INDIAN SCHOOL MUSCAT
HALF YEARLY EXAMINATION
SOCIOLOGY (039)

CLASS: XII   Max. Marks: 80

		MARKING SCHEME	
SET	QN.NO	VALUE POINTS	MARKS SPLIT UP
A	1	d. Increasing birth rate.	1
	2	d. A is false but R is ture.	1
	3	b. Bourdieu	1
	4	Pure breed	1
	5	c. Diversity	1
	6	a. Kerala	1
	7	d. Cultural identity	1
	8	c. 1 and 3	1
	9	b. Social resource	1
	10	a) Ascribed status is based on the ability of a person to function.	1
	11	a. Beti-Bachao beti-Padhao	1
	12	c. Innate	1
	13	c. Purity and pollution	1
	14	b. <u>Both A and R are true but R is not correct explanation of A</u>	1
	15	d. Urban areas are a decisive force in terms of political power dynamics.	1
	16	Nation state	1
	17	a. Capitalism	1
	18	b. Resistance and opposition	1

19	b. Structural	1
20	a. National Family Welfare Programme	1
21	Formal demography: It is primarily concerned with the measurement and analysis of the components of population change. It focused on quantitative analysis for which it developed mathematical formula. Social demography: It deals with the causes and consequences of population structures and change. It enquires the social reasons behind population trends. It focuses on the social, economic or political aspects of populations.	2
22	Stereotype. Prejudices are grounded in stereotypes: which are fixed and inflexible characterizations of a group of people. Stereotypes fix whole groups into single, homogenous categories; they refuse to recognize the variation across individuals and across contexts or across time.	2
23	'Untouchability' is an extreme and particularly vicious aspect of the caste system that prescribes stringent social sanctions against members of castes located at the bottom of the purity-pollution scale.	2
24	Tharabai Shinde. It is a protest against the double standards of a male dominated society. A young Brahmin widow had been sentenced to death by the courts for killing her newborn baby because it was illegitimate, but no effort had been made to identify or punish the man who had fathered the baby.	2
25	A community considered a social unit who share something in common, such as norms, values, identity and often a sense of place that is suited in a given geographical area. Community identity is based on birth and 'belonging'. · It is 'ascriptive' – determined by the accidents of birth · It is Accidental, unconditional and yet almost inescapable belonging	2
26	There are many nations that do not share a single common language, religion, ethnicity and so on. On the other hand, there are many languages, religions or ethnicities that are shared across nations. But this does not lead to the formation of a single unified nation of, say, all English speakers or of all Buddhists.	2
27	Syncretism: A cultural phenomenon characterised by the inter-mingling or mixing of different religions or traditions. A hybrid of two distinct religious or cultural traditions.	2
28	The pre-capitalist conquerors benefited from their domination by exacting a continuous flow of tribute. On the whole they did not interfere with the economic base. They simply took the tribute that was skimmed off the economic surplus that was produced traditionally in the subjugated areas. In contrast British colonialism which was based on a capitalist system directly interfered to ensure greatest profit and benefit to British capitalism	2
29	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

	30	Robert Malthus argued that population increases much faster rate than the means of human subsistence (specially food, clothing) or food production. Therefore humanity is condemned to live in poverty forever because the growth of agricultural production will always be low when comparing to population growth. While population rises in geometric progression (i.e., like 2, 4, 8, 16, 32 etc.), agricultural production only grows in arithmetic progression (i.e., like 2, 4, 6, 8, 10 etc.).	4

Criticisms

a) This theory was challenged by theorists who claimed that economic growth could overcome population growth.

b) European experience of nineteenth and twentieth century refute this theory. Birth rates had declined, and outbreaks of epidemic diseases were being controlled. Malthus's predictions were proved false because both food production and standards of living continued to rise despite the rapid growth of population.

c) Malthus was also criticised by liberal and Marxist Scholars for asserting that poverty was caused by population growth. They argued that poverty was caused by unequal distribution of economic resources rather than by population growth.

	31	The dependency ratio: proportion of dependents (elderly people and children) with working age group (ie 15 - 64 years). It is expressed in percentage.	4

A rising dependency ratio is a cause for worry as the working-age people may carry the burden of providing for a relatively larger proportion of dependents. It will adversely affect our savings, investment, economic growth, standard of living and development.

On the other hand, a falling dependency ratio can be a source of economic growth and prosperity due to the larger proportion of workers relative to non-workers. This is sometimes referred to as the 'demographic dividend', or benefit.

	32	The caste system is a unique institution of the Indian sub – continent believed to be over 3000 years old which is an arrangement of hereditary occupations into four fold divisions. Initially, these divisions were not really rigid or determined by birth. It was only in the post vedic period that caste became a rigid institution. The most common sighted defining features are:	4

a) Caste is determined by birth which can never be changed.

b) Caste groups are endogamous, i.e marriage is restricted to its members only.

c) Caste membership involves rules about kinds of food that should be eaten by different caste and who may share their food.

d) Caste system consist of hierarchical positions of rank and status based on the caste you born in

e) Case involves segmental divisions, i.e, every caste is divided into 1000's of sub-castes.

f) Caste prescribes hereditary occupation which is passed on from one generation to

other.

| | **33** | Sociologists use the term *social stratification* to refer to a system by which categories of people in a society are ranked in a hierarchy. This hierarchy then shapes people's identity and experiences, their relations with others, as well as their access to resources and opportunities.

Three key principles help explain social stratification:

1. *Social stratification is a characteristic of society, not simply a function of individual differences:* Social stratification is a society-wide system that unequally distributes social resources among categories of people. In the most technologically primitive societies – hunting and gathering societies, for instance – little was produced so only rudimentary social stratification could exist. In more technologically advanced societies where people produce a surplus over and above their basic needs, however, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.
2. *Social stratification persists over generations:* It is closely linked to the family and to the inheritance of social resources from one generation to the next. A person's social position is *ascribed*. That is, children assume the social positions of their parents. Within the caste system, birth dictates occupational opportunities. The ascribed aspect of social inequality is reinforced by the practice of *endogamy*. That is, marriage is usually restricted to members of the same caste, ruling out the potential for blurring caste lines through inter-marriage.
3. *Social stratification is supported by patterns of belief, or ideology:* No system of social stratification is likely to persist over generations unless it is widely viewed as being either fair or inevitable. The caste system is justified in terms of the opposition of purity and pollution, with the Brahmins designated as the most superior and Dalits as the most inferior by virtue of their birth and occupation. Not everyone, though, thinks of a system of inequality as legitimate. Typically, people with the greatest social privileges express the strongest support for systems of stratification such as caste and race. Those who have experienced the exploitation and humiliation of being at the bottom of the hierarchy are most likely to challenge it. | 4 |
| | **34** | Historically, states have tried to establish and enhance their political legitimacy through nation – building strategies. They sought to secure the loyalty and obedience of their citizens through policies of assimilation or integration.

Attaining these objectives was not easy, especially in a context of cultural diversity where citizens , in addition to their identifications with their country , might also feel a strong sense of identity with their community – ethnic , religious, linguistic and so on .

Most states feared that recognition of such difference would lead to social fragmentation and prevent the creation of a harmonious society. In short, such identity policies were considered a threat to state unity. In addition, accommodating these differences is politically challenging, so many states have resorted to either suppressing these diverse identities or ignoring them on the political domain. | 4 |

	35	There has been an increasing urbanization in India especially after globalisation has led to enormous expansion of cities. It is believed that India is becoming increasingly organised but the nature of urbanisation is in the country due to the fact many villages are impacted by urbanization. MSA Rao discusses 3 different situations of urbanization in India. Firstly-there are a large number of villages from which people are constantly migrating to seek employment in far off cities. They are able to seek employment and are also in a position to send remittance to their home town which is changing the faces of villages. Secondly-this kind of urban impact is seen in villages which are situated near an Industrial Town. There is a large influence of migrant workers leading to increasing urbanization. The growth of metropolitan cities accounts for the third type of impact on the surrounding villages where a few are totally absorbed in the process of expansion. The other areas are also being used to expand urban areas and cities. Thus urbanisation in India is linked to large-scale development in the industrial sector technological sector and creating better opportunities for living for a better life.	4
	36	I. PERMANENT TRAITS: Permanent traits includes region, language, physical characteristics and ecological habitat. 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. 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. c) In physical-racial terms, tribes are classified under the Negrito, Australoid, mongoloid, Dravidian and aryan categories. 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. II. ACQUIRED TRAITS: - This classification is based on two main criteria a) Mode of livelihood, b) extent of incorporation into Hindu Society. 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.	6

	37	The differently abled are not 'disabled' only because they are physically or mentally 'impaired' but also because society is built in a manner that does not cater to their needs. Their rights have been recognized only very recently.	6
		Common features central to the public perception of 'disability' all over the world are:	
		1. Disability is understood as a biological given.	
		2. When a disabled person is confronted with problems, it is taken for granted that the problems originate from his/her impairment.	
		3. The disabled person is seen as a victim.	
		4. Disability is supposed to be linked with the disabled individual's self perception.	
		5. The very idea of disability suggests that they are in need of help.	
		In India, disability is synonyms with abnormality, defect and distortion. It is a cultural conception to view an impaired body a result of fate or retribution of past Karma. Thus in Indian culture disability is an essential characteristics of the individual himself and in popular mythologies it is projected as negative. Today the term disabled is used instead as mentally challenged, visually impaired and physically impaired to replace negative terms like retarded, crippled or lame.	
		Disability has another dimension mostly related to disability and poverty. Malnutrition, mothers weakened by frequent childbirth, inadequate immunisation programmes, accidents in overcrowded homes, all contribute to an incidence of disability among poor people that is higher than among people living in easier circumstances. Furthermore, disability creates and exacerbates poverty by increasing isolation and economic strain, not just for the individual but for the family; there is little doubt that disabled people are among the poorest in poor countries.	
	38	The word communalism is based on aggressive chauvinism based on religious identities which is linked to political ideology. One of the characteristic features of communication is where one is poor or rich or whatever ones occupation, caste or political beliefs. It is religion alone that counts. This has the effect of constructing large and diverse groups as singular and homogenous. A communalist may or may not be a devote person but it all believes in a political identity based on religion.	6
		Communalism is especially an important issue in India because it has been a recurrent source of tension and violence during communal riots people become faceless members of tier respective communities. They are willing to kill, rape and loot members of other community in order to redeem their pride. They justify their revenge by quoting the distant past where deaths and disorder happened to the core religionist. Every religious community faced this violence in greater or lesser degree although the impact has been felt more on the minority communities. Most of the time the government has to be blamed for such situations Eg: The Anti – Sikh riots of Delhi in 1984 took place under a congress regime and an Anti – Muslim violence in Gujarat in 2002 took place under the BJP government. India has a history of communal riots from pre-independent times often a result of the divide and rule policy of the British. But we should not forget, India also has a long tradition of religious tolerance. In short, history provides us with both good and bad examples, what we wish to learn from it is upto us.	