

INDIAN SCHOOL MUSCAT
CLASS: 12
HALF YEARLY EXAMINATION
SOCIOLOGY - 039
SET - A

QP.N O.	VALUE POINTS	SPLI T UP MAR KS
1.	Presidencies	1
2.	Assimilationist	1
3.	State	1
4.	Privileged Minority	1
5.	Untouchability	1
6.	Prejudices	1
7.	Social inequality	1
8.	Market	1
9.	Globalisation	1
10.	Marketization	1
11.	Status Symbol	1
12.	Commodification	1
13.	Matrilocal	1
14.	Sri Narayana Guru	1
15.	Periyar (E.V. Ramaswamy)	1
16.	Total Fertility Rate	1
17.	Population Explosion	1
18.	Formal Sociology	1
19.	Dependency Ratio	1
20.	Infant Mortality rate	1
21.	By and large, increased levels of prosperity exert a strong downward pull on the birthrate. Infant mortality rates decline, and there is an overall increase in levels of education and awareness, family size begins to fall.	2
22.	<p>‘Dominant caste’ is a term used to refer to those castes which had a large population and were granted land rights by the partial land reforms effected after Independence. The land reforms took away rights from the erstwhile claimants, the upper castes who were ‘absentee landlords’ in the sense that they played no part in the agricultural economy other than claiming their rent.</p> <p>However, once they got land rights, they acquired considerable economic power. Their large numbers also gave them political power in the era of electoral democracy based on universal adult franchise. Thus, these intermediate castes became the ‘dominant’ castes in the country side and played a decisive role in regional politics and the agrarian economy.</p>	2
23.	A market that exists electronically and conducts transactions via computers, telecommunication media. It is also known as a paperless market.	2
24.	Syncretism is a cultural phenomenon characterized by inter - mingling or mixing of different religious or traditions that is they are derived of 2 distinct religious or cultural traditions.	2
25.	Sultana’s dream is a book written by Begum Rokeya Sakhawat Hossain in English which states the dreams of a girl Sultana who visits a magical country where the gender roles as reversed, i.e men are confined to the home and observe Pardha while women are busy scientists vying with each other at inventing machines that will control the clouds and regulate rains and machines that fly or ‘air cars’.	2

26.	The Term 'Laissez -Fare' is a French word, means leave alone. It is an economic philosophy that advocates a free market and minimum government interventions in economic matters.	2																
27.	The Dual citizenship is applicable only when a person is citizen of two countries at the same time. Like Jamaican American etc	2																
28.	A nation is a community that believes itself to be based on several shared characteristics such as common language, geographical location, religion, race, ethnicity, political aspirations etc.	2																
29.	It is an important instrument of exchange and credit. The Hundi or bill of exchange which allowed merchants to engage in long distance trade, because trade took place primarily within the caste and kinship network of the communities, a merchant in one part of the country could issue a hundi that would be honoured by a merchant in another place.	2																
30.	<p>This suggests that population growth is linked to overall levels of economic development and that every society follows a typical pattern of development-related population growth. There are basically three stages of population growth.</p> <table border="1"><thead><tr><th>STAGE</th><th>SOCIETY</th><th>LEVEL OF DEVELOPMENT</th><th>GROWTH RATE(GR)</th></tr></thead><tbody><tr><td>1</td><td>Underdeveloped</td><td>Technologically Backward</td><td>BR-High DR.-High GR-Low</td></tr><tr><td>2</td><td>Transition Population Explosion</td><td>Movement from backward to advanced</td><td>BR high + Low DR = increase in GR</td></tr><tr><td>3</td><td>Advanced</td><td>Technologically advanced</td><td>LowBR+LowDR = LowGR</td></tr></tbody></table> <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>	STAGE	SOCIETY	LEVEL OF DEVELOPMENT	GROWTH RATE(GR)	1	Underdeveloped	Technologically Backward	BR-High DR.-High GR-Low	2	Transition Population Explosion	Movement from backward to advanced	BR high + Low DR = increase in GR	3	Advanced	Technologically advanced	LowBR+LowDR = LowGR	4
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31.	<p>He argued that human populations tend to grow at a much faster rate than the rate at which the means of human subsistence.</p> <p>Therefore humanity is condemned to live in poverty forever.</p> <p>While population rises in geometric progression, but subsistence in arithmetic progression.</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><u>Criticism of Malthus's theory</u></p> <p>(a) Food production and standards of living rise despite rapid population growth as seen in the historical experience of European countries.</p> <p>(b) Poverty, and starvation is caused not due to rise in population but due to unequal distribution of economic resources.</p>	4																
32.	<p>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 post vedic period that caste became a rigid institution. The most common sighted defining features are :</p> <ol style="list-style-type: none">1. Caste is determined by birth. (Ascribed)2. Membership in a caste involves strict rules about marriage. Caste groups are “endogamous”, i.e. marriage is restricted to members of the group.3. Caste membership also involves rules about food and food-sharing.4. Caste involves a system consisting of many castes arranged in a hierarchy of rank and status.5. Castes also involve sub-divisions within themselves.	4																

	6. Castes were traditionally linked to occupations.	
33.	<p>Modern economics developed from the ideas of early thinkers such as Adam Smith, and is based on the idea that the <i>economy</i> can be studied as a separate part of society that operates according to its own laws, leaving out the larger social or political context in which markets operate. In contrast to this approach, sociologists have attempted to develop an alternative way of studying <i>economic institutions</i> and processes within the larger social framework.</p> <p>Sociologists view markets as social institutions that are constructed in culturally specific ways.</p> <p>Sociologists often express this idea by saying that economies are socially 'embedded'.</p>	4
34.	<p>Patterns of unequal access to social resources are commonly called social inequality. It reflects innate differences between individuals based on their varying abilities and effort. Someone may be 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 of natural differences between people but it 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 others as well as their access to resources and opportunities.</p>	4
35.	<p>In the western context it means separation of religion from state. In the Indian meaning, it indicates that one does not favour any particular religion over others. It implies equal respect to all religions.</p> <p>But there are certain controversies and tensions about the Indian states commitment to secularism as well as protection of minorities. This has resulted in the majority community charging the govt. of the act of favouritism to gain votes. Since independence the people of India also through their direct political participation and election verdicts have repeatedly asserted their support for a secular constitution and state.</p>	4
36.	<p>The adivasi or tribals inhabit in the forest area which has shaped their economic, social and political attributes manly of them also have along and those association with the hindu society and culture today except the north eastern states there are no exclusive tribal inhabited areas . Tribals had a forced migration to mines, plantations etc. but the economic and social conditions are very poor. British exploited the tribal community and even enforced the new forest laws made them expelled from forest.</p> <p>After independence their plight continued to be bad mainly because of the government policy of industrialization for which mineral resource from forest. This resulted in millions of tribals being displaced in the name of national development without compensation and rehabilitation. This process of displacing the tribals in the name of economic growth has become even more gleaming since 1990's were liberalization was declared by the Indian Govt. This now lead to easier accusations of tribal lands by cooperate firms. But the adivasis today are more politically aware and have been constantly struggling against alienation of land and their repeated displacement. In past independence India many tribal groups have aged troubles against outsiders called Dikus and the most significant achievement of this struggle from the adivasis is the attainment of the statehood of Jharkhand and Chattisgarh.</p>	6
37.	<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.</p>	6

	<p>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.</p> <p>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 surveys and reports on the ‘customs and manners’ of various tribes and castes all over the country.</p> <p>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>Overall, scholars feel that this kind of direct attempt to count caste and to officially record caste status changed the institution itself. Before this kind of intervention, caste identities had been much more fluid and less rigid; once they began to be counted and recorded, caste began to take on a new life.</p> <p>The land revenue settlements and related arrangements and laws served to give legal recognition to the customary (caste-based) rights of the upper castes. These castes now became land owners in the modern sense rather than feudal classes with claims on the produce of the land, or claims to revenue or tribute of various kinds.</p>	
38.	<p>The word communalism is based on aggressive chauvinism based on religious identities which is linked to political ideology. One of the characteristics features of communalism is whether 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 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.</p> <p>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 their 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 death and disorder happened to the their members. Every religion community faced this violence is greater or lesser degree although the impact has been felt more on the minority communities. Most of the time the govt. has to be blamed for such situations. eg: The Anti Sikh riots of Delhi in 1984 took place under congress regime and an anti – muslims violence in Gujarat in 2002 took place under the BJP govt. 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 with both good and bad examples, what we wish to learn from it is upto us.</p>	6