

**ANSWER KEY & MARKING SCHEME · CBSE CLASS 11****Culture and Socialisation**

Sociology · Chapter 4 · Use this with the Board Paper · Companion to Quick Drill

**HOW TO USE**

Attempt the Board Paper first (closed-book, full time). Then come here. For 2-mark+ questions, compare your answer to the model. For 3-4 mark questions, also consult the **Topper Templates** below — these show the exact step-by-step structure that scores full marks per CBSE marking-scheme conventions.

**MODEL ANSWERS · BOARD PAPER****Section A — Very Short Answer (1 mark each, 4 Qs)****Q1. Who gave the concept of 'cultural lag'? [1 mark]****Ans:** W. F. Ogburn.**Q2. Name the two broad parts into which culture is divided. [1 mark]****Ans:** Material culture (tangible objects) and non-material culture (ideas, values, norms, language).**Q3. Which agency is responsible for primary socialisation? [1 mark]****Ans:** The family (in early childhood).**Q4. Name the three dimensions of culture. [1 mark]****Ans:** The cognitive, normative and material dimensions.**Section B — Short Answer (2 marks each, 3 Qs)****Q5. Distinguish between ethnocentrism and cultural relativism. [2 marks]****Ans:** Ethnocentrism is judging another culture by the standards of one's own and treating one's own as superior. Cultural relativism is the opposite stance — understanding a culture on its own terms and in its own context, without imposing outside judgements. Cultural relativism is the corrective for ethnocentrism.**Q6. What is socialisation? How does primary socialisation differ from secondary socialisation? [2 marks]****Ans:** Socialisation is the lifelong process by which an individual learns the culture of their society and becomes a functioning member of it. Primary socialisation occurs in early childhood, mainly within the family, where the child learns language and basic norms. Secondary socialisation continues later in wider settings — school, peer group, workplace and mass media — as the person takes on new roles.**Q7. What is a subculture? Give an example. [2 marks]****Ans:** A subculture is the distinctive culture of a group within a larger society — a group that shares the wider culture but also has its own particular values, styles or practices. It is a part of the larger culture, not inferior to or opposed to it. For example, a regional linguistic community or a youth group with its own slang and styles.**Section C — Long Answer I (4 marks each, 2 Qs)****Q8. Distinguish between material and non-material culture, and explain the concept of cultural lag with an example. [4 marks]****Ans:** Material culture consists of the tangible, physical objects a society makes and uses — tools, machines, buildings, clothes and books. Non-material culture consists of the intangible — ideas, values, beliefs, norms, language and knowledge. Cultural lag, a concept of W. F. Ogburn, is the gap that opens when material culture changes faster than non-material culture, so the non-material part lags behind. For example, motor cars and the internet spread rapidly (material change), but the traffic laws, safety norms and data-privacy rules to govern them developed only slowly (non-material change) — that gap between the two is cultural lag. It reflects the uneven pace of change within a single culture, not any culture being inferior.

**Q9. Explain the main characteristics of culture. [4 marks]**

**Ans:** Culture has several defining characteristics. First, it is **LEARNED** — not inherited biologically but acquired through socialisation; a child raised in another society grows up with that society's culture. Second, it is **SHARED** — held in common by the members of a group, which is what makes mutual understanding and cooperation possible. Third, it is **TRANSMITTED** across generations — each generation passes its knowledge, values and skills to the next, giving culture continuity over time. Fourth, it is **DYNAMIC** — culture continually changes through invention, contact and new ideas, so no culture is fixed or eternal. Together these features explain how culture both endures and evolves.

**Section D — Long Answer II (6 marks each, 2 Qs)**

**Q10. Describe the main agencies of socialisation and explain the distinct role each plays. [6 marks]**

**Ans:** Socialisation is the lifelong process through which an individual learns the culture of their society and becomes a functioning member of it. It is carried out by several agencies, each with a distinct role. The **FAMILY** is the first and most important agency and the site of primary socialisation: the child learns language, basic norms, values, emotional bonds and a sense of self from those closest to it, leaving a deep and lasting imprint. The **SCHOOL** is a key agency of secondary socialisation; beyond formal knowledge it teaches discipline, cooperation and how to relate to non-kin and to authority, and it introduces the child to impersonal rules that apply to everyone. The **PEER GROUP** socialises among equals of roughly the same age and status, often beyond adult control, shaping tastes, styles, loyalty and identity, especially in adolescence. The **MASS MEDIA** — television, the internet and social media — increasingly shape values, aspirations and worldviews on a vast scale, reaching huge audiences at once. Together these agencies transmit culture across generations, though they may also carry conflicting messages that the individual must learn to negotiate.

**Q11. Explain the sociological meaning of culture, its dimensions, and the distinction between material and non-material culture, with examples. [6 marks]**

**Ans:** To a sociologist, culture means the **WHOLE** way of life of a people — not merely art or refinement, but their knowledge, beliefs, values, norms, customs, language and the material objects they make and use. On this view every group has a culture, not just the educated or wealthy. Culture can be analysed along **THREE** dimensions: the **COGNITIVE** dimension (the society's knowledge and ideas about the world), the **NORMATIVE** dimension (its norms, values and rules about how people ought to behave), and the **MATERIAL** dimension (its tangible objects, tools and technology). A closely related division splits culture into two parts. **MATERIAL** culture is everything physical and tangible that humans create — tools, machines, clothes, buildings, books and vehicles. **NON-MATERIAL** culture is everything intangible — ideas, values, beliefs, norms, language and knowledge. The two are intertwined: a temple is material culture while the beliefs it expresses are non-material; a smartphone is material while the etiquette of using it is non-material. Both halves are equally part of culture, and recognising the distinction is essential to understanding how the parts of a culture can change at different speeds.

★ **TOPPER TEMPLATE — 5-6 mark question: 'Distinguish between material and non-material culture, and explain cultural lag with an example.'**

Almost every SQP / annual paper

<b>Step 1</b> [2 marks]	<b>Define both kinds of culture with examples</b>	Open cleanly: 'MATERIAL culture consists of the tangible, physical objects a society creates and uses — tools, machines, buildings, clothes, books. NON-MATERIAL culture consists of the intangible — ideas, values, beliefs, norms, language and knowledge.' Give one concrete example of each (a smartphone vs the etiquette of using it) to anchor the distinction.
<b>Step 2</b> [2 marks]	<b>State cultural lag and attribute it to Ogburn</b>	Define precisely: 'CULTURAL LAG, a concept of W. F. Ogburn, is the gap that opens when MATERIAL culture (technology) changes faster than NON-MATERIAL culture (values, laws, customs), so the non-material part lags behind.' Naming Ogburn earns the attribution mark examiners look for.
<b>Step 3</b> [2 marks]	<b>Illustrate with a worked example</b>	Use a clear case: 'For instance, the motor car and the internet spread rapidly (material change), but the traffic laws, safety norms and data-privacy rules to govern them took far longer to develop (non-material change) — that gap is cultural lag.' A fresh, contemporary example (AI, social media) earns a presentation edge over the textbook one.

**COMMON LOSS OF MARKS:**

- Defining the two cultures but never explaining cultural lag (–2 marks).
- Not attributing cultural lag to Ogburn (–0.5 to –1 mark).
- Calling cultural lag 'a backward culture' instead of an uneven PACE of change within one culture.

★ **TOPPER TEMPLATE — 4-mark question: 'Distinguish between ethnocentrism and cultural relativism with examples.'**

Recurring

<b>Step 1</b> [2 marks]	<b>Define ethnocentrism with an example</b>	'ETHNOCENTRISM is the tendency to judge another culture by the standards of one's OWN, treating one's own culture as superior and the natural yardstick. For example, regarding an unfamiliar cuisine or dress as "strange" or "wrong" simply because it differs from one's own is ethnocentric.' Stress the judging-by-one's-own-standards core.
<b>Step 2</b> [2 marks]	<b>Define cultural relativism as the opposite, with an example</b>	'CULTURAL RELATIVISM is the opposite stance: understanding a culture on ITS OWN terms and in its own context, without imposing outside judgements. For example, studying why a community follows a particular custom within its own meaning-system, rather than dismissing it. Cultural relativism is the sociologist's corrective for ethnocentrism.' Naming relativism as the antidote clinches the contrast.

**COMMON LOSS OF MARKS:**

- Treating the two terms as similar rather than OPPOSITE (–2).
- Giving definitions with no example (–1).
- Confusing cultural relativism with 'anything goes / no morality' — it is a method of UNDERSTANDING, not a refusal to evaluate anything.

★ **TOPPER TEMPLATE — 6-mark question: 'Describe the main agencies of socialisation and the role each plays.'**

Recurring long-answer

<b>Step 1</b> [1 mark]	<b>Define socialisation briefly</b>	'Socialisation is the lifelong process through which an individual learns the culture of their society — its language, norms and values — and becomes a functioning member of it.' One crisp sentence frames the whole answer.
<b>Step 2</b> [4 marks]	<b>Describe the four agencies, one role each</b>	Cover all four: 'The FAMILY is the first and most important agency, the site of primary socialisation, where the child learns language and basic norms. The SCHOOL provides secondary socialisation — formal knowledge, discipline, and learning to relate to non-kin and authority. The PEER GROUP socialises among equals, shaping behaviour and identity often beyond adult control. The MASS MEDIA (TV, internet, social media) increasingly shape values, tastes and worldviews.' One labelled sentence per agency = full marks here.
<b>Step 3</b> [1 mark]	<b>Conclude on their combined effect</b>	'Together these agencies transmit culture across generations, though they may also send conflicting messages, which the individual must negotiate.' A synthesising line lifts the answer above a mere list.

**COMMON LOSS OF MARKS:**

- Naming only the family and school, omitting peer group and mass media (–2).
- Listing agencies without stating the DISTINCT role of each (–1 to –2).
- Forgetting to define socialisation before describing its agencies (–1).

#### **MARKING SCHEME — GENERAL NOTES**

- Names (W. F. Ogburn for cultural lag) must be correct — wrong attribution loses the mark.
- For material vs non-material culture, both definitions plus at least one example each are needed for full marks.
- For ethnocentrism vs cultural relativism, the two must be presented as OPPOSITES; treating them as similar caps at half.
- For agencies of socialisation, all four (family, school, peer group, mass media) with a distinct role each are needed for full 6 marks; naming only two caps at half.
- Long answers should support every definition with at least one concrete example; bare definitions are awarded partial credit only.