Lions School, Mirzapur
HALF YEARLY EXAMINATIONS 2021-22
TERM -1

Class – XI

    TIME - 3 HOURS

Subject- SOCIOLOGY (039)

    M.M. - 80

General Instructions

1. **1.** The question paper is divided into 4 sections.
2. **2.** There are 35 questions in all. All questions are compulsory.
3. **3.** Section A includes questions No. 1-16. These are objective type questions.
4. **4.** Section B includes question No. 17-25. These are very short answer type questions carrying 2 marks each. Answer to each question should not exceed 30 words.
5. **5.** Section C includes question No. 26-32. These are short answer type questions carrying 4 marks each. Answer to each question should not exceed 80 words. Question No. 26 and 27 are case based questions with 4 parts each carrying 1 mark, making the questions of 4 marks each.
6. **6.** Section D includes question No. 33-35. They are long answer type questions carrying 6 marks each. Answer to each question should not exceed 200 words each. Question No. 35 is to be answered with the help of the passage given.

SECTION – A

Q1. Sociology focuses on

a) Interactions between individuals
b) Animal behaviour
c) Environment
d) Peace and conflict

Q2. Slums in urban areas denote

a) Division of labour
b) Overpopulation and migration
c) Education and development
d) Illiteracy

Q3. A system of economic enterprise based on the economic exchange is known as

a) Capitalism
b) Industrialization
c) Modernization

d) Westernization

Q4. Sociology is the study of
   a) Human social behaviour
   b) Plants and animals
   c) Man and environment
   d) Earth

Q5. Human life is based on the
   a) Material benefits
   b) Spiritual benefits
   c) Conflict among members
   d) Interaction and communication among members

Q6. A peer groups is a kind of
   a) Primary group
   b) Secondary group
   c) Association
   d) Peer group

Q7. Panchamas in the caste system were considerd as
   a) Untouchables
   b) Vaishyas
   c) Shudras
   d) Kshatriyas

Q8. Social classes, status groups, age and gender groups and crowds are the examples of
   a) Reference groups
   b) Peer groups
   c) In groups
   d) Quasi groups

Q9. The basis of a caste system is
   a) Ascribed status
   b) Achieved status
   c) Power
   d) Wealth

Q10. Migrants are often considered as
   a) Out groups
   b) In groups
   c) Peer groups
   d) Reference groups

Q11. Identify the structure of the family, where men exercise authority and dominance

a) Patriarchy
b) Matriarchy
c) Polygamy
d) Patrilineal

Q12. Religion is considered as

a) Profane
b) A belief
c) Sacred
d) Custom

Q13. Institution of politics is considered with the

a) Domination
b) Parliament
c) Distribution of power
d) Elections

Q14. The process through which one becomes member of society is known as

a) Modernization
b) Industrialization
c) Socialization
d) Liberalization

Q15. The most important agent of socialization in early childhood is

a) The mass media
b) A peer groups
c) The family
d) A pre school

Q16. Colonization is an example of

a) External changes
b) Acculturation
c) Industrialization
d) Westernization

SECTION – B

Q17. Mention about the importance of sociology?

Q18. Write a note on reference group.

Q19. What is the meaning of religion.

Q20. What is kinship system? What are the kind of kinship?

Q21. State how religion controls society.

Q22. What do you mean by nuclear family and joint family?

Q23. What is an ethnic group?

Q24. Mention four agencies of socialization.

Q25. What are revolutionary change? Give example.

SECTION – C

Q26. Read the given passage and answer the questions that follow the passage.

If India has to develop her internal strengths, the nation has to focus on the technological imperatives, keeping in mind three dynamic dimensions: the people, the overall economy and the strategic interests. These technological imperatives also take into account a 'fourth' dimensions, time, and offshoot of modern day dynamism in business, trade, and technology that leads to continually shifting targets. We believe that technological strengths are especially crucial in dealing with this fourth dimension underlying continuous change in the aspirations of the people, the economy in the global context, and the strategic interests. The progress of technology lies at the heart of human history. Technological strengths are the key to creating more productive employment in an increasingly competitive market place and to continually upgrade human skills. Without a pervasive use of technologies, we cannot achieve overall development of our people in the years to come. The direct linkages of technology to the nation's strategic strengths are becoming more and more clear, especially since 1990s. India's own strength in a number of core areas still puts it in a position of a reasonable strength in geo-political context. Any nation aspiring to have strength in various strategic technologies and also the ability to continually upgrade them through its own creative strengths. For people-oriented actions as well, whether

for the creation of large scale productive employment or for ensuring nutritional and health security for people, or for better living conditions, technology is the only vital input. The absence of greater technological impetus could lead to lower productivity and wastage of precious natural resources. Activities with low productivity or low value addition, in the final analysis hurt the poorest most important. India, aspiring to become a major economic power in terms of trade and increase in GDP, cannot succeed on the strength of turnkey projects designed and built abroad or only through large-scale imports of plant machinery, equipment and know how. Even while being alive to the short-term realities, medium and long-term strategies to develop core technological strengths within our industry are vital for envisioning a developed India.

1. More productive employment demands:
   a) Pervasive use of technology
   b) Limiting competitive market place
   c) Geo-political considerations
   d) Large industries
2. Absence of technology would lead to:
   a) Less pollution
   b) Wastage of precious natural resources
   c) Low value addition
   d) Hurting the poorest most
      CODES:
      1. a, b and c only
      2. b, c and d only
      3. a, b and d only
      4. a, c, and d only
3. The advantage if technological inputs would result in:
   a) Unbridled technological growth
   b) Importing plant machinery
   c) Sideling environmental issues
   d) Lifting our people to a life of dignity
4. Envisioning a developed India requires:
   a) Aspiration to become a major economics player
   b) Dependence upon projects designed abroad
   c) Focus on short-term projects
   d) Development of core technological strengths

OR

The last great war, which nearly shook the foundations of the modern world, had little impact on Indian literature beyond aggravating the popular revulsion against violence and adding to the growing disillusionment with the 'humane pretensions' of the western World. This was eloquently voiced in Tagore's later poems and his last testament, Crisis in Civilisation. The Indian intelligentsia was in a state of moral dilemma. On the one hand, it could not help sympathising with England's dogged courage in the hour of peril, with the Russians fighting with their backs to the wall against the ruthless Nazi hordes, and with China groaning under the heel of Japanese militarism; on the other hand, their own country was practically under military occupation of their own soil, and an Indian army under Subhas Bose was trying from the opposite camp to liberate their country. No creative impulse could issue from such confusions of loyalties. One would imagine that the achievement of Indian independence in 1947, which came in the wake of Allies' victory and was followed by the collapse of colonialism in the neighbouring countries of South-East Asia, would have released an upsurge of creative energy. No doubt it did, but unfortunately it was son submerged in the great agony of partition, with its inhuman slaughter of the innocents and the uprooting of millions of people from their homeland, followed by the martyrdom of Mahatma Gandhi. These tragedies, along with Pakistan's invasion of Kashmir and its later atrocities in Bangladesh, did indeed provoke a poignant writing, particularly in the languages of the regions most affected, Bengali, Hindi, Kashmiri, Punjabi, Sindhi and Urdu. But poignant or passionate writing does not by itself make great literature. What reserves of enthusiasm and confidence survived these disasters have been mainly absorbed in the task of national reconstruction and economic development. Great literature has always emerged out of chains of convulsions. Indian literature is richer today in volume, range and variety than it ever was in the past.

1) What did Tagore articulate in his last testament?
   a) Offered support to Subhas Bose
   b) Exposed the humane pretensions of the Western World.
   c) Expressed loyalty to England
   d) Encouraged the liberations of countries
2) What was the stance of Indian intelligentsia during the period of great war?
   a) Indifference to Russia's plight

b) They favoured Japanese militarism

c) They prompted creativity out of confused loyalties

d) They expressed sympathy for England's dogged courage

3) Identify the factor responsible for the submergence of creative energy in India literature.

a) Military occupation of one's own soil

b) Resistance to colonial occupation

c) Great agony of partition

d) Victory of Allies

4) What was the aftermath that survived tragedies in Kashmir and Bangladesh?

a) Suspicion of other countries

b) Continuance of rivalry

c) Menace of war

d) National reconstruction

Q27. Read the following passage carefully and answer questions:

Traditional Indian Values must be viewed both from the angle of the individual and from that of the geographically delimited agglomeration of peoples or groups enjoying a common system of leadership which we call the 'State'. The Indian 'State' special feature is the peaceful, or perhaps mostly peaceful, co-existence of social groups of various historical provenances which manually adhere in a geographical, economic and political sense without ever assimilating to each other in social terms, in ways of thinking, or even in language. Modern Indian law will determine certain rules, especially in relation to the regime of the family, upon the basis of how the loin-cloth is tied, or how the turban is worn, for this may identify the litigants as members of a regional group, and therefore as participants in its traditional law, though their ancestors left the region three or four centuries earlier. The use of the word 'State' above must not mislead us. There was no such thing as a conflict between the individual and the state, at least before foreign governments became established, just as there was no concept of state 'sovereignty' or of any church-and-state dichotomy.

Modern Indian 'secularism' has an admittedly peculiar feature: it requires the state to make a fair distribution of attention amongst all religions. These blessed aspects of India's famed tolerance (Indian kings to rarely persecuted religious groups that the exceptions prove the rule) at once struck Portuguese and other

European visitors to the West Coast of India in the sixteenth century, and the impression made upon them in this and other ways gave rise, at one remove, to the basic constitution of Thomas More's Utopia. There is little about modern India that strikes one at once as Utopian but the insistence upon the inculcation of norms, and the absence of bigotry and institutionalized exploitation of human or natural resources, are two very different features which link the realities of India and her tradition with the essence of all Utopians.

1) The author uses the word 'State' to highlight
   a) Antagonistic relationship between the state and the individual throughout the period of history.
   b) Absence of conflict between the state and the individuals upto a point in time.
   c) The concept of state sovereignty
   d) Dependence of religion
2) Which one is the peculiar feature of modern Indian 'secularism'?
   a) No discrimination on religious considerations
   b) Total indifference to religion
   c) No space for social identity
   d) Disregard for social law
3) The basic construction of Thomas More's Utopia was inspired by
   a) Indian tradition of religious tolerance
   b) Persecution of religious groups by Indian rulers
   c) Social inequality in India
   d) European perception of Indian State
4) What is the striking feature of modern India?
   a) A replica of Utopian State
   b) Uniform Laws
   c) Adherance to traditional values
   d) Absense of Bigotry

OR

I had occasion to work with her closely during the Women's International year in 1975 when she was chairing a Steering Committee and made me the member in charge of publicity. Representatives form different political parties and women's organizations were on the committee and though the leftists claimed a sort of proprietary right over her, Aruna encouraged and treated all members alike. It was not her political affiliations or her involvement in a particular cause, which

won her respect and recognition, but her utter honesty in public life, her integrity and her compassion for the oppressed which made her an adorable person. She had the courage to differ with and defy the mightiest in the land, yet her human spirit prompted her to work in the worst of slums to offer succour to the poor and the exploited.

In the later year – around late eighties and early nineties – Aruna Asaf Ali's health began to deteriorate. Though her mind remained alert, she could not actively take up her pet causes- action for women's advancement planning for economic justice, role of media, reaffirmation of values in public affairs etc. Slowly, her movements were restricted and Aruna who had drawn sustenance from common people, from her involvement in public life, became a lonely person. She passed away in July 1996.

1) Which Committee was chaired by Aruna?
   a) Women's International Year's Committee
   b) Steering Committee of Women's International Year
   c) A Committee of Publicity
   d) Women's Organizations
2) Aruna earned respect because of
   a) She identified with the leftists
   b) She did not associate with any political party
   c) Chairing a Steering Committee
   d) She identified with women's organizations
3) Who tried to monopolize Aruna as their proprietary right?
   a) Women Organizations
   b) Leftists
   c) Steering Committee
   d) Some Political Parties

4) Aruna's health began to deteriorate from
   a) 1985-2002
   b) 1998-2000
   c) 1981- 2000
   d) 1989-2001

Q28. Differentiate between law and norm.

Q29. Distinguish between polyandry and polygamy.

Q30. Marriage is a social institutions. Elaborate.

Q31. Distinguish between caste and class.

Q32. What is secondary group? Give its any two characteristics.

SECTION – D

Q33. "Status and prestige are interconnected terms". Explain the statement.

Q34. Examine the scientific nature of Sociology.

Q35. Read the passage given below and answer the following questions:

> Population growth always outstrips growth in production of subsistence resources; hence the only way to increase prosperity is by controlling the growth of population. Unfortunately, humanity has only a limited ability to voluntarily reduce the growth of its population (through 'preventive checks' such as postponing marriage or practising sexual abstinence or celibacy). Malthus believed therefore that diseases – were inevitable because they were nature's way of dealing with the imbalance between food supply and increasing population. Malthus was also criticised by liberal and Marxist scholars for asserting that poverty was caused by population growth. Critics argued that problems like poverty and starvation were caused by the unequal distribution of economic resources than by population growth.
>
> (A) What were the preventive and positive checks suggested by Malthus for controlling growth of population?
>
> (B) Malthus was criticised by the liberal and Marxist scholars. Explain.