



# INDIAN SCHOOL MUSCAT FINAL TERM EXAMINATION

SET – 1/ II/ III

## SOCIOLOGY

CLASS: XII

Sub. Code: (039)

Time Allotted: 3 Hrs

11.11.2018

Max. Marks: 80

### EXPECTED VALUE POINTS AND SCHEME OF EVALUATION

Q.NO.	Answers	Marks (with split up)
1	<b>Dependency Ratio</b> : It is a measure comparing portion of population which is composed of dependent (elderly people who are too old to work and children who are too young to work) with the portion i.e., in the working age group (15-64 years)	2
2	"Caste", an English word is derived from a Portuguese word "Casta", meaning pure breed. In Indian language it is referred to two distinct terms, Varna and Jati.	2
3	Invisible Hand term refers to the unseen force that converts what is good for each individual into what is good for society OR A market that exists only electronically, and conducts transactions via computers and telecommunication media. The market does not exist in a physical sense, but only in terms of data that are stored electronically.	2
4	The term status symbol used by Max Weber. According to him the goods people buy and use are closely related to their status in society.	2
5	Hundi is like a credit note. It was an important instrument of exchange and credit in trading communities. It played an important role in the traditional trading system because trade took place basically within the caste and kinship network of those communities. OR Marketisation refers to the use of market – based process to solve, social, political or economic problems. There include relaxation or removal of economic controls, privatization of industries and removing government controls over wages and prices.	2
6	The Jajmani system can be defined as the non-market exchange to produce, goods and services within the North Indian villages. It functions without the use of money. It was based on caste system and customary practices.	2
7	Practices, act or activities resulting in the unjustified exclusion of the member of a particular group from access to goods, services, jobs, resources, etc. that are normally accessible to others. Discrimination is behavioural component of prejudice. OR	2

	<b>Stree Purush Tulana</b> written in 1822, by a Maharashtrian housewife, Tarabai Shinde as a protest against the double standards of a male dominated society.	
8	Untouchable castes are called Dalit. Such castes remained suffered from social and political disabilities for a long time. They are treated as impure, unclean and polluted.	2
9	Modernization is a multi dimensional process that gives a new meaning to the life of people in all walk of life – economically, politically, socially and culturally.	2
10	Representative democracy, in which citizens elect officials to make political decisions, formulate laws, and administer programmes for the public good. Ours is a representative democracy. Every citizen has the important right to vote her/his representative. People elect their representatives to all levels from Panchayats, Municipal Boards, State Assemblies and Parliament. OR <ul style="list-style-type: none"> <li>☑ Taxes levied on property, profession, animals, vehicles</li> <li>☑ Cess on land revenue and rentals</li> <li>☑ Grants received through the Zilla Panchayat</li> </ul> (Any two points)	2
11	They possess the authority to hear some petty, civil and criminal cases. They can impose fines but cannot award a sentence. These village courts have often been successful in bringing about an agreement amongst contending parties. They have been particularly effective in punishing men who harass women for dowry and perpetrate violence against them. (Any two) OR <b>Constitution</b> is a document based on the ideals on which a nation rests. It is the basic norm from which all other rules and authorities flow. The Supreme court is the highest court and the ultimate interpreter of the constitution.	2
12	Begar means free labour where working poor were tied to landowners in 'hereditary' labour relationships. OR Landless labour who were often bonded workers belonging to the lowest castes.	2
13	The process of development of modern forms of industry, factories, machines and larger scale production is known as industrialization.	2
14	The demand of the workers in the Bombay textile strike of 1982 were: a) Better wages for workers. b) The right to form their own union.	2
15	The present form of caste as a social institution has been shaped very strongly by both the colonial period as well as the rapid changes that have come about in independent India. Scholars have agreed that all major social institutions and specially the institution of caste underwent major changes during the colonial period. In fact, some scholars argue that what we know today as caste is more a product of colonialism than of ancient Indian tradition. Initially, the British administrators began by trying to understand the complexities of caste in an effort	4

	to learn how to govern the country efficiently. Some of these efforts took the shape of very methodical and intensive survey and reports on the 'customs and manners' of various tribes and castes all over the country. The 1901 Census under the direction of Herbert Risley was particularly important as it sought to collect information on the social hierarchy of caste –i.e., the social order of precedence in particular regions, as to the position of each caste in the rank order.	
16	Patterns of unequal access to social resources are commonly called social inequality. It reflects innate differences between individuals based on their varying abilities and efforts. Someone may be endowed with exceptional intelligence or talent or may have worked very hard to achieve their wealth and status. However, by and large, social inequality is not the outcome is produced by the society in which they live. Sociologists use the term social stratification to refer to a system by which categories people in a society are ranked in hierarchy. This hierarchy then shapes people's identity and experiences, their relations with others as well as their access to resources and opportunities.	4
17	M.N. Srinivas defines westernisation as "the changes brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels...technology, institutions, ideology and values". There were different kinds of westernisation. <i>One</i> kind refers to the emergence of a westernised sub-cultural pattern through a minority section of Indians who first came in contact with Western culture. This included the sub culture of Indian intellectuals who not only adopted many cognitive patterns, or ways of thinking, and styles of life, but supported its expansion. Therefore, small sections of people who adopted western life styles or were affected by western ways of thinking. Apart from this there has been also the general spread of Western cultural traits, such as the use of new technology, dress, food, and changes in the habits and styles of people in general. Westernisation does involve the imitation of external forms of culture. It does not necessarily mean that people adopt modern values of democracy and equality. The many diverse levels that cultural change, resulting from our colonial encounter with the west, took place. In the contemporary context often conflicts between generations are seen as cultural conflicts resulting from westernisation.	4
18	In a democratic form of government political parties are key actors. A political party may be defined as an organisation oriented towards achieving legitimate control of government through an electoral process. Political Party is an organisation established with the aim of achieving governmental power and using that power to pursue a specific programme. Political parties are based on certain understanding of society and how it ought to be. In a democratic system they try to represent the interest of different people. These happen when they feel that their interest could be more effectively looked into if they form a party and get elected. They can pursue their specific interest and by lobbying through legislative bodies. OR The 73rd and 74th amendments to the Constitution ensured the reservation of one third of the total seats for women in all elected offices of local bodies in both the rural and urban areas. Out of this, 17 per cent seats are reserved for women	4

	<p>belonging to the scheduled castes and tribes. This amendment is significant as for the first time it brought women into elected bodies which also bestowed on them decision making powers. One third of the seats in local bodies, gram panchayats, village panchayats, municipalities, city corporations and district boards are reserved for women. The 1993-94 elections, soon after the 73rd amendment brought in 800,000 women into the political processes in a single election. That was a big step indeed in enfranchising women.</p>	
19	<p>Social welfare responsibilities of the Panchayats include the maintenance of burning and burial grounds, recording statistics of births and deaths, establishment of child welfare and maternity centres, control of cattle pounds, propagation of family planning and promotion of agricultural activities.</p> <p>The development activities include the construction of roads, public buildings, wells, tanks and schools. They also promote small cottage industries and take care of minor irrigation works. Many government schemes like the Integrated Rural Development Programme (IRDP) and Integrated Child Development Scheme (ICDS) are monitored by members of the panchayat.</p>	4
20	<p>When the British colonized India they began having control over the agricultural sector through the local Zamindar. These zamindars were powerful local land lords who control the land and made the peasants work for them. Under the British, the zamindars were given more control of the land than before by granting property rights to them. The colonizers also imposed heavy land revenue on agriculture which the zamindars expanded on behalf of the cultivators. The result was agricultural production stagnated during much of the British periods as peasants fled from oppressive landlords and frequent famines.</p> <p>Along with zamindari system, the British rule directly in certain regions of rural India which was called the ryatwari system. In this system the colonial government dealt directly with the farmers or landlords, rather than through the overlords, the burden of taxation was less and cultivators had more incentive to invest in agriculture. As a result, these areas became relatively more productive and prosperous.</p>	4
21	<p><b><u>Task of Manager</u></b></p> <ul style="list-style-type: none"> <li>• Control workers</li> <li>• Get more work out of workers</li> </ul> <p><b><u>Ways of Making Worker Produce More</u></b></p> <ul style="list-style-type: none"> <li>• Extend the working hours</li> <li>• Increase the amount to be produced within a given time period</li> <li>• Organising work</li> <li>• Production is speeded up through 'Scientific Management' and 'assembly line'.</li> </ul> <p>OR</p> <p>Workers in underground mines face very dangerous conditions, due to flooding, fire, the collapse of roofs and sides, the emission of gases and ventilation failures. Many workers develop breathing problems and diseases like tuberculosis and silicosis. Those working in overground mines have to work in both hot sun and rain, and face injuries due to mine blasting, falling objects etc. The rate of mining</p>	4

	<p>accidents in India is very high compared to other countries. The Mines Act 1952 specifies the maximum number of hours a person can be made to work in a week, the need to pay overtime for any extra hours worked and safety rules. These rules may be followed in the big companies, but not in smaller mines and quarries. Moreover, sub-contracting is widespread. Many contractors do not maintain proper registers of workers, thus avoiding any responsibility for accidents and benefits.</p>	
22	<p>Since the 1990s, however, the government has followed a policy of liberalisation. Private companies, especially foreign firms, are encouraged to invest in sectors earlier reserved for the government, including telecom, civil aviation, power etc. Licenses are no longer required to open industries. Foreign products are now easily available in Indian shops. As a result of liberalisation, many Indian companies have been bought over by multinationals. At the same time some Indian companies are becoming multinational companies. The government is trying to sell its share in several public sector companies, a process which is known as disinvestment. Many government workers are scared that after disinvestment, they will lose their jobs. More and more companies are reducing the number of permanent employees and outsourcing their work to smaller companies or even to homes. For multinational companies, this outsourcing is done across the globe, with developing countries like India providing cheap labour. To summarise, India is still largely an agricultural country but due to growth of industries especially the service sector the urban middle class is increasing. Earlier government job were most important avenues. But the growth of privatization has resulted in many private job giving high salaries to those who need the necessary criteria but many are still insecure and do not have a permanent job leading to rising income inequality.</p> <p>OR</p> <p>The experience of industrialisation in India is in many ways similar to the western model and in many ways different. Comparative analysis of different countries suggests that there is no standard model of industrial capitalism. In developed countries, the majority of people are in the services sector, followed by industry and less than 10% are in agriculture (ILO figures). In India, in 1999-2000, nearly 60% were employed in the primary sector, 17% in the secondary sector and 23% in the tertiary sector. However, if we look at the contribution of these sectors to economic growth, the share of agriculture has declined sharply, and services contribute approximately half. This is a very serious situation because it means that the sector where the maximum people are employed is not able to generate much income for them. Another major difference between developing and developed countries is the number of people in regular salaried employment. In developed countries, the majority are formally employed. In India, over 50% of the population is selfemployed, only about 14% are in regular salaried employment, while approximately 30% are in casual labour. Very few Indians have secured jobs people prefer to work in a government job but not possible to get easily. And then most of the workers are not part of the trade unions and work in the industries that are not properly organized and which do not pay proper wages and have safe working conditions.</p>	

23	<p>The Green Revolution was a government programme of agricultural modernisation. It was largely founded by international agencies that was based on providing high yielding variety (HYV) or hybrid seeds along with pesticides, fertilisers and other inputs to farmers. Green Revolution programmes were introduced only in areas that had assured irrigation, because sufficient water was necessary for the new seeds and methods of cultivation. It was targeted mainly at the wheat and rice-growing areas. Hence, only certain regions such as the Punjab, western U.P., Coastal Andhra Pradesh and parts of Tamil Nadu, received the first wave of the Green Revolution package. Agricultural productivity increased sharply because of the new technology. India was able to become self-sufficient in food grain production. Increase in agricultural productivity especially in Punjab, Haryana etc. It has been considered a major achievement of the govt. &amp; scientists.</p> <p><b>The negative social and economic effects of Green Revolution</b></p> <p>Only the medium and large farmers benefitted. Displacement of tenancy cultivators. Displacement of service caste groups. Worsening of economic condition for agricultural workers due to rising. Commercialisation &amp; market - oriented cultivation, leading to livelihood insecurities. Worsening of regional inequalities giving rise to inter caste violence. Traditional system of cultivation practices and seeds is being lost. Environmental hazards. The medium and large farmers benefitted from the new technology. This was because inputs were expensive, and small and marginal farmers could not afford to spend as much as large farmers, to purchase these inputs. It was only the farmers who were able to produce a surplus for the market who were able to reap the most benefits from the Green Revolution and from the commercialization of agriculture that followed.</p> <p>OR</p> <p>Another significant change in rural society that is linked to the commercialization of agriculture has been the growth of migrant agricultural labour. 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, but this does not imply freedom. Breman's (1985) study shows, to the contrary, that landless workers do not have many rights, for instance, they are usually not paid the minimum wage.</p>	6
24	<p>Sociologist Satish Saberwal elaborates upon the modern context by sketching three aspects to the modern framework of change in colonial India:</p> <p>New technologies speeded up various forms of communication. The printing press,</p>	6



	<p>telegraph, and later the microphone, movement of people and goods through steamship and railways helped quick movement of new ideas. Within India, social reformers from Punjab and Bengal exchanged ideas with reformers from Madras and Maharashtra. Some of them went to other countries. Christian missionaries reached remote corners of present day Nagaland, Mizoram and Meghalaya.</p> <p>Modern social organisations like the Brahmo Samaj in Bengal and Arya Samaj in Punjab were set up. The All-India Muslim Ladies Conference (<i>Anjuman-E-Khawwatn-E-Islam</i>) was founded in 1914. Indian reformers debated not just in public meetings but through public media like newspapers and journals. Translations of writings of social reformers from one Indian language to another took place.</p> <p><i>New ideas</i> of liberalism and freedom, new ideas of homemaking and marriage, new roles for mothers and daughters, new ideas of self conscious pride in culture and tradition emerged. The value of education emerged specially female education was concerned crucial for a nation to become modern. Thus attempts were made to justify female education. In other words 19th century reform initiated a period of questioning, reinterpretations and both intellectual and social growth.</p> <p>OR</p> <p>The term sanskritisation was coined by M.N. Srinivas. It may be briefly defined as the process by which a 'low' caste or tribe or other group takes over the customs, ritual, beliefs, ideology and style of life of a high and, in particular, a 'twice-born (<i>dwija</i>) caste'.</p> <p>Sanskritisation as a concept has been critiqued at different levels.</p> <p><i>One</i>, it has been criticised for exaggerating social mobility or the scope of 'lower castes' to move up the social ladder. For it leads to no structural change but only positional change of some individuals. In other words inequality continues to persist though some individuals may be able to improve their positions within the unequal structure.</p> <p><i>Two</i>, it has been pointed out that the ideology of sanskritisation accepts the ways of the 'upper caste' as superior and that of the 'lower caste' as inferior. Therefore, the desire to imitate the 'upper caste' is seen as natural and desirable.</p> <p><i>Third</i>, 'sanskritisation' seems to justify a model that rests on inequality and exclusion. It appears to suggest that to believe in pollution and purity of groups of people is justifiable or all right. Therefore, to be able to look down on some groups just as the 'upper castes' looked down on the 'lower castes', is a mark of privilege. It shows how such discriminatory ideas become a way of life.</p> <p><i>Fourth</i>, 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.</p> <p><i>Fifth</i>, the effect of such a trend is that the key characteristics of <i>dalit</i> 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.</p>	
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25	<p>Read the passage and answer the questions below:</p> <p>a) Ans:- Infant mortality rate is the number of death of babies before the age of one year per thousand live births.</p> <p>Maternal mortality rate is the number of women who die in child birth per 1000 live births.</p> <p>b) Ans:- Nigeria, Congo, Pakistan, China, India.</p> <p>Common causes of death:- Pneumonia, Diarrheal diseases, death during home deliveries, lack of medical facilities etc. or any other suitable cause.</p>	<p>2</p> <p>4</p>