

INDIAN SCHOOL MUSCAT
SECOND PRE-BOARD EXAMINATION
APRIL 2021
CLASS XII

SET A

Marking Scheme – SUBJECT [THEORY]

Q.NO.	Answers	Marks (with split up)
1.	Sustained collective action	1
2.	Social inequality	1
3.	Mahatma Gandhi	1
4.	Mahatma Gandhi Or False	1
5.	a) Humanity is condemned to live in poverty because population growth will always be taken over by industrial growth.	1
6.	d) It is four fold division of caste.	1
7.	Counter movements	1
8.	Ture	1
9.	True	1
10.	Truth seeking	1
11.	Demography Or Census	1
12.	d) Tough challenges	1
13.	d) Right to vote	1
14.	Social inequality and exclusion are social because they are not about individuals but about groups.	1
15.	False	1
16.	Colonialism	1
17.	Humiliations & subordination : The practice of untouchability leads to the imposition of gestures of deference as well as abuse and humiliation, (such as taking off headgear, carrying footwear in the hand, standing with bowed head, not wearing clean or 'bright' clothes, and so on) OR Examples of caste system, discrimination against women, Dalits, physically challenged etc are some of the acute practices of social discrimination and exclusion followed in India. (Mention any two discrimination and exclusion found in society.)	2
18.	The nature and practice of agriculture varies greatly across the different regions of the country. These variations are reflected in the different regional	2

	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.	
19.	<p><u>Article 29:</u></p> <p>i) Any sections of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.</p> <p>ii) No citizen shall be denied admission into any educational institution maintained by the State or received out of State funds on grounds only of religion, race, caste, language or any of them.</p> <p><u>Article 30:</u></p> <p>i) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.</p> <p>ii) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.</p> <p>(Any one article)</p> <p style="text-align: center;">OR</p> <p>They are determined by the accidents of birth and do not involve any choice on the part of the individual concerned. It is an odd fact of social life that people feel a deep sense of security and satisfaction in belonging to communities in which their membership is entirely accidental. We often identify so strongly with communities we have done nothing to 'deserve', passed on exam, demonstrated no skill or competence.</p>	2
20.	<p>In the western context the main sense of the term has to do with the separation of church and state. In the Indian, sense secularism implies equal respect for all religions.</p> <p>The western sense of state maintaining a distance from all religions and the Indian sense of the state giving equal respect to all religions.</p>	2
21.	<p>i) Low wages</p> <p>ii) Threat to security and confidentiality</p> <p>iii) Permanent employees are reduced</p> <p>iv) Delayed services</p>	2
22.	<p>i) <i>Social stratification is a characteristic of society, not simply a function of individual differences.</i></p> <p>ii) <i>Social stratification persists over generations.</i></p> <p>iii) <i>Social stratification is supported by patterns of belief, or ideology.</i></p> <p>(Explain any two points)</p>	2
23.	Mancur Olson's book The Logic of Collective Action argues that a social movement is an aggregation of rational individual actors pursuing their self-interest.	2

	A person will join a social movement only if she/he will gain something from it.							
24.	<table><tr><th colspan="2">Tribe-caste distinction</th></tr><tr><th>Caste</th><th>Tribe</th></tr><tr><td><ul style="list-style-type: none">Based on the notion of purity and pollutionBelieves in Religion (oral and written)Hierarchical system.</td><td><ul style="list-style-type: none">Kinship based mode of social organizationDo not practice text a religion with a written text.Egalitarian system.</td></tr></table>	Tribe-caste distinction		Caste	Tribe	<ul style="list-style-type: none">Based on the notion of purity and pollutionBelieves in Religion (oral and written)Hierarchical system.	<ul style="list-style-type: none">Kinship based mode of social organizationDo not practice text a religion with a written text.Egalitarian system.	2
Tribe-caste distinction								
Caste	Tribe							
<ul style="list-style-type: none">Based on the notion of purity and pollutionBelieves in Religion (oral and written)Hierarchical system.	<ul style="list-style-type: none">Kinship based mode of social organizationDo not practice text a religion with a written text.Egalitarian system.							
25.	It is due to the improvement of health care facility, sanitation and other technology.	2						
26.	A) i) Ethno-national ii) Nationalism iii) subdivision iv) statehood B) i) Emergency ii) Civil liberties organization iii) Human rights iv) Right to information law	4						
27.	A) i) Kolkata ii) Bombay iii) Dundee iv) Britain B) i) Economic form ii) Passports iii) Nation state iv) Nationalism	4						
28.	Requires sustained collective action. Directed against the state. Aim of bringing about changes on a public issue. Organisation: Leadership – structure. Shared objectives and ideologies. Develop distinct modes of protest. The use of black cloths, street plays etc Or In the mid-1970s there was a renewal of the women's movement in India. • While many of the concerns remained same there were changes both in terms of organizational strategy as well as ideologies • There was growth in autonomous women's movements independent from political parties. • Issues of violence against women, important legal changes,land rights, employment, sexual harassment, dowry etc. • There were new issues that were focused like violence against women	4						

29.	<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 much faster rate than the means of human subsistence / agricultural production which grows in arithmetic progression (ie2, 4, 6, 8, 10 etc.)□ 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><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 (Liberal and Marxist</p>	4																
30.	<ul style="list-style-type: none">• 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 prices and shift in the mode of payment. (Explain each points)	4																
31.	<p><u>Type of Family</u></p> <table><tr><td>1</td><td>Structure</td><td>Nuclear Family – father, mother and unmarried children</td><td>Extended or Joint Family – more than two generation live under common roof with common authority and common property</td></tr><tr><td>2</td><td>Residence</td><td>Patrilocal - Residing in husband's house</td><td>Matrilocal - Residing in wife's house</td></tr><tr><td>3</td><td>Authority</td><td>Patriarchal – male headed or father centred family</td><td>Matriarchal – female headed or mother centred family</td></tr><tr><td>4</td><td>Lineage</td><td>Patrilineal – consisting descendant of father</td><td>Matrilineal – consisting descendant of mother</td></tr></table>	1	Structure	Nuclear Family – father, mother and unmarried children	Extended or Joint Family – more than two generation live under common roof with common authority and common property	2	Residence	Patrilocal - Residing in husband's house	Matrilocal - Residing in wife's house	3	Authority	Patriarchal – male headed or father centred family	Matriarchal – female headed or mother centred family	4	Lineage	Patrilineal – consisting descendant of father	Matrilineal – consisting descendant of mother	6
1	Structure	Nuclear Family – father, mother and unmarried children	Extended or Joint Family – more than two generation live under common roof with common authority and common property															
2	Residence	Patrilocal - Residing in husband's house	Matrilocal - Residing in wife's house															
3	Authority	Patriarchal – male headed or father centred family	Matriarchal – female headed or mother centred family															
4	Lineage	Patrilineal – consisting descendant of father	Matrilineal – consisting descendant of mother															
32.	<p>Sanskritisation has been criticised at different levels.</p> <ul style="list-style-type: none">– No structural change only positional change for some individual.– Assumption of upper castes as being superior hence to be imitated– Justification of the practice of inequality & exclusion as marked privileges of upper castes hence a discriminatory system.– process that is gendered – though progressive for men, upper caste practices like purdah system, low age of marriage, dowry in place of bride price are regressive as far as women are concerned.– Erosion of Dalit culture would be an expected outcome.	6																
33.	<p>Growth rate/rate to natural increases- difference between birth rate and death rate.</p> <p>First stage: 1921-1951 – Due to undeveloped healthcare and sanitation. Society was underdeveloped. Low growth rate – high death rate and high birth rate</p> <p>Second stage: From 1951 – 1981 – transition stage- high growth rate - population explosion – high birth rate and death rate started declining – development in healthcare facility – sanitation – vaccination for vaccine</p>	6																

	<p>preventable diseases.</p> <p>Third state: 1981 onwards – low growth rate - birth rate and death rate started declining – family planning programme – literacy and other important aspects of demography started improving.</p> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> □ It is the mass media & communication channels that are gradually bringing in images of urban life styles & patterns of consumption into the rural villages, this bridges the gap between rural & urban. □ The rapid growth in urbanization (town or city) has been attracting the rural population. □ Those who cannot find work (or sufficient work) in the rural areas go to the city in search of work. □ This flow of rural-to-urban migration has also been accelerated by the continuous decline of common property resources like ponds, forests and grazing lands. □ Now, these resources have been turned into private property, or they are exhausted. (Ponds may run dry or no longer provide enough fish; forests may have been cut down and have vanished...) □ People no longer have access to these resources, but on the other hand have to buy many things in the market that they used to get free. The opportunities for earning income are limited in the villages. □ The city also may be preferred for social reasons, specially the relative anonymity it offers. □ The fact that urban life involves interaction with strangers can be an advantage for different reasons. For the socially oppressed groups like the Scheduled Castes and Scheduled Tribes, this may offer some partial protection from the daily humiliation, they may suffer in the village where everyone knows their caste identity. The anonymity of the city also allows the poorer sections of the socially dominant rural groups to engage in low status work that they would not be able to do in the village. □ All these reasons make the city an attractive destination for the villagers. 	
34.	<p>The experience of industrialisation in India is in many ways similar to the western model and in many ways different. In India, in 1999-2000, nearly 60% were employed in the primary sector, 17% in the secondary sector, and 23% in the tertiary sector. But the contribution of the agricultural sector to economic growth is very low inspite of most people employed. 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 the government sector, but it is not possible to get by easily. And then most of the workers are not part of the trade unions and work in the industries that are not properly organised and which do not pay proper wages</p>	6

	and have safe working conditions.	
35.	<p>i) The first trade union was established in April 1918 in Madras by B.P. Wadia, a social worker and member of the Theosophical Society.</p> <p>ii) In 1920 the All India Trade Union Congress (AITUC) was formed in Bombay. The AITUC was a broad-based organisation involving diverse ideologies. The main ideological groups were the communists led by S.A. Dange and M.N. Roy, the moderates led by M. Joshi and V.V. Giri and the nationalists which involved people like Lala Lajpat Rai and Jawaharlal Nehru.</p> <p>The formation of the AITUC made the colonial government more cautious in dealing with labour. It attempted to grant workers some concessions in order to contain unrest. In 1922 the government passed the fourth Factories Act which reduced the working day to 10 hours. And in 1926, the Trade Unions Act was passed, which provided for registration of trade unions and proposed some regulations. By the mid 1920s, the AITUC had nearly 200 unions affiliated to it and its membership stood at around 250,000.</p>	6