

**CBSE Class-12 Sociology Test Paper-02**  
**Cultural Change**

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**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. What marked the 19th century social reform as different from earlier attempts to fight social discrimination in pre-colonial India?
2. Give two examples of mix ideas developed during the 19th century social reform.
3. Enlist the three aspects to the modern framework of change in colonial India as elaborated by Sociologist Satish Saberwal.
4. What do you mean by 'de-Sanskritisation'?
5. Westernisation does involve the imitation of external forms of culture but does not necessarily mean that people adopt modern values of democracy and equality. Give an example to explain this statement.
6. How did new technologies speed up various forms of communication to bring changes in colonial India?
7. Describe the role of modern social organisation as an aspect to modern framework of change in colonial India.
8. Social reforms of the 19th century did have common themes. Yet, there were also significant differences. Justify.
9. Modernity spelled not merely new ideas but also rethinking and reinterpretation of tradition. Explain.
10. Give a critical explanation about the process of sanskritisation.

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1. The 19th century social reform is different from earlier attempts to fight social discrimination in pre-colonial India as it was about 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.
2. Two examples of mix ideas developed during the 19th century social reforms are:
  - i) Ram Mohun Roy attacked the practice of sati on the basis of both appeals to humanitarian and natural rights doctrines as well as Hindu shastras.
  - ii) Ranade's writings entitled The Texts of the Hindu Law on the Lawfulness of the Remarriage of Widows and Vedic Authorities for Widow Marriage elaborated the Shastric sanction for remarriage of widows.
3. The three aspects to the modern framework of change in colonial India as elaborated by Satish Saberwal are:
  - i) modes of communication
  - ii) forms of organisation, and
  - iii) the nature of ideas
4. 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'.
5. An example of this statement would be:

A family can adopt external forms of western culture like the way the interiors of houses are done up but may have very conservative ideas about women's role in society.
6. New technologies speeded up various forms of communication in colonial India.
  - i. The printing press, telegraph, and later the microphone, movement of people and goods through steamship and railways helped quick movement of new ideas.
  - ii. Within India, social reformers from Punjab and Bengal exchanged ideas with reformers from Madras and Maharashtra.
  - iii. Keshav Chandra Sen of Bengal visited Madras in 1864. Pandita Ramabai travelled to different corners of the country.
  - iv. Some of them went to other countries. Christian missionaries reached remote corners of present day Nagaland, Mizoram and Meghalaya.
7. Modern social organisation played an important role as an aspect to modern framework

of change in colonial India.

- i. Modern social organisations like the Brahmo Samaj in Bengal and Arya Samaj in Punjab were set up in colonial India played an important.
  - ii. The All-India Muslim Ladies Conference (Anjuman-E-Khawatn- E-Islam) was founded in 1914.
  - iii. Indian reformers debated not just in public meetings but through public media like newspapers and journals.
  - iv. Translations of writings of social reformers from one Indian language to another took place.
  - v. For instance, Vishnu Shastri published a Marathi translation of Vidyasagar's book in Indu Prakash in 1868.
8. Social reforms of the 19th century did have common themes yet significantly different:
- i. For some the concerns were confined to the problems that the upper caste, middle class women and men faced. For others the injustices suffered by the discriminated castes were central questions.
  - ii. For some social evils had emerged because of a decline of the true spirit of Hinduism. For others caste and gender oppression was intrinsic to the religion.
  - iii. Likewise, Muslim social reformers actively debated the meaning of polygamy and purdah.  
For example, a resolution against the evils of polygamy was proposed by Jahanara Shah Nawas at the All India Muslim Ladies Conference.
9. Modernity spelled not merely new ideas but also rethinking and reinterpretation of tradition.
- i. Both culture and tradition are living entities. People learn them and in turn modify them.
  - ii. Take the everyday example of how the sari or jain sem or sarongis worn in India today.
  - iii. Traditionally the sari, a loose unstitched piece of cloth was differently worn in different regions.
  - iv. The standard way that the modern middle class woman wears it was a novel combination of the traditional sari with the western 'petticoat' and 'blouse'.
  - v. India's structural and cultural diversity is self-evident. This diversity shapes the different ways that modernisation or westernisation, sanskritisation or secularisation

affects or does not affect different groups of people.

- vi. Modernisation impacts people in different parts of the country or impacts different classes and castes in the same region in complex ways. And even women and men from the same class or community.
10. Sanskritisation as a concept has been criticised at different levels.
- i. 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. Inequality continues to persist though some individuals may be able to improve their positions within the unequal structure.
  - ii. 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.
  - iii. 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. Therefore, discriminatory ideas are seen as a way of life.
  - iv. Sanskritisation is gendered as it leads to practices of secluding girls and women, adopting dowry practices instead of bride-price and practising caste discrimination against other groups.
  - v. The effect of such a trend is that the key characteristics of dalit culture and society are eroded. For example, the very worth of labour which 'lower castes' do is degraded and rendered 'shameful'. vi) Sanskritisation considers it was prestigious to be a member of the dominant caste. Among the poorest and the most marginalised of the dalit caste groups, caste identity seems to compensate their marginality in other domains. In other words they have gained some pride and self- confidence but otherwise remain excluded and discriminated.