

Roll Number		
--------------------	--	--

SET A



**INDIAN SCHOOL MUSCAT
SECOND PRE - BOARD EXAMINATION
SOCIOLOGY (039)**

CLASS: XII

TERM 2

Max.Marks: 40

MARKING SCHEME			
SET	QN.NO	VALUE POINTS	MARKS SPLIT UP
A	1	Colonialism simply means establishment of rule by one country over another. Example India is being ruled by British.	1
	2	Yes. She felt that the study of Sanskrit can help her break into a field that was not possible for her to enter on grounds of gender and caste. As she proceeds with her studies, she meets with varied reactions ranging from surprise to hostility, from guarded acceptance to brutal rejection.	1
	3 A) 4 B)	Industrialization refers to the emergence of machine production based on the use of inanimate power resources like steam and electricity. a) In India the impact of British Industrialisation led to deindustrialisation in some sectors. b) It led to decline of old urban centres as manufacturing and traditional exports of cotton and Silk manufactured from India declined. c) This period also saw further decline of cities such as Surat and Masulipatnam while Bombay and Madras . d) When the British took over Indian states like Thanjavur, Dhaka and Murshidabad lost their court and artisans. This impact resulted in many Indians moving back to villages to periodic agriculture. (Any two points)	2
	4 A) 4 B)	Social change is continuous and ongoing. The broad historical processes of social change are the sum total of countless individual and collective actions gathered across time and space. Social movements are directed towards some specific goals. It involves long and continuous social effort and action by people.	2
	5	Coastal cities such as Mumbai, Kolkata and Chennai were favoured by British because from here primary commodities could be exported and manufactured goods could be cheaply imported.	2
	6	- Acquisition of land for large irrigation projects and firing ranges; - Survey and settlement operations, which were held up, camps closed down, etc. - Collection of loans, rent and cooperative dues, which were resisted; - Nationalisation of forest produce which they boycotted	2

7	In a strike, workers do not go to work. In a lockout the management shuts the gate and prevents workers from coming. To call a strike is a difficult decision as managers may try to use substitute labour.	2
8	Which in theory gives an employee freedom to choose his or her working hours (within limits) but, which in practice, means that they have to work as long as necessary to finish the task at hand. OR The workers wanted better wages and also wanted the right to form their own union. Dr. Datta Samant was the leader of this strike.	2
9	Job recruitment as a factory worker takes a different pattern. In the past, many workers got their jobs through contractors or jobbers. In the Kanpur textile mills, these jobbers were known as <i>mistris</i> , and were themselves workers. They came from the same regions and communities as the workers, but because they had the owner's backing they bossed over the workers.	2
10	Since sanskritisation results in the adoption of upper caste rites and rituals it leads to practices of secluding girls and women, adopting dowry practices instead of bride-price and practising caste discrimination against other groups, etc. 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'. Identities based on the basis of work, crafts and artisanal abilities, knowledge forms of medicine, ecology, agriculture, animal husbandry, etc., are regarded useless in the industrial era.	4
11	Indian society is primarily a rural society. Many of the people living in rural areas make their livelihood from agriculture or related occupation this means that land is the most important property, but both agriculture and land are not just means of production or form of property. It is a way of life. Thus many of our cultural practices and patterns can be traced to our agricultural background. For Eg: the New Year festivals of different regions of India actually celebrate their main harvest season which welcomes the beginning of a new agricultural season. Thus there is a close connection between agriculture and culture. This can be seen with nature and culture of different region of the country. This variation is reflected in different regional culture and therefore the culture and social structure in rural India is closely bound with agricultural and agrarian way of life. OR Most landowners were able to escape from having their surplus land taken over by the state. Some very large estates were broken up and landowners managed to divide the land among relatives and others, including servants, in so- called 'benami transfers' - which allowed them to keep control over the land. In some places, some rich farmers actually divorced their wives (but continued to live with them) in order to avoid the provisions of the Land Ceiling Act. which allowed a separate share for unmarried women but not for wives.	4
12	There are many ways by which people find jobs in the industrial sector. Through the newspapers jobs are advertised indicating detailed qualifications required. Some of the jobs are available through employment exchange. People who are self-employed rely on personal contacts. They hope that their work will be an advertisement for them. Mobile phones have made life much easier for	4

		plumbers and others who can now cater to a wider circle of people.	
13		<p>As ‘traditional’ bonds of patronage between labourers or tenants and landlords broke down, and as the seasonal demand for agricultural labour increased in prosperous Green Revolution regions such as the Punjab, a pattern of seasonal migration emerged in which thousands of workers circulate between their home villages and more prosperous areas where there is more demand for labour and higher wages. As a livelihood strategy, men migrate out periodically in search of work and better wages, while women and children are often left behind in their villages with elderly grandparents. Migrant workers come mainly from drought-prone and less productive regions, and they go to work for part of the year on farms in the Punjab and Haryana, or on brick kilns in U.P., or construction sites in cities such as New Delhi or Bangalore. These migrant workers have been termed ‘footloose labour’ by Jan Breman, It should be noted here that wealthy farmers often prefer to employ migrant workers for harvesting and other such intensive operations, rather than the local working class, because migrants are more easily exploited and can be paid lower wages. The largescale circulation of labour has had several significant effects on rural society, in both the receiving and the supplying regions. For instance, in poor areas where male family members spend much of the year working outside of their villages, cultivation has become primarily a female task. Women are also emerging as the main source of agricultural labour, leading to the ‘feminisation of agricultural labour force. The insecurity of women is greater because they earn lower wages than men for similar work. Until recently, women were hardly visible in official statistics as earners and workers. While women toil on the land as landless labourers and as cultivators, the prevailing patrilineal kinship system, and other cultural practices that privilege male rights, largely exclude women from land ownership.</p> <p style="text-align: center;">OR</p> <p>Several profound transformations in the nature of social relations in rural areas took place in the post-Independence period, especially in those regions that underwent the Green Revolution. These included:</p> <ul style="list-style-type: none"> □ an increase in the use of agricultural labour as cultivation became more intensive; □ a shift from payment in kind (grain) to payment in cash; □ a loosening of traditional bonds or hereditary relationships between farmers or landowners and agricultural workers (known as bonded labour); □ and the rise of a class of ‘free’ wage labourers’. (Explain these points) <p>The transformation in labour relations is regarded by some scholars as indicative of a transition to capitalist agriculture. It is true that farmers in the more developed regions were becoming more oriented to the market. As cultivation became more commercialised these rural areas were also becoming integrated into the wider economy. This process increased the flow of money into villages and expanding opportunities for business and employment. The government promoted modern methods of cultivation and attempted to modernise the rural economy through other strategies. The state invested in the development of rural infrastructure, such as irrigation facilities, roads, and electricity, and on the provision of agricultural inputs, including credit through banks and cooperatives. The overall outcome of these efforts at ‘rural development’ was not only to transform the rural economy and agriculture, but also the agrarian structure and rural society itself.</p>	6

	14	<p>Social movements of Dalits show a particular character. The movements cannot be explained satisfactorily by reference to economic exploitations alone or political oppression, although these dimensions are important. This is a struggle for recognition as fellow human beings. It is a struggle for self-confidence and a space for self-determination. It is a struggle for abolishment of stigmatisation, that untouchability implied. It has been called a struggle to be touched. The word Dalit is commonly used in Marathi, Hindi, Gujarati and many other Indian languages, meaning the poor and oppressed persons.</p> <p>Different movements have highlighted different issues related to Dalits, around different ideologies. However, all of them assert a Dalit identity though the meaning may not be identical or precise for everyone. Notwithstanding differences in the nature of Dalit movements and the meaning of identity, there has been a common quest for equality, self-dignity and eradication of untouchability</p> <p>Dalit literature is squarely opposed to the Chaturvarna system and caste hierarchy which it considers as responsible for crushing the creativity and very existence of lower castes. Thus, dalit literature gives a call for social and cultural revolt. While some emphasise the cultural struggle for dignity and identity, others also bring in the structural features of society including the economic dimensions.</p>	6
--	----	---	---