



INDIAN SCHOOL MUSCAT FINAL TERM EXAMINATION



SET – II 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	It refers to the number of live births per one thousand women in the child bearing age group. Which is generally considered between the age of 15-50 years. It is rough average for an entire population.	2
2	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
3	Tribes are a social group consisting of a collection of families or clans based on share ties of kinship, ethnicity, common history and territorial political organization. OR Modern family consists of only one set parents and their children unlike extended family where that is more than one couple and after more than two generations living together.	2
4	There seems to be some sort of an unseen force at work that converts what is good for each individual into what is good for society. This unseen force was called 'the invisible hand' by Adam Smith. Smith used the idea of the 'invisible hand' to argue that society overall benefits when individuals pursue their own self-interest in the market, because it stimulates the economy and creates more wealth.	2
5	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 It refers to ways in which individuals may become cut off from full involvement in the wider society. It prevents individuals or groups from participating fully in the economic, social and political life of the society, in which they live.	2
6	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
7	Prejudice refers to pre-conceived opinion or attitude held by members of one group towards another. The word literacy means pre-judgment or an opinion formed in advance before considering as available evidence. Prejudice may be either positive or negative but it is mainly negative based on necessary rather than on direct evidence. OR Begum Rokeya Sakhawat Hossain , written in 1905, wrote Sultana's Dream . It is a short story and the earliest example of science fiction writing in India. In her dream, Sultana visit a magical country where the gender roles are reversed. Men are confined to the home and observe 'purdah' while women are busy scientists vying with each other at inventing devices that will control the clouds and regulate rain, and machines that fly or 'air-cars'.	2

8	Hundi is like a credit note. I 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.	2
9	The process of development of modern forms of industry, factories, machines and larger scale production is known as industrialization.	2
10	Essence of justice is fairness. It functions through the hierarchy of authorities and follow the basic procedured as prescribes in the constitution. A hierarchy of courts interprets the laws. OR Empowerment of the poor and marginalized, ending of caste discrimination and equality to all diverse groups.	2
11	All citizens without the intermediary of elected officials can participate in making public decisions is practical with small number of people for eg. tribal council, community organisation, local unit of a trade union etc. OR Participatory democracy : members of a group or community participate collectively in taking of major decisions for eg Panchayati Raj System.	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	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
14	Due to globalization and liberalization the government is trying to sell its share in several public sector companies, this process is known as disinvestment.	2
15	<u>Task of Manager</u> <ul style="list-style-type: none"> • Control workers • Get more work out of workers <u>Ways of Making Worker Produce More</u> <ul style="list-style-type: none"> • Extend the working hours • Increase the amount to be produced within a given time period • Organising work Production is speeded up through 'Scientific Management' and 'assembly line'.	4
16	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.	4
17	According to the Constitution, Panchayats should be given powers and authority to function as institutions of self-government. It, thus, requires all state governments to revitalise local representative institutions. The following powers and responsibility were delegated to the Panchayats: <ul style="list-style-type: none"> • to prepare plans and schemes for economic development. • to promote schemes that will enhance social justice. • to levy, collect and appropriate taxes, duties, tolls and fees. • help in the devolution of governmental responsibilities, especially that of finances to local 	4

	authorities	
18	<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> <p>OR</p> <p>Indian society is primarily a rural society though urbanisation is growing. The majority of India's people live in rural areas (67 per cent, according to the 2001 Census). They make their living from agriculture or related occupations. This means that agricultural land is the most important productive resource for a great many Indians. Land is also the most important form of property. But land is not just a 'means of production' nor just a 'form of property'. Nor is agriculture just a form of livelihood. It is also a way of life. Many of our cultural practices and patterns can be traced to our agrarian backgrounds For example, most of the New Year festivals in different regions of India – such as Pongal in Tamil Nadu, Bihu in Assam, Baisakhi in Punjab and Ugadi in Karnataka to name just a few – actually celebrate the main harvest season and herald the beginning of a new agricultural season. Find out about other harvest festivals. There is a close connection between agriculture and culture. The nature and practice of agriculture varies greatly across the different regions of the country. These variations are reflected in the different regional cultures. One can say that both the culture and social structure in rural India are closely bound up with agricultural and the agrarian way of life.</p>	4
19	<p>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. Westernizations 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.</p> <p>OR</p> <p>In the modern west, <i>secularisation</i> has usually meant a process of decline in the influence of religion. It has been an assumption of all theorists of modernisation that modern societies become increasingly secular. From the Indian point of view secularism refers to ranking of equal status to all religion. However, seen an unprecedented growth of religious consciousness and conflict world over. However unlike the past the modern ways today has led to decline in religious influence. The western and modern forms of communication, organization and ideas have led to the emergence of new kinds of</p>	4

	religious reform organization. Especially in India today a considerable part of rituals have direct reference to pursuit of secular dimensions.	
20	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 endured with exceptional intelligence or talent or may have worked very hard to achieve their wealth and status. However, by enlarge, social inequality is not the outcome is produced by the society in which they live. Sociologist 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 other as well as their access to resources and opportunities.	4
21	<p>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 to learn how to govern the country efficiently. Some of these efforts took the shape of very methodical and intensive survey sand 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.</p> <p>OR</p> <p>National development, particularly in the Nehruvian era, involved the building of large dams, factories and mines. Because the tribal areas were located in mineral rich and forest covered parts of the country, tribals have paid a disproportionate price for the development of the rest of Indian society. This kind of development has benefited the mainstream at the expense of the tribes. The process of dispossessing tribals of their land has occurred as a necessary byproduct of the exploitation of minerals and the utilisation of favourable sites for setting up hydroelectric power plants, many of which were in tribal areas. The loss of the forests on which most tribal communities depended has been a major blow. The coming of private property in land has also adversely affected tribals, whose community-based forms of collective ownership were placed at a disadvantage in the new system. The most recent such example is the series of dams being built on the Narmada, where most of the costs and benefits seem to flow disproportionately to different communities and regions. Many tribal concentration regions and states have also been experiencing the problem of heavy in-migration of non-tribals in response to the pressures of development. This threatens to disrupt and overwhelm tribal communities and cultures, besides accelerating the process of exploitation of tribals.</p>	4
22	<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, 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-Khawatn-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>	6

	<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>	
23	<p>The Family Planning Programme suffered a setback during the years of the National Emergency (1975-76). Normal parliamentary and legal procedures were suspended during this time and special laws and ordinances issued directly by the government (without being passed by Parliament) were in force. During this time the government tried to intensify the effort to bring down the growth rate of population by introducing a coercive programme of mass sterilisation. Here sterilisation refers to medical procedures like vasectomy (for men) and tubectomy (for women) which prevent conception and childbirth.</p> <p>Vast numbers of mostly poor and powerless people were forcibly sterilized and there was massive pressure on lower level government officials (like schoolteachers or office workers) to bring people for sterilisation in the camps that were organised for this purpose. There was widespread popular opposition to this programme, and the new government elected after the Emergency abandoned it. The National Family Planning Programme was renamed as the National Family Welfare Programme after the Emergency, and coercive methods were no longer used. The programme now has abroad-based set of socio-demographic objectives.</p> <p>OR</p> <p>Thomas Robert Malthus (1766-1834) states the fact that-</p> <ul style="list-style-type: none"> ☐ Population increases at a much faster rate than the means of subsistence, (food, Clothing). ☐ Population rises in geometric progression (ie 2, 4, 8, 16, 32 etc.) at a much faster rate than the means of human subsistence /agricultural production which grows in arithmetic progression (ie 2, 4, 6, 8, 10 	6

	<p>etc.)</p> <p>☐ 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.</p> <p>Stages of the Theory of demographic Transition</p> <p>The first stage is that of low population growth in a society that is underdeveloped and technologically backward. Growth rates are low because both the death rate and the birth rate are very high, so that the difference between the two (or the net growth rate) is low. The third (and last) stage is also one of low growth in a developed society where both death rate and birth rate have been reduced considerably and the difference between them is again small. Between these two stages is a transitional stage of movement from a backward to an advanced stage, and this stage is characterised by very high rates of growth of population.</p>	
24	<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 organized sector consists of all units employing ten or more people throughout the year. These have to be registered with the government to ensure that their employees get proper salaries or wages, pension and other benefits. Recruitment is transparent and there are mechanisms for complaints redressal. Presence of unions Unorganised Sector / Informal Sector. The government has laws to monitor conditions in the unorganized sector, but in practice they are left to the whims and fancies of the employer or contractor.</p> <p>Unorganised or informal sector</p> <p>☐ The units need not be registered with the government.</p> <p>☐ employees may not get proper salaries or wages, pension and other benefits.</p> <p>☐ Jobs are not secure.</p>	6
25	<p>Read the following passage and answer the questions below:</p> <p>a) Arid regions of Telangana and Rayalaseema where farmers are heavily dependent on rain. These regions affected because:</p> <ul style="list-style-type: none"> • They are arid. • Falling ground water table. • Failure of monsoon etc (any valid points) 	4

	<p>b) Failure of rains.</p> <ul style="list-style-type: none">• Debt/borrowing money from money lenders on high rate of interest.	2
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