



INDIAN SCHOOL MUSCAT  
SECOND PERIODIC TEST  
**SOCIOLOGY (039)**

CLASS: XII

Max. Marks: 20

Time Allowed: 50 Mins.

MARKING SCHEME			
SET	Q.NO	VALUE POINTS	MARKS SPLIT UP
A	1	Families where women inherit property from their mothers but do not exercise control over it, nor are they the decision makers in public affairs.	1
A	2	The family with father, mother and unmarried children.	1
A	3	Social exclusion refers to the denial of opportunities to individuals in society. It refers to the factors that prevent individuals or groups from having opportunities open to the majority of the population.	1
A	4	<b>Social capital</b> in the form of networks of contacts and social associations.	1
A	5	ACQUIRED TRAITS: - a. Mode of livelihood: under this category, tribes can be categorised into fisherman, food gatherers and hunters, shifting cultivators, peasants and plantation and industrial workers. b. Extent of incorporation into Hindu society: From the degree of assimilation into the Hindu stream, some of the tribes are positively inclined towards Hinduism and some exist and oppose the inclusion because tribes do not have a caste system and if they are incorporated into Hindu society, they will be awarded a low status which will discriminate them socially like other low caste.	2
A	6	The isolationist believe that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom try to reduce tribals to detribalised landless labour. The integrationists, believe that tribal's are merely backward Hindus, and their problems had to be addressed within the same framework as that of other backward classes.	2
A	7	<b>Discrimination</b> refers to actual behaviour towards another group or individual. Discrimination can be seen in practices that disqualify members of one group from opportunities open to others, as when a person is refused a job because of their gender or religion.	2

A	8	Prejudices are grounded in stereotypes: which are fixed and inflexible characterisations of a group of people. Stereotypes are often applied to ethnic and racial groups and to women. Stereotypes fix whole groups into single, homogenous categories; they refuse to recognize the variation across individuals and across contexts or across time.	2
A	9	<p>PERMANENT TRAITS: Permanent traits includes region, language, physical characteristics and ecological habitat.</p> <ul style="list-style-type: none"> <li>a) The tribal population of India is widely distributed. 85% of the tribal population lives in 'middle India'. Of the remaining 15%, over 11% is in the North Eastern states, leaving only a little over 3% living in the rest of India. The ecological habitats covered include hills, rural plains, forests and urban industrial regions.</li> <li>b) In terms of language, tribes are categorised into four categories. Two of them are indo aryan and Dravidian and the other two are austric and Tibeto-Burman.</li> <li>c) In physical-racial terms, tribes are classified under the Negrito, Australoid, mongoloid, Dravidian and aryan categories.</li> <li>d) In terms of size, tribes vary a great deal, ranging from about seven million to some Andamanese islanders who may number less than a hundred persons. The biggest tribes are the Gonds, Bhils, Santhals, Oraons, Minas, Bodos and Mundas, all of whom are at least a million strong. According to 2011 census the total population of tribes amounts to about 8.2 % of the population of India.</li> </ul>	4
A	10	The caste system is a distinct Indian social institution that legitimises and enforces practices of discrimination against people born into particular castes. It is discriminative and humiliating, exclusionary and exploitative system. The caste system classified people by their occupation and status for which they have no choice. Furthermore, there is a ranking in broad occupational category which shows the social status. It also separates sharply, the social and economic status of the people. There is always a correlation between social and economic status. In modern times, and particularly since the nineteenth century, the link between caste and occupation has become much less rigid. Although things have certainly changed, they have not changed much at the macro level – it is still true that the privileged and high economic status sections of society tend to be overwhelmingly 'upper' caste while the disadvantaged and low economic status sections are dominated by the so called 'lower' castes.	4