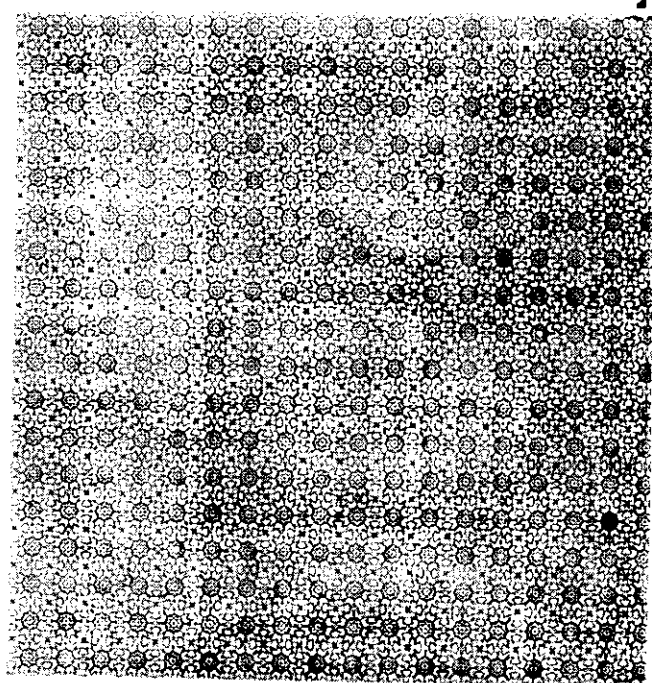


4554 Sociology

158809

Subject Code	4554		
Subject	SOCIOLOGY		
Date	17/02/2025		
Supplements attached			
Main Answer Book	No. of Supplements	Total	
1	+	1	= 2
Specific remarks of centre conductor regarding malpractices (in Red Ink)			

- Mobile Phones and other electronic gadgets are strictly prohibited inside the examination hall.
- Use of non-programmable calculator is allowed ONLY in some subjects.
- Writing in any form on the Hollow craft sticker and Bar code sticker is strictly prohibited.
- Only blue ink/ball pen is to be used for writing the answers. Black lead pencil may be used for drawing figures, diagrams and graphs. Use of any other Colour pencil/pen is strictly prohibited.
- Disclosing of identity on the answer book (except in the space provided) in any form is strictly prohibited.
- Candidate should check that the printed seat number is correct and verify that the answer book has all pages serial numbered before filling all other details.



Pg No	Examiner	Moderator	Chief Moderator
03	16	16	
04 & 05	12	12	
06 & 07	09	09	
08 & 09	06	06	
10 & 11	06	06	
12 & 13	03	03	
14 & 15	08	08	
16 & 17	08	08	
18	04	04	
Supp. 1	08	08	
Supp. 2			
Supp. 3			
Supp. 4			
Supp. 5			
Supp. 6			
TOTAL	80	80 /	
Total in words	EIGHTY	Eighty	

MARKS	E	M	CM
	16	16	

Pg. 03

03

Q. No.

- Q1. Life expectancy ✓
- Q2. Childbearing ✓
- Q3. Herbert Risley ✓
- Q4. Patriarchal family ✓
- Q5. Social exclusion ✓
- Q6. Reservations ✓
- Q7. Original inhabitants ✓
- Q8. Dr. B. R. Ambedkar ✓
- Q9. Civil society ✓
- Q10. Industrialisation ✓
- Q11. Swadeshi Movement ✓
- Q12. Jahanara Shah Nawas ✓
- Q13. M. N. Srinivas ✓
- Q14. Agricultural land ✓
- Q15. Disinvestment ✓
- Q16. Harry Braverman ✓

Q. No.

o1 17. Lockout ✓

o1 18. Relative deprivation theory ✓

o1 19. Redemptive social movement. ✓

o1 20. B. P. Wadia ✓

21. Factors responsible for famines in India :

- (i) Lack of adequate means of transport and communication.
- (ii) Inadequate efforts on the part of the state.
- (iii) Famines were caused by ^{high levels of} continuing poverty and malnutrition in an agroclimatic environment that was very vulnerable to variations in rainfall.

22(i) Literacy as an instrument of empowerment is a prerequisite to education.

- (ii) The more literate the population ^{greater are} the consciousness of career options and participation in the knowledge economy.
- (iii) Literacy leads to health awareness and fuller participation in the economic and social well being of the community.
- (iv) Almost two-thirds of Indian population is now literate.
- (v) Literacy varies across gender, regions and social groups.

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05

Q. No.

☐

23. Features of caste:

- (i) Caste membership involves strict rules about marriage. Caste groups are endogamous, i.e. marriage is restricted to members of the group.
- (ii) Membership in caste also involves strict rules about food and food sharing. What kinds of food may or may not be eaten is prescribed and who one may share food with is also specified.

24. (i) The process of dispossessing tribals of their land has occurred as a necessary by-product of the exploitation of mineral resources and utilisation of favourable sites for construction of dams etc.

(ii) The loss of forests has been a major blow to the tribals. Forests started to be systematically exploited in British times and the trend continued after independence.

(iii) The coming of private property in land has also adversely affected the tribals whose community based forms of collective ownership were placed at a disadvantage in the new system. Eg. Series of dams being built on the Narmada where benefits seem to flow disproportionately to other communities.

Q. No.

25) Our community provides us our language (mother tongue) and cultural values through which we comprehend the world. It also anchors our self-identity.

(ii) Community identity is universal and ascriptive. Everyone has a mother tongue, a motherland, a family, a faith. All of us are equally committed and loyal to our respective communities.

2/ (iii) People feel a deep sense of security and satisfaction in belonging to communities that are entirely accidental.

26) The notion of minority groups is more than merely a numerical distinction.

(i) The notion of minority ^{groups} usually involves some sense of relative deprivation. Thus, wealthy & privileged groups (minorities) are generally not referred to as minority, if they are, the term is qualified in some way as in the phrase 'privileged minority'.

(ii) Religious minorities like Parsis & Sikhs may be relatively well off economically but they are still disadvantaged in the cultural sense due to their small numbers relative to the dominance of the Hindu majority.

2/ (iii) Religious or cultural minorities need special protection because of the demographic dominance of the majority - which makes them politically vulnerable.

02 (iv) The majority community can capture political power & use state machinery to suppress the

MARKS	E	M	CM
Pg. 06 & 07	09	09	

07

Q. No.

cont

26

minority groups and make them abandon their distinctive identity.

- 27) It leads to greater insecurity as farmers become dependent on the companies for their livelihoods.
- (ii) Contract ~~farming~~ ^{export-oriented} farming of specialised items like flowers and garhine also means that agricultural land is diverted away from foodgrains production.
- (iii) It disengages many people from the production process and makes their indigenous knowledge of agriculture irrelevant.

28. The three dimensions of untouchability are:

- (i) Exclusion: Dalits experience forms of exclusion that are unique and not practised against other groups. These include being prohibited from sharing drinking water sources, participating in collective religious programmes, social ceremonies and festivals.
- (ii) Humiliation - subordination: Untouchability may include forced inclusion in a subordinated role, such as being compelled to play the drums at a religious event. The performance of publicly visible acts of (self)-humiliation and subordination is an important part of the practice of untouchability. Common practices include the imposition of gestures of difference (standing with bowed head, carrying footwear in the hand, taking off headgear etc) as well as routinised humiliation and abuse.
- (iii) Exploitation: Dalits have always faced economic exploitation of one kind or the other. Dalits are economically exploited - they are unpaid or underpaid (wage labour) or their properties are confiscated.

Q. No.

29. M.S.A. Rao wrote about 3 impacts of urbanisation.
- (i) First, there are villages in which a number of people are employed outside the villages. They live there leaving behind their families in their natal villages. In a village in Madhopur, there are mostly migrant workers who ^{are} employed mostly in two cities of Bombay and Calcutta. They send money home regularly, or visit the villages ~~timely~~ from ~~once in~~ 4-5 months in a year to once in 2 years.... There are also immigrant workers. They live in overseas towns and cities. Eg. People from Gujarat villages, live in overseas places like America and Africa. These people have built houses in their natal villages, invested money on property and land and contributed to establishment of educational institutions.
- (ii) The other kind of urban impact is seen on villages that have come up around where an industrial town has come up. Such as in Bhilai. While ~~the~~ some villages have been completely absorbed in this process, the other villages of which only a partial land is acquired receive an influx of migrant workers. This in turn leads to creation of markets and homes in these internal areas. There is a conflict between the locals and the immigrants.
- (iii) The third urban impact is seen in metropolitan cities. - Land is acquired but they are developed & absorbed.

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Pg. 08 & 09	06	06	

09

Q. No.

- 36) M.N. Srinivas coined the term Westernisation. It implies, "Over 150 years of British rule, that brought irrevocable changes in Indian world, the term subsuming changes occurring at different levels of institution, technology etc."
- (ii) There are 2 kinds of Westernisation.
- (iii) One kind, was through a small portion of Indians (population) who came in contact with western cultural practices, ideologies and sub-cultural processes. They were influenced by western ways of thinking & behaving but were also in contact with their own culture.
- (iv) The other kind is about those who were influenced and adopted western ways of life and thinking. ~~They~~ Western cultural influences were seen in Indian ^{middle class} homes as living and dining rooms started having a sofa set, a dining table and chair, a fridge, a TV etc.

07

Q. No.

- 31(i) The third important legislation were the Land Ceiling Acts. These laws imposed an upper limit on the amount of land that can be owned by a particular household (family). The ceiling varies from region to region depending on the kind of land, its productivity and other such factors.
- (ii) Very productive land was given a low ceiling while unproductive dry land had a higher ceiling limit.
- (iii) According to the act, the government was supposed to identify the ^{amount of} surplus land held by each household and take possession of the surplus land (above the ceiling limit) held by them and distribute it among landless families in different categories belonging to the SCs and STs. But in many states their land reform laws ^{to be collected} proved
- (iv) There were many loopholes and other strategies through which most landowners were able to escape from having their surplus land taken over by the state. While many large estates were broken up, in most places landowners had managed to divide their land among relatives and others including servants through 'benami transfers' - that allowed them to keep control over the land in fact if not in name.
- (v) In many places, ~~some~~ rich farmers actually divorced their wives to avoid the provisions of the land ceiling acts which allowed a separate share for unmarried women but not for wives.

03

MARKS	E	M	CM
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Q. No.

32) The government passed several laws to regulate working condition. The Mines Act 1952 was passed which specified the maximum number of hours a person could be made to work in a week, the need to pay overtime for any extra hours worked and safety rules.

(iii) In mines working conditions & safety rules are not followed. These rules may be followed in large ^(big) companies but not in small mines and quarries.

(iii) Moreover, sub-contracting is widespread. In many places contractors do not maintain proper registers of workers, thus avoiding any responsibility for any accidents or benefits.

(iv) After mining has finished in an area, the companies are supposed to cover up the open holes and restore the area to its earlier condition. But they don't do this. ~~The government has~~

(v) Workers in underground mines face dangerous conditions of floods, fire, the collapse of roofs and sides, the emission of gases and ventilation failures. This leads to breathing problems and diseases like tuberculosis & silicosis being developed in the miners.

(vi) Workers in overground mines have to work in hot sun and rain and face injuries due to mine blasting, falling objects etc.

(vii) The rate of mining accidents is increasing in India.

09

Q. No.

- 33(i) Social movements of Dalits show a particular character. There is a struggle for recognition as fellow human beings.
- (ii) It is a struggle for self-confidence and a space for self-determination.
- (iii) It is a struggle for abolishment of 'stigmatisation' that untouchability implied.
- (iv) It has been called a struggle to be touched.
- (v) The word 'Dalit' is used in Marathi, Hindi, Gujarati and various other Indian languages, meaning 'the poor and oppressed persons'. It was first used in the new context in Marathi, by neo-buddhist activists the followers of Babasaheb Ambedkar in the early 1970s. There is in the word itself the inherent denial of pollution, karma and justified caste hierarchy.
- (vi) There has not been a single unified Dalit movement in the country, now or in the past. Different movements have highlighted different issues related to Dalits around different ideologies.
- (vii) Notwithstanding differences in the nature of Dalit movements and the meaning of identity there has been a common quest for equality and self dignity. This can be seen from the Sakrani movement of the Chamars in the Chhatisgarh plains of eastern MP, Mahar movements in Maharashtra etc.
- (viii) Dalit literature is opposed by the

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33/iii Chaturvarna system / caste hierarchy which it considers as responsible for crushing the creativity & very existence of lower castes.

- 34/ii Malthus outlined the theory of population growth in his Essay on Population. According to this theory population tends to grow at a much faster rate than the rate at which the means of human subsistence (^{provisioning} food but also clothing and other agriculture based products) can grow.
- (ii) Therefore humanity is condemned to live in poverty forever because the rate of agricultural production will always be overtaken by population growth.
- (iii) Population rises in geometrical progression (i.e. like 2, 4, 8, 16, 32 etc.), agriculture can only grow in arithmetic progression (i.e. like 2, 4, 6, 8, 10 etc).
- (iv) Humanity has only a limited ability to control the growth of its population and thus increase prosperity.
- (v) Population can be controlled by 'preventive checks' such as postponing marriage or practicing sexual abstinence or celibacy. While 'positive checks' to population growth come from nature in the form of famines and diseases.
- (vi) Malthus' theory was influential for a long time but it was criticised by theorists who claimed that economic-growth could outstrip population growth. However, the most effective refutation of his theory was given by the historical experience of

Q. No.

34 (vi)

European countries.

(vii)

Malthus' theory was criticised by liberal and Marxist scholars for asserting that poverty was caused by population growth. The critics argued that problems like poverty and starvation were caused by the unequal distribution of economic resources rather than population growth. A wealthy and privileged minority thus lived in luxury while the majority of the country's poor were forced to live in poverty.

35 (i)

Dominant caste is a term used to refer to those castes who were granted land rights by the partial land reforms effected after independence. It was coined by M. N. Srinivas.

(ii)

These are politically and numerically powerful groups who became politically powerful in these areas because of electoral democracy, i.e. universal adult franchise.

(iii)

The dominant castes did not live in the villages but were either based in towns and cities. Their large numbers gave them considerable agrarian and economic power that made them the dominant castes in the region and they played a decisive role in regional politics.

(iv)

Examples of dominant castes include, Yadavs of Bihar and Uttar Pradesh, Vokkaligas of Karnataka, Reddys and Khammas of Andhra Pradesh, Marathas of Maharashtra etc.

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Q. No.

36. The ~~over~~ 19th century social reform movements were organised by the middle class social reformers. These movements carried from region to region.

Contribution of social reformers:

(i) Contribution of Raja Ram Mohun Roy: He attempted to reform caste, religion and the status of women in society. He established the Brahmo Samaj in Bengal in 1828. He led the anti-sati campaign in Bengal.

(ii) Contribution of Jotiba Phule: He opened the first school for women in Pune. He came from a socially excluded caste and his attack was directed against both caste and gender-discrimination. He established the Satyashodhak Samaj with its primary emphasis on truth seeking.

(iii) Contribution of ~~Justice~~ Sir Sayed Ahmed Khan: He tried to reform muslim society. He wanted girls to be educated but within the

cont.
36 (iii) precincts of their homes.

(iv) Contribution of Dayanand Saraswati: He established the Arya Samaj in Punjab. He stood for women's education but sought for a curriculum that included instruction in religious principles, training in the arts of housekeeping & handicrafts and rearing of children.

(v) Contribution of female social reformers:
Tarabai Shinde: Stree Purush Tulana was written by a Maharashtrian housewife. Tarabai Shinde against the double standards of a male dominated society. A young Brahman widow was sentenced to death by the courts for killing her newborn baby because it was illegitimate but no effort had been made to identify or punish the man who had fathered the baby.

04

37. (i) Regionalism in India is rooted in India's diversity of languages, cultures, tribes & regions and encouraged by the geographical concentration of the identity markers in particular regions.

(ii) After independence the Indian state continued with the British Indian arrangement of dividing India into large provinces also called presidencies. Madras, Calcutta and Bombay were the three major presidencies.

(iii) There were large multi ethnic and multi-lingual provincial states that were part of the major political administrative units known as the Union of ~~the~~ India. Eg. the ^{old} Bombay state.

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37(ii) (continuation of the Bombay presidency) was a multilingual state of Marathi, Gujarati, Kannada and Konkani speaking people and the Madras state included Malayalam, Tamil, Telugu and Kannada speaking people.

(iv) There were many princely states and principalities across India. Mysore, Kashmir and Baroda were the larger princely states.

(v) Soon after the adoption of the constitution presidencies & princely states were reorganised into large states of Ethno-linguistic states after independence.

(vi) Language coupled with ~~the~~ regional & tribal identity and not religion has therefore provided the most powerful instrument of Ethno-national identity in India. Eg. in the achievement of statehood ^{in 1956} for Jharkhand, Uttarakhand & Chhattisgarh language did not play a prominent role. Rather, a combination of ethnicity based on tribal identity, language, regional deprivation and ecology put intense pressure that resulted in statehood. However, not all states have achieved this.

(vii) India has 28 states (federal units) and seven union territories (centrally administered).

OK

Q. No.

- 38(i) It was ^{primarily} the medium and large farmers who were able to benefit from the new technology. This was because inputs were expensive and small and marginal farmers could not afford to spend as much as large farmers to purchase these inputs.
- (ii) The farmers who were able to produce a surplus for the market were able to reap the most benefits of the Green Revolution and ~~from~~ the commercialisation of agriculture that followed.
- (iii) The ultimate outcome of the Green Revolution was a process of differentiation in which the rich grew richer and the poor stagnated or grew poorer.
- (iv) It led to the worsening of regional inequalities. The areas that underwent the technological transformation became more developed, eg. Punjab, Haryana & western U.P. While other areas stagnated eg. Bihar, eastern U.P., Telangana.

04

**Goa Board of Secondary and
Higher Secondary Education
Alto - Betim, Goa**



SSC/HSSC Examination March/April/June 20__

Supplement Answer Book

MARKS	E	M	CM
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Hollow craft sticker

Hollow craft sticker

Q. No.

01

39.

Home based work is an important part of the economy. It includes the manufacture of zari, lace, agarbattis, carpets & bidis. Home based workers are mostly women and children. An agent provides the raw materials and also picks up the finished product. Home based workers are paid on a piece rate basis depending on the number of pieces they make. Eg. In the bidi industry, the process of making bidis starts from forested villages, where villagers pluck tendu leaves and supply them to the government or to a private contractor who in turn supplies them to the government. On average a person can pluck 100 bundles (of 50 leaves each) a day. The government then auctions these leaves to bidi factory owners who give it to the contractor. The contractor in turn supplies the tobacco and leaves to home-based workers. These workers, mostly women roll the bidis, first dampening the leaves, then cutting them,

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39.

filling in tobacco evenly and tying them with thread. The contractor then picks up the bidis and sells them to a manufacturer who roasts them and puts on his own brand label. The manufacturer then sells it to a distributor who distributes the packed bidis to a wholesaler who in turn sells it to your neighbourhood pan shops.

- 04
- 40(i) A social movement requires sustained collective action over time. Such action is often directed against the state and takes the form of demanding changes in state policies and practices.
- (ii) Collective action must be marked by some degree of organisation. This organisation may include a leadership and a structure which shows how members take decisions, carry them out and work together.
- (iii) Those involved in social movements have shared objectives and ideologies.
- (iv) Social movements chart out campaigns that include lobbying with the government, media and other makers of public opinion.
- (v) Social movements develop distinct modes of protest. These include candle and torch light processions, use of black cloth, street theatres, songs, poetry. Mahatma Gandhi used his ^{novel} methods of ahimsa, satyagraha and the use of his Charkha in the Indian freedom movement.
- (vi) Social movements are about a public issue.
- 04

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