

# P.U.C II YEAR, SOCIOLOGY

**FIRST TEST - 2021**  
**QUESTION PAPER**  
**WITH**  
**KEY ANSWERS**



**Prepared By**

Ehashamuddin. J. Sheikh, M.A., M.ED, IIST  
# 116, T.K.A.R Building, G. Block,  
Champion Reef's (P.O), Kolar Gold Fields,  
Kolar District, Karnataka State.  
Mobile Number: - 9738483214

**ಮಾದರಿ ಪ್ರಶ್ನೆ ಪತ್ರಿಕೆ**

ಪ್ರಥಮ ಕಿರು ಪರೀಕ್ಷೆ  
ತರಗತಿ-ದ್ವಿತೀಯ ಪಿ.ಯು.ಸಿ  
ವಿಷಯ-ಸಮಾಜಶಾಸ್ತ್ರ

ಸಮಯ:- 1.30 ಗಂಟೆ

ಅಂಕಗಳು-50

**I. ಈ ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಒಂದು ವಾಕ್ಯದಲ್ಲಿ ಉತ್ತರಿಸಿ.**

**1X5=5**

1. ಡೆಮೋಗ್ರಫಿ ಪದವು ಹೇಗೆ ಉತ್ಪತ್ತಿಯಾಗಿದೆ ?
2. 2011 ರ ಜನಗಣತಿಯ ಪ್ರಕಾರ ಭಾರತದ ಲಿಂಗಾನುಪಾತ ಎಷ್ಟು?
3. ಭಾರತದ ಒಂದು ಪ್ರಾಚೀನ ಹೆಸರನ್ನು ತಿಳಿಸಿ.
4. 'Kinship organization in India' ಗ್ರಂಥ ಬರೆದವರು ಯಾರು?
5. ಅವಿಭಕ್ತ ಕುಟುಂಬವನ್ನು 'ಮಹಾಮನೆ' ಎಂದು ಕರೆದವರು ಯಾರು?

**II. ಈ ಕೆಳಗಿನ ಐದು ಪ್ರಶ್ನೆಗಳಿಗೆ ತಲಾ 2-3 ವಾಕ್ಯಗಳಲ್ಲಿ ಉತ್ತರಿಸಿ .**

**2X5=10**

6. ಜನಸಂಖ್ಯಾಶಾಸ್ತ್ರದ ಎರಡು ಪ್ರಕಾರಗಳನ್ನು ಹೆಸರಿಸಿ.
7. 'ಡಿಮಾರು' ಏನನ್ನು ಸೂಚಿಸುತ್ತದೆ ?
8. ಅವಲಂಬನ ಅನುಪಾತ ಎಂದರೇನು?
9. ಏಕತೆ ಎಂದರೇನು ?
10. ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಎರಡು ಪ್ರಕಾರಗಳನ್ನು ತಿಳಿಸಿ.
11. ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಎರಡು ಅನಾನುಕೂಲಗಳನ್ನು ತಿಳಿಸಿ.

**III. ಈ ಕೆಳಗಿನ ಎರಡು ಪ್ರಶ್ನೆಗಳಿಗೆ ತಲಾ 15-20 ವಾಕ್ಯಗಳಲ್ಲಿ ಉತ್ತರಿಸಿ .**

**5X2=10**

12. ಡಾ. ಬಿ.ಎಸ್ ಗುಹಾರವರು ವರ್ಗೀಕರಿಸಿದ ಭಾರತದ ಜನಾಂಗೀಯ ಸಮೂಹಗಳನ್ನು ವಿವರಿಸಿ.
13. ಭಾರತದ ವೈವಿಧ್ಯತೆಯ ಸ್ವರೂಪವನ್ನು ವಿವರಿಸಿ.
14. ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಅನುಕೂಲಗಳನ್ನು ವಿವರಿಸಿ.

**IV. ಈ ಕೆಳಗಿನ ಎರಡು ಪ್ರಶ್ನೆಗಳಿಗೆ ತಲಾ 15-20 ವಾಕ್ಯಗಳಲ್ಲಿ ಉತ್ತರಿಸಿ .**

**5X2=10**

15. ಆರ್ಯನೀಕರಣ ಪ್ರಕ್ರಿಯೆ ಕುರಿತು ಟಿಪ್ಪಣಿ ಬರೆಯಿರಿ.
16. ರಾಷ್ಟ್ರೀಯ ಭಾವೈಕ್ಯತೆಗಿರುವ ಸವಾಲುಗಳನ್ನು ವಿವರಿಸಿ.
17. ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಪರಿವರ್ತನೆಗೆ ಕಾರಣವಾದ ಅಂಶಗಳನ್ನು ವಿವರಿಸಿ.

**V. ಈ ಕೆಳಗಿನ ಒಂದು ಪ್ರಶ್ನೆಗೆ 30-40 ವಾಕ್ಯಗಳಲ್ಲಿ ಉತ್ತರಿಸಿ .**

**5X2=10**

18. ಜನಸಂಖ್ಯಾಶಾಸ್ತ್ರವನ್ನು ವ್ಯಾಖ್ಯಾನಿಸಿ. ಭಾರತದ ಜನಸಂಖ್ಯಾಶಾಸ್ತ್ರದ ಪ್ರಮುಖ ಲಕ್ಷಣಗಳನ್ನು ವಿವರಿಸಿ.
19. ಅವಿಭಕ್ತ ಕುಟುಂಬ ಎಂದರೇನು ? ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಲಕ್ಷಣಗಳನ್ನು ವಿವರಿಸಿ.

**VI. ಈ ಕೆಳಗಿನ ಒಂದು ಪ್ರಶ್ನೆಗಳಿಗೆ 15-20 ವಾಕ್ಯಗಳಲ್ಲಿ ಉತ್ತರಿಸಿ .**

**5X1=5**

20. ರಾಷ್ಟ್ರೀಯ ಭಾವೈಕ್ಯತೆಯನ್ನು ಬಲಪಡಿಸಲು ಡಾ. ಸಂಪೂರ್ಣಾನಂದ ಸಮಿತಿಯ ಸಲಹೆಗಳನ್ನು ವಿವರಿಸಿ.
21. ನರಸಿಂಗನ್ ರವರ ಪಿತೃಪ್ರಧಾನ ಅವಿಭಕ್ತ ಕುಟುಂಬದ ಬಗ್ಗೆ ಟಿಪ್ಪಣಿ ಬರೆಯಿರಿ.

\*\*\*\*\*

**Model Question paper**

First Test

Class- II PUC

Subject-Sociology

Time-1.30 Hours

Marks-50

**I. Answers the following questions in a sentence each.**

**1X5=5**

1. How is the term Demography derived?
2. Mention sex-ratio of India according to 2011 census.
3. Name any one ancient name of India.
4. Who is the author of the book 'Kinship Organization in India'?
5. Who called the Indian joint family as a "Greater Home"

**II. Answer any five of the following questions in 2-3 sentence each.**

**2X5=10**

6. Mention two types of Demography.
7. What does DEMARU stands for?
8. What is dependency Ratio?
9. What is unity?
10. Mention two types of joint family.
11. Mention any two disadvantages of joint family.

**III. Answer any two of the following questions in 15-20 sentence each.**

**5X2=10**

12. Explain the racial groups classified by B.S Guha.
13. Explain the nature of diversities in India.
14. Describe the advantages of joint family.

**IV. Answer any two of the following questions in 15-20 sentence each.**

**5X2=10**

15. Write a note on the process of Aryanization.
16. Discuss briefly the challenges to National Integration.
17. Explain the causes for the changes in joint family.

**V. Answer any one of the following questions in 30-40 sentences.**

**10X1=10**

18. Define demography. Explain the major characteristics of Demographic profile of India.
19. What is joint family? Explain its characteristics.

**VI. Answer any one of the following questions in 15-20 sentences.**

**5X1=5**

20. Briefly explain the Dr. Sampurnanada committee recommendations to strengthen National Integration.
21. Write a note on Narasignanavar patriarchal joint family.

\*\*\*\*\*

## II PU Sociology First Test – 2021

**Time: 1.30 Min.      Subject: Sociology      Marks: 50**

### KEY ANSWERS

#### I. Answers the following questions in a sentence each. 5X1=5

1. The word demography comes from two ancient Greek words, demos, meaning "the people," and graphy, meaning "writing about or recording something"
2. 940 females per 1000 males
3. Bharat or Hindustan is the ancient name of India.
4. Irawati Karve
5. Henry Maine.

#### II. Answer any five of the following questions in 2-3 sentence each. 5X2=10

6. The field of demography can be divided into two general areas, basic or academic demography and applied demography.
7. Data from the 2001 census to coin another acronym. DEMARU, where D stands for daughter and MARU stands for killing. In English 'E' will denote elimination. Punjab, Hariyana, Himachal Pradesh, Gujarat, and Maharashtra are DEMARU states, where the sharp decline in the juvenile sex ratio
8. The dependency ratio refers to the proportion of the population that is dependent on the welfare state in comparison with the proportion of the population in employment. This measure is calculated by the number of dependents on the state (ages 0-14 years old and 65+-year-olds) compared to the total population.
9. By "unity" mean a commitment to a common culture and mission, a sense of solidarity, lack of conflict, and a generally positive attitude toward others in one's social category (in this case, other sociologists). By "disunity" It means the opposite of each of the factors making for unity.
10. a. Filial joint family (parents and their married sons with their offspring),  
b. Fraternal joint family (two married brothers and their children)
11. a. A small Decision Runs by Everyone.  
b. Financial Responsibility.

#### III. Answer any two of the following questions in 15-20 sentences each. 2X5=10

12. B.S.Guha has identified six major racial elements in the population of India:

Negrito  
Proto-Australoid  
Mongoloid  
Mediterranean  
Western Brachycephals and  
Nordic

In the south, the Kadars, the Irulas, and the Paniyans, and in the Andaman Islands the Onges, Jarwas, and the great Andamanese have definite Negrito characteristics. Some traits of this group are found among the Angami Nagas and the Bagadis of the Rajmahal hills. On the western coast, there are some groups with pronounced Negrito traits, but they perhaps represent later arrivals, who came to India with the Arab traders.

The Proto-Australoid group is numerically more significant; most of the tribes of middle India belong to it. These were the people described by the Indo-Aryans as Anas, Dasa, Dasyu, and Nishad – all derogatory terms. The Mongoloid group is sub-divided into two branches – Paleo-Mongoloid and Tibeto-Mongoloid.

Tribal groups in the Himalayan region and those in the northeast are of Mongoloid stock. Some Mongoloid features are seen in the non-tribal population of the eastern States – Assam, West Bengal, Manipur, and Tripura.

The Western Brachycephals (sub-divided into the Alpinoid, Dinaric, and Armenoid groups), Alpinoid, and Dinaric characteristics are seen in some groups of northern and western India; the Parsis belong to the Armenoid section. The Mediterraneans are associated with Dravidian languages and cultures.

The Nordics were the last major ethnic element to arrive in India and make a profound impact on its culture and society. But before they came a unique civilization had slowly developed in India. It is known as the Indus Valiev Civilization.

13. The term diversity denoting collective differences to find out dissimilarities among groups of people: geographical, religious, linguistic, etc. All these differences presuppose collective differences or the prevalence of a variety of groups and cultures. Indian society is characterized by unity as well as diversity.

Primarily there are four major types of diversities in India, which are:

1. Regional diversities
2. Linguistic diversities
3. Religious diversities and
4. Cultural and Ethnic Diversities

1. Regional Diversities: India is a vast country. From the Himalayas in the North to the Indian Ocean in the south, there are quite a lot of differences in altitude, temperature, Flora, and Fauna. India has every conceivable type of climate, temperature, and physical configuration. There is the scorching heat of Rajasthan and the biting cold of the Himalayas, Rainfall varies from 1200 to 7.5 cms per year. The result is that India has some of the wettest and driest areas in the world. India also possesses arid deserts and fertile riverine lands, bare and hilly tracts, and luxuriant open plains.

2. Linguistic Diversities: Language is another source of diversity. It contributes to collective identities and even to conflicts. The Indian Constitution has recognized 22 languages in the 8th schedule for its official purposes but as many as 1652 languages and dialects are spoken in the country. These languages belong to five linguistic families, namely; Indo Aryan languages, Dravidian languages, Austric languages, Tibeto – Burman languages, and European languages. This makes language planning and promotion difficult. But the mother tongue does evoke strong sentiments and reactions. As a consequence of this multiplicity, there is considerable bilingualism and the administration has to use more than one language. Linguistic diversity has posed administrative and political challenges. Apart from that for people with different mother tongues, communication becomes a problem.

3. Religious Diversities: There are 8 major religious communities in India. Hindus constitute the majority followed by Muslims, Christians, and Sikhs. Buddhists, Jains, Zoroastrians, and Jews are less than 1% each. Each major religion is further divided along the lines of religious documents, sects, and cults. Hindus are broadly divided into Shaivites, Vaishnavites, and Shaktas (worshippers of Shiva, Vishnu, and Mother Goddess – Shakthi respectively) and other minor sects. Even though they took birth in India, both Jainism and Buddhism have lost their hold in India and are confined to a few small pockets. Diganibars and Shw'etambaras are the two divisions of Jains. Indian Muslims are broadly divided into Shias and Sunnis. Indian Christians, apart from Roman Catholics and Protestants have other small regional denominational churches. Sikhism is a

synthesizing religion that emphasizes egalitarianism. Pars is even though a small community has played an important role in India's industrial development. The Jews have a white and black division.

4. Cultural and Ethnic Diversities: Another important source of diversity is cultural diversity. The people differ considerably in their social habits. The cultural difference varies from state to state. The conflicting and varying shades of blood, strains, culture, and modes of life, the character, conduct, beliefs morals, food, dress, manners, social norms, Socio-Religious customs, rituals, etc. causes cultural and ethnic diversities in the country. Dr. R.K. Mukherji rightly said that "India is a museum of cults and customs, creeds and culture, faiths and tongues, racial types and social systems".

14. Following are the merits or advantages joint family.

1) Cradle of social virtues:

A joint family is like a nursery to teach social virtues. It helps to develop social virtues like co-operation, sympathy, sacrifice, affection, the spirit of selfless service, obedience, and broadmindedness.

2) Insurance against olds:

Joint Family Acts as insurance for the members of the family at the time of crisis. It provides social security to its members especially to the old, the infirm, the unemployed persons, the orphans, the widowed daughters and sisters as well as the physical and mentally handicapped among them. For all such persons, the joint family acts as an insurance company.

3) Division of labour:

In a joint family, each member is given work according to his or her capacity. The men, women, and children all have to work. For example, in a peasant joint family, all the members work actively according to their ability. The old persons and children of the family watch the crops in the field. During the harvest season, the women in some families help in harvesting. This there is no need of procuring labour from outside the family.

4) Socialism in Wealth:

According to Sir Henry Maine, a joint family is like a cooperative society with the father as the trustee. Every member in the joint family works conforming to the well-established socialist formula; each works according to his or her ability and gets according to his or her needs.

5) Avoids fragmentation of land:

Joint family avoids the evils or fragmentation of land by holding the property in common. A joint family is almost like a joint-stock company.

6) An agency of social control:

Another advantage of a joint family is that it acts as an agency of social control. In the joint family, there is close supervision over the anti-social and unsocial activities of the young member.

7) Opportunity for leisure:

A joint family affords ample leisure to its members. Both the male and female members divide the household works and finish it in a short time spending the rest of the day in leisure. They never feel overburdened.

8) Money saving device:

A joint family is advantageous from the economic viewpoint. This system helps in securing the economy in expenditure. Since things are consumed in a large quantity they can be obtained at a cheap rate. A large family can be maintained within a small means if it lives jointly.

**IV. Answer any two of the following questions in 15-20 sentences each. 2X5=10**

15. Aryanization (German: Arisierung) is a term coined during Nazism referring to the forced expulsion of so-called "non-Aryans", mainly Jews, from business life in Nazi Germany and the territories it controlled. It entailed the transfer of Jewish property into "Aryan" hands to "de-Jew the economy".

The process started in 1933 in Nazi Germany with so-called "voluntary" transfers of Jewish property and ended with the Holocaust. Two phases have generally been identified: a first phase in which the destitution of Jewish victims was concealed under a veneer of legality, and a second phase, in which property was more openly confiscated. In both cases, Aryanization corresponded to Nazi policy and was defined, supported, and enforced by Germany's legal and financial bureaucracy.

Before Hitler came to power Jews owned 100,000 businesses in Germany. By 1938, boycotts, intimidation, forced sales, and restrictions on professions had largely forced Jews out of economic life. According to Yad

Vashem, "Of the 50,000 Jewish-owned stores that existed in 1933, only 9,000 remained in 1938."

16. National integration refers to national unity and a sense of belonging to the nation. It is an essential aspect in the making of a nation. The promotion of national integration is regarded as a part and parcel of the policy of any country. According to Benjamin "National integration refers to the assimilation of the entire people of a country to a common identity".

In simple words, National Integration refers to the process wherein a feeling of togetherness, a sense of national unity and above all, a sense of national belongingness is developed among people. It is in this context, the concept of 'National integration' has assumed importance.

There are many challenges to National integration. They are as follows;

1. Regionalism
2. Communalism
3. Linguism and
4. Extremism and Terrorism

1. Regionalism: Regionalism is expressed in the desire of people of one region to promote their own regional interest at the expense of the interests of other regions. It has often led to separatism and instigated separatist activities and violent movements. Selfish politicians exploit it. Thus, regionalism has challenged the primacy of nationalistic interests and undermines national unity. Regionalism is mainly of four forms namely.

- ❖ Demand for separation from the Indian Union
- ❖ Demand for a separate statehood
- ❖ Demand for a full-fledged statehood
- ❖ Inter-states disputes-Border disputes.

2. Communalism: Communalism is the antagonism practiced by the members of one community against the people of other communities and religions. Communalism is the product of a particular society, economy, and polity, which creates problems. Communalism is an ideological tool for the propagation of economic and political interests. It is an instrument in the hands of the upper class to concentrate power by dividing people. The elites strive to maintain a status quo against transformation by dividing people into communal and religious lines.

3. Linguism: Linguism implies one-sided love and admiration towards one's language and prejudice and hatred towards other languages. India is a land of many languages and it has been called a 'Museum of languages'. The diversity of languages has also led to

linguism. It has often been manifested into violent movements posing threat to national integration. Linguistic tensions are prevailing in the bilingual border areas.

4. Extremism and Terrorism: Extremism and terrorism have emerged during recent years as the most formidable challenges to national integration. Extremism refers to the readiness on the part of an individual or group to go to any extreme even to resort to undemocratic, violent, and harmful means to fulfill one's objectives.

In past India has been facing the problems of terrorism since independence. India has faced this problem in Nagaland (1951), Mizoram (1966), Manipur (1976), Tripura (1980), and West Bengal (1986). Terrorism in India is essentially the creation of politics. According to Prof. Rama Ahuja, there are four types of terrorism in India.

- ❖ Khalistan-oriented terrorism in Punjab.
- ❖ Militants terrorism in Kashmir.
- ❖ Naxalite terrorism in West Bengal, Bihar, Madhya Pradesh, Orissa, Andhra Pradesh, Telangana, Maharashtra, Uttar Pradesh, Jharkhand, Chattisgarh.
- ❖ ULFA terrorism in Assam.

The Khalistan-oriented Sikh terrorism was based on a dream of a theocratic state, Kashmir militants are based on their separate identity. Naxalite terrorism is based on class enmity. Terrorism in North-Eastern India is based on the identity crisis and the grievance situation. In addition to these factors, corruption, poverty, unemployment/youth unrest, widening gap between rich and poor, which are also the major challenges for national integration.

17. 1. Industrialization: With the establishment of factories in many places of the country, agriculture was pushed to the background and with it changed those social institutions which were its products. The industrial centers pulled persons out of the traditional peasant society comprising of joint families. His strike at the roots of joint families and the process of change started. Furthermore, the process of change in joint families gained momentum from the rapid development of transport and communication.

2. Urbanization: The percentage of workers dependent on agriculture has come down and more and more people migrate to cities and towns in search of jobs. The urban centers also provide people with various amenities of life concerning transport and communication,

sanitation and health, education and employment, etc., People are tempted by the lure of urban facilities and there is a rural to the urban type of migration. A gradually joint family hold is losing its control and nuclear families in cities have become the norm.

3. Rapid Growth of Population: Rapid growth of population has brought a corresponding increase of pressure on land. Agriculture is the prime occupation of the villagers, the rural youth face the problem of unemployment. People have begun to move to cities and industrial centers in search of jobs. Thus they had to leave the traditional joint families which have resulted in the breakdown of jointness.

4. Education: Education changes the attitude of people. It enables people to get into various better-paying jobs or professions. Modern education leads to occupational mobility. It has not only brought changes in the attitudes, beliefs, values, and ideologies of the people but has also created individualistic feelings. The increasing education not only brings changes in the philosophy of life of men and women but also provides new avenues of employment leading to economic independence.

5. Changing Status of Women: Social reform movements and awareness among the women of their own position, all have affected the patriarchal authority of the joint family system. The spread of modern education has enlightened women. Education has made them conscious of their rights and status in society. It has brought about drastic changes in the practices and ideals of family. They are no longer prepared to remain within the four walls of the household in the traditionally subordinate position. Social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshab Chandra Sen, Jyothiba Phule, Maharshi Karve, Pandit Ramabai, and many others have worked and achieved considerable success to the cause of women. All these factors affected the patriarchal authority of the joint family. As a sequel to that, the process of disintegration has been set in the joint family system.

6. Social Legislations: Legislation enacted during the British rule proved harmful for joint families. Gains of Learning Act of 1930, the Rights of Women to share in the property of the joint family by the Hindu Law of Inheritance Act of 1929, and the Hindu women's Right to Property Act of 1937. Sati Prevention Act 1782, Hindu Widow Remarriage Act 1856, Child Marriage Restraint Act 1902 have brought changes in family relations. After independence, the process has continued and fundamental changes in the law of inheritance have been brought about by the Hindu Succession Act, 1956.

The Hindu Marriage Act, 1955, and the Civil Marriage Act, 1957 gave the freedom to adult males and females to marry according to their choice and helped the women to seek divorce on certain grounds. All these legislations gave enough facility to the members to divide the joint family immediately after the death of the father. The necessity of jointness has also weakened due to various governmental provisions relating to the old age pension, widow pension, etc.

**V. Answer any one of the following questions in 30-40 sentences. 1X10=10**

18. Demography is the systematic study of the population. The term Demography is derived from two Greek words i.e. demos (people) and graphein (describe), implying the description of people. The term Demography was coined by Achille Guillard in 1855.

Demography studies the trends and processes associated with a population including – changes in population size; patterns of births, deaths, and migration; and the structure and composition of the population, such as the relative proportions of women, men, and different ages groups.

There are different varieties of demography, including Formal demography which is a largely quantitative field, and Social demography which focuses on the social, economic, or political aspects of the population. All demographic studies are based on processes of counting or enumeration – such as the census or the survey – which involve the systematic collection of data on the people residing within a specified territory.

In India, the census was conducted by the British Indian government between 1867-72, and regular ten yearly (decennial) censuses have been, conducted since 1881. Independent India continued the practice, and seven decennial censuses have been conducted since 1951, the most recent being in 2011.

Demographic data are important for the planning and implementation of state policies, especially those for economic development and general public welfare.

The Major characteristics of the Demographic Profile of India:

1. Size and Growth of India's population
2. Age structure of the Indian population
3. Sex-Ratio in India.
4. Birth rate and Death rate
5. Increasing the Literacy rate of the Indian population.

6. Increasing Rural-Urban differences.

1. Size and Growth of India's Population: India is the second-most populous country in the world after China. According to the 2011 census, India's population is 121 crores (1.21 billion). Between 1901-1951 the average annual growth rate did not exceed 1.33%, a modest rate of growth. In fact, between 1911 and 1921 there was a negative rate of growth of – 0.03%. This was because of the influenza epidemic during 1918-19. The growth rate of population substantially increased after independence from British rule going up to 2.2% during 1961- 1981. Since then although the annual growth rate has decreased it remains one of the highest in the developing world.

2. Age structure of the Indian population: India has a very young population – that is, the majority of Indians tend to be young, compared to most other countries. The share of the less than 15 age group in the total population has come down from its highest level of 42% in 1971 to 29% in 2011. The share of the 15-60 age group has increased from 53% to 63%, while the share of the 60+ age group is very small but it has begun to increase (from 5% to 8%) over the same period. But the age composition of the Indian population is expected to change significantly in the next two decades. 0-14 age group will reduce its share by about 11% (from 34% in 2001 to 23% in 2026) while the 60 plus age group will increase its share by about 5% (from 8% in 2001 to about 12% in 2026).

3. The declining Sex-ratio in India: The sex ratio is an important indicator of gender balance in the population. The sex ratio is defined as the number of females per 1000 males. The trends of the last four decades have been particularly worrying – from 941 in 1961 the sex ratio had fallen to an all-time low of 927 in 1991 before posting a modest increase in 2001. According to the Census of India 2011, the sex ratio has increased and now it is 940 females per 1000 males. But what has alarmed demographers, policymakers, social activists and concerned Citizens is the drastic fall in the child sex ratio. The sex ratio for the 0 – 6 years age group (known as the juvenile or child sex ratio) has generally been substantially higher than the overall sex ratio for all age groups, but it has been falling very sharply. The decade 1991-2001 represents an anomaly in that the overall sex ratio has posted its highest ever increase of 6 points from the all-time low of 927 to 933, but the child sex ratio in 2011 census has dropped from 927 to 914, a plunge of 13 points taking it below the overall sex ratio for the first time.

4. Increasing literacy rate of Indian population: Literacy varies considerably across gender, regions, and social groups. The literacy rate for women is almost 22% less

than the literacy rate for men. However, female literacy has been rising faster than male literacy, partly because it started from relatively low levels. Female literacy rose by about 11.2 percent between 2001 and 2011 compared to the rise in male literacy of 6.2 percent in the same period. Female literacy which was 8.9% in 1951, has increased to 65.4 in 2011. Male literacy in the same period was 27.2% which has increased to 82.17. The total literacy rate of 18.3% in 1951 has increased to 74.04 in 2011.

5. Increasing Rural-Urban differences: According to the 2011 Census, 68.8% of the population lives in rural areas while 31.2% of people live in urban areas. The urban population has been increasing steadily, from about 17.3% in 1951 to 31.2 in 2011, an increase of about two-and-a-half times.

19. The most important characteristic of a joint family is that it is large. Because it consists of members of three to four generations. It includes parents, grandparents, children grandchildren, and other close blood relatives. Several nuclear families live together as one and constitute a joint family.

#### Features or Characteristics of Joint Family:

A joint family has the following features or characteristics.

##### (1) Large in Size:

The most important characteristic of a joint family is that it is large. Because it consists of members of three to four generations. It includes parents, grandparents, children grandchildren, and other close blood relatives. Several nuclear families live together as one and constitute a joint family.

##### (2) Joint Property:

Joint or common property is another important characteristic of a joint family. All movable and immovable property of the family is held jointly. Ownership, production, and consumption of property take place jointly. All the members pool their income in a common family fund from which expenditure is incurred equally irrespective of their income. The head of the family acts as a trustee of the family property and looks towards the material and spiritual welfare of the family members. A family continues to remain joint till its property is held jointly. Division of property means a division of the family.

##### (3) Common Kitchen:

It is the next important feature of a joint family. All the members of the joint family eat food cooked at one hearth.

There is a division of work in a joint family. Male members work in the field whereas female members remain engaged in the hearth. The eldest female member remains in charge of the kitchen and supervises the work of other women. This joint kitchen keeps the joint family integrated. Because separate kitchen means separation of the family.

##### (4) Common Residence:

All the members of a joint family live under a common roof or in a common residence. This joint living creates a sense of unity among all the members of the family. As the joint family consists of several nuclear families when it became too large and the accommodation became insufficient they may live in separate houses close to one another. Thus living in a common residence all the members eat a similar type of food, wear similar type of dresses and shows a similar type of behavior.

##### (5) Common Worship:

All the members of a joint family believe in a particular religion and worship common gods and goddesses. This common god is known as 'kula devatas'. All the members participate in common prayer and worship their 'kula devatas' jointly. They have similar faith and beliefs. All the members celebrate religious rites, duties, and festivals jointly. This joint worship passes from generation to generation.

##### (6) Similar rights and obligations:

All the members of the joint family except the head enjoy similar rights and show similar obligations towards each other. This keeps the joint family integrated. Each member remains conscious about his rights and obligations.

##### (7) Close blood ties:

All the members of a joint family are bound by close blood ties. In other words, there exist close blood relationships among the members of a joint family.

##### (8) Absolute power of the head:

In a joint family, the eldest male member or the head enjoys absolute power over others. In every respect, his decision is final and binding.

##### (9) Co-operation:

Co-operation is the basis of a joint family. All the members co-operate with each other in the realization of their common objective and while performing family functions.

(10) Socialistic Ideals:

Joint family based on socialistic ideals “from each according to his capacity and to each according to his necessity”.

**VI. Answer any one of the following questions in 15-20 sentences. 1X5=5**

20. The Central Education Ministry organized a ‘Committee for National Integration’ in 1961 under the Chairmanship of Dr. Sampurnanand. The Integration Committee. gave some recommendations to promote and strengthen national integration.

Some of them are stated below:

1. Re-organization of the syllabi at various levels primary, secondary, college, and university levels to promote national integration.
2. Giving due encouragement to extracurricular activities besides imparting formal knowledge to the students to promote national unity.
3. Improvement of textbooks helps a great deal in giving a truly national perspective to the students. They can be made to understand their rich cultural heritage and feel proud of their nation.
4. Conducting Community programs such as mass prayers, mass meetings, speeches by respected leaders, etc., to help to bring the people together, Apart from the governmental efforts to achieve the goal of national unity various stakeholders such as educational institutions, religious/cultural associations and mass media should involve in.

Chalking out action-based programs to enhance awareness/dissemination of traditional values among the masses and increase cultural exchange banking on the richness of our cultural heritage and diversity. Special steps should be taken by various interest groups to speed up the development of economically and socially backward groups who are the easy victims of violent activities.

21. The Narasinganavar family is a patriarchal Joint j family of about 206 individuals who is residing together in the village of Lokur in the Dharwad district of Karnataka. All the individuals in the family share a common ancestry and this family is ‘recognized as one of the largest undivided families in the world.

The family spans five generations. Bhimanna Jinapa Narasinganavar is the part of the family. For India’s largest joint family, balancing the family is a forbidding task. The Narsinganavar family finds that expenditure on its 206 members always seems to be more than its income.

Patriarch Narsinganavar (72), who has been handling money matters of this jumbo family for the past 30 years, says “We believe family finances could be the biggest source of discontent. In their wisdom and sincerity, the elders gave me this job. Whatever I do well be in the interest of the family.

Agriculture is the main occupation for this family. It owns 270 acres of cultivable land, the annual 1 income is Rs 8 lakh to Rs 12 lakh depending on the monsoon and market. Its annual expenditure of around Rs 10 lakh is largely on farm labour and agriculture machinery.

While the family’s requirement of food grains, vegetables, and milk are met by its efforts, it spends a substantial amount on provisions, clothes, medicines, soap, and tea. If there’s a resource crunch, the earning members contribute to the common kitty and Bheemanna keeps a meticulous record of the transactions.

Weddings are performed every eight or ten years with several marriages being solemnized at the same time. The family’s only source of entertainment is TV.

**‘Failure is the opportunity to begin again more intelligently.**