

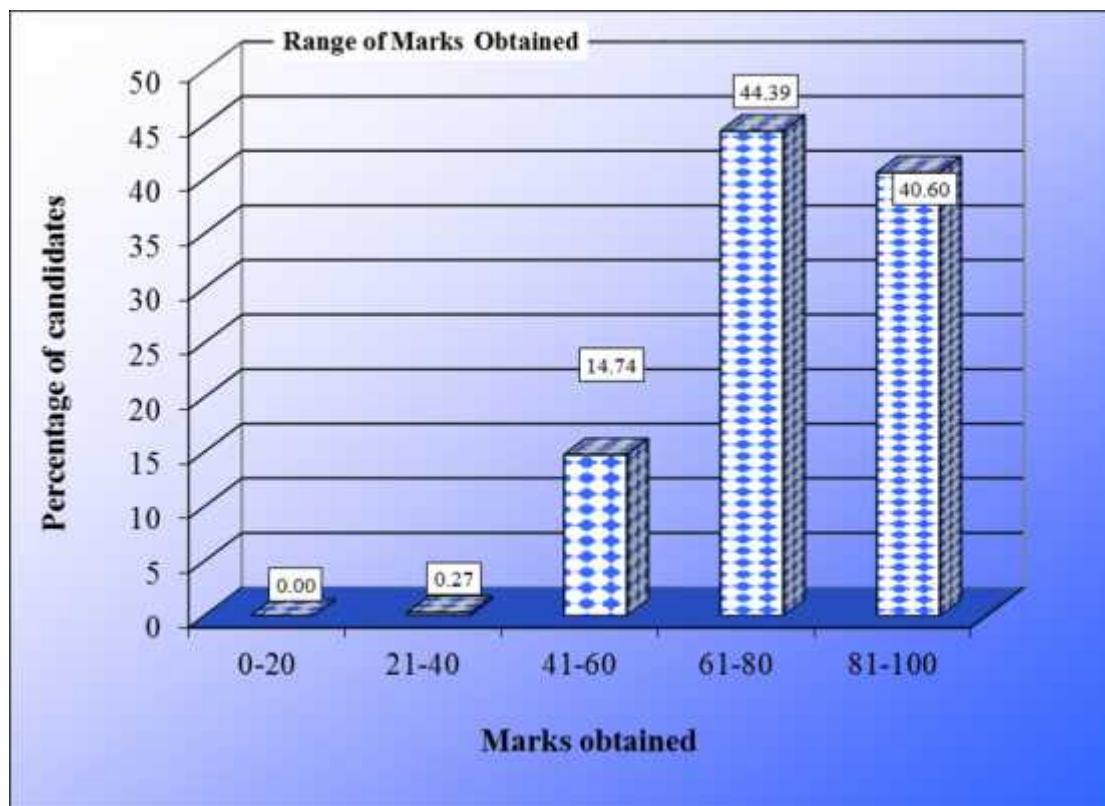
SOCIOLOGY

A. STATISTICS AT A GLANCE

Total number of students taking the examination	2,192
Highest marks obtained	100
Lowest marks obtained	26
Mean marks obtained	77.21

Percentage of candidates according to marks obtained

	Mark Range				
	<i>0-20</i>	<i>21-40</i>	<i>41-60</i>	<i>61-80</i>	<i>81-100</i>
Number of candidates	0	6	323	973	890
Percentage of candidates	0.00	0.27	14.74	44.39	40.60
Cumulative Number	0	6	329	1302	2192
Cumulative Percentage	0.00	0.27	15.01	59.40	100



B. ANALYSIS OF PERFORMANCE

PART I (20 Marks)

Answer *all* questions.

Question 1

Answer briefly each of the following questions:

[10×2]

- (i) Mention *any two* features of Tribal Law.
- (ii) What is meant by *phratry*?
- (iii) Define *probationary marriage*.
- (iv) Mention *any two* features of nuclear family.
- (v) Define *status*.
- (vi) Explain *Kulinism*.
- (vii) Mention *two* reasons why law is obeyed in primitive societies.
- (viii) Mention *any two* determinants of status according to Malinowski.
- (ix) What is *Fetishism*?
- (x) Explain the term *modernisation*.

Comments of Examiners

- (i) Most of the candidates attempted this question correctly. Some candidates wrote primitive ways of solving disputes. A few candidates gave the *meaning* of tribal law instead of the *features*.
- (ii) Many of the candidates answered this part correctly. A number of candidates confused the terms 'phratry' and 'moiety'.
- (iii) Almost all candidates were able to answer this part correctly. Some candidates were confused between the forms of marriage.
- (iv) Most candidates were able to write this answer correctly.
- (v) Candidates were able to attempt this part correctly.
- (vi) Most of the candidates were unable to attempt this part correctly. The basic concept was not understood well. Several candidates were confused between 'kulinism' and 'hypergamy'.
- (vii) Many candidates gave 'features of Tribal Law' instead of 'why law is obeyed in primitive societies'.
- (viii) A number of candidates failed to give specific and correct answer for this question. Many candidates wrote Lowie's determinants of Status instead of the determinants of status according to Malinowski.

Suggestions for teachers

- Ask students to read the question carefully and understand what is being asked.
- Clarify the differences between Phratry and its formation, and Moiety and its formation.
- Clarify that in fetishism an object is thought to have supernatural power whereas in totemism it is a belief system in which each human is thought to have a spiritual connection with an animal or plant. i.e. totem is a guardian spirit.
- Explain clearly the status of women as pointed out by Malinowski.

- (ix) Most of the candidates were able to attempt this part correctly. A few candidates wrote about 'totemism' instead of 'fetishism'.
- (x) Almost all candidates were able to answer this question correctly.

MARKING SCHEME

Question 1.

- (i) Tribal Law:
- Conceived in terms of Kinship bond not the **territorial tie**.
 - Identical with ethical norms and public opinion.
 - Does not distinguish between crimes and torts.
 - Intention is important in determining legality or illegality of a person's actions.
 - Concept of collective responsibility.
 - Punishment.
 - Evidence – oath & ordeal.
 - Wergild or compensation.
- (ii) Phratry: when a group of clans gets merged together for some reason or another, the emergent grouping is called a phratry. Eg. Toda – Tathadol / Teivaliol
- (iii) Probationary marriage has been reported from among the Kuki tribe. They permit a young man to live with his sweet-heart in the latter's house for weeks together, after which, if they so decide, they marry each other. In case the couple do not find each other's temperament to be suitable and compatible, they separate, and the young man pays cash compensation to the girl's parents.
- (iv) Nuclear family:
- Limited size
 - Close relationship
 - More freedom of expression
 - Better status of women
 - Individual property, etc.
- (v) Status: The term status is used as a synonym for 'role'. It is the role or positioning in society on the basis of wealth, education, prestige, etc.
- (vi) Kulinism: was practiced in Bengal, where a Brahmins wife had to live with her parents and the husband who was polygamous (Married many other women) visited the wives occasionally at their places and the children grew up in the house of maternal uncle.
- (vii) Law is obeyed in primitive societies because:
- Compulsiveness of public opinion
 - Equation of Law with ethical norms.
 - Punishment for which is supernatural visitation
 - For interdependence and mutual obligation.

- (viii) Determinants of status according to Malinowski:
 (a) Taking into consideration all mutual duties between sexes.
 (b) The safeguards provided for the protection of each sex against the highhanded of the other.
- (ix) Fetishism: According to this belief, certain objects are regarded to be possessed of powers to help man out of various difficulties, or in achieving his desires, such objects are called fetishes, it may be a feather, a skull or an armlet. The practice of such belief is called fetishism.
- (x) Modernisation: Modernisation is a process which indicates the adoption of the modern ways of life and values.

PART II (50 Marks)

Answer any *five* questions.

Question 2

- (a) What are *kinship terms*? Discuss the types of kinship terms. [5]
 (b) Discuss the kinship usage of avoidance. [5]

Comments of Examiners

- (a) The question was not read properly by several candidates who wrote the Kinship types instead of Kinship terms. Some candidates wrote Kinship usages. A number of candidates could not explain the classificatory terms.
- (b) Some candidates explained all the Kinship usages and the explanation for 'avoidance' was not adequate. Many candidates were unable to explain the various reasons for practising this usage.

Suggestions for teachers

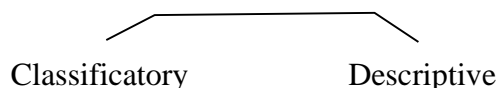
- Students should be asked to read questions carefully.
- A recapitulation of types, terms and usages would help avoid confusion.
- Students should be told about the reasons for the existence of such usages with examples.

MARKING SCHEME

Question 2.

- (a) Kinship Terms:

- Kinship terms are the terms used in designating Kin of various types.
- There are two types of Kinship terms.



- Classificatory Kinship terms: under a classificatory system, several people, lineal as well as collateral, and even affinal are referred to by the same designation. E.g. 'aja' word among sema nagas – used for mother, mother's sisters, father's brothers, etc.
- Descriptive Kinship terms: it describes the speakers exact relation towards whom he/she is referring to. E.g. father, mother, etc.

(b)	<p>Kinship usage of avoidance: In all societies, avoidance of one kind or another is observed in the relations between a daughter-in-law and her parents-in-law or a son-in-law with his parents-in-law.</p> <p>Tylor's theory – son in law wants to live with his wife – restricted relations with their mothers – in law – matriarchal family – sons in law were strangers, subservient – matrilineal residence.</p> <p>Frazer – limited social relations between brothers and sisters – to avoid incest – example – Trobriand Islanders, Ceylonese Veddas.</p> <p>Freud – Psychoanalytical explanations – infantile sexual passion for the parent of opposite sex, training is imparted – avoidance to prevent any error on behalf of the subject in adult life mother- in law and son-in-law avoidance – reluctance on behalf of the mother to hand over her daughter to a stranger – she feels displaced in the affections and loyalty – to overcome mother - in law's incestuous feelings towards her son-in-law.</p> <p>Lowie – Daughter-in-law represents an alien, different set of social cultural, moral values – husband is bound to be influenced – rest of the family must be saved.</p> <p>Turner –to preserve peace in the family – Authority of the parents in law might collide with that of the husband – To prevent such social strain, daughter in law / parents in law avoidance.</p> <p>Radcliffe Brown - possibilities of cooperation as well as conflict – hostility is against social norms – restriction on intimacy to prevent hostility.</p>
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Question 3

- | | | |
|-----|---|-----|
| (a) | Examine the role of family in human life. | [5] |
| (b) | Discuss the causes for the breaking of Joint families in India. | [5] |

Comments of Examiners

- | | |
|-----|---|
| (a) | Most of the candidates answered this question correctly. However, some candidates just gave the headings without any explanation. |
| (b) | This question was attempted correctly by most of the candidates with proper heading and explanation. |

Suggestion for teachers

- Should ask candidates to elaborate points/headings with appropriate examples.

MARKING SCHEME

Question 3.

- | | |
|-----|---|
| (a) | <p>Role of a family:</p> <ul style="list-style-type: none"> • Stable satisfaction of sexual need • Reproduction or procreation • Rearing of the child • Provision of home • Instrument of cultural transmission and agent of socialization • Ascribing status |
|-----|---|

- Affectional function
- Economic functions
- Educational functions
- Religious functions
- Recreational functions

(any five points)

- (b) Joint Family: A group of people who generally live under one roof, who eat food cooked at one hearth, hold property in common and are related to each other.

Causes for breaking of joint family:

- Influence of education
- Impact of industrialisation
- Influence of urbanisation
- Change in marriage system
- Legislative reasons
- Influence of western values
- Awareness among women.

(any five points)

Question 4

- (a) Analyse Tylor's theory of Animism. [5]
- (b) Discuss the relationship between *religion* and *morality*. [5]

Comments of Examiners

- (a) A number of candidates were confused between 'animism' and 'animatism'. Some candidates could not explain about 'free soul' and 'body soul'. Explanation for green funeral and dry funeral was very vague in many cases.
- (b) Some candidates only gave the meaning of *religion* and *morality* or the differences between them, instead of the relationship between them as required.

Suggestions for teachers

- Clarify the difference between animism and animatism.
- Explain why the concept of free soul and body soul exists in primitive society.
- Ask students to read the question carefully and focus on the requirements of the question.

MARKING SCHEME

Question 4.

- (a) Tylor's theory of Animism: The earliest anthropological theory about primitive religion – to trace its origin – given by Tylor – Anima – belief in soul – conjectural argument – primitive man had certain experience – dreams – various types of activities while sleeping – met his dead ancestors – hallucinatory experiences – echoes of his own voice – reflection in pond, pool, river – failed to disentangle himself from his shadows– people must have died (Death) – There must have been some unseen thing in him which must have escaped from his body– belief in such an unseen thing or power or soul or the souls or free soul – dry funeral, green funeral – examples, Toda, Ho.
- (b) Relationship between religion and morality:
- Definition of Religion: unified system of beliefs and practices relative to sacred things, things set apart and forbidden.
 - Moral code - that body of rules or principles concerned with the good and evil as manifested to us by conscience.
 - Differences between religion and morality – behaviour – in religion the internal pressure is fear of god and in morality, it is the pressure of conscience.
 - The sanction and authority are different
 - Morality defines our conduct towards god – its sanction is unequal – incurs the displeasure of society – sanction is given by society – not divine. Religion – divine authority and the sanction of god – disobedience incurs the displeasure of god – violation is considered as a sin. Interrelation – both are closely interlinked. – Religion prescribes rules of conduct – tends to identify with moral code – based on moral values – violation of moral codes have direct consequences – disobedience of religious code have indirect consequences – wrath of god.
 - Morality can be practised without being religious also, but religion has no existence without morality.

(Definition and relationship between the two)

Question 5

- (a) Explain the important factors responsible for changes in tribal economy. [5]
- (b) Examine the basic principles of Christianity. [5]

Comments of Examiner

- (a) Instead of giving the factors responsible for changes in tribal economy, a number of candidates wrote on the problems of the tribal people. Some candidates wrote in detail about features and types of Tribal Economy.
- (b) This question was attempted well by most of the candidates.

Suggestion for teachers

- Candidates should be asked to read the question properly and understand what is asked and then attempt the question by writing relevant points with proper and adequate information.

MARKING SCHEME

Question 5.

- (a) Factors responsible for changes in Tribal Economy: Tribal economy was primarily based on occupations related to nature. But now we see a lot of changes in Tribal economy due to:
- Industrialisation in tribal areas
 - Education
 - Contact with wider world
 - Government policies and programmes.
 - Mining and other activities in Tribal areas.
- (b) Basic Principles of Christianity:
- Christians believe that there is one God, called Father.
 - Jesus is the son of God and believe God functions as a Trinity, i.e. God as the father, Son and Holy Spirit.
 - Christianity believes in life after death.
 - Prayer and rituals to communicate with God.
 - Bible is the religious book of Christianity.
 - God is everywhere, omnipotent, he created the universe.
 - God created man in his own image, without sin, but Adam and Eve's disobedience to God brought sin to earth.
 - Belief in the day of judgement
 - Bible is the holy word of God.
 - Salvation – through good deeds
- (any five)

Question 6

- (a) Examine the status of women in patrilineal societies. [5]
- (b) Explain the role of social movements in society. [5]

Comments of Examiners

- (a) This question was well attempted and some candidates were also able to extend the topic to issues faced by women in Modern India.
- (b) Most of the candidates who had attempted this question wrote elaborately on various movements. However, very few candidates were able to explain the role of these movements in bringing about change.

Suggestion for teachers

- Candidates may be told about the aim/goal of these movements and how they affect/challenge the existing social order; whether a movement brings about a positive change or negative change; how the masses get involved; the nature of the movements, the objectives, methods used, etc.

MARKING SCHEME

Question 6.

- (a) Status of Women in Patrilineal Societies: The status of women in any society is connected to their child bearing and child rearing functions. With regard to tribal women, mere absence of rights does not indicate, subservience. Example: among Todas, women are prevented to enter:
- Their dairies – as preventive measure, for impurities of menstruation or child birth.
 - Among patrilineal Gonds in various aspects of social life women enjoy status and freedom but in other aspects they work like labourers for their husbands.
 - Among Tharus males are dominated by their beautiful wives.
 - Among Polyandrous Khasas women are under constant physical, emotional and social strains.
 - Among Nagas, Ho and other middle Indian tribal societies, the status of women is inferior to men.
 - Even in Patrilineal modern societies, we find the same situation.

(establishment of status and examples)

- (b) Role of Social Movements in Society:
- A social movement is a collective effort to promote or resist change.
 - It leads to social change
 - It plays an important role in highlighting some of the social problems
 - Breaks the monotony or static state of society
 - Creates public awareness
 - Awakens the masses and authorities, etc.
 - Change in our attitude and outlook.
 - Improvement in the status of women.
 - Means of attaining social and economic reward.
 - Getting occupation.
 - Likely to produce intended consequences – social and economic
 - Political awareness
 - Contribute to progress

(any five)

Question 7

- (a) Write a brief note on the educative functions of dormitories in tribal India. [5]
- (b) Discuss the role of education in creating social change. [5]

Comments of Examiners

- (a) Several candidates mentioned all the features of dormitories and were unable to explain the educative functions of dormitories as required.
- (b) This question was well attempted by majority of the candidates.

Suggestion for teachers

- The educational role of dormitories in tribal society must be explained clearly.
- Practice should be given to students in writing long answers.

MARKING SCHEME

Question 7.

- (a)
- Storytelling, riddle solving, folktales, folklores – transmission of cultural heritage, discipline
 - Attending festivals, religious ceremonies – helping the villages in marriages, house-building.
 - Dormitory training is imparted by the members of same age-group, most effective influence.
 - Parent – child relations – Rengma Naga.
 - Sexual training – taking adulthood role
- (b)
- The functions of education are:
 - Education completes the socialization process. The school and other institutions take the place of the family to complete the socialization process, teaching the child honesty, fair play and the sense of right and wrong.
 - Education has the function of transmission of cultural heritage. The sets of beliefs, art, literature, religion and philosophy must be learnt by people. They are not acquired through heritage.
 - Education helps in shaping the personality that may fit into the culture. It helps man to adapt themselves to the environment to survive and to reproduce them.
 - It aims at reformation of attitudes wrongly developed by individuals. Beliefs and disbeliefs, prejudices, jealousy and hatred must be removed from the child's mind through proper education.
 - Education has become an instrument of livelihood. It prepares individual for future occupational positions.
 - Conferring status, or a class position through income, style of life, is through education.
 - Education fosters participant democracy. Literacy allows full participation of the people in democratic processes and affective voting.
 - Through various activities undertaken by the school the individual learns the values of cooperation, team spirit, obedience and fair play.
 - Education acts as an integrative force by uniting different societies of society.

(any five)

Question 8

- (a) Discuss the various problems faced by tribals in India. [5]
- (b) What are the steps taken by the Government for the upliftment of the Indian Tribes? [5]

Comments of Examiners

- (a) This answer was presented very well by most of the candidates.
- (b) This question was answered well by a number of candidates. Some candidates however gave very general answers without mentioning any specific solutions. A few candidates wrote only the political safeguards provided by the government.

Suggestion for teachers

- Various steps taken by the government for tribal development such as, Economic facilities; Educational facilities; Health facilities; Appointment of committees and commissions and study teams so as to provide improvement; assistance given to state and union territories for tribal development; establishment of Tribal Research Institutes in many states to study the tribal problems and suggest measures to overcome them, should be discussed with students.

MARKING SCHEME

Question 8.

- (a) The whole of Tribal India is at the present going through the critical stage of transition. They are facing two types of problems:
- The problems which the tribal folk share with entire rural population of the country.
- The problems which are unique to the tribal folk:
- Economic problems – debt, uneconomic shifting axe cultivation
 - Socio cultural problems – cultural adjustments
 - conversions to other religions
 - changes in social organisation
 - sub-nationalism
 - Loss of Identity
 - Political alienation from main political system.
 - Environmental – forests are declining and their natural habitat is disappearing.

- (b) Measures for the upliftment of the tribes:
- Assimilation
 - Isolation
 - Constitutional safeguards – Art. 15, 16(4), 19(5), 275, 339, 164, 339(2), 342 (Mention any two)
 - Economic Progress.
 - Educational facilities
 - Medical facilities
 - Research work

(any five)

GENERAL COMMENTS:

(a) Topics found difficult by candidates in the Question Paper:

- Kulinism
- Status as explained by Malinowski
- Kinship Terminology
- Kinship usage – avoidance
- Phratry

(b) Concepts in which candidates got confused:

- Phratry and Moiety
- Probationary marriage and marriage by service.
- Fetishism and Totemism
- Kinship types and Kinship terms
- Animism and Animatism.

(c) Suggestions for candidates:

- Supplement textual knowledge with reference material in accordance with the scope of syllabus. Clarify all concepts in every topic.
- Preparation for the examination must begin well in advance.
- Develop time management skills – practice answering ISC papers of previous years within the stipulated time.
- Read the questions very carefully. Focus on the keywords and understand the specific requirement of the question.
- Short answers should be practiced so as to give precise and to-the-point answers.
- Definitions should be learnt correctly and keywords highlighted.
- Present answer in a systematic, sequential and logical manner.
- Writing must be legible and neat.