

## ANSWER KEY &amp; MARKING SCHEME · CBSE CLASS 12

# Introducing Indian Society

Sociology · Chapter 1 · 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 — VSA (1 mark × 4)****Q1. Who proposed the concept of sociological imagination? [1 mark]****Ans:** C. Wright Mills, 1959.**Q2. Who proposed the concept of Sanskritisation? [1 mark]****Ans:** M.N. Srinivas.**Q3. How many languages are listed in the 8th Schedule of the Constitution? [1 mark]****Ans:** 22 languages.**Q4. In which year did Macaulay's Minute introduce English education? [1 mark]****Ans:** 1835.**Section B — SA-I (3 marks × 2)****Q5. Distinguish between personal trouble and public issue with an example. [3 marks]**

**Ans:** PERSONAL TROUBLE = an individual's private difficulty experienced within their immediate life — e.g., 'I lost my job' or 'My marriage is unhappy'. PUBLIC ISSUE = a SOCIAL STRUCTURAL problem affecting many people — e.g., 7% national unemployment, structural marriage breakdown due to economic stress. The SOCIOLOGICAL IMAGINATION (Mills, 1959) connects the two: my job loss IS connected to the larger economic recession affecting millions. Seeing this connection is the core skill of sociology.

**Q6. Name 3 Indian sociologists with one contribution each. [3 marks]**

**Ans:** (1) G.S. GHURYE (1893-1983) — 'Father of Indian sociology'. Founded Bombay University Sociology Dept. Major works on caste + tribes + religion. (2) M.N. SRINIVAS (1916-1999) — most influential Indian sociologist. Coined 'SANSKRITISATION' (lower castes adopting upper-caste practices) and 'DOMINANT CASTE' (castes with economic + political power in a village). (3) ANDRE BETEILLE — wrote on class + caste interaction in modern India; argued class, caste, and power are partially decoupling. (Other: A.R. Desai — Marxist analysis of Indian nationalism.)

**Section C — SA-II (5 marks × 3)****Q7. Explain the sociological imagination with two examples. [5 marks]**

**Ans:** The SOCIOLOGICAL IMAGINATION (C. Wright Mills, 1959) is the ability to CONNECT PERSONAL TROUBLES to PUBLIC ISSUES — to see the SOCIAL STRUCTURES behind individual experiences. PERSONAL TROUBLE = an individual's private difficulty. PUBLIC ISSUE = a structural problem affecting many. EXAMPLE 1 — Job loss: PERSONAL: 'I lost my job; perhaps I didn't work hard enough.' PUBLIC: 7% national unemployment, structural job shifts from manufacturing to services, automation, recession. Both are operating together; understanding both lets us empathise + advocate for policy solutions (job creation, retraining, unemployment insurance). EXAMPLE 2 — Student failing exams: PERSONAL: 'I should have studied more.' PUBLIC: overcrowded schools, unequal access to coaching, exam-stress culture, family pressure. Connecting the two reveals systemic problems and points to systemic solutions. SIGNIFICANCE: Develops EMPATHY (private experiences are connected to social patterns). Enables POLICY THINKING (problems need collective solutions). It's the CORE skill that distinguishes sociology from individual psychology — sociology insists on the structural dimension.

**Q8. Discuss the impact of colonialism on Indian society. [5 marks]**

**Ans:** British colonialism (1757-1947) transformed Indian society COMPREHENSIVELY, across FIVE DIMENSIONS: (1) ECONOMIC IMPACT: DEINDUSTRIALISATION — Indian handicrafts destroyed by discriminatory British tariffs. DRAIN OF WEALTH (Dadabhai Naoroji's term, 1901) — Home Charges + profits flowed Britain ← India. AGRICULTURAL COMMERCIALISATION — peasants forced to grow cash crops (cotton, indigo), worsening famines (Bengal 1943, ~3 million dead). Result: India entered 1947 as a low-income, agrarian economy. (2) ADMINISTRATIVE IMPACT: ENGLISH became the medium of administration. British legal system (INDIAN PENAL CODE 1860, civil and criminal procedures) replaced indigenous justice. CIVIL SERVICES (later IAS) created. These institutions PERSIST today — current Indian state has colonial DNA. (3) SOCIAL IMPACT: CENSUS (1871 onwards) CODIFIED caste + religion as fixed identity categories. Pre-colonial caste was FLUID + locally varied; census made it STANDARDISED + NATIONALLY UNIFORM. Religious categorisation (Hindu/Muslim/Christian) hardened communal boundaries. (4) EDUCATIONAL IMPACT: MACAULAY'S MINUTE (1835) introduced English-medium schools for elites. Created an English-speaking class as cultural brokers. Indian languages + traditional knowledge MARGINALISED. (5) PSYCHOLOGICAL IMPACT: Generated SENSE OF INFERIORITY in some + ANGLICISATION among elites. Decolonisation of mind continues into the present. CONCLUSION: Colonialism was a COMPREHENSIVE social transformation. Modern Indian state institutions all carry colonial DNA. Understanding this is essential for understanding India today.

**Q9. Describe the various dimensions of diversity in Indian society. [5 marks]**

**Ans:** India is one of the world's MOST DIVERSE societies. SIX major dimensions: (1) LINGUISTIC: 22 official languages (Constitution's 8th Schedule). 1,652 mother tongues (Census). Major: Hindi, English, Bengali, Telugu, Tamil, Marathi, Urdu, Gujarati. Linguistic identity drove the 1956 reorganisation of states. (2) RELIGIOUS: 8 major religions: Hindu (~80%), Muslim (~14%), Christian (~2.3%), Sikh (~1.7%), Buddhist, Jain, Parsi, others. India is constitutionally SECULAR (Preamble + Articles 25-28). (3) CASTE: 4 varnas + thousands of jatis + sub-castes. SC (Scheduled Castes), ST (Scheduled Tribes), OBC, General Category. Reserved seats in legislatures + education + jobs. (4) CLASS: industrial workers, agricultural labourers, peasants, urban middle class, bourgeoisie. Caste + class INTERSECT but aren't identical. (5) REGIONAL: North/South/East/West, plains/hills, coastal/inland. Each with distinct customs, cuisines, dress, festivals, history. (6) GENDER: Women's status varies hugely by region + religion + caste + class — Kerala vs Bihar, urban vs rural, Brahmin vs Dalit. Tribal communities often have different gender norms. CONCLUSION: India's diversity is both a strength (cultural richness) and a challenge (managing pluralism without conflict). The Indian Constitution explicitly addresses this through FEDERALISM, SECULARISM, RESERVATIONS, and LANGUAGE POLICY. Understanding this diversity is the foundation of any analysis of Indian society.

★ TOPPER ANSWER TEMPLATES

3 TEMPLATES · MEMORISE THE FORMAT

★ TOPPER TEMPLATE — 5-mark: 'Explain the sociological imagination with examples.'

Annual

<b>Step 1</b> [1 mark]	<b>Define</b>	The SOCIOLOGICAL IMAGINATION is C. Wright Mills's (1959) concept describing the ability to CONNECT PERSONAL TROUBLES to PUBLIC ISSUES — to see the SOCIAL STRUCTURES behind individual experiences.
<b>Step 2</b> [1.5 marks]	<b>Personal trouble vs Public issue</b>	PERSONAL TROUBLE = an individual's private difficulty (e.g., I lost my job, my marriage is unhappy). PUBLIC ISSUE = a social structural problem affecting many (e.g., 7% national unemployment, divorce rates rising due to economic stress). Sociological imagination connects the two: my job loss is part of a larger economic recession affecting millions.
<b>Step 3</b> [1.5 marks]	<b>Examples + why it matters</b>	Example 1: A student fails an exam. Personal trouble (effort, study habits)? OR public issue (overcrowded schools, inequalities in coaching access, exam stress culture)? Both. Example 2: A homemaker is unhappy. Personal trouble? OR public issue (patriarchy, unpaid labour expectations, lack of social support)? Connection is crucial. Example 3: Farmer suicides. Individual depression? Or systemic agricultural distress + debt traps + climate stress? Sociological imagination reveals the social structure.
<b>Step 4</b> [1 mark]	<b>Significance</b>	Develops EMPATHY (private experiences are connected to social patterns); enables POLICY THINKING (problems require collective solutions, not just individual fixes); is the CORE SKILL of sociology — distinguishes sociological thinking from individual psychology.

**COMMON LOSS OF MARKS:**

- Treating it as 'imagining society' (incorrect).
- Not citing Mills as the originator.
- Missing the personal trouble / public issue distinction.
- No concrete examples.

★ **TOPPER TEMPLATE — 5-mark: 'Discuss the impact of colonialism on Indian society.'**

Annual

<b>Step 1</b> [1 mark]	<b>Scope of impact</b>	British colonialism (1757-1947) transformed Indian society <b>COMPREHENSIVELY</b> . Five major impacts:
<b>Step 2</b> [1 mark]	<b>Economic impact</b>	<b>DEINDUSTRIALISATION</b> (handicrafts destroyed, India turned into raw-material supplier + market for British goods); <b>DRAIN OF WEALTH</b> (Dadabhai Naoroji's term); <b>ZAMINDARI</b> extraction; agricultural commercialisation forcing cash crops over food → famines. Result: India entered 1947 as a low-income, agrarian economy.
<b>Step 3</b> [1 mark]	<b>Administrative + legal impact</b>	<b>ENGLISH</b> became the medium of administration. British legal system (Indian Penal Code 1860, civil + criminal procedures) replaced indigenous justice. <b>CIVIL SERVICES</b> (later IAS) created. Many of these institutions persist today — current Indian state has colonial DNA.
<b>Step 4</b> [1 mark]	<b>Social + identity impact</b>	<b>CENSUS</b> (1871 onwards) <b>CODIFIED</b> caste + religion as fixed identity categories. Pre-colonial caste was fluid + locally varied; census made it standardised. Religious categorisation (Hindu / Muslim / Christian) hardened communal boundaries. Joint family + caste networks were studied + transformed.
<b>Step 5</b> [1 mark]	<b>Educational + psychological impact</b>	<b>MACAULAY'S MINUTE</b> (1835) — English-medium schools for elites. Created an English-speaking class as cultural brokers. Generated <b>SENSE OF INFERIORITY</b> in some + <b>ANGLICISATION</b> among elites. Indian languages + traditional knowledge marginalised. The decolonisation of mind continues today.

**COMMON LOSS OF MARKS:**

- Treating colonialism as only economic (it was comprehensive).
- Missing the census/caste codification point.
- No specific dates/names (Macaulay 1835, Naoroji, IPC 1860).
- Listing without explaining each impact.

★ **TOPPER TEMPLATE — 5-mark: 'Describe the dimensions of diversity in Indian society.'**

Annual

<b>Step 1</b> [1 mark]	<b>Linguistic diversity</b>	22 official languages (Constitution's 8th Schedule). 1,652 mother tongues (Census). Major: Hindi, English, Bengali, Telugu, Tamil, Marathi, Urdu, Gujarati. Linguistic identity = major political organising principle (1956 state reorganisation along linguistic lines).
<b>Step 2</b> [1 mark]	<b>Religious diversity</b>	8 major religions: Hindu (~80%), Muslim (~14%), Christian, Sikh, Buddhist, Jain, Parsi/ Zoroastrian, others. Indian Constitution: <b>SECULAR</b> state (Preamble + Articles 25-28). Religion is both private practice + public identity.
<b>Step 3</b> [1 mark]	<b>Caste + Class diversity</b>	<b>CASTE</b> : 4 varnas + thousands of jatis + sub-castes. Schedule Castes (Dalits), Scheduled Tribes (Adivasis), Other Backward Classes (OBCs), General Category. <b>CLASS</b> : industrial workers, agricultural labourers, peasants, urban middle class, bourgeoisie. Caste + class intersect — caste shapes class but not identical.
<b>Step 4</b> [1 mark]	<b>Regional + Gender diversity</b>	<b>REGIONAL</b> : North vs South, East vs West, plains vs hills, coastal vs inland — each with distinct customs, cuisines, dress, festivals. <b>GENDER</b> : women's status varies hugely by region + religion + caste + class — Kerala vs Bihar, urban vs rural. Tribal communities often have different gender norms.
<b>Step 5</b> [1 mark]	<b>Conclusion</b>	India is one of the world's <b>MOST DIVERSE</b> societies. Diversity is both a source of strength (cultural richness) and challenge (managing pluralism, preventing communal/caste conflict). Indian Constitution explicitly recognises this through federalism, secularism, reservations, and language policy.

**COMMON LOSS OF MARKS:**

- Listing 2-3 dimensions only.
- Missing the Constitutional recognition of diversity.
- No specific numbers (22 languages, 8 religions).
- Confusing caste with class.

**MARKING SCHEME — GENERAL NOTES**

- Cite C. Wright Mills + 1959 for sociological imagination.
- Specific dates (1835 Macaulay, 1860 IPC, 1871 Census) mandatory for full marks.
- Specific numbers (22 languages, 8 religions) carry marks.
- Concrete examples (job loss, exam failure) > abstract explanations.
- 5-marker conclusions earn 1 mark.