

CLASS: 12	INDIAN SCHOOL MUSCAT FIRST PERIODIC ASSESSMENT	SOC IOL OG Y
	SET - C	
QP.NO.	VALUE POINTS	SPLI T UP MA RKS
1.	Demography, a systematic study of population, is a Greek term derived from two words 'demos' (people) and graphein (describe) description of people. It studies births, deaths, migration, sex composition etc.	1
2.	<u>Infant mortality rate</u> : number of death of babies before the age of one year per 1000 live births.	1
3.	Sanskritisation is a process by which some members of a low caste or tribe try to imitate/follow, the customs, ritual, beliefs, ideology and lifestyle of a high, in particular 'twice born' (drija) caste.	1
4.	The English word 'caste' is actually a borrowing from the Portuguese <i>casta</i> , meaning pure breed. The word refers to a broad institutional arrangement that in Indian languages	1
5.	Severe neglect of girl babies in infancy, leading to higher death rates; sex specific abortions that prevent girl babies from being born; and female infanticide. The problem of selective abortions is not due to poverty or ignorance or lack of resources.	1+1
6.	Periyar (E.V. RamasamiNaickar) is known as a rationalist and the leader of the lower caste movement in South India. He aroused people to realise that all men are equal, and that it is the birthright of every individual to enjoy liberty and equality.	2
7.	Malthus believed that catastrophic events like famines and epidemics cause mass deaths. These catastrophic events were inevitable because they were nature's way of dealing with the imbalance between food supply and increasing population.	2

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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

Population explosion occurs in transitional stage with death rate being lowered through disease control; better health and nutrition facility and unchanged reproductive behaviour.

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One of the most significant yet paradoxical changes in the caste system in the contemporary period is that it has tended to become ‘invisible’ for the upper caste, urban middle and upper classes.

Their caste status had been crucial in ensuring that these groups had the necessary economic and educational resources to take full advantage of the opportunities offered by rapid development. In particular, the upper caste elite were able to benefit from subsidised public education, specially professional education in science, technology, medicine and management.

In this initial period, their lead over the rest of society (in terms of education) ensured that they did not face any serious competition. As their privileged status got consolidated in the second and third generations, these groups began to believe that their advancement had little to do with caste

For the so called scheduled castes and tribes and the backward castes – the opposite has happened. For them, caste has become all too visible, indeed their caste has tended to eclipse the other dimensions of their identities. Because they have no inherited educational and social capital, and because they must compete with an already entrenched upper caste group, they cannot afford to abandon their caste identity for it is one of the few collective assets they have.

Moreover, they continue to suffer from discrimination of various kinds. The policies of reservation and other forms of protective discrimination instituted by the state in response to political pressure serve as their lifelines. But using this lifeline tends to make their caste the all-important and often the only aspect of their identity that the world recognises.

The juxtaposition of these two groups – a seemingly caste-less upper caste

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	group and an apparently caste-defined lower caste group – is one of the central aspects of the institution of caste in the present.	
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