कमी समाज में संघर्ष उत्पन्न करती है क्योंकि उन संसाधनों को पाने तथा उन पर कब्जा करने के लिए प्रत्येक समूह संघर्ष करता है। संघर्ष के आधार भिन्न-भिन्न होते हैं। ये वर्ग अथवा जाति, जनजाति अथवा लिंग, नृजातीयता अथवा धार्मिक समुदायों में हो सकते हैं। अधिकतर सामान्य ज्ञान की सोच के अनुसार समाज में संघर्षों की स्थिति नहीं है। समाजशास्त्रीयों ने इस तथ्य की ओर ध्यान आकृष्ट किया है कि सामाजिक विकास की विभिन्न अवस्थाओं में संघर्ष की प्रकृति तथा रूप सदैव परिवर्तित होते रहे हैं। परन्तु संघर्ष किसी भी समाज का एक महत्वपूर्ण हिस्सा सदैव से रहा है।

(i) संघर्ष से क्या अभिप्राय है? 2

(ii) क्या संघर्ष आधुनिक समाज की देन है? स्पष्ट कीजिए। 4

Read the following passage carefully and answer the questions :-

The term conflict implies clash of interests. We have already seen how conflict theorists believe that scarcity of resources in society produces conflict as groups struggle to gain access to and control over those resources. The bases of conflict vary. It could be class or caste, tribe or gender, ethnicity or religious community. A widely held commonsense perception is that conflict in society are new. Sociologists have drawn attention to the fact that conflicts change in nature and form at different stages of social development. But conflicts have always been part of any society.

(i) What is conflict?

(ii) Is conflict an outcome of modern society?

QUESTION PAPER DESIGN 2018-19							
SOCIOLOGY		Code No. 039				Class - XI	
TIME: 3 Hours		Max. Marks: 80					
S. No.	Typology of Questions	Learning Outcomes and Testing Competencies	Very Short Answer (VSA) (2 Marks)	Short Answer (SA) (4 Marks)	Long Answer (LA) (6 Marks)	Total Marks	% Weightage
1	Remembering- (Knowledge based simple recall questions; to know specific facts, terms, concepts, principles, or theories; identify, define, or recite information)	Reasoning Analytical Skills Critical Thinking Skills, etc.	5	2	1	24	30%
2	Understanding- (Comprehension- to be familiar with meaning and to understand conceptually; compare, contrast, explain, paraphrase, or interpret information)		3	1	1	16	20%
3	Application (Use abstract information in concrete situation, to apply knowledge to new situations, use given content to interpret a situation, provide an example, or solve a problem)		3	2	1	20	25%
4	High Order Thinking Skills (Analysis & Synthesis - Classify, compare, contrast, or differentiate between different pieces of information, organise and /or integrate unique pieces of information from a variety of sources)		1	1	1	12	15%
5	Evaluation (Appraise, judge and /or justify the worth of a decision or outcome or to predict outcomes)		2	1	-	08	10%
Total			14×2=28	7×4=28	4×6=24	80(25)	100%

Marking Scheme
Class XI
Subject – Sociology

1. सामाजिक संबंधों को न तो मूर्त रूप में देखा जा सकता है और ना ही हाथ से स्पर्श किया जा सकता है। सामाजिक सम्बन्धों के विषय में केवल कल्पना या अनुभव कर सकते हैं, इस कारण समाज अमूर्त समझा जाता है। 2
2. सामाजिक संबंधों का व्यवस्थित व क्रमबद्ध तरीके से अध्ययन करने वाले शास्त्र को समाज शास्त्र कहा जाता है। 1
अगस्त काम्ट को समाजशास्त्र का जनक कहा जाता है। 1
3. जब समाज का कोई सदस्य अपने मूल समूह से हटकर किसी दूसरे समूह को आदर्श मान कर उसके नियमों, मूल्यों आदि को अपने आचरण में शामिल करते हैं तो उसे सन्दर्भ समूह कहते हैं। 2
4. निम्न जाति के लड़के का उच्च जाति की लड़की से विवाह करना। 2
5. समाजीकरण वह प्रक्रिया है जिसके द्वारा व्यक्ति, एक समाज का सदस्य के नाते, अपनी संस्कृति के आदर्श, मूल्य और व्यवहार के तरीके सीखता है। 2
6. सामाजिक घटनाओं का विद्यमान सिद्धान्तों के सम्बन्ध में नवीन ज्ञान की प्राप्ति के लिए प्रयोग में लाई गयी वैज्ञानिक पद्धति सामाजिक शोध है। 2
7. परिवर्तन जब धीरे-धीरे सरल से जटिल की ओर होता है तो उसे उद्बिकास कहते हैं। 2
8. इसके अनेक कारण हैं जिनमें से एक मुख्य कारण रोजगार की प्राप्ति है। ज्यादातर कारखाने नगरों के पास ही स्थापित किये जाते हैं जिनमें काम करने के लिए लोग ग्रामीण क्षेत्रों से आते हैं व नगरों में बस जाते हैं। इससे नगरों में जनसंख्या का घनत्व बढ़ जाता है। 2
9. (i) सत्ता कानूनी, वस्तुपरक और संगठनात्मक होती है। 1
(ii) सत्ता युक्तिपूर्ण और विवेकपूर्ण होती है। 1
10. विश्व के औसत तापमान (मीन हाऊस गैसो) में होने वाली वृद्धि 'ग्लोबल वार्मिंग' कहलाती है। 2
11. संसाधनों की क्षीणता (कमी), प्रदूषण, वैश्विक तापमान वृद्धि, प्राकृतिक तथा मानव निर्मित पर्यावरण विनाश। 2
12. उत्पादन के साधन से आशय उस व्यवस्था से है जिसमें वस्तुओं के निर्माण के लिए विभिन्न प्रकार के साधनों का उपयोग किया जाता है। भूमि, श्रम, मशीन, प्रौद्योगिकी तथा प्रबन्धन कुशलता उत्पाद के साधनों में शामिल है। 2

13. असाधारण प्रतिभा, नेतृत्व का जादुई गुण, निर्णय लेने की क्षमता उदाहरण—अब्राहम लिंकन, महात्मा गाँधी (अन्य उपयुक्त उदाहरण) 2
14. (1) कल्याणकारी राज्य एक निरपेक्ष राज्य है। 1 + 1
(2) कल्याणकारी राज्य एक प्रजातान्त्रिक राज्य है।
15. (1) समाजशास्त्र का विषय क्षेत्र विशाल है जबकि इतिहास का सीमित 4
(2) समाजशास्त्र एक सामान्य विज्ञान है जबकि इतिहास विशेष विज्ञान
(3) समाजशास्त्र सामाजिक सम्बन्धों का अध्ययन करता है जबकि इतिहास बीते हुए समय का अध्ययन करता है।
(4) समाजशास्त्र का दृष्टिकोण सामाजिक है जबकि इतिहास का ऐतिहासिक
(4) समाजशास्त्र में सिद्धान्तों व नियमों का प्रयोग
16. (1) संयुक्त परिवारों का दूटना 4
(2) परम्परागत व्यवसायों में परिवर्तन
(3) स्त्रियों का शिक्षित तथा आत्मनिर्भर होना
(4) पारिवारिक एकता में कमी
17. **नातेदारी :-** इस व्यवस्था में समाज द्वारा मान्यता प्राप्त वे सम्बन्ध आ जाते हैं जो कि अनुमानित और वास्तविक, वंशावली सम्बन्धों पर आधारित हैं। 4
समरक्त नातेदारी :- रक्त के माध्यम से बने नातेदार जैसे : माता-पिता, भाई बहन।
वैवाहिक नातेदारी:- विवाह के माध्यम से बने नातेदार जैसे: सास-ससुर, देवर, जेठ आदि।
18. वस्तुनिष्ठता को प्राप्त करने के लिए समाजशास्त्री को बहुत सी कठिनाईयों का सामना करना पड़ता है। कई बार सैम्पल निकालते समय व्यक्ति वैज्ञानिक विधि की जगह अपनी इच्छा से सैम्पल निकाल लेता है। व्यक्ति के ऊपर कई समूहों, संस्कारों, रुढ़ियों का प्रभाव अधिक होता है तथा विश्लेषण करते समय इन सबसे बचना मुश्किल होता है। कई बार तो व्यक्ति कई चीजों को बिना अध्ययन के ही मान लेता है। जिससे वस्तुनिष्ठता की कमी हो जाती है। इसलिए समाजशास्त्री को वैज्ञानिक दृष्टि से अध्ययन करना चाहिए। 4
19. (i) सामाजिक स्तरीकरण कुछ व्यक्तियों तक सीमित नहीं होता बल्कि यह तो सम्पूर्ण समाज के लिए आवश्यक होता है। 4
(ii) सामाजिक स्तरीकरण मानव समाज में अति प्राचीन काल से हो रहा है, आज भी है और आगे भी रहेगा।
(iii) स्तरीकरण समाज में सदैव पाया जाता है लेकिन इसके आधारों व स्वरूपों में परिवर्तन का अन्तर पाया जाता रहा है।
(iv) देश व काल के अनुसार सामाजिक स्तरीकरण के अनेक स्वरूप देखे जा सकते हैं। उदाहरण, भारत में जाति प्रथा के आधार पर स्तरीकरण पाया जाता है जबकि पश्चिमी देशों में वर्ग व्यवस्था को महत्व दिया जाता है।

अथवा

कृषि प्रधान समाज में व्यक्ति एक दूसरे पर निर्भर है। साझा उद्देश्यों की प्राप्ति हेतु सदस्य मिलकर कार्य करते हैं। कृषि अकेले व्यक्ति के लिए सम्भव नहीं है। जमीन जोतने से फसल काटने तक अनेक लोगों का सहयोग होता है।

इसी प्रकार औद्योगिक संचालन के क्षेत्र में विशेषज्ञता की आवश्यकता है। लक्ष्यों की प्राप्ति हेतु हजारों व्यक्ति एक दूसरे के साथ सहयोग करते हैं तथा उत्पाद का निर्माण करते हैं।

(अन्य उपयुक्त बिन्दु)

20. (i) गरीबी 4
(ii) बेरोजगारी
(iii) बढ़ती हुई महंगाई
(iv) नशे की आदत
(v) टीवी, सिनेमा का प्रभाव

(उदाहरण सहित व्याख्या)

21. औद्योगिक क्रांति के कारण बहुत से आविष्कार हुए। उत्पादन घरों से निकल कर उद्योगों में चला गया। लोग ग्रामीण क्षेत्र को छोड़कर उद्योगों में कार्य करने के लिए शहरों की तरफ चले गये। अमीर लोग बड़े-बड़े भवनों में रहने लगे और मजदूर वर्ग ने गन्दी बस्तियों में रहना शुरू कर दिया। आधुनिक प्रशासनिक व्यवस्था के कारण राजतन्त्र को लोक सम्बन्धी विषयों और कल्याणकारी कार्यों की जवाबदेही के लिए बाध्य किया गया। ज्ञान की उमरती मांग ने सामाजिक विज्ञान विशेषतया समाजशास्त्र जैसे नये विषयों के जन्म तथा विकास में महत्वपूर्ण भूमिका निभाई। 4

22. सामाजिक नियन्त्रण :- किसी समाज में नियमों-रीति रिवाजों, तौर तरीकोंद्वारा स्थापित सामाजिक व्यवस्था 4

आवश्यकता :-

- (i) सामाजिक व्यवस्था को स्थापित करना
(ii) मानव व्यवहार को नियन्त्रित करना
(iii) संस्कृति के मौलिक तत्वों की रक्षा
(iv) समूह में एकरूपता
(v) सामाजिक सुरक्षा

(अन्य उपयुक्त बिन्दु)

23. संस्कृति के तीन आयाम प्रचलित हैं। 4
(i) संज्ञानात्मक :- इसका सन्दर्भ हमारे द्वारा देखे गए या सुने गये को व्यवहार में लाकर उसे अर्थ प्रदान करने की प्रक्रिया से है। जैसे अपने मोबाइल की घंटी को पहचानना, नेता के कार्डून की पहचान करना।
(ii) मानकीय :- इसका सम्बन्ध आचरण के नियमों से है जैसे अन्य व्यक्तियों के पत्रों को न खोलना।

- (iii) **भौतिक** :- इसमें भौतिक साधनों के प्रयोग से सम्भव कोई भी क्रियाकलाप शामिल है इसमें उपकरण व यन्त्र शामिल है। जैसे : इन्टरनेट चैटिंग, जमीन पर कोलम बनाने के लिए चावल के आटे का प्रयोग शामिल है।

(अथवा)

प्रकार्य :-

- (i) संस्कृति सीखी जाती है।
- (ii) संस्कृति हस्तान्तरित होती है।
- (iii) प्रत्येक समाज में एक विशेष प्रकार की संस्कृति होती है।
- (iv) संस्कृति सामाजिक होती है।
- (v) संस्कृति मानव आवश्यकताओं की पूर्ति करती है।
- (vi) संस्कृति आदर्श होती है।

(अन्य उपर्युक्त बिन्दु)

24. ब्रिटिश मानव विज्ञानियों के अनुसार जनजातीय समुदाय को अपनी विशेष संस्कृति है, जो 6
हिन्दु मुख्य धारा से अलग है। राज्य का कर्तव्य है कि वे जनजातियों को संरक्षण दे।
राष्ट्रवादी भारतीयों के अनुसार जनजातीय संरक्षण के जो प्रयास हो रहे हैं वे दिशाहीन हैं
तथा गुमराह करने का प्रयास है। जनजातियों को विकसित किये जाने की आवश्यकता है।
(व्याख्या)
25. (i) सही उत्तर 3
(ii) सही उत्तर 3

No. of pages – 8

(M)

COMMON ANNUAL SCHOOL EXAMINATION
CLASS : XI
SUBJECT : SOCIOLOGY

TIME : 3 HRS.

M.M. 80

सामान्य निर्देश:

1. सभी प्रश्न अनिवार्य हैं।
2. प्रश्न संख्या 1 से 14 तक प्रत्येक प्रश्न के 2 अंक हैं।
3. प्रश्न संख्या 15 से 21 तक प्रत्येक प्रश्न के 4 अंक हैं।
4. प्रश्न संख्या 22 से 25 तक प्रत्येक प्रश्न के 6 अंक हैं।
5. प्रश्न संख्या 25 के उत्तर अनुच्छेद के आधार पर देने हैं।

General Instructions :

1. All questions are compulsory.
2. Q. No. 1 to 14 each carry 2 Marks.
3. Q. No. 15 to 21 each carry 4 Marks.
4. Q. No. 22 to 25 each carry 6 Marks.
5. Q. No. 25 is to be answered on the basis of passage given.

1. भारत में सर्वप्रथम समाजशास्त्र का अध्यापन कब और कहाँ हुआ? 2
When and Where did the teaching of Sociology began in India?
2. डी. पी. मुक्जी के अनुसार भारतीय समाजशास्त्री के प्रथम कर्तव्य क्या है? 2

According to D. P. Mukerji, What are the duties of an Indian Sociologist?

3. सामाजिक पारिस्थितिकी से क्या अभिप्राय है? 2

What is meant by social ecology?

4. ग्रामीण और नगरीय क्षेत्रों की विशेषताओं की तुलना कीजिए। 2

Compare the main features of Rural and Urban Areas.

5. सत्ता को एक उदाहरण देते हुए समझाएँ? 2

Explain Authority by giving an example.

6. किसान आत्महत्या क्यों करते हैं? 2

Why do farmers suicide?

7. सामाजिक 'स्तरीकरण' से आप क्या समझते हैं? 2

What do you mean by 'Social Stratification'?

8. 'अलगाव' शब्द की व्याख्या दीजिए। 2

Interpret the word 'Alienation'.

9. मनुष्य तथा पशु समाज में अंतर स्पष्ट कीजिए। 2
Differentiate between Men Society and Animal Society?
10. सहभागी प्रेक्षण क्या है? 2
What is Participant Observation?
11. संस्कृति के किसी एक आयाम को समझाएँ। 2
Explain any one Dimension of Culture.
12. संदर्भ समूह क्या है? 2
What is Reference group?
13. नाटेदारी के प्रकार बताइये। 2
Describe the types of Kinship.
14. समाजशास्त्र की परिभाषा दीजिए। 2
Define Sociology.
15. सामाजिक नियंत्रण क्या है? इसके प्रकारों को समझाएँ। 4
What is Social control? Explain the types of Social control.

Or / अथवा

प्राथमिक और द्वितीयक सामाजिक समूह में कोई चार अंतर लिखिए।

Write any four differences between Primary and Secondary Social Groups.

16. धर्म को समझाएँ। सभी धर्मों की समान विशेषताएँ क्या हैं? 4

Explain Religion. Write the characteristics that all religious seem to share?

17. अनुसंधान पद्धति के रूप में साक्षात्कार के महत्व का वर्णन करें। 4

Describe importance of the Interview as a research method?

18. धूर्य ने जाति की विशेषताओं पर बल दिया है। कोई चार लिखिए। 4

Ghurye emphasizes features of caste. Write any four?

19. संसाधनों की क्षीणता से संबंधित पर्यावरण के प्रमुख मुद्दे कौन-कौन से हैं? 4

What are the major environmental issues associated with resources depletion?

20. नगरीय क्षेत्रों की सामाजिक व्यवस्था के सामने कौन सी चुनौतियाँ हैं? 4

What are some of the challenges to social order in urban areas?

21. प्रतियोगिता की संकल्पना को समझाएं। किस प्रकार प्रतियोगिता विश्वव्यापी तथा स्वाभाविक है। उदाहरण देते हुए साबित कीजिए। 4

Explain the concept of competition? How competition is universal and Natural. Justify by giving an example.

22. समाजशास्त्र किन सामाजिक विज्ञानों के समूह का हिस्सा है? समाजशास्त्र एवं राजनीति विज्ञान में सम्बन्ध स्थापित करें। 6

Sociology is part of which group of social sciences. Establish relationship between sociology and political science.

23. नौकरशाही की बुनियादी विशेषताएँ क्या हैं? समझाइए। 6

What are the basic features of bureaucracy?

Or / अथवा

यांत्रिक एकता व सावयवी एकता की विशेषताओं की तुलना कीजिए।

Compare the characteristics features of Mechanical Solidarity and Organic Solidarity.

24. आपके अनुसार आपकी पीढ़ी के लिए समाजीकरण का सबसे प्रभावी अभिकरण क्या है? समझाएँ। 6

What in your mind is the most effective agent of socialization for your generation. Explain.

25. निम्नलिखित अनुच्छेद को ध्यानपूर्वक पढ़िए तथा प्रश्नों के उत्तर दीजिए :-

समाज को असमान रूप से विभेदकारी मानने वाले समाजशास्त्रियों के लिए शिक्षा मुख्य स्तरीकरण अभिकर्ता के रूप में कार्य करती है और शिक्षा के असमान अवसर भी सामाजिक स्तरीकरण का ही परिणाम है। दूसरे शब्दों में हम अपनी सामाजिक आर्थिक पृष्ठभूमि के आधार पर विभिन्न प्रकार के विद्यालयों में जाते हैं। हमें विभिन्न प्रकार के विशेषाधिकार और अंत में वैसे ही अवसर प्राप्त होते हैं। विशेषाधिकार प्राप्त विद्यालयों में जाने वाले बच्चों में आत्मविश्वास आ जाता है जबकि इससे वंचित बच्चे इसके विपरीत भाव का अनुभव करते हैं। तथापि ऐसे और अनेक बच्चे हैं जो विद्यालय नहीं जा सके या विद्यालय जाना बीच में ही छोड़ देते हैं। उदाहरण के लिए SC & ST बच्चों की फसल के समय स्कूल की हाजिरी कम होती है। लड़कियाँ भी कभी-कभार ही विद्यालय जाती हैं क्योंकि वे विभिन्न प्रकार के घरेलू तथा आमदनी वाले कार्य करती हैं।

(i) शिक्षा को परिभाषित करें।

2

(ii) किस तरह लिंग और जातिगत भेदभाव शिक्षा के अवसरों का अतिक्रमण करते हैं।

4

Read the following passage carefully and answer the questions :-

For the sociologists who perceive society as unequally differentiated, education functions as a main stratifying agent. And at the same time the inequality of educational opportunity is also a product of social stratification. In other words, we go to different kinds of schools depending on our socio-economic background. We acquire different kind of privileges and finally opportunities. Children going to privileged schools learn to be confident while children deprived of that may feel the opposite. However there are many more children who simply cannot attend school or drop out. For Instance SC & ST children have zero attendance during cultivation season. Also girls seldom attend school as they do various kinds of work both domestic and Income generating.

(i) Define Education?

(ii) How gender and caste discrimination impinge upon the chances of education.

1. 1919 ई० में मुम्बई विश्वविद्यालय में प्रारम्भ हुई। 1+1 2
2. (i) सामाजिक परम्पराओं के बारे में पढ़ें तथा जानें। 1+1 2
(ii) एक भारतीय होना है।
(iii) भाषा को सीखना।
(iv) संस्कृति को पहचान जरूरी है।
(कोई दो बिन्दु)
3. वह विज्ञान जो पर्यावरण तथा जीवित वस्तुओं के बीच के संबंधों का अध्ययन करता है उसे सामाजिक परिस्थिति कहते हैं। 2
4.

<p>ग्रामीण क्षेत्र</p> <p>(i) गाँव का आकार छोटा होता है।</p> <p>(ii) सम्बन्ध व्यक्तिगत होते हैं।</p> <p>(iii) सामाजिक परिवर्तन धीमा है।</p> <p>(iv) मुख्य व्यवसाय कृषि</p> <p>(कोई दो बिन्दु)</p>		<p>नगरीय क्षेत्र</p> <p>(i) गाँव का आकार बड़ा होता है।</p> <p>(ii) सम्बन्ध व्यक्तिगत नहीं होते हैं।</p> <p>(iii) सामाजिक परिवर्तन तीव्र है।</p> <p>(iv) कृषि के अलावा सभी व्यवसाय हैं।</p>
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5. सत्ता- मैक्स वेबर के अनुसार सत्ता कानूनी शक्ति है-अर्थात् शक्ति न्यायसंगत तथा ठीक समझी जाती है। 1+1 2
उदाहरण - एक पुलिस ऑफिसर, एक जज, अथवा एक स्कूल शिक्षक सब अपने कार्य में सत्ता का प्रयोग करते हैं।
6. कृषि की कीमतों में आकस्मिक उतार-चढ़ाव, सूखा अथवा बाढ़ ग्रामीण समाज में विप्लव मचा देते हैं। भारत में किसानों द्वारा हाल ही में की गई आत्महत्या की संख्या में वृद्धि इसके उदाहरण हैं। 2
7. सामाजिक स्तरीकरण से अभिप्राय समाज में समूहों के बीच संरचनात्मक असमानताओं के अस्तित्व से है, भौतिक अथवा प्रतीकात्मक पुरस्कारों की पहुँच से है। 2
8. अलग्ग- पूंजीवादी समाज में ऐसी प्रक्रिया जिसके अंतर्गत मनुष्य प्रकृति से, अन्य मनुष्यों से, उनके कार्य तथा उत्पाद से स्वयं को दूर महसूस करता है। 2
9.

<p>मनुष्य समाज</p> <p>(i) मनुष्यों के अंदर घेतना होती है।</p> <p>(ii) मनुष्य धर्म का पालन करते हैं।</p> <p>(iii) मनुष्य अपने आजीविका के साधन उत्पन्न कर सकते हैं।</p> <p>(कोई अन्य उपयुक्त बिन्दु) (कोई दो)</p>		<p>पशु समाज</p> <p>(i) पशुओं में घेतना की कमी पाई जाती है।</p> <p>(ii) पशु किसी धर्म का पालन नहीं करते।</p> <p>(iii) पशु अपनी आजीविका के साधन उत्पन्न नहीं कर सकते।</p>
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10. सहभागी प्रेक्षण का आशय एक विशेष पद्धति से है जिसके द्वारा समाजशास्त्री उस समाज, संस्कृति तथा उन लोगों के बारे में सीखता है जिनका वह अध्ययन कर रहा होता है। शोधकर्ता अध्ययन किए जाने वाले समूह में जाकर स्वयं रहने लगता है। 2
11. संस्कृति के तीन आयाम हैं:- 2
 - (i) संज्ञानात्मक पक्ष
 - (ii) मानकीय पक्ष
 - (iii) भौतिक पक्ष

(कोई एक आयाम व्याख्या सहित)

12. **संदर्भ समूह:-** किसी भी समूह के लोगों के लिए हमेशा ऐसे दूसरे समूह होते हैं जिनको वे अपने आदर्श की तरह देखते हैं और उनके जैसे बनना चाहते हैं। वे समूह जिनकी जीवनशैली का अनुकरण किया जाता है संदर्भ समूह कहलाते हैं। उदाहरण नई युवा पीढ़ी में फिल्मी कलाकारों जैसे कपड़े पहनना आदि। 2

13. नातेदारी के प्रकार

1. वैवाहिक नातेदारी
2. समरक्तीय नातेदारी

14. समाजशास्त्र एक विज्ञान है जो सामाजिक संबंधों और समस्याओं का क्रमबद्ध तरीके से अध्ययन करता है। 2

15. सामाजिक नियंत्रण का तात्पर्य सामाजिक प्रक्रियाओं, तकनीकों और रणनीतियों से है जिनके द्वारा व्यक्ति या समूह के व्यवहार को नियमित किया जाता है। 1 4

- प्रकार:- (i) औपचारिक सामाजिक नियंत्रण 1½
(ii) अनौपचारिक सामाजिक नियंत्रण 1½
(व्याख्या सहित)

OR/अथवा

<u>प्राथमिक समूह</u>		<u>द्वितीयक समूह</u>	1+1+1+1	4
(i)	समूह की लघुता	(i)	बड़ा आकार	
(ii)	शारीरिक समीपता	(ii)	अप्रत्यक्ष संबंध	
(iii)	सामान्य उत्तरदायित्व	(iii)	उत्तरदायित्व सीमित	
(iv)	संबंधों की निरंतरता तथा स्थिरता (अन्य कोई उपयुक्त बिन्दु) (व्याख्या सहित)	(iv)	संबंध अस्थायी	

16. धर्म पवित्र वस्तुओं से संबंधित अनेक विश्वासों और व्यवहारों की एक ऐसी संगठित व्यवस्था है जो व्यक्तियों को एक नैतिक समुदाय की भावना में बाँधती है जो उसी प्रकार विश्वासों और व्यवहारों को अभिव्यक्त करते हैं। 1 4

सभी धर्मों की समान विशेषताएँ हैं:- 1+1+1

- (i) प्रतीकों का समुच्चय, श्रद्धा या सम्मान की भावनाएँ
- (ii) अनुष्ठान या समारोह
- (iii) विश्वासकर्ताओं का एक समुदाय
(व्याख्या सहित)

17. साक्षात्कार का महत्व 1+1+1+1 4

- (i) मनोवैज्ञानिक दृष्टि से उपयोगी
- (ii) अमूर्त घटनाओं का अध्ययन
- (iii) भूतकालीन घटनाओं का अध्ययन
- (iv) स्पष्टीकरण सम्भव
- (v) लचीली पद्धति
- (vi) विविध सूचनाओं की प्राप्ति का साधन

- (कोई चार व्याख्या सहित)
18. जालि की विशेषताएँ :- 1+1+1+1 4
- (i) जन्म पर आधारित तथा वंशानुगत होती है।
 - (ii) विवाह पर कठोर प्रतिबंध लगाती है।
 - (iii) सौपानिक विभाजन पर आधारित है।
 - (iv) व्यवसाय के कठोर नियम है।
 - (v) स्नान-पान के कठोर नियम है।
- (कोई चार व्याख्या सहित)
19. (i) पानी तथा भूमि में क्षीणता बहुत तेजी से आ रही है। 1+1+1+1 4
- (ii) नदियों के बहाव को मोड़े जाने के कारण जल बेसिन को क्षति पहुँची है। शहरी क्षेत्रों की बढ़ती मांग के कारण।
 - (iii) निर्माण कार्य होने के कारण प्राकृतिक निकासी के साधनों को नष्ट किया जा रहा है।
 - (iv) भवन निर्माण के लिए मृदा की ऊपरी सतह का नाश।
 - (vi) जैविक विविध - आवासों जैसे घास, जंगल समाधि के कगार पर खड़े है।
- (कोई चार)
20. नगरीय क्षेत्रों की चुनौतियाँ :- 1+1+1+1 4
- (i) जनसंख्या का उच्च घनत्व
 - (ii) आवास का प्रश्न
 - (iii) भीड़-भाड़ तथा पिच-पिच वाले रहिवासी इलाके।
 - (iv) गैर-कानूनी धंधों, अपराध तथा भूमि संबंधित मुद्दे।
 - (v) सांप्रदायिक तनाव, जातिगत मुद्दे।
- (कोई अन्य उपयुक्त बिन्दु)
- (कोई चार व्याख्या सहित)
21. प्रतियोगिता :- एक सामाजिक प्रक्रिया जिसे अंतर्गत दो या अधिक व्यक्तियों का एक ही वस्तु को प्राप्त करने के लिए किया गया प्रयास है। 1 4
- प्रतियोगिता विश्वव्यापी तथा स्वामायिक है। 3
- यह आवश्यक है कि एक सामाजिक तत्व के रूप में प्रतियोगिता को समझा जाए जिसका समाज से उद्भव हुआ है तथा एक निश्चित ऐतिहासिक समय में यह प्रभावी रही है। ऐसा कोई समाज नहीं है जहाँ प्रतियोगिता एक मार्गदर्शक ताकत न हो।
- जैसे :- बच्चे दौड़ने की प्रतियोगिता, जहाँ विजेता को इनाम दिया जाएगा।
- (व्याख्या सहित) (कोई अन्य उदाहरण)
22. समाजशास्त्र जिन सामाजिक विज्ञानों के समूह का हिस्सा है वे हैं अर्थशास्त्र, इतिहास, राजनीतिशास्त्र, मनोविज्ञान आदि। 2 6
- समाजशास्त्र और राजनीतिशास्त्र से सम्बन्ध :- 1+1+1+1
- समाजशास्त्र-अर्थ
- राजनीतिशास्त्र-अर्थ
- दोनों में संबंध (व्याख्या सहित)

23. नौकटशाही संगतन का वह साधन था जो घरेलू दुनिया को सार्वजनिक दुनिया से अलग करने पर आधारित था। 1 विशेषताएँ

- | | | |
|---------------------------------------|---------|---|
| (i) अधिकारियों के प्रकार्य | 1+1+1+1 | 4 |
| (ii) पदों का सौपानिक क्रम | | |
| (iii) लिखित दस्तावेजों की विश्वसनीयता | | |
| (iv) कार्यालय का प्रबंधन | | |
| (v) कार्यालयी आचरण
(व्याख्या सहित) | | |

OR / अथवा

1+1+1+1+1 6

यात्रिक एकता

- (i) यह आदिम समाज में पाया जाता है।
- (ii) यह कम जनसंख्या वाले समाज में पाई जाती है।
- (iii) एक रूपता पाई जाती है।
(सामाजिक संबंधों के आधार पर)
- (iv) यात्रिक एकता को हम दमनकारी कानूनों में देख सकते हैं।
- (v) यात्रिक एकता की शक्ति सामूहिक चेतना की शक्ति में होती है।
- (vi) व्यक्ति तथा समाज के बीच प्रत्यक्ष संबंध स्थापित होते हैं।
(कोई अन्य उपयुक्त बिन्दु)

सावयवी एकता

- (i) यह आधुनिक समाज में पाया जाता है।
- (ii) यह बृहत् जनसंख्या वाले समाज में पाई जाती है।
- (iii) सामाजिक संबंध अधिकतर अव्यक्तिक होते हैं।
- (iv) सावयवी एकता वाले समाजों में प्रतिकारी तथा सहकारी कानूनों की प्रमुखता दिखाई देती है।
- (v) सावयवी एकता की शक्ति कार्यात्मक भिन्नता पर आधारित है।
- (vi) समाज के साथ व्यक्ति का प्रत्यक्ष सम्बन्ध नहीं होता है।

24. समाजीकरण के प्रमुख अभिकरण है :-

1+1+1+1+1 6

परिवार, विद्यालय, पड़ोस, मित्र समूह
(कोई एक व्याख्या सहित)

- | | | |
|-------------------|---|---|
| 25. (i) सही उत्तर | 2 | 6 |
| (ii) सही उत्तर | 4 | |

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

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