

Analysis of Pupil Performance

ISC Year 2018
Examination

Humanities
&
Commerce

SOCIOLOGY



Research Development and Consultancy Division
Council for the Indian School Certificate Examinations
New Delhi

Year 2018

Published by:

Research Development and Consultancy Division (RDCD)

Council for the Indian School Certificate Examinations

Pragati House, 3rd Floor

47-48, Nehru Place

New Delhi-110019

Tel: (011) 26413820/26411706

E-mail: council@cisce.org

© Copyright, Council for the Indian School Certificate Examinations

All rights reserved. The copyright to this publication and any part thereof solely vests in the Council for the Indian School Certificate Examinations. This publication and no part thereof may be reproduced, transmitted, distributed or stored in any manner whatsoever, without the prior written approval of the Council for the Indian School Certificate Examinations.

FOREWORD

This document of the Analysis of Pupils' Performance at the ISC Year 12 and ICSE Year 10 Examination is one of its kind. It has grown and evolved over the years to provide feedback to schools in terms of the strengths and weaknesses of the candidates in handling the examinations.

We commend the work of Mrs. Shilpi Gupta (Deputy Head) of the Research Development and Consultancy Division (RDCD) of the Council and her team, who have painstakingly prepared this analysis. We are grateful to the examiners who have contributed through their comments on the performance of the candidates under examination as well as for their suggestions to teachers and students for the effective transaction of the syllabus.

We hope the schools will find this document useful. We invite comments from schools on its utility and quality.

October 2018

**Gerry Arathoon
Chief Executive & Secretary**

The Council has been involved in the preparation of the ICSE and ISC Analysis of Pupil Performance documents since the year 1994. Over these years, these documents have facilitated the teaching-learning process by providing subject/ paper wise feedback to teachers regarding performance of students at the ICSE and ISC Examinations. With the aim of ensuring wider accessibility to all stakeholders, from the year 2014, the ICSE and the ISC documents have been made available on the Council's website www.cisce.org.

The documents include a detailed qualitative analysis of the performance of students in different subjects which comprises of examiners' comments on common errors made by candidates, topics found difficult or confusing, marking scheme for each answer and suggestions for teachers/ candidates.

In addition to a detailed qualitative analysis, the Analysis of Pupil Performance documents for the Examination Year 2018 have a component of a detailed quantitative analysis. For each subject dealt with in the document, both at the ICSE and the ISC levels, a detailed statistical analysis has been done, which has been presented in a simple user-friendly manner.

It is hoped that this document will not only enable teachers to understand how their students have performed with respect to other students who appeared for the ICSE/ISC Year 2018 Examinations, but also provide information on how they have performed within the Region or State, their performance as compared to other Regions or States, etc. It will also help develop a better understanding of the assessment/ evaluation process. This will help teachers in guiding their students more effectively and comprehensively so that students prepare for the ICSE/ ISC Examinations, with a better understanding of what is required from them.

The Analysis of Pupil Performance document for ICSE for the Examination Year 2018 covers the following subjects: English (English Language, Literature in English), Hindi, History, Civics and Geography (History and Civics, Geography), Mathematics, Science (Physics, Chemistry, Biology), Commercial Studies, Economics, Computer Applications, Economic Applications, Commercial Applications.

Subjects covered in the ISC Analysis of Pupil Performance document for the Year 2018 include English (English Language and Literature in English), Hindi, Elective English, Physics (Theory), Chemistry (Theory), Biology (Theory), Mathematics, Computer Science, History, Political Science, Geography, Sociology, Psychology, Economics, Commerce, Accounts and Business Studies.

I would like to acknowledge the contribution of all the ICSE and the ISC examiners who have been an integral part of this exercise, whose valuable inputs have helped put this document together.

I would also like to thank the RDCD team of, Dr. M.K. Gandhi, Dr. Manika Sharma, Mrs. Roshni George and Mrs. Mansi Guleria who have done a commendable job in preparing this document.

October 2018

Shilpi Gupta
Deputy Head - RDCD

CONTENTS

	Page No.
<i>FOREWORD</i>	<i>i</i>
<i>PREFACE</i>	<i>ii</i>
INTRODUCTION	1
QUANTITATIVE ANALYSIS	3
QUALITATIVE ANALYSIS	10

INTRODUCTION

This document aims to provide a comprehensive picture of the performance of candidates in the subject. It comprises of two sections, which provide Quantitative and Qualitative analysis results in terms of performance of candidates in the subject for the ISC Year 2018 Examination. The details of the Quantitative and the Qualitative analysis are given below.

Quantitative Analysis

This section provides a detailed statistical analysis of the following:

- Overall Performance of candidates in the subject (Statistics at a Glance)
- State wise Performance of Candidates
- Gender wise comparison of Overall Performance
- Region wise comparison of Performance
- Comparison of Region wise performance on the basis of Gender
- Comparison of performance in different Mark Ranges and comparison on the basis of Gender for the top and bottom ranges
- Comparison of performance in different Grade categories and comparison on the basis of Gender for the top and bottom grades

The data has been presented in the form of means, frequencies and bar graphs.

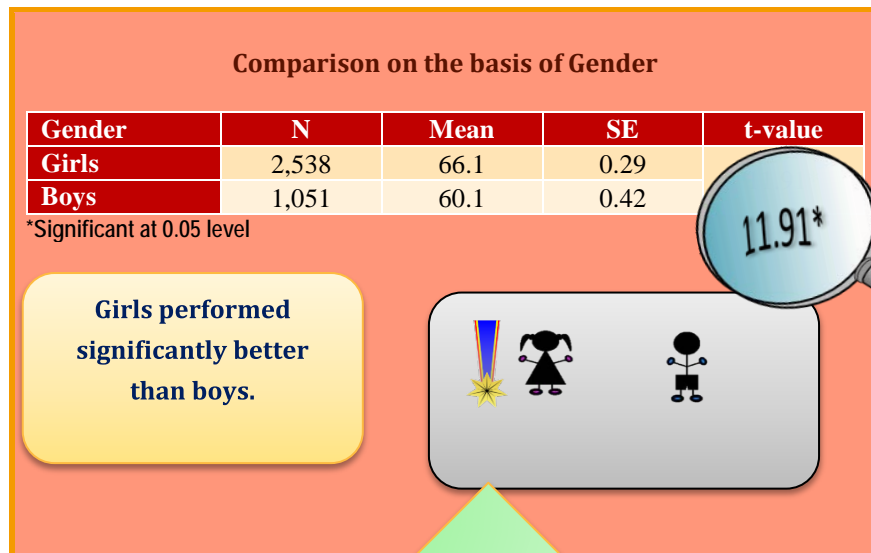
Understanding the tables

Each of the comparison tables shows N (Number of candidates), Mean Marks obtained, Standard Errors and t-values with the level of significance. For t-test, mean values compared with their standard errors indicate whether an observed difference is likely to be a true difference or whether it has occurred by chance. The t-test has been applied using a confidence level of 95%, which means that if a difference is marked as 'statistically significant' (with * mark, refer to t-value column of the table), the probability of the difference occurring by chance is less than 5%. In other words, we are 95% confident that the difference between the two values is true.

t-test has been used to observe significant differences in the performance of boys and girls, gender wise differences within regions (North, East, South and West), gender wise differences within marks ranges (Top and bottom ranges) and gender wise differences within grades awarded (Grade 1 and Grade 9) at the ISC Year 2018 Examination.

The analysed data has been depicted in a simple and user-friendly manner.

Given below is an example showing the comparison tables used in this section and the manner in which they should be interpreted.



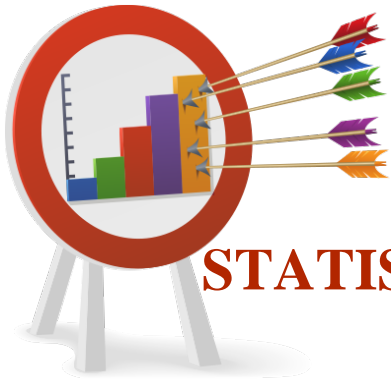
The table shows comparison between the performances of boys and girls in a particular subject. The t-value of 11.91 is significant at 0.05 level (mentioned below the table) with a mean of girls as 66.1 and that of boys as 60.1. It means that there is significant difference between the performance of boys and girls in the subject. The probability of this difference occurring by chance is less than 5%. The mean value of girls is higher than that of boys. It can be interpreted that girls are performing significantly better than boys.

The results have also been depicted pictographically. In this case, the girls performed significantly better than the boys. This is depicted by the girl with a medal.

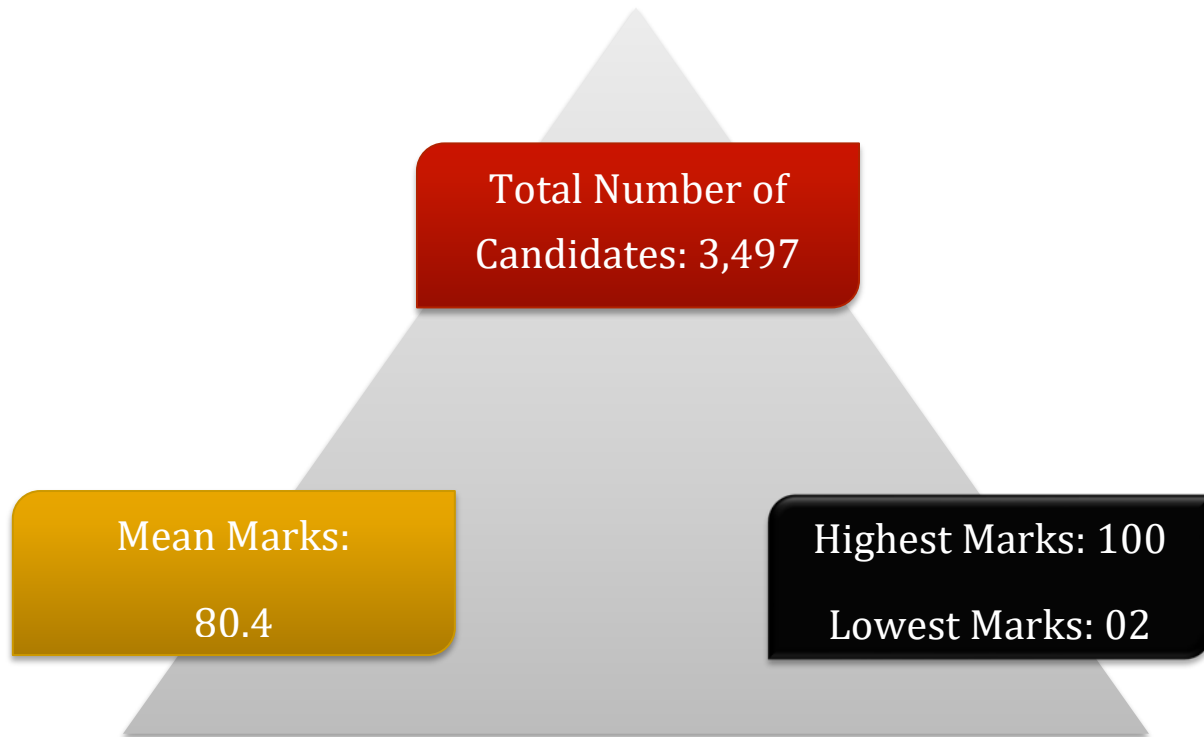
Qualitative Analysis

The purpose of the qualitative analysis is to provide insights into how candidates have performed in individual questions set in the question paper. This section is based on inputs provided by examiners from examination centres across the country. It comprises of question wise feedback on the performance of candidates in the form of *Comments of Examiners* on the common errors made by candidates along with *Suggestions for Teachers* to rectify/ reduce these errors. The *Marking Scheme* for each question has also been provided to help teachers understand the criteria used for marking. Topics in the question paper that were generally found to be difficult or confusing by candidates, have also been listed down, along with general suggestions for candidates on how to prepare for the examination/ perform better in the examination.

QUANTITATIVE ANALYSIS

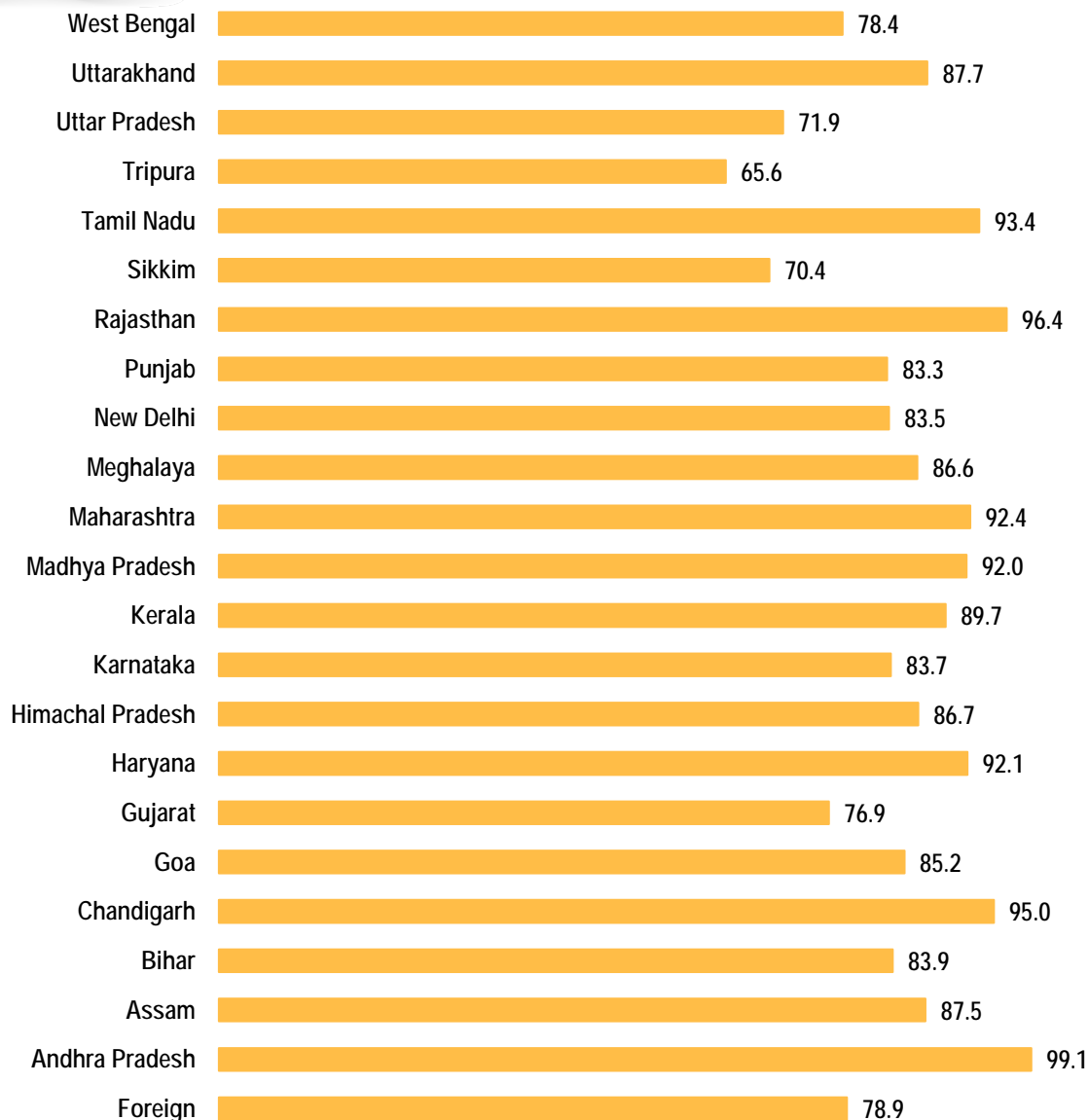


STATISTICS AT A GLANCE





PERFORMANCE (STATE-WISE & FOREIGN)



The States/UTs of Andhra Pradesh, Rajasthan and Chandigarh secured highest mean marks. Mean marks secured by candidates studying in schools abroad were 78.9.



GENDER-WISE COMPARISON



GIRLS

Mean Marks: 83.5

Number of
Candidates: 2,430



BOYS

Mean Marks: 73.4

Number of
Candidates: 1,067

Comparison on the basis of Gender

Gender	N	Mean	SE	t-value
Girls	2,430	83.5	0.28	18.39*
Boys	1,067	73.4	0.47	

*Significant at 0.05 level

**Girls performed
significantly better than
boys.**

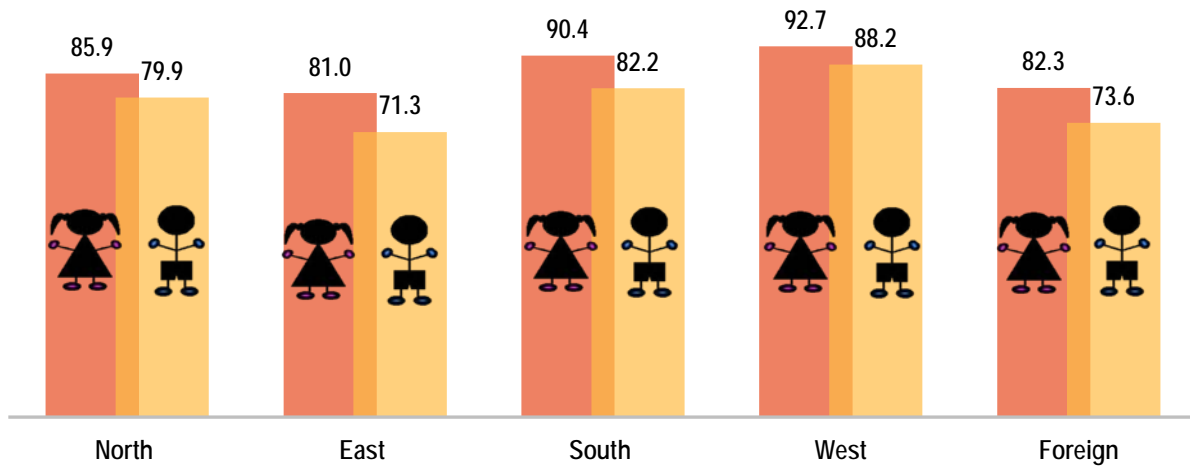




REGION-WISE COMPARISON



Mean Marks obtained by Boys and Girls-Region wise



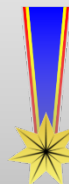
Comparison on the basis of Gender within Region

Region	Gender	N	Mean	SE	t-value
North (N)	Girls	280	85.9	0.76	4.19*
	Boys	80	79.9	1.20	
East (E)	Girls	1,693	81.0	0.34	15.37*
	Boys	855	71.3	0.53	
South (S)	Girls	114	90.4	1.05	4.25*
	Boys	61	82.2	1.63	
West (W)	Girls	311	92.7	0.46	2.88*
	Boys	50	88.2	1.51	
Foreign (F)	Girls	32	82.3	1.91	2.77*
	Boys	21	73.6	2.50	

*Significant at 0.05 level

The performance of girls was significantly better than that of boys in all the regions.

REGION (N, E, S, W, F)





MARK RANGES : COMPARISON GENDER-WISE

Comparison on the basis of gender in top and bottom mark ranges

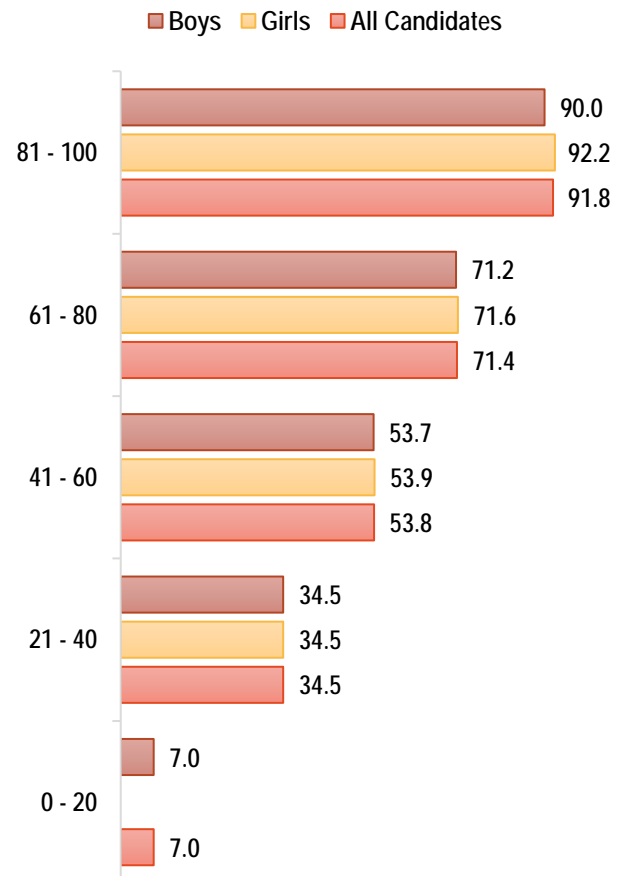
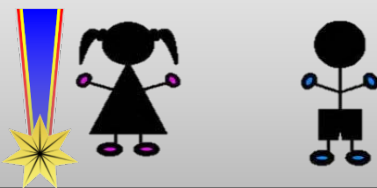
Marks Range	Gender	N	Mean	SE	t-value
Top Range (81-100)	Girls	1,557	92.2	0.15	6.57*
	Boys	369	90.0	0.30	
Bottom Range (0-20)	Girls	0	0	0	-
	Boys	2	7.0	5.00	

*Significant at 0.05 level

Marks Range (81-100)

Performance of girls was significantly better than the performance of boys .

Marks Range (81-100)





GRADES AWARDED : COMPARISON GENDER-WISE

Comparison on the basis of gender in Grade 1 and Grade 9

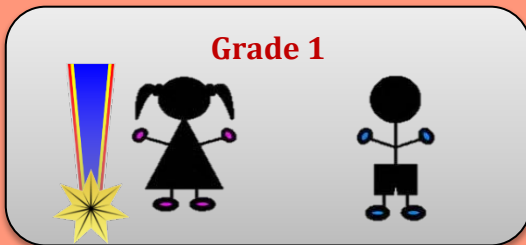
Grades	Gender	N	Mean	SE	t-value
Grade 1	Girls	1,039	95.7	0.10	3.81*
	Boys	192	94.8	0.24	
Grade 9	Girls	2	31.5	2.50	1.51
	Boys	7	23.7	4.50	

*Significant at 0.05 level

Grade 1

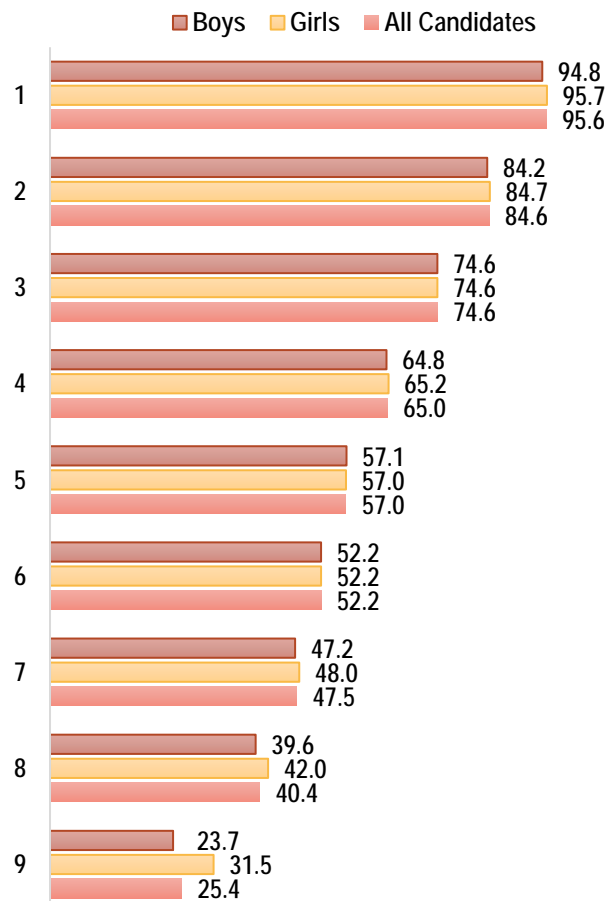
Performance of girls was significantly better than the performance of boys.

Grade 1



Grade 9

No significant difference was observed between the performance of girls and boys.



QUALITATIVE ANALYSIS

PART I (20 Marks)

Answer all questions.

Question 1

Answer briefly each of the following questions:

[10×2]

- (i) What are the two types of *unilineal descents*?
- (ii) Distinguish between *consanguineous kinship* and *affinal kinship*.
- (iii) Who are *sharecroppers*?
- (iv) Define the term *modernisation*.
- (v) Explain what is meant by *couvade*.
- (vi) Write the full forms of MGNERGA and IRDP.
- (vii) What is an *avuncupotestal family*?
- (viii) Define *assimilation*.
- (ix) Give the meanings of the terms *beliefs* and *rituals*.
- (x) What are *free goods*? Give an example.

Comments of Examiners

- (i) Majority of the candidates could answer this question well. Some candidates, however, confused it with *sib*, *gotra* and *collaterals*.
- (ii) A few candidates got confused between *blood relations* and *marital ties*.
- (iii) Majority of the candidates were able to answer this question. However, the definition of sharecropper written by some candidates was not very clear. A few candidates confused the term with either *tenants* or the *Jajmani system*.
- (iv) Most of the candidates were able to answer this question. Some candidates, instead of defining the term *modernisation*, wrote the definitions of *development* and *globalization*.
- (v) Most candidates were able to answer this question well. Some candidates, however, did not give the reasons for the kinship usage of *Couvade*.
- (vi) Most candidates answered this question, though some while writing the full form of IRDP, wrote *International* or *Indian* instead of *Integrated* for 'I'.
- (vii) Most candidates were unable to link *Avuncupotestal* with property inheritance. A few candidates were confused between the maternal uncle and paternal uncle.
- (viii) A number of candidates could not write the definition of *assimilation* and wrote a general definition.
- (ix) Majority of the candidates were able to write the meanings of the terms *beliefs* and *rituals* with examples.
- (x) Most of the candidates answered this question correctly. Some candidates, however, gave a general explanation of *free goods*.

Suggestions for teachers

- Teach the definitions in unilineal descents with examples so that students are able to understand their meaning.
- Explain the characteristics of the types of kinship so that the students can differentiate between the two.
- Explain the different strata in the Agrarian System well so that the students are able to understand the role of each.
- Clearly explain the definitions of processes of social change to avoid confusion.
- Focus on the relevance of each kinship usage while discussing them with students.
- Do a thorough revision of abbreviations.
- Clearly explain terms so that the students are able to distinguish between 'authority', 'descent', 'residence' and 'property inheritance'.
- Explain the key elements of the different components of religion.
- Teach concepts from the sociological perspective.
- Recapitulate key words.
- Focus on key terms while teaching definitions.

MARKING SCHEME

Question 1

- (i) Types of unilineal descents:

The two types of unilineal descents are patrilineal descent and matrilineal descent, where kins from father's side and mother's side respectively are recognised.

(ii)	<p><i>Consanguineous Kinship and Affinal Kinship:</i></p> <p>Kins related by blood ties are known as consanguineous kins and kins related by socially or legally defined marital relationships are known as Affinal kins.</p>
(iii)	<p><i>Sharecropper:</i></p> <p>The class of landless labourers in agrarian class structure is defined as sharecroppers. These are the people who work on others lands and may share either only crop or both the crop and the cash with the landlord.</p>
(iv)	<p><i>Modernisation:</i></p> <p>The process of adapting something to modern needs and habits. It is the process of starting to use the most recent methods, ideas, equipment, technology, etc. so that something becomes or seems more modern.</p>
(v)	<p><i>Couvade:</i></p> <p>Couvade is the kinship usage which is based on the principle of identification through participation in some tribal communities such as Todas where husband leads a life of invalid and observes the same restrictions and practices as followed by wife during pregnancy and child birth.</p>
(vi)	<p>MGNREGA: Mahatma Gandhi National Rural Employment Guarantee Act.</p> <p>IRDP: Integrated Rural Development Programme.</p>
(vii)	<p><i>Avuncupotestal family:</i></p> <p>An Avuncupotestal family is the one where the avunculus or the maternal uncle enjoys more authority and privileges over one's own father. He is the most important male member of the family. A system that has been found to be associated with matrilineal family system.</p>
(viii)	<p><i>Assimilation:</i></p> <p>Assimilation is the process whereby individuals or groups once dissimilar become similar and identified in their interest and outlook.</p>
(ix)	<p><i>Beliefs:</i></p> <p>Beliefs are the cognitive aspect of religion. They refer to attitudes towards mythological supernatural or spiritual aspects of religion.</p> <p><i>Rituals:</i></p> <p>Rituals are the behavioural aspects of religion. It is a sequence of activities involving gestures words and objects performed in a prescribed manner.</p>
(x)	<p><i>Free goods:</i></p> <p>Free goods are the products of nature like sunlight, air and water that are essential for life but freely available and can be obtained spontaneously.</p> <p>Example: sunlight, air, etc.</p>

PART II (50 Marks)

Answer any five questions.

Question 2

- (a) Define degrees of kinship. Discuss its types with examples. [5]
- (b) Define *social stratification*. Discuss its features. [5]

Comments of Examiners

- (a) Majority of the candidates did not define 'degree of kinship'. Many gave confused explanations for the three degrees. Some candidates wrote about *types of kinship* or *kinship usages* in detail instead of the three degrees of kinship.
- (b) The features of social stratification along with their examples was answered well by most of the candidates.

Suggestions for teachers

- Make a flow chart to explain the three degrees of kinship with detailed explanations of both consanguine and affinal relations for all the three degrees.
- Teach social stratification with examples, so that the students are able to recall its features.

MARKING SCHEME

Question 2

- | | |
|-----|---|
| (a) | Degree of Kinship refers to the nearness or distance in relation among the kins. Kins can be classified into: - (i) Primary kins; (ii) Secondary kins; (iii) Tertiary kins.
If a person is related to the ego directly, then he is ego's <u>Primary Kin</u> ; e.g.-one's father is one's primary consanguineous kin while one's wife is one's primary affinal kin.
Any kin related to ego through primary kin themselves being primary kin of ego's primary kin, they are the <u>Secondary kin</u> ; e.g. - father's brother; ego's step mother. Similarly, one's wife's brother is one's affinal secondary kin.
Likewise, secondary kin of our primary kin and the primary kin of our secondary kin will be - <u>Tertiary kin</u> .
<i>(Definition plus three degrees of kinship with explanation)</i> |
| (b) | Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations.

Features: <ul style="list-style-type: none">- It is social- It is ancient- It is universal- It is in diverse forms- It is consequential <i>(Any other relevant feature may be accepted)</i> |

Question 3

- (a) Discuss the structural and functional changes in the Indian joint family system. [5]
- (b) Explain the various rules related to marriage. [5]

Comments of Examiners

- (a) Most of the candidates, instead of discussing a combination of structural and functional changes in the family, discussed either the structural or the functional changes. Some candidates wrote the causes/factors of change in the family.
- (b) Many candidates were unable to complete this answer as they tried to write about every rule of marriage. Some candidates, instead of explaining the *rules of marriage* wrote on *forms of marriage*.

Suggestions for teachers

- Explain the different parts of a sub-topic making a flow chart to enable the students to answer application-based questions.
- Teach the difference between rules of marriage and forms of marriage.
- Train students to make their own mind maps for better retention.

MARKING SCHEME

Question 3

- | | |
|-----|---|
| (a) | <p>Changes in the traditional Indian joint family:</p> <p>According to Iravati Karve, a traditional Indian joint family is described as a group of people living under a common roof, who eat food cooked in a common hearth, who hold property in common, who participate in common worship are related to each other by some particular type of kinship.</p> <p>The changes in the traditional Indian joint family can be analysed at two levels.</p> <p>Structure – only lineal jointness visible instead of collateral</p> <ul style="list-style-type: none">- small two generation families instead of large house. <p>Functions – Due to Neo local residence, families are only functionally joint now. All members come together on occasion of social and religious participation. They might be living separately or having separate kitchens in the main household. This has also brought a change from family working under a common authority to one where all this is simply obligatory.</p> <p style="text-align: right;"><i>(Any five changes may be accepted)</i></p> |
| (b) | <p>Various rules related to marriage:</p> <p>Rules of marriage are the norms that ultimately define the permissible scope of marriage in any society. There are primarily three rules of marriage and all forms of marriage fall under one of these only. They are:</p> <ul style="list-style-type: none">• <u>Prescribed</u>: that say particular forms of marriage have to be followed. e.g monogamy, caste endogamy.• <u>Preferred</u>: rules that specify some forms of marriage should be followed whenever the situation arises, e.g. levirate, sororate, cousin marriages. |

- **Prohibited:** rules that define that particular forms of marriage are prohibited and should never be allowed. E.g. clan endogamy
- **Endogamy and Exogamy:** Prescribed and preferred to marry within the group is Endogamy and marrying outside the group is Exogamy.
- **Levirate and Sororate:** Being actual or potential partner of one's wife's sister(s) is levirate and being actual or potential partner of one's husband's brothers is sororate.
- **Hypogamy and Hypergamy:** Prohibition of a woman marrying below her caste is called Hypogamy and prescribing her to marry in her caste and above is Hypergamy.
- Cross and parallel cousin marriages are preferred forms of marriage. Cross cousin marriage is the marriage between children of opposite sex siblings. These are preferred amongst Hindu societies.
- Parallel cousin marriage is marriage between children of same sex siblings. These are given preference amongst Muslim societies.

(Any five rules of marriage with or without definition)

Question 4

- (a) How are Malinowski's and Radcliffe Brown's functional theories on religion different [5]
from each other?
- (b) Define *communalism*, with reference to plural society in India. [5]

Comments of Examiners

- (a) Most of the candidates neither wrote the key terms nor explained the relevant examples while writing about the functional theories by Malinowski and Radcliffe Brown. Some candidates wrote about Emile Durkheim's theory which was not asked for.
- (b) Several candidates, instead of defining *Communalism* defined *Secularism/Communism*. Many candidates, amongst those who defined *Communalism*, did not write the examples.

Suggestions for teachers

- Explain the theories of religion with the help of suitable examples.
- Clearly distinguish between Communalism and Secularism.
- Elaborate on explanations with suitable examples.

MARKING SCHEME

Question 4

- (a) Both the theories are drawn from Durkheim's functionalism. Though both in the functionality of religion, they differed on how religion serves the purpose. According to Malinowski, religion works as the coping mechanism for fighting the fear stress and tension that one feeds through various life altering experiences like birth, death, puberty, marriage Malinowski treated individual as center / focus of his theory.

	According to Radcliffe Brown – religion instilled a sense of dependence towards society through rituals and behavioural norms. Society was the focus of his theory as it instilled into the individual.
(b)	<p>Communalism – in plural society like India: The antagonistic feelings that people of one religious community have against the people of another religious community are known as communalism.</p> <p>Impacts of Communalism:</p> <ul style="list-style-type: none"> • Communalism is one of the biggest menace in the plural society like India. It divides the society. • It considers a certain religious group separate from the rest. • Interest of religious community become more important than secular national interest. • Communalism breeds mutual distrust and hatred. • It mingles religion with politics and leads to the abuse of power.

Question 5

- (a) Briefly discuss the Panchayati Raj System. [5]
- (b) Describe *any five* types of economies of tribal India. [5]

Comments of Examiners

- (a) Majority of the candidates were able to answer this question. However, some candidates wrote either about the *73rd Constitution Amendment Act* or *Bal Panchayats*.
- (b) This was answered well by most candidates. However, a few candidates wrote about the *Jajmani System*. Some candidates wrote on the *Economic problems of tribes* and *Thurnwald's economic classification*.

Suggestions for teachers

- Create mind maps and train students also to make their own mind maps for better retention, especially in chapters where they need to differentiate between sub-topics.
- Refer to the scope of syllabus, while teaching any topic.

MARKING SCHEME

Question 5

(a)	<p>The Panchayati Raj System:</p> <p>Panchayati Raj system is the political organisation of rural India. It is a three-tier system that came into existence in 1959 under the recommendations of Balwant Mehta Committee.</p> <p>It stands for self-governing institutions at the village, block and district levels, thus making the three tiers of governance. Panchayat at the village level, panchayat samiti at the block level and zila parishad at the district level.</p> <p>The main purpose of the Panchayati Raj system was directed at decentralisation and democratisation of administration at the three levels. It also aimed to establish a link between local leadership and the state and central governments and translate their policies into action.</p>
-----	---

	Another significant aim was to enable the people to rule over the villages and be involved in decision making.
(b)	<p>Types of economies of tribal India:</p> <ul style="list-style-type: none"> • Food gathering: Some of the tribes collect fruits, roots, berries, honey. Hunting and fishing also gets included here. • Agriculture is of two types settled and shifting axe. Settled agriculture: In the form of plough cultivation Shifting axe cultivation also known as slash and burn, involves clearing of a forested land by felling trees and burning them. The two types of shifting cultivation are Dahi and Koman. This is considered to be the most primitive and unproductive form of cultivation. • Handicrafts: Different tribes involved with different kinds of basket making, spinning, weaving, pottery, etc. • Pastoralism: Some of the tribes rear buffaloes which is the focal point of their life and forms the economic base of their existence. They also practice cross breeding of animals. • Industrial and agricultural labourers. <p style="text-align: right;"><i>(Any five types of economies with brief explanation)</i></p>

Question 6

- (a) Discuss how the cultural contact led to the changes in dormitories in tribal India. [5]
- (b) Write an account on the geographical and racial classification of tribal India. [5]

Comments of Examiners

- (a) Although majority of the candidates were able to write the functions of dormitories in tribal India, only a few candidates could conclude with the impact of cultural contact on dormitories.
- (b) Majority of the candidates either wrote only about the racial classification or about the geographic classification of tribes. Very few candidates could merge the two.

Suggestions for teachers

- Teach the impact of cultural contact on dormitories in tribal India in detail.
- Use a map to teach the racial classification of tribes along with the geographic zones to which they belong.

MARKING SCHEME

Question 6

(a)	<p>Culture contact and Dormitories:</p> <ul style="list-style-type: none"> • Adopted the naming system after various village government officials • Conversion to Christianity leading to feeling of deprivation • Parent-children relation-hostility • Urban contact leading to glamour and status of living • Lack of love and understanding about tribal way of life.
-----	---

	<ul style="list-style-type: none"> Practise of dormitory system is declining. <p style="text-align: right;"><i>(Any five points to be stated and explained)</i></p>
(b)	<p>Geographical and racial classification of tribal India:</p> <ul style="list-style-type: none"> North – North Eastern Zone – Kashmir, East Punjab, Himachal Pradesh, Assam, etc. Races – Mongoloid, Aryan – Mongoloid, Indo Aryans – Tribes – Khasi, Garo, Nagas, etc. Central or Middle zone – Southern U.P., Bengal, Bihar, Southern Rajasthan, Madhya Pradesh, Northern Mumbai, Odisha Race – Proto Australoid, Aryo – Dravidian Tribes – Oraon, Gond, Khond, Munda Southern Zone: Hyderabad, Coorg, Kochi, Andaman – Nicobar, etc. Race – Aryo Dravidians, Negritos and Dravidians Tribes – Chenchu, Yenadi, Kadars, Baigas, etc.

Question 7

- (a) Define *Ethnicity*. Discuss its features. [5]
- (b) Explain the theory of divine origin of the caste system. [5]

Comments of Examiners

- (a) Majority of the candidates were able to define ethnicity with examples. However, a few candidates confused *features of ethnicity* with *ethnic problems*.
- (b) Many candidates were able to write the theory of Divine Origin of Caste with its criticisms. A few candidates, however wrote the features of caste, which had not been asked for.

Suggestions for teachers

- Teach students the key concepts of the features of ethnicity.
- Focus on a detailed explanation about the Divine Origin Theory with its criticisms.
- Give sufficient written practice to help the students to retain the concepts and formulate better answers.

MARKING SCHEME

Question 7

(a)	<p><i>Ethnicity</i>.</p> <p>Ethnicity is the identification of a group of people on the basis of common ancestor language, society, culture, etc.</p> <p><u>Features:</u></p> <ul style="list-style-type: none"> It relates to ascribed identities like caste, language, religion, etc.
-----	--

	<ul style="list-style-type: none"> • It is socially mobilized and territorially confined. • It has symbols depicting distinctiveness. • For being left out the group may organize ethnic movements. <p style="text-align: right;"><i>(Any other relevant point may be accepted)</i></p>
(b)	<p>Theory of divine origin of the caste system:</p> <p>The divine origin theory is based on Rig Veda which explains the origin of Hindu society; the theory talks about the Varna system and our existence from the divine Lord Brahma.</p> <p>It believes that</p> <ul style="list-style-type: none"> • Brahmin is born from the mouth • Kshatriya from the arms. • Vaishya from the thighs and • Shudra from the feet <p>Accordingly the different Varna are assigned different set of works. As such the Hindu society is obliged to follow it.</p>

Question 8

- (a) Discuss the relationship between social change and sustainable development. [5]
- (b) Explain how patriarchal ideology affects the status of women. [5]

Comments of Examiners

- (a) Few candidates attempted this question. Most of them wrote about social change in general.
- (b) Majority of the candidates were able to answer this question with ease. Some candidates wrote about the status of women in detail with the help of examples from tribal society.

Suggestions for teachers

- Focus on sustainable development and its importance while teaching about the relationship between social change and sustainable development; Relevant examples should be used to explain this in detail.
- Problems and issues related to women in our society should be discussed in detail while teaching the impact of the patriarchal ideology.

MARKING SCHEME

Question 8

(a) Relationship between social change and sustainable development:

Sustainable development can be described as the progress that aims to achieve a balance between biophysical, technological and cultural aspects of social change. Introduction of innovations without any regard to the traditional knowledge of recipient cultures can be detrimental to the native biodiversity. Ignoring traditional ecological knowledge cannot be sustainable.

Cultural aspect in social change is often the slowest to change. Technological innovations often when unaccompanied by change in attitudes and values, leave behind cultural lag and several associated social problems e.g: we have more cell phones than toilets in India.

The race for creating and adopting technological innovations has had a ripple effect which is visible through rising consumerism. This is ultimately affecting the climate and the effects can be felt through Global Warming and Climate Change. These are no longer theoretical concepts but real and visible challenges. Extremes of temperatures; sudden heavy rainfall causing floods; rising sea levels are all an effect of human activity only.

Such damaging effects in the name of development cannot be described as sustainable. Sustainable development goals need to focus on poverty eradication, climate equality. Rich nations need to change and adopt low cost energy systems. Reduction of greenhouse gases is a must.

(b) Patriarchal ideology affects the status of women:

- In a Patriarchal society, girls and boys take their identity from the father. Girls are treated as transit elements because her permanent position lies in her husband's household. In traditional societies girls have a right to the household till she gets married.
- Woman's position is reduced to good daughters, good wives and good mothers. She is confined within the four walls of her household where she remains as obedient daughter, and dutiful wife and dependent mother. Motherhood is the key role for the woman. They are not allowed to pursue any profession or specialized trainings along with education. Instead they need to focus on household duties.
- In a patriarchal family woman are considered to be of lesser status in kinship relations. They are considered to be easily replaceable and disposable by new entrants. A childless woman is send back to her maternal home and her place is soon replaced by a new wife. Women are held responsible for childless marriages and even successive birth to female babies.
- Expense on higher education is reserved for male children who would remain in the family and contribute to the family. But as women are considered to be transitory member, the rationale behind spending on girl's education gets negated.
- Through socialization girls are taught to be modest, submissive, self-sacrificing and eager to contribute to the well-being of the larger family. Daughters are taught to submit physically and mentally to all family decisions. Women are not expected to take rest before the male members.
- Many organizations have discriminatory salary structure where women are paid less than their male counterparts. They are made to work longer hours also. The

contribution of the women who are homemakers goes unrecognized as they are expected to sacrifice their lives for the family.

(Any five points with brief explanation)

Question 9

- (a) Media acts as an agency of social change. Explain. [5]
- (b) Write a short note on the Maoist movement in Chhattisgarh. [5]

Comments of Examiners

- (a) This question was attempted well by most of the candidates.
- (b) Some candidates were able to write good answers on the Maoist Movement. However, a few candidates wrote a general answer on the Naxalbari Movement.

Suggestions for teachers

- Elucidate the impact of the media on social change in detail.
- Teach social movements, emphasising on the causes, the course of the movement and the consequences.
- Use maps to familiarise students about the exact places where these movements occurred and how they spread.

MARKING SCHEME

Question 9

- (a) Media as an agency of social change:
- It has brought the world closer and modernization as well as westernization have got pace.
 - Digitalization is connecting the remotest parts of the world with information and bringing social change.
 - Media is countering and propagating against social evils, corrupt government and making aware about them.
 - People are using mass media for the economic ventures and development, thus there is globalization of economy.
 - Media is also sensitizing people about the laws, governmental policies and programmes, sanitation, various incurable diseases and their remedies, etc.
 - It is making people aware about the degrading environment, global warming, etc.
- (Any five points with brief explanation)*
- (b) Maoist movement in Chhattisgarh:
- Causes:
- Started as a peasant uprising against exploitation
 - Poverty, economic dissatisfaction

- Lost control over their lands
- Deprivation of means of subsistence
- Apathy of the government.
- Nationalization of the forests
- Partiality of Judiciary.

Consequences:

- Various factors contributed to the failure of this movement
- Selfish political interest
- Too much faith in violence
- Lack of consensus among the leaders
- Illusion of heralding a revolution
- Leading to loss of many lives including innocent villagers
- Too ambitious
- No much change in circumstances. *(Any five points to be stated and explained)*

Note: For questions having more than one correct answer/solution, alternate correct answers/solutions, apart from those given in the marking scheme, have also been accepted.

GENERAL COMMENTS

Topics found difficult by candidates

- **Question 3 (a):** Structural and functional changes in the Indian joint family system.
- **Question 3 (b):** Rules related to marriage.
- **Question 4 (a):** Difference between the functional theories of Malinowski and Radcliffe Brown.
- **Question 6 (b):** Geographic classification of tribes along with the racial classification.
- **Question 8 (a):** Relationship between social change and sustainable development.

Concepts in which candidates got confused

- Sharecroppers.
- Avuncupotestal family.
- Assimilation in tribal society.
- Structural and functional changes in family.
- Rules of marriage.
- Communalism and Secularism.
- Degree of kinship.

Suggestions for candidates

- Read the scope of the syllabus thoroughly.
- Prepare mind maps that can guide during the course of study and revision.
- Prepare a list of key terms and definitions.
- Increase in general awareness which can help frame detailed answers with examples from current events.
- Thorough detailed revision is a must for a sound understanding of the finer nuances of topics covered in class.
- Avoid selective study.
- Engage in regular written revision.
- Focus on all relevant definitions of each chapter.
- Essay type answers must be written in paragraphs with an introduction and a conclusion.
- Underline all key terms and give proper sub-headings.