

INDIAN SCHOOL MUSCAT
FINAL EXAMINATION 2023
SOCIOLOGY (039)

CLASS:XI

Max. Marks: 80

MARKING SCHEME

SET	QN.NO	VALUE POINTS	MARKS SPLIT UP
A	1	C) In 1919	1
	2	B) Srinivas	1
	3	A) Emile Durkheim	1
	4	C) Karl Marx	1
	5	B) Rational legal	1
	6	C) Max Weber	1
	7	B) Both A and R are true but R is not the correct explanation of A.	1
	8	A) Contestation	1
	9	C) Cognitive	1
	10	B) Social interaction.	1
	11	A) Marriage	1
	12	B) Both A and R are true but R is not the correct explanation of A.	1
	13	D) Slavery	1
	14	B) Sanction	1
	15	A) Role	1
	16	A) Both A and R are true and R is the correct explanation of A.	1
	17	A) Karl Marx	1
	18	C) Capitalism	1

	19	C) Auguste Comte	1
	20	B) Psychology	1
	21	<p>On the basis of authority the family can be classified into two 1) Patriarchal and 2) Matriarchal – explain each type.</p> <p style="text-align: center;">OR</p> <ul style="list-style-type: none"> • Social institutions a complex set of social norms, beliefs, values and role relationship that arise in response to the needs of society. • All individuals are not placed equally in society. All social institutions will operate in the interest of dominant sections of society. • The dominant social section not only dominates political and economic institutions but also ensures that the ruling class idea become the ruling ideas of a society. 	2
	22	The two types of social institutions are : Formal and Informal social institutions.	2
	23	Family is a group of people directly united by kin connections. The adult members of which assumed responsibility for caring for children.	2
	24	Refers to a social position that a person occupies through personal ability. It assumes voluntarily.	2
	25	The study of society and relationship between the members of society is known as sociology. The word sociology is derived from both Latin and Greek origin. The Latin word - 'Socius' means 'companion', the suffix -logy, a Greek origins meaning 'The study of' - Logos, word, 'knowledge'.	2
	26	<p>Cultural change is the way in which societies change their patterns of culture. The impetus for change can be internal or external. In regard to internal causes, for instance, new methods of farming or agriculture can boost agricultural production, which can transform the nature of food consumption and quality of life of an agrarian community. Cultural change can occur through changes in the natural environment, contact with other cultures or processes of adaptation.</p> <p style="text-align: center;">OR</p> <p>It marks a group of people within a larger culture who borrow from and often distort, exaggerate or invert the symbols, values and beliefs of the larger culture to distinguish themselves.</p>	2
	27	According to Edward Tylor: - Culture is that Complex whole which includes knowledge, belief, art, morals, laws, customs and any other capability required by man as a member of the society. Elements are constantly being added, deleted, expanded, shrunk and rearranged. This makes culture as dynamic functioning units.	2
	28	Structural change refers to transformations in the structure of society, to its institutions or the rules by which these institutions are run.	2

	29	This is the process by which a progressively larger and larger proportion of the country's population lives in urban rather than rural areas.	2										
	30	<ul style="list-style-type: none">• Natural evolutionary theory:- Earlier thinkers who made effort to classify societies like hunters and gatherers, pastoral and agrarian, agrarian and non-industrial civilisation etc:-• Evolutionary theory of Charles Darwin:- The theory of evolution first formulated in Darwin's book "On the Origin of Species" in 1859, is the process by which organisms change over time as a result of changes in heritable physical or behavioural traits. Changes that allow an organism to better adapt to its environment. Herbert Spencer applied this theory to society. Society is like an organism, which is changing from lower to higher, from simple to complex, from homogeneous to heterogeneous stage. This is called 'Social Evolution' or 'Social Darwinism' or 'Spencer-ism'.• Enlightenment movement: - European intellectual movement of late 17th and 18th centuries, which emphasized reasoning, scientific thought, and individualism. Methods of natural science are used to apply in the study of human affairs. Eg:- poverty so far seen as a natural phenomenon began to see as a social problem caused by human ignorance and exploitation.• French revolution: - which happened in 1789 resulted in leaderless situation in France and lead to many social problems, which need solutions. Liberty, Equality and Fraternity	4										
	31	Difference between In Group and Out Group: <table><tr><th>In Group</th><th>Out Group</th></tr><tr><td>(1) "We feeling" exists.</td><td>(1) Lack of "We feeling".</td></tr><tr><td>(2) Face to face relationship.</td><td>(2) No face to face relationship</td></tr><tr><td>(3) Feeling of sacrifice and cooperation among members.</td><td>(3) Lack of feeling of sacrifice and cooperation among members.</td></tr><tr><td>(4) Domestic and perfect relationship.</td><td>(4) Working relationship and imperfect relationship.</td></tr></table>	In Group	Out Group	(1) "We feeling" exists.	(1) Lack of "We feeling".	(2) Face to face relationship.	(2) No face to face relationship	(3) Feeling of sacrifice and cooperation among members.	(3) Lack of feeling of sacrifice and cooperation among members.	(4) Domestic and perfect relationship.	(4) Working relationship and imperfect relationship.	4
In Group	Out Group												
(1) "We feeling" exists.	(1) Lack of "We feeling".												
(2) Face to face relationship.	(2) No face to face relationship												
(3) Feeling of sacrifice and cooperation among members.	(3) Lack of feeling of sacrifice and cooperation among members.												
(4) Domestic and perfect relationship.	(4) Working relationship and imperfect relationship.												
	32	Socialization, Affectional, Economic functions, Emotional Security, Recreational functions, Protective functions, Religious functions Educational functions. (Explain in your own words) OR	4										

		<table><tr><th colspan="2">Forms of Marriage</th></tr><tr><th colspan="2">Monogamy</th></tr><tr><td colspan="2"><ul style="list-style-type: none">• One person marries one women• Most common form of marriage</td></tr><tr><th colspan="2">Polygamy</th></tr><tr><td colspan="2"><ul style="list-style-type: none">• One person marries more than one person of opposite sex at one time.• Man can marries more than one women and Women can marries more than one men.</td></tr><tr><th>Polygyny</th><th>Polyandry</th></tr><tr><td><ul style="list-style-type: none">• One Men marries more than one Women• Eg: Muslims, Hindu religions</td><td><ul style="list-style-type: none">• One women marries more than one men.• Eg: Tibetans, Todas, Kotas tribes in India.</td></tr></table>	Forms of Marriage		Monogamy		<ul style="list-style-type: none">• One person marries one women• Most common form of marriage		Polygamy		<ul style="list-style-type: none">• One person marries more than one person of opposite sex at one time.• Man can marries more than one women and Women can marries more than one men.		Polygyny	Polyandry	<ul style="list-style-type: none">• One Men marries more than one Women• Eg: Muslims, Hindu religions	<ul style="list-style-type: none">• One women marries more than one men.• Eg: Tibetans, Todas, Kotas tribes in India.	
Forms of Marriage																	
Monogamy																	
<ul style="list-style-type: none">• One person marries one women• Most common form of marriage																	
Polygamy																	
<ul style="list-style-type: none">• One person marries more than one person of opposite sex at one time.• Man can marries more than one women and Women can marries more than one men.																	
Polygyny	Polyandry																
<ul style="list-style-type: none">• One Men marries more than one Women• Eg: Muslims, Hindu religions	<ul style="list-style-type: none">• One women marries more than one men.• Eg: Tibetans, Todas, Kotas tribes in India.																
	33	<p>Contestation : refers to broad forms of insistent disagreement. It includes dissent or protest against laws or lawful authorities.</p> <p>Crime : is an act that violates an existing law. The moral worth of the act is not determined solely by the fact that it violates existing law. If the existing law is believed to be unjust, e.g. a person may claim to be breaking moral reason, e.g. when Mahatma Gandhi broke the salt law, he was committing a crime.</p>	4														
	34	Weber argued that the overall objective of the social sciences was to develop an ‘interpretive understanding of social action’. These sciences were thus very different from the natural sciences, which aimed to discover the objective ‘laws of nature’ governing the physical world. For Weber, ‘social action’ included all human behaviour that was meaningful, that is, action to which actors attached a meaning. In studying social action the sociologist’s task was to recover the meanings attributed by the actor. To accomplish this task the sociologist had to put themselves in the actor’s place, and imagine what these meanings were or could have been. Sociology was thus a systematic form of ‘empathetic understanding’, that is, an understanding based not on ‘feeling for’ (sympathy) but ‘feeling with’ (empathy). The empathic (or empathetic) understanding which sociologists derive from this exercise enables them to access the subjective meanings and motivations of social actors.	4														
	35	<ul style="list-style-type: none">• Herbert Risley thought humans can be divided into separate races on the basis of physical characteristics (length of nose, size of skull etc.)• He believed India was a 'Lab' for studying evolution of racial types because inter-caste marriage is prohibited.• He argued caste originated in race because different caste groups seemed to belong to distinct racial types.	4														

		<ul style="list-style-type: none"> • He suggested that lower castes were original inhabitants and subjugated by Aryans. 	
	36	<ul style="list-style-type: none"> • The village as a site of research offered many advantages to Indian sociology. • It provided an opportunity to illustrate the importance of ethnographic research methods. • It offered eye-witness accounts of the rapid social change that was taking place in the Indian countryside as newly independent nation began a programme of planned development. • Because of these vivid descriptions, policy makers were able to form impressions of what was going on in the heartland of India, Village studies thus provided a new role for a discipline like sociology in the context of an independent nation. 	6
	37	<p>Weber also suggested another methodological tool for doing sociology — the ‘ideal type’. An ideal type is a logically consistent model of a social phenomenon that highlights its most significant characteristics. Being a conceptual tool designed to help analysis, it is not meant to be an exact reproduction of reality. Ideal types may exaggerate some features of phenomenon that are considered to be analytically important, and ignore or downplay others. Obviously an ideal type should correspond to reality in a broad sense, but its main job is to assist analysis by bringing out important features and connections of the social phenomenon being studied. An ideal type is to be judged by how helpful it is for analysis and understanding, not by how accurate or detailed a description it provides. The ideal type was used by Weber to analyse the relationship between the ethics of ‘world religions’ and the rationalisation of the social world in different civilisations. It was in this context that Weber suggested that ethics of certain Protestant sects within Christianity had a deep influence on the development of capitalism in Europe. Weber again used the ideal type to illustrate the three types of authority that he defined as traditional, charismatic and rational-legal.</p>	6
	38	<p>a. Give the characteristic features of culture. (Any four). (2)</p> <ul style="list-style-type: none"> • It is a way of thinking, feeling, believing • It is a way of life • It is transmit from generation to generation • It is Learned behaviour • It is a storehouse of pooled learning • It is a complex phenomenon • It found in every society • It is the collection of ideas, habits, custom etc 	6

		<p>b. Describe the dimensions of culture. (4)</p> <p>1. <u>Cognitive Aspect of Culture</u> Cognitive means Knowing, perceiving or conceiving an act. Cognitive Culture refers to understanding, how we make sense of all the information coming to us from our environment. How we learn to process, what we here to see, so as to give it some meaning. Ex: identifying the ring of a cell-phone as ours, recognising the cartoon of a politician. <u>Normative aspects:</u> Consists of folkways, mores, customs, conventions and laws. There are values that guide social behaviour in different contexts. Social norms are accompanied by sanctions that promote conformity. A law is a formal sanction defined by government as a rule or principle that its citizens must follow. Laws are explicit. They are applicable to the whole society. <u>Material aspects of culture:</u> It refers to tools, technologies, machines, buildings and modes of transportation as well as instruments of production and communication.</p>	
--	--	--	--