

MARKING SCHEME
SAMPLE PAPER, CLASS XII (2017-18)
SOCIOLOGY (039)

Time:3 Hrs

M.M. 80

1. While knowing about its past in ancient and medieval times is very important, its colonial experience is particularly significant for comprehending modern India. This is not just because many modern ideas and institutions reached India through colonialism. It is also because such an exposure to modern ideas was contradictory or paradoxical. For example Indians in the colonial period read about western liberalism and freedom. 2
2. Social movements have shaped the world we live in and continue to do so. That the work-day should not exceed eight hours, that men and women should be paid equally for doing the same work, that workers are entitled to social security and pension – these and many other rights were gained through social movements. 2
3. States ‘need’ the nation as much or even more than nations need states. One of the characteristic features of the modern era is the establishment of democracy and nationalism as dominant sources of political legitimacy. This means that, today, ‘the nation’ is the most accepted or proper justification for a state, while ‘the people’ are the ultimate source of legitimacy of the nation. 2
4. Historically, all over the world it has been found that there are slightly more females than males in most countries. This seems to be due to two reasons. First, girl babies appear to have an advantage over boy babies in terms of resistance to disease in infancy. At the other end of the life cycle, women have tended to outlive men in most societies, so that there are older women than men. 2
5. Banks, corporations, fund managers and individual investors are able to shift funds internationally with the click of a mouse. This new ability to move ‘electronic money’ is referred to as a consequence of electronic economy. This is possible because of the communication revolution. 2
6. In many industries, the workers are migrants. Young women are seen as submissive workers. Many men also migrate singly, either unmarried or leaving their families in the village. These migrants have little time to socialise and whatever little time and money they can spend is with other migrant workers. From a nation of interfering joint families, the nature of work in a globalised economy is taking people in the direction of loneliness and vulnerability. 2
7. Many of our cultural practices and patterns can be traced to our agrarian backgrounds. For example, most of the New Year festivals in different regions of India – such as Pongal in Tamil Nadu, Bihu in Assam, Baisakhi in Punjab and Ugadi in Karnataka- actually celebrate the main harvest season and herald the beginning of a new agricultural season. 2
8. States such as Kerala have undergone a different process of development, in which political mobilisation, redistributive measures, and linkages to an external economy (primarily the Gulf countries) have brought about a substantial transformation of the rural countryside. Far from the rural being primarily agrarian, the rural in Kerala is a mixed economy that integrates some agriculture with a wide network of retail sales and services, and where a large number of families are dependent on remittances from abroad. 2
9. Cities had a key role in the economic system of empires. Coastal cities such as Mumbai, Kolkata and Chennai were favoured. From here primary commodities could be easily exported and manufactured goods could be cheaply imported. Colonial cities were the prime

- link between the economic centre or core in Britain and periphery or margins in colonised India. Cities in this sense were the concrete expression of global capitalism. 2
10. Modern economics developed from the ideas of early thinkers such as Adam Smith, and is based on the idea that the economy 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. 2
Sociologists view markets as social institutions that are constructed in culturally specific ways. For example, markets are often controlled or organised by particular social groups or classes, and have specific connections to other institutions, social processes and structures.
 11. In ‘contract farming’ systems, the company identifies the crop to be grown, provides the seeds and other inputs, as well as the knowhow and often also the working capital. In return, the farmer is assured of a market because the company guarantees that it will purchase the produce at a predetermined fixed price. 2
 12. Capitalism is an economic system in which the means of production are privately owned and organised to accumulate profits within a market system. Capitalism in the west emerged out of a complex process of European exploration of the rest of the world, its plunder of wealth and resources, an unprecedented growth of science and technology, it’s harnessing to industries and agriculture. What marked capitalism from the very beginning was its dynamism, its potential to grow, expand, innovate, use technology and labour in a way best assured to ensure greatest profit. What marked it too was its global nature. 2
 13. Benedict Anderson argued that the expansion of print media i.e. newspapers helped the growth of nationalism, the feeling that people who did not even know of each other’s existence feel like members of a family. It gave people who would never meet each other a sense of togetherness. Anderson thus suggested that we could think of the nation as an ‘imagined community’. 2
 14. Community identities can act as the basis for nation-formation; hence, already existing states see all forms of community identity as dangerous rivals. That is why states generally tend to favour a single, homogenous national identity, in the hope of being able to control and manage it. However, suppressing cultural diversity can be very costly in terms of the alienation of the minority or subordinated communities whose culture is treated as ‘non-national’. 2
 15. Two different processes happened to take place at roughly the same time in Europe during the latter half of the eighteenth century – the formation of nation-states as the principal form of political organisation, and the beginnings of the modern science of statistics. The modern state had begun to expand its role and functions. It had begun to take an active interest in the development of early forms of public health management, taxation and revenue generation and the governance of cities. This new and constantly expanding sphere of state activity required the systematic and regular collection of social statistics – or quantitative data on various aspects of the population and economy. Demographic data are important for the planning and implementation of state policies, especially those for economic development and general public welfare. 4
 16. The emergence of backward castes/classes as political entities has occurred both in the colonial and post-colonial contexts. The colonial state often distributed patronage on the basis of caste. It made sense, therefore, for people to stay within their caste for social and political identity in institutional life. It also influenced similarly placed caste groups to unite themselves and to form what has been termed a ‘horizontal stretch’. Caste, thus began to lose its ritual content and become more and more secularised for political mobilisation. 4

17. A nation is a peculiar sort of community that is easy to describe but hard to define. We can describe many specific nations founded on the basis of common cultural, historical and political institutions like a shared religion, language, ethnicity, history or regional culture. But it is hard to come up with any defining features, any characteristics that a nation must possess. For every possible criterion there are exceptions and counter-examples. For example, there are many nations that do not share a single common language, religion, ethnicity and so on. On the other hand, there are many languages, religions or ethnicities that are shared across nations. But this does not lead to the formation of a single unified nation of, say, all English speakers or of all Buddhists. 4

18. There has been a phenomenal expansion of mass communication in recent years. As students of sociology, there are a few aspects to this growth which is of great interest to us.

1. While we recognise the specificity of the current communication revolution, it is important to go back a little and sketch out the growth of modern mass media in the world and in India. This helps us realise that like any other social institution the structure and content of mass media is shaped by changes in the economic, political and socio-cultural contexts. For instance, we see how central the state and its vision of development influenced the media in the first decades after independence. And how in the post 1990 period of globalisation the market has a key role to play.

2. It helps us better appreciate how the relationship between mass-media and communication with society is dialectical. Both influence each other. The nature and role of mass media is influenced by the society in which it is located.

3. Mass communication is different from other means of communication as it requires a formal structural organisation to meet large-scale capital, production and management demands. Thus, the state and/or the market have a major role in the structure and functioning of mass-media. Mass media functions through very large organisations with major investments and large body of employees.

4. There are sharp differences between how easily different sections of people can use mass media.

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In the 19th century social reformers often wrote and debated in newspapers and journals. The growth of Indian nationalism was closely linked to its struggle against colonialism. It emerged in the wake of the institutional changes brought about by British rule in India. Anti colonial public opinion was nurtured and channelized by the nationalist press, which was vocal in its opposition to the oppressive measures of the colonial state.

Under British rule newspapers and magazines, films and radio comprised the range of mass media. Radio was wholly owned by the state. National views could not be, therefore, expressed. Newspapers and films though autonomous from the state were strictly monitored by the Raj. Newspapers and magazines either in English or vernacular were not very widely circulated as the literate public was limited. Yet their influence far outstripped their circulation as news and information was read and spread by word of mouth from commercial and administrative hubs like markets and trading centres as well as courts and towns. The print media carried a range of opinion, which expressed their ideas of a 'free India'.

19. The political changes and developments that accompanied globalisation were- 4

The collapse of the erstwhile socialist world hastened globalisation.

1. This also gave a specific economic and political approach to the economic policies that underpin globalisation. These changes are often termed as **neo-liberal economic measures**.

- ✓ These policies reflect a political vision of free enterprise which believes that a free reign to market forces will be both efficient and fair. It is, therefore, critical of both state regulation and state subsidies.
- ✓ The existing process of globalisation in this sense does have a political vision as much as an economic vision. Thus, we have the concept of inclusive globalisation i.e. one, which includes all sections of society.

2. Another significant political development which is accompanying globalisation is the **growth of international and regional mechanisms for political collaboration**. The European Union (EU), the Association of South East Asian Nations (ASEAN), South Asian Regional Conference (SARC), and more recently South Asian Federation of Trade Association (SAFTA) are just some of the examples that indicate the greater role of regional associations.

3. The other political dimension has been the rise of **the International Governmental Organisations (IGOs) and International Non-Governmental Organisations (INGOs)**. An **intergovernmental organisation** is a body that is established by participating governments and given responsibility for regulating, or overseeing a particular domain of activity that is transnational in scope. The World Trade Organisation (WTO) for instance increasingly has a major say in the rules that govern trade practices. **INGOs** differ from intergovernmental organisations in that they are not affiliated with government institutions. Rather they are independent organisations, which known INGOs are Greenpeace, the Red Cross and Amnesty International, Medecins Sans Frontieres.

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Fordism refers to a system of production made popular by Henry Ford. He popularized the assembly line method of mass production of a standardized product. This era led to payment of better wages to the workers and social welfare policies being implemented by both industrialists and the state.

Post-fordism refers to the method of flexible production adopted by multinational companies who either off-shore their production units or outsource the whole process of production and distribution to third world countries because of the availability of cheap labour. This period also marks the growth of the culture and leisure industry evident in the appearance in cities of shopping malls, multiplex cinema halls, etc.

For example, Nike grew enormously from its inception in the 1960s as an importer of shoes. The founder Phil Knight imported shoes from Japan and sold them at athletic meetings. The company grew to a multinational enterprise, a transnational corporation. Its headquarters are in Beaverton, just outside Portland, Oregon. Only two US factories ever made shoes for Nike. In the 1960s they were made in Japan. As costs increased production shifted to South Korea in mid-1970s. Labour costs grew in South Korea, so in the 1980s production widened to Thailand and Indonesia.

20. Marx understood capitalism as a system of commodity production, or production for the market, through the use of wage labour. Marx wrote that all economic systems are also social systems. Each mode of production consists of particular relations of production, which in turn give rise to a specific class structure. He emphasised that the economy does not consist of things (goods circulating in the market), but is made up of relations between people who are connected to one another through the process of production. Under the capitalist mode of production, labour itself becomes a commodity, because workers must sell their labour power in the market to earn a wage. This gives rise to two basic classes – capitalists, who own the means of production (such as the factories), and workers, who sell their labour to the capitalists. The capitalist class is able to profit from this system by paying the workers less than the value of what they actually produce, and so extracting surplus value from their labour. Thus profit is earned by exploiting the labour.

The economic activities of the Nakarattars represented a kind of indigenous capitalism. In this form of capitalism, the structures of caste, kinship, and family were oriented towards commercial activity, and business activity was carried out within these social structures. As in most 'traditional' merchant communities, Nakarattar banks were basically joint family firms, so that the structure of the business firm was the same as that of the family. Similarly, trading and banking activities were organised through caste and kinship relationships. For instance, their extensive caste-based social networks allowed Chettiar merchants to expand their activities into Southeast Asia and Ceylon. Businessmen are more likely to trust others of their own community or kin group; they tend to do business within such networks rather than with others outside. Thus, these traditional business communities earn profits without exploiting labour or creating unequal class structures.

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21. The Bombay Textile strike of 1982 was led by the trade union leader, Dr. Datta Samant, and affected nearly a quarter of a million workers and their families. The strike lasted nearly two years. The workers wanted better wages and also wanted the right to form their own union. According to the Bombay Industrial Relations Act (BIRA), a union had to be 'approved' and the only way it could be 'approved' was if it gave up the idea of strikes. The Congress-led Rashtriya Mill Mazdoor Sangh (RMMS) was the only approved union and it helped to break the strike by bringing in other workers and with the use of violence. The Government also refused to listen to the worker's demands. Women too faced lot of problems. Slowly, people started going back to work because they were desperate. Many workers lost their jobs, and went back to their villages or took up casual labour, others moved to smaller towns like Bhiwandi, Malegaon and Ichalkaranji, to work in the powerloom sector. Mill owners did not invest in machinery and modernisation. Today, they are trying to sell off the mill land to real estate dealers to build luxury apartment.

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22. Many tribal areas have had a rich tradition of grassroot democratic functioning Meghalaya for example. All the three major ethnic tribal groups, namely, the Khasis, Jaintias and the Garos have their own traditional political institutions that have existed for hundreds of years. These political institutions were fairly well-developed and functioned at various tiers, such as the village level, clan level and state level. For instance, in the traditional political system of the Khasis each clan had its own council known as the 'Durbar Kur' which was presided over by the clan headman. Though there is a long tradition of grass root political institutions in Meghalaya, a large chunk of tribal areas lie outside the provisions of the 73rd Amendment. This may be because the concerned policy makers did not wish to interfere with the traditional tribal institutions.

However, sociologist Tiplut Nongbri remarks that tribal institutions in themselves need not necessarily be democratic in its structure and functioning. Commenting on the Bhuria Committee Report that went into this issue Nongbri remarks that while the Committee's concern for the traditional tribal institutions is appreciable, it fails to take stock of the complexity of the situation. For notwithstanding the strong egalitarian ethos that characterised tribal societies the element of stratification is not altogether absent. Tribal political institutions are not only marked by open intolerance to women but the process of social change has also introduced sharp distortions in the system, making it difficult to identify which is traditional and which is not.

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Even as India fought for its independence from British colonialism a vision of what Indian democracy ought to look like emerged. As far back as in 1928, Motilal Nehru and eight other Congress leaders drafted a constitution for India. In 1931, the resolution at the Karachi session of the Indian National Congress dwelt on how independent India's constitution should look like. The Karachi Resolution reflects a vision of democracy that meant not just formal holding of elections but a substantive reworking of the Indian social structure in order to have

a genuine democratic society. The Karachi Resolution clearly spells out the vision of democracy that the nationalist movement in India had. It articulates the values that were further given full expression in the Indian Constitution. The Preamble of the Indian Constitution seeks to ensure not just political justice but also social and economic justice. Equality is not just about equal political rights but also of status and opportunity.

In Karachi Congress Resolution, 1931 Swaraj was conceived by the Congress to include real economic freedom of the masses. The Congress declares that no constitution will be acceptable to it unless it provides or enables the Swaraj Government to provide for: 1. Freedom of expression, association and meeting. 2. Freedom of religion. 3. Protection of all cultures and languages. 4. All citizens shall be equal before the law. 5. No disability in employment or trade or profession on account of religion, caste or sex. 6. Equal rights and duties for all in regard to public wells, schools, etc. (any other provision can be given as example from the resolution)

23. During 1960s, scholars debated about whether tribes form a part of the caste-based peasant (Hindu) continuum or whether they were an altogether different kind of community. 6

Those who saw tribes being a part of the continuum argued that tribes were not fundamentally different from caste-peasant society but just less stratified and a more community-based rather than individual-based ownership of resources.

Opponents to this stated that tribes were totally different because they had no notion of purity and pollution which is central to caste.

By the 1970s, it was pointed out that tribe-caste peasantry did not hold any value in term so the criterion forwarded such as livelihood, isolation, religion. This is because of the following reasons:

1. Many tribes such as the Gonds, Bhils and Santhals are very large and spread over extensive territory.
2. Certain tribes like Mundas, Hos and others have long settled to agriculture and hunting-gathering tribes like Birhors of Bihar employ specialised households to make baskets, press oil etc.
3. Also, many castes (non-tribals) have turned to hunting-gathering in the absence of other alternatives.

Tribes can be assimilated into the Hindu caste fold in the following ways-

- Sanskritisation
- Acculturation
- Acceptance into the Shudra fold

Some scholars believe that there is no coherent basis for treating tribes as pure and uncontaminated by civilisation. They propose instead that tribes should really be seen as “**secondary**” phenomena arising out of the exploitative and colonialist contact between pre-existing state and non-state groups like the tribals. This contact itself gives rise to the **ideology of tribalism** to differentiate themselves from the newly encountered others.

There is no reason to believe that tribes are out of contact with the rest of the world or have always been the oppressed section of the society. This can be said because of the following reasons-

1. Gond kingdoms in central India such as that of Garha Mandia or Chanda.
2. Many of the Rajput kingdoms of central and western India emerged through a process of stratification among Adivasi communities themselves.
3. Adivasis often exercised dominance over the plains people through their capacity to raid them and through their services as local militias.
4. They also occupied a special trade niche, trading forest produce, salts and elephants.

5. The capitalist economy's drive to exploit forest resources and minerals and to recruit cheap labour has brought tribal societies in contact with mainstream society a long time ago.

24. Sociologist Satish Saberwal elaborates upon the modern context by sketching three aspects to the modern framework of change in colonial India: 6

- modes of communication
- forms of organisation, and
- the nature of ideas

New technologies speeded up various forms of communication. The printing press, telegraph, and later the microphone, movement of people and goods through steamship and railways helped quick movement of new ideas. Within India, social reformers from Punjab and Bengal exchanged ideas with reformers from Madras and Maharashtra. Keshav Chandra Sen of Bengal visited Madras in 1864. Pandita Ramabai travelled to different corners of the country. Some of them went to other countries. Christian missionaries reached remote corners of present day Nagaland, Mizoram and Meghalaya.

Modern social organisations like the Brahma Samaj in Bengal and Arya Samaj in Punjab were set up. The All-India Muslim Ladies Conference (Anjuman-E-Khawatn-E-Islam) was founded in 1914. Indian reformers debated not just in public meetings but through public media like newspapers and journals. Translations of writings of social reformers from one Indian language to another took place. For instance, Vishnu Shastri published a Marathi translation of Vidyasagar's book in Indu Prakash in 1868.

New ideas of liberalism and freedom, new ideas of homemaking and marriage, new roles for mothers and daughters, new ideas of self conscious pride in culture and tradition emerged. The value of education became very important. It was seen as very crucial for a nation to become modern but also retain its ancient heritage. The idea of female education was debated intensely. Significantly, it was the social reformer Jotiba Phule who opened the first school for women in Pune. Reformers argued that for a society to progress women have to be educated. Some of them believed that in pre-modern India, women were educated. Others contested this on the grounds that this was so only of a privileged few. Thus attempts to justify female education were made by recourse to both modern and traditional ideas. They actively debated the meanings of tradition and modernity. Jotiba Phule thus recalled the glory of pre-Aryan age while others like Bal Gangadhar Tilak emphasised the glory of the Aryan period. In other words 19th century reform initiated a period of questioning, reinterpretations and both intellectual and social growth. (Description of any two)

25. A) No, social reform movements were not fought by males only. This can be justified by citing the literary works of two women authors Tarabai Shinde and Begum Rokeya Sakhawat Hossain. 4

Stree Purush Tulana (or Comparison of Men and Women) was written by a Maharashtrian housewife, Tarabai Shinde, as a protest against the double standards of a male dominated society. A young Brahmin widow had been sentenced to death by the courts for killing her newborn baby because it was illegitimate, but no effort had been made to identify or punish the man who had fathered the baby. Stree Purush Tulana created quite a stir when it was published. Begum Rokeya Sakhawat Hossain was born in a well-to-do Bengali Muslim family, and was lucky to have a husband who was very liberal in outlook and encouraged her education first in Urdu and later in Bengali and English. She was already a successful author in Urdu and Bengali when she wrote Sultana's Dream to test her abilities in English. This remarkable short story is probably the earliest example of science fiction writing in India, and among the first by a woman author anywhere in the world. In her dream, Sultana visits a magical country where the gender roles are reversed. Men are confined to the home and observe 'purdah' while women are busy scientists vying with each other at inventing devices that will control the clouds and regulate rain, and machines that fly or 'air-cars'.

b) All-India Muslim Ladies Conference (Anjuman-E-Khawatn-E-Islam)

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National Council for Women in India