

CBSE Class-12 Sociology Test Paper-01
Cultural Change

General Instruction:

- Question 1-5 carries two marks each.
 - Question 6-8 carries four marks each.
 - Question 9-10 carries six marks each.
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1. How do sociologists understand 'social structure' as?
2. Define 'sanskritisation'.
3. What do you understand by cultural conflict?
4. What does 'westernisation' refers to?
5. What is secularization of caste?
6. The cultural changes in India were a complex product of the impact of colonial rule. Explain.
7. Explain the emergence of the social reform movements in India in the 19th century.
8. Describe the effect of sanskritisation on different groups of people?
9. Describe about the nature of ideas as an aspect to the modern framework of change in colonial India.
10. The impact of sankritisation is many sided. Explain.

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1. Sociologists understand, social structure, as a 'continuous arrangement of persons in relationships defined or controlled by institutions' and 'culture' as 'socially established norms or patterns of behaviour'.
2. The term sanskritisation was coined by M.N. Srinivas. It may be briefly defined as the process by which a 'low' caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and, in particular, a 'twice-born (dwija) caste'.
3. In the contemporary context often conflicts occur between different generations in terms of their ways of thinking, dressing, the way they behave and talk. These are seen as cultural conflicts resulting from the influence of westernisation.
4. M.N. Srinivas defines westernisation as "the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels such as technology, institutions, ideology and values".
5. In traditional India caste system operated within a religious framework. Belief systems of purity and pollution were central to its practice. Today it often functions as political pressure groups. Contemporary India has seen such formation of caste associations and caste based political parties. They seek to press upon the state their demands. Such a changed role of caste has been described as secularisation of caste.
6. There were two types of cultural changes and both were a complex product of the impact of colonial rule.
 - The first deals with the deliberate and conscious efforts made by the 19th century social reformers and early 20th century nationalists to bring in changes in social practices that discriminated against women and 'lower' castes.
 - The second with the less deliberate yet decisive changes in cultural practices that can broadly be understood as the four processes of sanskritisation, modernisation, secularisation and westernisation.
 - Sanskritisation pre-dates the coming of colonial rule. The other three processes can be understood better as complex responses of the people of India to the changes that colonialism brought about.
7. The social reform movements in India in the 19th century emerged in the following ways:
 - It arose to the challenges that colonial Indian society faced.

- The well-known social evils that plagued Indian society were that of sati, child marriage, widow remarriage and caste discrimination.
- Though attempts were made to fight social discrimination in pre-colonial India. They were central to Buddhism, to Bhakti and Sufi movements.
- What marked these 19th century social reform attempts from the earlier movements was the modern context and mix of ideas.
- It was a creative combination of modern ideas of western liberalism and a new look on traditional literature.

8. The following are the effects of sanskritisation on different groups of people:

- It is primarily a process that takes place within the Hindu space.
- Srinivas however, argued that it was visible even in sects and religious groups outside Hinduism.
- Studies of different areas, however, show that it operated differently in different parts of the country.
- In those areas where a highly Sanskritised caste was dominant, the culture of the entire region underwent a certain amount of Sanskritisation.
- In regions where the non-Sanskritic castes were dominant, it was their influence that was stronger. This can be termed the process of 'de-Sanskritisation'.
- There were other regional variations too. In Punjab culturally Sanskritic influence was never very strong. For many centuries until the third quarter of the 19th century the Persian influence was the dominant one.

9. The following were the new ideas that were an aspect to the modern framework in colonial India:

- i. New ideas of liberalism and freedom, new ideas of homemaking and marriage, new roles for mothers and daughters, new ideas of self-conscious pride in culture and tradition emerged.
- ii. The value of education became very important. It was seen as very crucial for a nation to become modern but also retain its ancient heritage.
- iii. The idea of female education was debated intensely. Significantly, it was the social reformer Jotiba Phule who opened the first school for women in Pune.
- iv. Reformers argued that for a society to progress women have to be educated. Some of them believed that in pre-modern India, women were educated. Others contested this on the grounds that this was so only of a privileged few.

- v. Attempts to justify female education were made by recourse to both modern and traditional ideas. They actively debated the meanings of tradition and modernity. Jotiba Phule thus recalled the glory of pre- Aryan age while others like Bal Gangadhar Tilak emphasised the glory of the Aryan period.
- vi. 19th century reform initiated a period of questioning, reinterpretations and both intellectual and social growth.

10. The impact of Sanskritisation is many-sided as below:

- i. Its influence can be seen in language, literature, ideology, music, dance, drama, style of life and ritual.
- ii. Its impact was usually within the Hindu space though Srinivas argued that it was visible even in sects and religious groups outside Hinduism.
- iii. It operated differently in different parts of the country. In those areas where a highly Sanskritised caste was dominant, the culture of the entire region underwent a certain amount of Sanskritisation. In regions where the non-Sanskritic castes were dominant, it was their influence that was stronger.
- iv. The Sanskritisation of a group has usually the effect of improving its position in the local caste hierarchy. It normally presupposes either an improvement in the economic or political position of the group concerned or a higher group self-consciousness.
- v. Due to the impact of sanskritisation people wanted to improve their status through adoption of names and customs of culturally high-placed groups. The 'reference model' is usually financially better off.
- vi. The aspiration or desire to be like the higher placed group occurs only when people become wealthier.