



COMMON PRE-BOARD EXAMINATION
SOCIOLOGY-Code No. 039
Class-XII-(2025-26)



SET: 3

Time allowed: 3 Hrs.

Maximum Marks: 80

Q. No.	ANSWERS	Marks
1	a) A and R are true and R is the correct explanation of A.	1
2	a) Both A and R are true and R is the correct explanation of A	1
3	a) Nation-State	1
4	c) despite legislations, new forms of discrimination and social exclusion emerge and a constant a social campaign to bring awareness is required.	1
5	c) Social mobility	1
6	b) Article 29 & 30	1
7	c) Regionalism	1
8	a) The construction of large development projects, like dams, mines and factories.	1
9	a) liberalization	1
10	a) A and R are true and R is the correct explanation of A.	1
11	a) counter movements	1
12	c) Dharma Sabha	1
13	a) Caste Disabilities Removal Act	1
14	c) II, III, IV, I	1
15	d) only III	1
16	d) A is false and R is true.	1
17	Kothari argues that the institutions of the state have been captured by elites. Due to this, electoral representation by political parties is no longer an effective way for the poor to get their voices heard. People left out by the formal political system join social movements or non-party political formations in order to put pressure on the state from outside.	2
18	The organised sector consists of all units employing ten or more people throughout the year.	2

	These have to be registered with the government to ensure that their employees get proper salaries or wages, pension and other benefits.	
19	<p>From the pre-Independence struggles and movements launched by people like Jyotiba Phule, Iyotheddas, Periyar, Ambedkar and others.</p> <p>Contemporary political organisations like the Bahujan Samaj Party in Uttar Pradesh or the Dalit Sangharsh Samiti of Karnataka, Dalit political assertion has come a long way. Dalits have also made significant contributions to literature in several Indian languages, specially Marathi, Kannada, Tamil, Telugu and Hindi.</p> <p>(Any two points)</p>	2
20	<p>Policies that promote assimilation are aimed at persuading, encouraging or forcing all citizens to adopt a uniform set of cultural values and norms. Policies promoting integration are different in style but not in overall objective:</p> <p>They insist that the public culture be restricted to a common national pattern, while all 'non-national' cultures are to be relegated to the private sphere.</p> <p style="text-align: center;">OR</p> <p>An authoritarian state is the opposite of a democratic state. It is a state in which the people have no voice and those in power are not accountable to anyone. Authoritarian states often limit or abolish civil liberties like freedom of speech, freedom of the press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law, and so on.</p>	2
21	<ol style="list-style-type: none"> 1. Economic capital in the form of material assets and income; 2. Cultural capital such as educational qualifications and status; 3. Social capital in the form of networks of contacts and social associations. <p>(Any two points)</p>	2
22	<p>No.</p> <p>Combination of ethnicity based on tribal identities, languages, regional deprivation and ecology provided the basis for intense regionalism resulting in statehood. For example, in the creation of three new states in 2000, namely Chhattisgarh, Uttaranchal and Jharkhand. Language did not play a prominent role.</p>	2
23	<p>Yes,</p> <p>For example, most of the New Year festivals in different regions of India – such as Pongal in Tamil Nadu, Bihu in Assam, Baisakhi in Punjab and Ugadi in Karnataka to name just a few – actually celebrate the main harvest season and herald the beginning of a new agricultural season.</p>	2
24	<p>Social stratification is a characteristic of society, not simply a function of individual differences. Social stratification is a society-wide system that unequally distributes social resources among categories of people.</p> <p>Social stratification persists over generations. It is closely linked to the family and to the inheritance of social resources from one generation to the next.</p> <p>Social stratification is supported by patterns of belief, or ideology. No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable.</p> <p style="text-align: center;">OR</p>	2

	<p>Yes.</p> <p>Dalits experience forms of exclusion that are unique and not practised against other groups – for instance, being prohibited from sharing drinking water sources or participating in collective religious worship, social ceremonies and festivals.</p> <p>Untouchability is almost always associated with economic exploitation of various kinds, most commonly through the imposition of forced, unpaid (or under-paid) labour, or the confiscation of property.</p>	
25	<p>The more literate the population the greater the consciousness of career options, as well as participation in the knowledge economy.</p> <p>Further, literacy can lead to health awareness and fuller participation in the cultural and economic wellbeing of the community.</p>	2
26	<p>The structure of family undergoes many changes in relation to changes to society. The composition of the family is linked to the economic, political, cultural, and educational (the public) spheres. This internal structure of family is usually related to other structures of society. Family as a social institution is an integral part of our lives. However, we have seen that families have different structures, and they keep changing. Sometimes these changes occur accidentally, as when a war takes place or people migrate in search of work. Sometimes these changes are purposely brought about, as when young people decide to choose their spouses instead of letting elders decide. Sometimes the migration of men in search of work outside their areas lead to the formation of unusual proportion of women headed families or the work schedules of young parents in software industries may lead to increasing number of grandparents moving in as ‘care givers’ to young grandchildren. All these examples show how structure of the family is directly linked to the economic, political, cultural and educational spheres of the society.</p>	4
27	<ul style="list-style-type: none"> • Deindustrialisation • Decline in indigenous urban centres • When British took over Indian states, towns like Thanjavur, Dhaka and Murshidabad lost their courts. • Deindustrialisation led to more people in India going back to agriculture. <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> • Capitalism is an economic system in which the means of production are privately owned and organised to accumulate profits within a market system. • Capitalism in the west emerged out of a complex process of European exploration of the rest of the world, its plunder of wealth and resources, an unprecedented growth of science and technology, its harnessing to industries and agriculture. • What marked capitalism from the very beginning was its dynamism, its potential to grow, expand, innovate, use technology and labour in a way best assured to ensure greatest profit. • What marked it too was its global nature. 	4
28	<p>One way in which rural social structure was altered by agricultural development since the 1960s was through the enrichment of the medium and large farmers who adopted the new technologies.</p> <p>In several agriculturally rich regions, well-to-do farmers belonging to the dominant castes began to invest their profits from agriculture in other types of business ventures.</p>	4

	<p>This process of diversification gave rise to new entrepreneurial groups that moved out of rural areas and into the growing towns of these developing regions, giving rise to new regional elites that became economically as well as politically dominant.</p> <p>The spread of higher education, especially private professional colleges, in rural and semi-urban areas, allowed the new rural elites to educate their children – many of whom then joined professional or white-collar occupations or started businesses, feeding into the expansion of the urban middle classes.</p>	
29	<p><i>One</i>, it has been criticised for exaggerating social mobility or the scope of ‘lower castes’ to move up the social ladder. For it leads to no structural change but only positional change of some individuals. In other words inequality continues to persist though some individuals may be able to improve their positions within the unequal structure.</p> <p><i>Two</i>, it has been pointed out that the ideology of sanskritisation accepts the ways of the ‘upper caste’ as superior and that of the ‘lower caste’ as inferior. Therefore, the desire to imitate the ‘upper caste’ is seen as natural and desirable.</p> <p><i>Third</i>, ‘sanskritisation’ seems to justify a model that rests on inequality and exclusion. It appears to suggest that to believe in pollution and purity of groups of people is justifiable or all right.</p> <p><i>Fourth</i>, since sanskritisation results in the adoption of upper caste rites and rituals it leads to practices of secluding girls and women, adopting dowry practices instead of bride-price and practising caste discrimination against other groups, etc.</p> <p><i>Fifth</i>, the effect of such a trend is that the key characteristics of <i>dalit</i> culture and society are eroded. For example the very worth of labour which ‘lower castes’ do is degraded and rendered ‘shameful’. Identities based on the basis of work, crafts and artisanal abilities, knowledge forms of medicine, ecology, agriculture, animal husbandry, etc., are regarded useless in the industrial era. (Any four points)</p>	4
30	<p>The Indian constitution on minorities and cultural diversity quote that according:</p> <p><u>Article 29:</u></p> <p>(1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.</p> <p>(2) No citizen shall be denied admission into any educational institution maintained by the State or received out of State funds on grounds only of religion, race, caste, language or any of them.</p> <p><u>Article 30:</u></p> <p>(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.</p> <p>(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.</p>	4
31	<p>To begin with, adivasis were not always the oppressed groups they are now – there were several Gond kingdoms in Central India such as that of Garha Mandla, or Chanda.</p> <p>Many of the so-called Rajput kingdoms of central and western India actually emerged through a process of stratification among adivasi communities themselves.</p> <p>Adivasis often exercised dominance over the plains people through their capacity to raid them, and through their services as local militias. They also occupied a special trade niche, trading forest produce, salt and elephants.</p>	4

	Moreover, the capitalist economy's drive to exploit forest resources and minerals and to recruit cheap labour has brought tribal societies in contact with mainstream society a long time ago.	
32	<ul style="list-style-type: none"> • 'Traditional' bonds between labourers and landlords broke down. Seasonal demand for agricultural labour increased. • A pattern of seasonal migration emerged in which thousands of workers circulate between their home villages and more prosperous areas where there is more demand for labour and higher wages. These migrant workers have been termed 'footloose labour' by Jan Breman • Wealthy farmers often prefer to employ migrant workers. Migrants are more easily exploited and can be paid lower wages. • Women are also emerging as the main source of agricultural labour, leading to the 'feminisation' of agricultural labour force. 	4
33	<p>a) The dependency ratio the proportion of dependents that is elderly people and children with working age group (ie 15 - 64 years). It is expressed in percentage. (2)</p> <p>b) A rising dependency ratio is a cause for worry as the working-age people may carry the burden of providing for a relatively larger proportion of dependents. It will adversely affect our savings, investment, economic growth, standard of living and development. On the other hand, a falling dependency ratio can be a source of economic growth and prosperity due to the larger proportion of workers relative to non-workers. This is sometimes referred to as the 'demographic dividend', or benefit. (4)</p>	6
34	<ul style="list-style-type: none"> • In the past, many workers got their jobs through contractors or jobbers. In the Kanpur textile mills, these jobbers were known as mistris, and were themselves workers. • They came from the same regions and communities as the workers, but because they had the owner's backing they bossed over the workers. • On the other hand, the mistri also put community-related pressures on the worker. • Nowadays, the importance of the jobber has come down, and both management and unions play a role in recruiting their own people. • Many workers also expect that they can pass on their jobs to their children. • Many factories employ badli workers who substitute for regular permanent workers who are on leave. • Many of these badli workers have actually worked for many years for the same company but are not given the same status and security. This is what is called contract work in the organised sector. 	6
35	<ul style="list-style-type: none"> • The movements in the period between 1858 and 1914 tended to remain localised, disjointed and confined to particular grievances. • Well-known are the Bengal revolt of 1859-62 against the indigo plantation system and the 'Deccan riots' of 1857 against moneylenders. • Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the Independence movement. For instance, the Bardoli Satyagraha (1928, Surat District) a 'non-tax' campaign as part of the nationwide non-cooperation movement. • In the 1920s, protest movements against the forest policies of the British government and local rulers arose in certain regions. 	6

<ul style="list-style-type: none">• Between 1920 and 1940 peasant organisations arose. The first organisation to be founded was the Bihar Provincial Kisan Sabha (1929), and in 1936 the All India Kisan Sabha.• The peasants organised by the Sabhas demanded freedom from economic exploitation for peasants, workers and all other exploited classes.• At the time of Independence, we had the two most classical cases of peasant movements, namely the Tebhaga movement (1946–47) and the Telangana movement (1946–51). The first was a struggle of sharecroppers in Bengal in North Bihar for two thirds share of their produce instead of the customary half.• New farmer’s movements began in the 1970s in Punjab and Tamil Nadu.• These movements were regionally organised, were non-party, and involved farmers rather than peasants (farmers are said to be market-involved as both commodity producers and purchasers).• The basic ideology of the movement was strongly anti-state and anti-urban. The focus of demand was ‘price and related issues’ (for example, price procurement, remunerative prices, prices for agricultural inputs, taxation, non-repayment of loans).• Novel methods of agitation were used: blocking of roads and railways, refusing politicians’, and so on.	
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