

**INDIAN SCHOOL MUSCAT****SECOND PERIODIC ASSESSMENT****MAY - 2021****SET A****CLASS XII****Marking Scheme – {subject} [THEORY]**

Q.NO.	Answers	Marks (with split up)
1	A rising dependency ratio is a cause for worry as the working-age people may carry the burden of providing for a relatively larger proportion of dependents. It will adversely affect our savings, investment, economic growth, standard of living and development	2
2	When this difference is zero (or, in practice, very small) then we say that the population has ‘stabilised’ or has reached the ‘replacement level’, which is the rate of growth required for new generations to replace the older ones that are dying out.	2
3	Tribes are defined in terms of what they were not. <ul style="list-style-type: none"><li>• Tribes were communities that did not practice a religion with a written text;</li><li>• did not have a state or political form of anything</li><li>• did not have sharp class divisions</li><li>• did not have caste and were neither Hindus nor peasants</li></ul>	2
4	<p>He argued that population increases much faster rate than the means of human subsistence (especially food, clothing) or food production. Therefore humanity is condemned to live in poverty forever because the growth of agricultural production will always be low when comparing to population growth.</p> <p>While population rises in geometric progression (i.e., like 2, 4, 8, 16, 32 etc.), agricultural production only grows in arithmetic progression (i.e., like 2, 4, 6, 8, 10 etc.).</p> <p>To eradicate poverty and increase prosperity, it is necessary to control the growth of population. Unfortunately, humanity has only a limited ability to reduce the growth of population through ‘Preventive checks’ such as postponing marriage or practising sexual abstinence or celibacy). So Malthus believed in ‘Positive checks’ in the form of famines and diseases – which are inevitable because they are the natural way of controlling population explosion.</p> <p><u>Criticisms</u></p> <ul style="list-style-type: none"><li>a) This theory was challenged by theorists who claimed that economic growth could overcome population growth.</li><li>b) European experience of nineteenth and twentieth century refute this theory. Birth rates had declined, and outbreaks of epidemic diseases</li></ul>	4

	were being controlled. Malthus's predictions were proved false because both food production and standards of living continued to rise despite the rapid growth of population.	
5	Some scholars have argued that there is no reasons for treating the tribals as present or pure societies uncontaminated by civilization. It has been argued that tribals have not always seen as oppressed group as they are now. There are examples of several Gond kingdoms in central India. Many of the so called Rajput kingdoms of central and western India actually emerged through a process of stratification among Adivasi communities themselves adivasis often exercised dominance over the plains people through their capacity to raid them. They also had trade connections with non-tribals, trading forest products, salt and elephants. Besides, the advents of the capitalist economy by the British who exploited the forest resources and minerals and to recruit cheap labour has brought tribal societies in contact with mainstream society a long time ago.	4
6	<p>Scholars have agreed that all major social institutions and specially the institution of caste underwent major changes during the colonial period. 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.</p> <p>The British also patronized the upper caste in the agricultural sector so that they can easily collect revenues. At the other end of the scale, towards the end of the colonial period, the administration also took an interest in the welfare of downtrodden castes, referred to as the 'depressed classes' at that time. It was as part of these efforts that the Government of India Act of 1935 was passed which gave legal recognition to the lists or 'schedules' of castes and tribes marked out for special treatment by the state. This is how the terms 'Scheduled Tribes' and the 'Scheduled Castes' came into being. Castes at the bottom of the hierarchy that suffered severe discrimination, including all the so-called 'untouchable' castes, were included among the Scheduled Castes.</p>	6