

INDIAN SCHOOL MUSCAT**FIRST PRE-BOARD EXAMINATION****JANUARY 2021****SET A****CLASS XII****Marking Scheme – SOCIOLOGY [THEORY]**

Q.NO.	Answers	Marks (with split up)
1.	d) dominant caste	1
2.	c) 1952	1
3.	Ramaswamy Naikar	1
4.	A) Untouchability B) True	1
5.	a) The growth rate in phase I and phase II are high.	1
6.	b) Kaka Kalelkar	1
7.	Right to information	1
8.	False	1
9.	False	1
10.	M.N. Srinivas	1
11.	A) Benami transfer B) Footloose labour	1
12.	b) Halpati	1
13.	b) Mahatma Gandhi	1
14.	Industrialisation leads to greater equality in caste distinction.	1
15.	Ture	1
16.	B.P. Wadia	1
17.	A) Prosperity can be achieved by controlling growth of population through preventive checks - postponing marriage, sexual abstinence, celibacy etc. and positive checks - through famines and diseases. B) Aggregate statistics or the numerical characteristics that refer to a large collectivity consisting of millions of people offer a concrete and strong argument for the existence of social phenomena.	2
18.	a) Severe neglect of girl babies in infancy, leading to higher death rates; b) sex specific abortions that prevent girl babies from being born; c) And female infanticide (or the killing of girl babies due to religious or cultural beliefs). Any other valid points.	2
19.	A) The social resources are a) Economic capital which consist of material assets and income b) Cultural capital which includes educational qualification and status and c) Social Capital includes network contacts and social associations. B) 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, for example, 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	2

	birth and occupation.	
20.	<p>A) It is a state in which the people have no voice and those in power are not accountable to anyone. Authoritarian states often limit or abolish civil liberties like freedom of speech, freedom of the press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law, and so on.</p> <p>B) • Face the risk that majority community will capture political power. • Use the state machinery to suppress their religious or cultural institutions and force them to abandon their distinctive identity.</p>	2
21.	<ul style="list-style-type: none"> • It refers to preconceived opinions or attitudes held by members of one group towards another. • It is an opinion formed before considering any available evidence. • It is preconceived view that are often based on hearsay rather than on direct evidence. • Ideas that are resistant to change even in the face of new information. 	2
22.	<p>Begar is free labour</p> <ul style="list-style-type: none"> <input type="checkbox"/> It is prevalent in many parts of northern India. <input type="checkbox"/> Members of low ranked caste groups had to provide labour for a fixed number of days per year to the village zamindar or landlord. 	2
23.	The workers wanted better wages and the right to form their own union	2
24.	<ul style="list-style-type: none"> • A process in which the government is trying to sell its share in several public sector companies. • Privatization of public sector or government companies. 	2
25.	<p><u>Strike</u> In a strike, workers do not go to work. To call a strike is a difficult decision as managers may try to use substitute labour. Workers also find it hard to sustain themselves without wages.</p> <p><u>Lock Out</u> In a lock-out the management shuts the gate and prevents workers from coming.</p>	2
26.	<p>26A)</p> <ul style="list-style-type: none"> i) b) Badli workers ii) a) Contractor system iii) d) personal contacts iv) c) management and unions <p>26B)</p> <ul style="list-style-type: none"> i) a) Datta Iswalkar ii) d) RMMS iii) a) Dr. Datta Samant 	4

	iv) a) regionalism and casteism	
27.	<p>27.A)</p> <p>i) a) democratic ii) c) industrialization iii) a) penal sanction iv) b) contrasing</p> <p>27. B)</p> <p>i) b) British model ii) c) Colonialism iii) c) Nation state, capitalism iv) b) education</p>	4
28.	<p>Theory of Demographic Transition</p> <p>This theory highlights three stages of population growth from an underdeveloped & technologically backward stage to a developed technologically advanced stage.</p> <p>STAGES OF SOCIETY : LEVEL OF DEVELOPMENT GROWTH RATE (GR)</p> <p>1 Underdevelopment, Technologically Backward, High BR + High DR = High GR</p> <p>2 Transition Movement from backward BR high + Low DR</p> <p>Population to advance = increase in GR Explosion</p> <p>3 Advanced Technologically Low BR+ Low DR = Low GR</p> <p>“ Population explosion” occurs in transitional stage with death rate being lowered through disease control; better health and nutrition facility and unchanged reproductive behaviour.</p> <p style="text-align: center;">OR</p> <p>Age structure of population - proportions of persons in different age groups relative to total population.</p> <p>i. Dependency ratio : proportion of dependents (elderly people and children) with working age group (ie 15 - 64 years)</p> <p>* A rising dependency ratio is a cause for worry in countries that are facing an aging population, since it becomes difficult for a relatively smaller proportion of working - age people to carry the burden of providing for a relatively larger proportion of dependents.</p> <p>*Falling dependency ratio can be source of economic growth and prosperity due to the larger proportion of workers relative to non workers. It is also referred as ‘demographic dividend’</p>	4
29.	<p>National development involving the building of large dams, factories and mines were undertaken at the expenses of the tribes. Eg. Narmada Bachao Aandolan.</p> <p><u>National Development Vs. Tribal Development</u></p> <p><input type="checkbox"/> National Development involving the building of large dams, factories and mines were undertaken at the expense of the tribes.</p> <p><input type="checkbox"/> Tribals have paid disproportionate price for the development of the rest of Indian Society.</p> <p><input type="checkbox"/> The loss of the forests on which tribal communities depended has been a major</p>	4

	<p>blow.</p> <p>□ Coming of private property adversely affected tribals, especially their community based collective ownership, were placed at a disadvantage in the new system.</p> <p>□ Heavy in migration of non-tribals threatens to disrupt their culture.</p>	
30.	<p>During the Vedic period the caste system was elaborate, very rigid or determined by birth. But, in post Vedic period it became very rigid with certain defining Features.</p> <p><u>Features of caste</u></p> <p>□ Caste is determined by birth. □ Membership in a caste involves strict rules about marriage. □ Caste membership also involves rules about food and food sharing. □ Caste involves a system consisting many castes arranged in a hierarchy of rank and status. □ Castes also involve sub-divisions within themselves. □ Caste were traditionally linked to occupations.</p>	4
31.	<p>‘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. They are considered to be so ‘impure’ that they are placed outside the caste hierarchy as that their mere touch severely pollutes members of all other castes. Untouchability is based on a 3 dimensions: exclusion, humiliation - subordination and exploitation. Dalits experience forms of exclusion that are unique and not practised against other groups – for instance, being prohibited from sharing drinking water sources or participating in collective religious worship, social ceremonies and festivals. At the same time, untouchability may also involve forced <i>inclusion</i> in a subordinated role, such as being compelled to play the drums at a religious event. The performance of publicly visible acts of humiliation and subordination is an important part of the practice of untouchability. Common instances include the imposition of gestures of deference such as taking off headgear, carrying footwear in the hand, standing with bowed head, not wearing clean or ‘bright’ clothes, and so on as well as routinised abuse and humiliation. Moreover, untouchability is almost always associated with economic exploitation of various kinds, most commonly through the imposition of forced, unpaid or under-paid labour, or the confiscation of property.</p>	4
32.	<p>Modernization refers to improvement in technology, production processes; path of development taken by much of West Europe or North America.</p> <p>– Modernisation assumes that local ties and parochial perspective give way to universal commitments and cosmopolitan attitudes</p> <p>– a scientific and rational approach develops</p> <p>– work is based on achievement not birth, individualism is encouraged.</p>	4
33.	<p>33 A)</p> <p>The term agrarian structure is often used to refer to the structure or distribution of land holding. Because agricultural land is the most important productive resource in rural areas, access to land shapes the rural class structure.</p>	2+4

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.

33B)

Green Revolution was a government programme initiated in the 1960's and 70's to bring about modernisation and changes in the agricultural sector. It was largely funded by international agencies which provided high yielding/high breed seeds along with pesticides, fertilizers and other inputs. In it's first phase this programme was introduced only in areas that had assured irrigation because sufficient water was necessary for its cultivation. As a result certain regions of the country received rapid social and economic transformation as the green revolution programme became successful and India became self-sufficient in food grain production for the first time in decades.

Adverse effect of Green Revolution: Green revolution benefited only large and medium farmers who were rich enough to buy the expensive technology. These farmers were able to produce surplus for the market and earn huge profits in the market. This resulted in increasing inequality in rural areas. Many landowners took back their land from tenant cultivators which increased landlessness. Introduction of new machinery led to displacement of service caste groups. The rich became richer, the poor stagnated and lived in poverty.

Social consequences: With the success of the 1st phase the 2nd phase was introduced in dry and semi-arid regions. This brought a significant change in the cropping pattern of these regions. In most of the dry areas, farmers were used to a multi cropping system because if one crop fails the other crop could sustain them. But in the green revolution, farmers have to switch to a monocrop system which is terribly risky if the crop fails. Another negative outcome of the programme is the increase in regional inequalities. The areas which went through technological transformation developed and other areas stagnated, which resulted in sharp caste and clan inequalities and exploitation of the labours.

Conclusion: Though the green revolution introduced the scientific farming method, we should not forget that Indian farmers have deep and extensive knowledge and have been cultivating the land for centuries. It has also been agreed that these high yielding and genetically modified varieties of seeds have a negative effect on the environment and more and more people are suggesting that it is important to return to traditional more organic seeds and methods of cultivation.

34.	<p>Community identity is based on birth and belonging rather than on qualification or accomplishment. It is what we 'are' rather than what we 'have' become we don't have a choice to be born in a community called 'ascriptive' which are determined by accidents of births. People feel a sense of deep security and satisfaction in belonging to their community there is a sense of emotional attachment which gives us a sense of emotional attachment which gives us a sense of identity of who we are that is why people react emotionally or even violently whenever they feel there is a threat to their community identity.</p> <p>A second features of ascriptive identities and community feeling is that they are universal. Everyone has a motherland, a mother tongue a family and a faith because of this, the conflict that involves our communities are very hard to deal. Each side in the conflict thinks of the other side as a hated enemy and there is tendency to exaggerate their own virtues as well as vices of the other side as a hated enemy. It is hard for people of either side to therefore compromise and understand that they both are wrong. Thus community identity gives each side a strong sense of emotional attachment.</p>	6
35.	<p>Is this social movement raising 'old' or 'new' issues? Substantiate your answer with one reason.</p> <ul style="list-style-type: none"> • Chipko movement raises both old issues along lines of class-based inequality. The conflict placed the livelihood of villagers against government's desire to generate revenues from selling timber. • This also raises new issue of environmental destruction and the loss of ecological wealth. <p>How was the economy of subsistence pitted against the economy of profit? When government forest contractors came to cut down the trees, villagers, including large number of women, stepped forward to hug the trees to prevent their being felled. At stake was the question of villagers' subsistence. All of them relied on the forest to get firewood, fodder and other daily necessities. This conflict placed the livelihood needs of poor villagers against the government's desire to generate revenues from selling timber. The economy of subsistence was pitted against the economy of profit.</p>	6